



THE

PRESBYTERY OF NEW YORK

1738 TO 1888

BY

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P R E F A C E.

THIS book can hardly be dignified by the title of a History of the PRESBYTERY OF NEW YORK. It is simply an abstract of history. I have dealt in facts derived from the records of the Presbytery of New York and the various Presbyteries which sprung from it. Its chief value consists in a statement of the changes which have occurred in the various churches organized, received, or dissolved during the century and a half which has elapsed since the first organization of the Presbytery of New York.

No attempt has been made to draw inferences from the facts presented, but they are left to speak for themselves. The Presbyteries which, since the reunion in 1870, have been included in the Presbytery of New York are placed in the order of their organization: the *Fourth*, originally an Associate Reformed Presbytery; the *Third*, constituted on the principle of "elective affinity;" and the *Second*, constituted, at the time of the disruption, by the Old-School Synod of New York.

In such a compilation as this errors must occur, — errors of the compiler and errors in the original records. Every effort has been made to secure correctness in the dates.

Although the history assumes to include the facts up to May, 1888, yet there are a few months which have not come under review. The changes which may take place in these months will probably be few and immaterial.

These foundations of history are left for a future historian of a Presbytery that is just fifty years older than our General Assembly.

NEW YORK, October, 1887.

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THE PRESBYTERY OF NEW YORK.

1738-1809.

THE PRESBYTERY OF NEW YORK.

1738-1809.

THE Presbytery of New York was born in times of great excitement and religious fervor, when even the best men in the Church were carried beyond the bounds of Christian meekness and charity in their hot controversies, which at last resulted in a division of the Synod of Philadelphia, then the only Synod of the Church.

The history of these controversies has been fully and ably written, so that it will not be necessary to enter into this subject, save so far as the Presbytery of New York is connected with them.

At a meeting of the Synod of Philadelphia, held on the 24th of May, 1738, the following action was taken :—

“The Presbytery of Long Island being reduced so that a quorum cannot stately meet about business, it is ordered that they be united to the Presbytery of East Jersey, and to be henceforth known by the name of the Presbytery of New York.”

The new Presbytery, as thus erected, consisted of the following ministers: JONATHAN DICKINSON, JOHN PIERSON, JOSEPH HOUSTON, NATHANIEL HUBBELL, EBENEZER PEMBERTON, JOHN NUTMAN, JOSEPH WEBB, ISAAC CHALKER, SAMUEL PUMROY, SIMON HORTON, JOSEPH LAMB, GEORGE PHILLIPS, SYLVANUS WHITE, WALTER WILMOT, SILAS LEONARD, and AARON BURR.

A brief notice of each of these fathers of the Presbytery is certainly becoming in a history of that body.

JONATHAN DICKINSON was the oldest and the most distinguished member of the new Presbytery. He was a native of Hatfield, Mass., and a graduate of Yale College in 1706. In 1708 he came to Elizabethtown, N. J., and labored for some months in the surrounding region. So acceptable were his ministrations that he was invited to take charge of the Independent Church in Elizabethtown. He accepted this call, and was ordained on the 29th of September, 1709, by the consociated ministers of Fairfield, Ct., who came on invitation to perform that service. In 1717 Mr. Dickinson joined the Presbytery of Philadelphia, and soon after, his Church put itself under the care of Presbytery. Dickinson may be considered the father of the "Adopting Act," and was the great champion of the truth in opposition to the system of English deism then beginning to spread its pernicious influence in the community. In 1733 the Presbytery of East Jersey was erected, and Dickinson became its acknowledged leader. Afterwards, as a member of the Presbytery of New York, he was prominent in the controversies which shook the Church. Perhaps the crowning work of his life was the part which he took in the establishment of the College of New Jersey, of which he became the first president. He died October 7, 1747.

JOHN PIERSON, the second on the roll of original members, was a son of Abraham Pierson, the first president of Yale College. He graduated at Yale in 1711. In 1714 "Mr. John Pierson, clerk," was called from Connecticut to labor in Woodbridge, N. J., where he was ordained, April 27, 1717, by the Presbytery of Philadelphia. He remained in Woodbridge until 1753, when he took charge of the Church at Mendham, N. J., where he remained ten

years, thence removing to Long Island, where he resided on a farm. Mr. Pierson died at the house of his son-in-law, the Rev. Jacob Green, Aug. 23, 1770.

JOSEPH HOUSTON, the next on the roll, was a native of Ireland, from whence he emigrated to New England. On the 24th of July, 1724, he was taken under the care of the New Castle Presbytery as a probationer; and on the 15th of October of the same year was ordained and installed by them as pastor of Elk Church, Md. About 1739 or 1740 he was installed pastor of Wallkill Church, N. Y., where he died a few months later.

NATHANIEL HUBBELL was probably an Englishman by birth. He was graduated at Yale 1723, and was ordained by the Presbytery of Philadelphia before 1727. His field of labor was in the region lying back of Newark, and included the churches of Westfield and Hanover. In 1730 he resigned the charge of Hanover, retaining Westfield until about 1745, when he was dismissed, taking up his residence at Rahway. He afterwards removed to Hunterdon County, N. J., where he died in 1745.

EBENEZER PEMBERTON was a most influential member of Presbytery. He was the son of Ebenezer Pemberton, one of the pastors of Boston, and was graduated at Harvard in 1721. On the 9th of August, 1727, he was ordained in Boston, with the view of becoming pastor of the Presbyterian Church in New York, made vacant by the removal of James Anderson. His work was carried on in New York amid many discouragements, and yet with abundant success until 1754, when he accepted a call to the "New Brick Church" in Boston, where he preached until February, 1774. During the war he retired to Andover, where he died September 9, 1779.

JOSEPH WEBB was the son of the Rev. Joseph Webb, of Fairfield, Ct., one of the founders of Yale College. He was graduated at Yale in 1715. On the 22d of October, 1719, he was ordained by the Presbytery of Philadelphia, and settled as pastor at Newark. Hitherto this church had been independent, but by an influx of Scotch and of Huguenots this whole community became infused with the leaven of Presbyterianism, and the action of this church in joining the Synod was one of the first results. Mr. Webb continued pastor of the church till 1736, when the relation was dissolved, owing to a difficulty with Colonel Josiah Ogden, a distinguished member of his church, who had been accused of gathering his harvest on the Lord's day to prevent its destruction by rain. Mr. Webb remained in the neighborhood of Newark four years after his dismissal. His last appearance in Synod was in 1740. It is said that he and his son were drowned while attempting to cross Saybrook Ferry in Ct., in 1741.

JOHN NUTMAN is the next name on the roll of Presbytery. He was a native of Newark, N. J., and was graduated at Yale in 1727. In 1730 he was ordained by the Presbytery of Philadelphia and settled at Hanover, N. J., as successor to Nathaniel Hubbell. He remained in this charge amid many distractions until 1745, when he resigned and engaged in teaching in Newark, where he died Sept. 1, 1751. A daughter of Mr. Nutman was the first wife of Jonathan Sergeant and grandmother of the Rev. John Ewing, D.D., of Philadelphia.

ISAAC CHALKER was born in Connecticut, and was graduated at Yale in 1728. Soon after his licensure he married and removed to Long Island, but how or where he was employed we do not know. In 1734 he was ordained by the Presbytery of East Jersey as pastor of Bethlehem and Wallkill Churches, N. Y. He left this charge in 1743, and

in 1744 became pastor of a Congregational Church at Eastbury, Ct., where he died May 28, 1765.

SIMON HORTON was born in Boston, and was graduated at Yale in 1731. In 1734 he was ordained by the Presbytery of East Jersey, and settled at Connecticut Farms, N. J., then recently organized. He remained in this charge until 1746, when he accepted a call to Newtown, L. I. This charge he resigned in 1773, but after the removal of Andrew Bay, his successor, he supplied the Newtown Church till his death in 1786.

GEORGE PHILLIPS, the next on the roll, was a son of the Rev. Samuel Phillips, of Rowley, Mass. He was graduated at Harvard in 1686. From 1693 to 1696 he preached at Jamaica, L. I., as a licentiate, and from thence he removed to Setauket, L. I., where he was ordained in 1702. He was one of the original members of the Long Island Presbytery. Mr. Phillips died in 1739.

SAMUEL PUMROY was descended from an old Puritan stock of Northampton, Mass. He was graduated at Yale in 1705. In 1708 he was called to the church in Newtown, L. I., and accepting the call was ordained at Northampton, Mass., September 3, 1709. On the 23d of September, 1715, he was received into the Presbytery of Philadelphia, and in 1717 was one of the three who constituted the Presbytery of Long Island. The church at Newtown remained independent until 1724, when, a bench of elders being appointed, it became presbyterian. Mr. Pumroy continued in this charge till his death, June 30, 1744.

JOSEPH LAMB, the next in order, was graduated at Yale in 1717. Nothing is known of his early history. The year he was graduated he was ordained by the Presbytery of Long Island, and settled at Mattituck, L. I., where he continued

nearly a quarter of a century. In 1744 he removed to Baskingridge, N. J., where he died in 1749. He must have been a man of some influence, as his name is found among the early trustees of the College of New Jersey.

SYLVANUS WHITE was the son of the Rev. Ebenezer White, pastor of a Congregational Church at Bridgehampton, L. I. He was graduated at Harvard in 1723, and was ordained by a Council, Nov. 17, 1727, as pastor of Southampton Church, L. I.

WALTER WILMOT was born on Long Island, and was graduated at Yale in 1735. He was ordained pastor of the church at Jamaica, April 12, 1738, by the Presbytery of Long Island, a month before that Presbytery was merged into that of New York. His life was a short but useful one, and he died on the 6th of August, 1744.

There is but little known of SILAS LEONARD, another on the roll of Presbytery. He was born in Massachusetts, and belonged to a family who were the great iron-masters in their day. He was graduated at Yale in 1736, and was ordained by the Presbytery of East Jersey in 1738, as pastor of the church at Goshen, N. Y. He died in 1764.

The last of the original members of the Presbytery of New York is AARON BURR. He was a class-mate at Yale with Wilmot, and was graduated in 1735. After his licensure he went to New Jersey and supplied the church at Hanover. While there he was invited to Newark to succeed Webb. After preaching there a year he was ordained and installed by the Presbytery of East Jersey, Jan. 25, 1738. On the death of Dickinson, the oldest ordained minister of the Presbytery of New York, Aaron Burr, the youngest member, was appointed to succeed him as president of the College of New Jersey.

From these brief sketches of the original members of the Presbytery of New York, we learn that twelve were graduates of Yale College, and three of Harvard; and one, Joseph Houston, probably received a liberal education before leaving Ireland.

All these men were of high Christian character, and some of them were the wisest and most conservative men in the church, especially Dickinson, of whom Dr. Sprague writes, "It may be doubted whether, with the single exception of the elder Edwards, Calvinism has ever found an abler or more efficient champion in this country."

These were the men who now addressed themselves, in their sphere, to the upbuilding, training, and government of the Presbyterian Church, soon to be shaken with unhappy conflicts.

It is a great misfortune that the records of the Presbytery of New York from its origin to May, 1775, are irrevocably lost, as well as those of the Presbyteries of Long Island and of East Jersey. Our chief resource must therefore be the records of the Synods of Philadelphia, New York, and New York and Philadelphia.

On the erection of the Presbytery of New York it consisted of sixteen ministers, as noticed above, and fourteen churches, namely, Woodbridge, Hanover, Elizabethtown, Westfield, Newark, and Connecticut Farms, in New Jersey; Wallkill, Bethlehem, and Goshen, in and about the Highlands of New York; and Jamaica, Newtown, Setauket and Mattituck, on Long Island; and New York City. The churches of Elizabethtown and Newark, and those on Long Island were originally Congregational in their government; the rest were of Presbyterian origin.

In 1729 the Adopting Act was passed by the Synod of Philadelphia, by the terms of which all members of Synod and all candidates asking admission to Presbyteries were required to assent to the Westminster Confession of Faith. Here was the beginning of troubles in the church. It is

not within our province to enlarge on the history of these troubles, but from this point they began to accumulate. In 1734, Gilbert Tennent introduced into the Synod an overture on the more careful examination of candidates for the ministry and for admission to the Lord's Supper, which met the hearty approbation of all, and a solemn "admonition" to the churches was passed. The next year the subject was again introduced, and the Presbyteries were strongly exhorted, in view of its importance, to exact compliance with the Synod's action. In 1736, at the examination of David Cowell for ordination, by a committee of the Presbytery of Philadelphia, some of his views were unsatisfactory to Gilbert Tennent, who wrote to Cowell, but still remained dissatisfied; and at the meeting of Synod in 1738 he brought the subject forward, but without gaining what he sought. He was still more offended when Synod directed that all candidates should be examined by their own committee, — casting, as he thought, a slur upon his father's school at Neshaminy. This was a subject of constant irritation for several years, and many of the most influential ministers in the church warmly sympathized with Mr. Tennent. It was while the church was in this state of ferment, that the Presbyteries of New York and New Brunswick were erected.

It will be impossible to go into details in reference to this controversy, and therefore we confine ourselves to its connection with the Presbytery of New York.

In 1741 the Presbytery of New Brunswick and some ministers adhering to them were excluded or withdrew from Synod. How the Presbytery of New York stood in this matter may be learned from their first official action at a meeting held at Newark, N. J., on the 15th of May, 1743. At that meeting an overture was adopted and sent up to the Synod of that year. The year previous Dickinson, Pierson, Pemberton, and Horton, of the Presbytery of New York, and others, protested against the exclusion of

the New Brunswick party; but the overture now under consideration was the first action of the Presbytery in its official capacity. The overture first asks that the action excluding the Presbytery of New Brunswick be withdrawn, because there had not been a deliberate vote of the Synod founded upon a distinct hearing of the case. Its second point was in reference to the education of candidates for the ministry, proposing that, in order to heal differences, those who had been privately educated should submit to examination according to the former order of the Synod, or be sent to one of the New England colleges, where they should remain at least one year before taking a degree. The third point referred to itinerant preaching, suggesting that there should be a free interchange of pulpits among the brethren of the Synod, and a discouragement of all separate meetings tending to schism or confusion. The fourth point referred to the manner of treating irregularities in doctrine, or in manner of preaching and life. The fifth point recommended that all former differences should be henceforth buried in oblivion. And the last point insisted upon the absolute necessity of "union and good agreement."

This overture of the New York brethren was intended to heal all the differences, but it was unanimously rejected. In consequence of this action Messrs. Dickinson, Pierson, and Pemberton presented a paper in which they claimed that the New Brunswick Presbytery and their adherents had as much right to sit in Synod as they themselves had, and that so long as these brethren were excluded they could not see their way clear to sit as members.

At the same time Mr. Burr, in a communication to the New Brunswick brethren, endeavored to bring them back by inducing them to submit to the Synod in certain particulars.

At the next meeting of Synod, in 1744, the Presbytery of New York was not represented, but in 1745 Messrs. Dickinson and Pemberton, in the name of the Presbytery and by a commission from them, asked the Synod to

appoint a committee of conference who should prepare an overture by which all differences between them and the Synod should be removed. This committee was appointed and subsequently made an elaborate report. The members of the New York Presbytery immediately answered that they could not accept the plan proposed for the settlement of their difficulties, and therefore as commissioners of the Presbytery of New York, they asked for a copy to present to their Presbytery. They also asked Synod to erect another Synod under the name of the Synod of New York; and their reason for wishing the Synod to take this action was to avoid any appearance of opposition, and that the two Synods might act in concert and maintain a spirit of love and brotherly kindness to each other.

The Synod in answering this request deploras the existence of unhappy divisions, and although they see no just grounds for their withdrawal, yet as it seems inevitable, they desire to maintain a Christian fellowship with their departing brethren. The request of the New York Presbytery was granted. The next year the two Synods met as separate bodies, and continued distinct until 1758, when they were re-united.

The period we have had under review, although one of conflict and division, was nevertheless one of great spiritual awakening; and the churches of the New York Presbytery shared in the blessing. As early as 1739, about eighteen months after Mr. Burr's settlement at Newark, a remarkable awakening occurred in his congregation. It began among the young people in the summer and continued to increase until the next spring, when it became general, embracing all ages and classes.

In the succeeding autumn, the Rev. George Whitefield, at the invitation of Burr, visited Newark. In his Journal, speaking of the visit, he writes, "Preached to a considerable congregation, but with little influence. However, at night the Lord manifested forth his glory. In coming down to

family prayer where I lodged, and perceiving many young men around me, my very soul was, as it were, melted down with concern for them. After singing I gave a word of exhortation. But how did the Word fall like a hammer and like fire! what a weeping was there!" During all this time the neighboring congregation at Elizabethtown seemed to be totally unconcerned. Just as the revival at Newark began to languish God made use of "a plain practical sermon, without any special liveliness or vigor," preached by Mr. Dickinson, to set the whole community in a blaze, and many were joined to the Lord. Mr. Dickinson, in a letter to Mr. Foxcroft, of London, written just at this time, says, "I have still the comfortable news to inform you of, that there is yet a great revival of religion in these parts. I have had more young people address me for direction in their spiritual concerns within three months than in thirty years before."

The blessed influence extended also to the churches of the Presbytery on Long Island. In 1740 Whitefield visited the church at Jamaica, then under the charge of Mr. Wilmot, and gracious influences followed. So great was the movement that the Rev. Thomas Colgan, the Church of England missionary at Jamaica, in writing home says, "Some itinerant enthusiastical teachers have of late been preaching on this island, the notorious Mr. Whitefield being at the head of them, and among other pernicious tenets, have broached such false and erroneous opinions concerning the doctrine of Regeneration as tend to the destruction of true religion and a holy and virtuous life."

The church in New York City was not left without a witness in these days of revival. Whitefield visited New York in November, 1739, and preached one Sabbath evening in the Presbyterian Church, having in the afternoon preached in the "fields." Pemberton afterwards wrote to him that "he had left the town under a universal concern." He visited New York again in October, 1740, and the

effects of his preaching were powerful. Little children followed Mr. Pemberton to his house weeping and anxiously concerned about their souls. Mr. Pemberton was assisted in this revival by his fellow-presbyters, Burr, and Leonard, of Goshen, and by the Tennents and others of the New Brunswick Presbytery.

This period of history would be incomplete if we omitted the part taken by the Presbytery of New York in the establishment of the College of New Jersey. Before the division of the Synod an effort was made to found a school for the education of candidates for the ministry. Messrs. Dickinson and Pemberton were the originators of this movement, and as early as 1739 introduced into the Synod an overture to that effect. This plan of united action was frustrated by the troubles which then agitated the Church; but an academy was established at New London, Pa., under the auspices of the Presbyteries of Philadelphia, New Castle, and Donegal, in 1743, which became famous. The New York Presbytery took no part in this, and it was not until after the division of the Synod that they again moved in this direction. In 1745 Messrs. Dickinson, Pierson, Pemberton, and Burr petitioned Governor Morris, of New Jersey, to grant them a charter for a college, which was refused. After the death of Governor Morris, John Hamilton became president of the Council of New Jersey, and acting Governor, and the petition for a charter was renewed. This request was granted, and the charter passed the great seal, and Messrs. Dickinson, Pierson, and Pemberton, and others whose names have not come down to us were appointed the first Board of Trustees. Whether the Presbytery of New York took any official action in the case in authorizing these brethren to petition for a charter cannot be known, on account of the loss of their records of that period. But there is no doubt that the whole plan originated with members of the Presbytery of New York; and some of them became the first corporators, and one

of them the first president. In 1748 a new charter was granted by Governor Belcher, with the same trustees, but with others added from the Synod of Philadelphia, among whom were William and Gilbert Tennent, who now entered heartily into the scheme, their father's school at Neshaminy being out of the way.

During the thirteen years of "schism," as it has been called, between 1745 and 1758, there is little to record except the changes and growth of the Church. In 1748 Azariah Horton, a brother of Simon, who had been ordained by the Presbytery of New York in 1740, and who had been laboring successfully among the Indians on Long Island, became pastor of the church at South Hanover, N. J., which had been set off from Hanover. In 1742 Timothy Johnes went to Morristown, N. J., collected a congregation, and was ordained their pastor in 1743. In the same year Eliab Byram took charge of the church at Rocsiticus, now Mendham, which had been transferred from the Presbytery of New Brunswick. In 1742 David Brainerd entered upon his short but brilliant missionary work among the Indians. In 1746 Jacob Green was ordained and settled at Hanover. In 1745 David Bostwick succeeded Walter Wilmot at Jamaica, being ordained on the 9th of October by the Presbytery of New York. In 1746 Simon Horton, pastor at Connecticut Farms, succeeded Pumroy at Newtown, L. I. In 1749 Aaron Richards was ordained and installed at Rahway. On the death of Dickinson, in 1747, Aaron Burr succeeded him as president of the College of New Jersey, and John Brainerd took his place at Newark, where he remained till 1755. John Grant was ordained in 1746, and became pastor at Westfield. In 1746 Timothy Symmes, who had been preaching at Acquebogue, L. I., was settled at Connecticut Farms. Caleb Smith was licensed in 1747, and in 1748 was ordained over the church at Orange Mountain, which had now put itself under the care of Presbytery. In 1750

Daniel Thane, a graduate of the first class at the College of New Jersey, succeeded Symmes at Connecticut Farms, was ordained and settled at Bloomingrove, N. Y. In the same year Jonathan Elmer became pastor of the church at New Providence, which had been received from the Presbytery of New Brunswick. Alexander Cumming was the same year settled as colleague to Pemberton in New York. Elihu Spencer, who had been laboring among the Oneida Indians, succeeded Dickinson at Elizabethtown in 1750. John Moffat was ordained and settled at Walkkill in 1751. In 1753 Pemberton resigned his charge in New York, and Pierson resigned his charge at Woodbridge, and succeeded Byram at Mendham. Nathaniel Whitaker, who had been ordained in 1752, succeeded Mr. Pierson at Woodbridge, and was installed Dec. 10, 1755. He resigned the charge in 1759 or 1760. On the 14th of September, 1757, the Rev. Abraham Keteltas was installed pastor at Elizabethtown, where he remained until 1761, when he resigned his charge. He soon after withdrew from Presbytery. In March, 1759, the Rev. Benj. Woodruff was installed pastor of the church at Westfield, N. J., where he continued for forty-four years, honored and beloved by all.

Dissensions which had long existed in the church of New York having resulted in the resignation of Ebenezer Pemberton, the congregation immediately wrote to the Rev. Joseph Bellamy, of Bethlehem, Ct., asking him to visit New York, preach for them, and aid them in their present difficulties with his counsel and advice. Accepting their invitation, he came to New York, and so greatly were the people pleased with him that they gave him a call to be their pastor. Although the call was said to be unanimous, yet there were a number of the congregation who opposed his coming, and Mr. Bellamy declined the call. The church in New York were not satisfied with this refusal, and extended to him another call, with urgent reasons why he should accept. The congregation was

aided by the importunities of his brethren; but after the most mature and earnest consideration he finally declined the call on the 18th of July, 1754. After hearing many candidates, the congregation, on the recommendation of Mr. Bellamy, gave a call to the Rev. David McGregorie, of Londonderry, N. H., which he also declined. Finally, in July, 1755, they united in a call to the Rev. David Bostwick, of Jamaica. The Presbytery of New York, not being clear in the matter of translating Mr. Bostwick, referred the case to the Synod, who appointed a committee to visit Jamaica, confer with Mr. Bostwick and his people, and decide the case. This committee met at Jamaica Oct. 29, 1755, and after spending three days in the consideration of the subject, adjourned to meet at Princeton, N. J., on the 14th of April, 1756. They met according to adjournment, and after two days of careful consideration came to the conclusion that Mr. Bostwick should accept the call to New York, and they so reported to the Synod at its meeting in May. Soon after, Mr. Bostwick was installed at New York.

We find a number of ministers belonging to the Presbytery of New York during this period who were not permanently settled, or who had charges abroad. Robert Sturgeon preached for some years at Bedford, N. Y. Nathaniel Tucker was ordained in 1747, and died the same year. James Davenport, the eccentric and brilliant pastor of Long Island, joined the Presbytery in 1748, with the view of settling at Connecticut Farms, but ill health prevented. Chauncey Graham preached at Fishkill, N. Y., in 1751, and was perhaps the settled pastor. John Smith, who was ordained by an association in 1729, and preached at Rye and White Plains, joined the Presbytery in 1752. Hugh Knox was ordained in 1755, and became pastor of a Reformed Dutch Church in the island of Saba. John Maltby was ordained in 1754, and became pastor of a church in Bermuda. Timothy Allen preached at Woodbridge from 1753 to 1755.

In 1758 the division of the church which had existed for thirteen years was healed, and the Synods of Philadelphia and New York were reunited under the title of "The Synod of New York and Philadelphia." In the readjustment of Presbyteries, that of New York remained as it was. The old leaders of the Presbytery were all gone. Dickinson and Burr were dead, Pemberton had removed to Boston, and Pierson, though still living, had reached his threescore years and ten. But new men were coming on to take the place of the fathers. The college at Princeton was fulfilling the hopes of its founders, and was each year sending out ministers well equipped for their work.

It was a time of great increase of the Church, not so much in this Presbytery, as in the southern and western field; and the best men in the various presbyteries were sent out by the Synod to perform missionary work in these destitute regions, their pulpits being supplied by the Synod during their absence. In 1758 the Rev. Abner Brush was ordained and installed pastor of the church at Goshen, N. Y. He remained in this charge till 1766, when he resigned. In 1759, John Brainerd, who had been for some years at Newark, determined to take up the work among the Indians which his brother had so successfully inaugurated. He asked the advice of the Synod, and received a favorable response. He accordingly resigned his charge at Newark, and entered upon the work which he continued through life. His place in Newark was supplied by a young man just from Princeton; for he was in the first class that graduated after the removal of the college to that place. Alexander McWhorter was a native of New Castle, Delaware, and was graduated in 1757. On the 3d of August, 1758, he was licensed by the Presbytery of New Brunswick, and on the 4th of July ensuing was ordained with a view to missionary work in the South. But receiving a call to the church in Newark, made vacant by the retirement of John Brainerd, he accepted, and was installed

the same summer by the Presbytery of New York. McWhorter, on entering upon his work, found the congregation in the midst of great pecuniary difficulties, which kept the community in agitation for a number of years. Dr. McWhorter in his century sermon says that "both parties wisely determined that their minister should not be called in, but secluded from these disputes, and therefore he never interested himself in them or had anything to do with them." Dr. McWhorter was one of the most eminent and useful men of his day.

The church in New York was at this time passing through great trials, which we do not propose to narrate, as they belong to the history of an individual church. In 1762, the Rev. Joseph Treat was appointed the colleague of David Bostwick. In 1763 Mr. Bostwick died, but his place was soon filled by one who equalled, and in some points surpassed, all who had been before him in the Presbytery. On the 4th of September the Rev. John Rodgers, who had been pastor at St. Georges, in Delaware, was installed as colleague of Joseph Treat. A powerful revival began immediately after his entrance upon his work, and so greatly did the congregation increase that a new church became necessary, and the foundation for the Brick Church was laid in 1766, and the house was opened in 1768.

These two men, Rodgers and McWhorter, are specially noticed because they were in prominent churches, and because of their subsequent eminence in the Church. But during the period under review there were many in the Presbytery of New York who were workmen who needed not to be ashamed. Jacob Green at Hanover, James Caldwell at Elizabethtown, Nathan Ker at Springfield, afterwards at Goshen, and Azel Roe at Woodbridge, were all men of mark in their day, and some of them martyrs in their country's cause.

The Rev. William Mills was installed at Jamaica in

1762, where he ministered until his death, which occurred in 1774.

In 1764 the Rev. Francis Peppard was installed at Hanover, continuing in that charge till 1766, when he succeeded Enos Ayres, at Bethlehem.

In 1765 the Rev. James Tuttle was ordained and installed as the first pastor of Rockaway and Parsippany Churches.

In the interval between the reunion of the Synods and the Revolutionary War, the number of churches in the Presbytery was not greatly increased. Springfield, Parsippany, and Succasunna, in New Jersey, and Florida, New Windsor, and Warwick, in New York, include them all. But in many of the churches there were gracious outpourings of the Spirit, and a great increase in the number of communicants.

In 1767 the Presbytery of New York sent up to the Synod an overture on the subject of raising funds for missionary purposes, the whole sum contributed for such purposes during the year having amounted to but forty-four pounds, fifteen shillings. In the overture they recommend that there shall be annual collections in all the churches; that each Presbytery shall appoint a treasurer, who shall report to a general treasurer to be appointed by the Synod; and that a full account of the collections and disbursements shall each year be printed and sent down to the churches. This is perhaps the first approach to the modern Boards which now control this whole matter.

The Rev. Alexander Miller took charge of a church in Schenectady, New York, in 1771, but during the distraction of the war his congregation dispersed, and he was compelled to leave the field.

In 1773 the Rev. John Close became pastor of the church at New Windsor, N. Y., where he remained until 1796, when he resigned.

In 1774 the Rev. Jacob Van Artsdalen was installed pastor of the Springfield Church, where he remained till 1801, when, forced by ill health he was compelled to resign his charge.

The extant records of the Presbytery of New York commence with a fragment concerning a meeting held in New York on Monday evening, May 22, 1775. This session was chiefly occupied with the case of the Rev. Andrew Bay of Newtown, Long Island, whom his people had asked to resign. After hearing the case they adjourned to meet at Newtown on the 20th of June. At that meeting the relation of Mr. Bay with the church was dissolved. The case has no special interest which requires further notice.

At the October meeting of the same year, a complaint was brought in against the Rev. James Caldwell, pastor of the church at Elizabethtown, N. J., by several members of his church, charging him with teaching erroneous doctrine in a sermon he had recently preached. After the most careful examination, Presbytery decided that the complainants had no just ground of complaint.

During the Revolutionary War, the churches in the Presbytery were greatly distracted by the incursions of the enemy. Some of them were for the time disbanded, and their pastors entered the army. In no part of the country were there warmer patriots than were found among the ministers of the Presbytery of New York. Dr. Rodgers, forced to leave his post in New York, became chaplain, first of Heath's brigade, and then of the convention of the State, and of the Council of Safety. McWhorter, of Newark, was at the battle of Trenton, having gone on to consult with Washington about the defence of the State. In 1778, at the solicitation of General Knox he acted as chaplain while the army lay at White Plains. Azel Roe, of Woodbridge, was a prisoner in the Sugar House at New York. Caldwell, of Elizabethtown, was specially obnoxious

to the enemy, who burned his church, and shot his wife; and he himself was murdered by a drunken soldier in 1781.

No church suffered more than that of Salem, N. Y., which had been organized in 1769. Their edifice, which was just completed in 1775, was burned to the ground, but was speedily re-erected. They were unable to procure a pastor till July, 1789, when the Rev. John Warford was installed.

It is surprising how little is recorded in the minutes of Presbytery during the war of the troubles in which they were involved; were it not for the record of fast-days "in view of the present state of affairs" it could never be gathered from their action that the country was engaged in a terrible struggle for life. The Presbytery held a meeting a month after the battle of Lexington, when the whole country was in a blaze of excitement, and yet their minutes are absolutely silent on the subject.

Under date of October 18, 1779, the Rev. Jacob Green, pastor of the church at Hanover, N. J., where he had been settled for thirty years, addressed a letter to the Presbytery signifying his withdrawal from that body, and giving his reasons for that course founded upon certain actions of the Synod. He first objects to their authoritative method of "ordering, appointing, and requiring, instead of recommending and desiring." He objects to their assumption of legislative power, by enacting laws which bind the consciences of men, which he holds to be against the great Protestant principle "that Christ has left no legislative power in the Church." He objects to the appointment by Synod of ministers to labor in distant points of the Church without asking their consent, and censuring them severely if they do not comply with their appointments; also in ordering (not desiring) them to take up contributions for certain objects; claiming the power to liberate ministers from their charges without the consent of the people. He objects to the order that candidates shall study a year after

graduation before they can be licensed, which he holds to be a double imposition, — requiring a degree, and one year's study before they can preach. He objects to the order requiring licentiates to write out in full their sermons and show them to some minister before they are at liberty to preach them, which he thinks takes away the liberty, and in some instances contradicts the judgments and conscience of the candidate. He objects to the Synod's enjoining upon ministers the keeping of registers of marriages, births, and baptisms, not only on account of the authoritative way in which it is ordered, but because he considers it impossible for any minister to know of all the births in his congregation. He objects to the use by the Synod of the authoritative word "enjoin" instead of "advise" when directing ministers not to read their sermons when they preach. In conclusion, Mr. Green objects to the reception of the Westminster Confession of Faith, Catechisms, and Directory, without the liberty to make exception or explanation, and the injunction to teach and preach according to them.

The sum of his objections to the Synod is that these things bear too hard upon that important fundamental principle of all Protestants, "that Christ has not left in his Church legislative, but only an executive power."

The withdrawal of Mr. Green was followed on the same day by that of the Rev. Joseph Grover, pastor of the Parsippany Church, with his reasons given in brief, and on the 3d day of May by that of the Rev. Amzi Lewis, pastor of the Florida Church, and Ebenezer Bradford of Succunna. These were comparatively young men, who followed the lead of the Nestor of the Presbytery.

The Presbytery, considering that the churches to which these withdrawing members ministered were still under their fostering care, appointed committees to visit and explain to them the nature of Presbyterian government as held and exercised by the Presbytery, and to ask them whether they chose to remain under the care of Presbytery

*Ex. R. Green
Joseph Grover
Amzi Lewis
Ebenezer Bradford*

or follow their ministers. I do not find that any of these churches at that time withdrew.

At the same meeting the Rev. James Caldwell was appointed to write to the seceding members, declaring to them the great concern of Presbytery for the breach made by their departure, and to desire them seriously to reconsider their action, and cordially to assure them that if they could show any instance in which the Presbytery in principle or practice had gone beyond the line of duty or the authority derived from Scripture, they would deliberately consider it, and thought they could show that they did not hold any principles that would justify separation from them.

This letter was sent, and an answer received in an official form from the Presbytery which they had now constituted, in which they say that they cannot see the way clear to retrace their steps.

The Presbytery thus formed was called the Morris Presbytery, which was the first of a number of associated Presbyteries afterwards erected.

From the year 1775 to the reorganization of the Presbytery in 1809, the Presbytery of New York licensed twenty-seven candidates, ordained and installed twenty-one pastors, installed fifteen, and ordained *sine titulo* five. The history of the Presbytery during this period can best be shown by brief notices of some of these changes. In April, 1775, Mathias Burnet was ordained and installed at Jamaica, where he preached undisturbed throughout the Revolution. His pastoral relation was dissolved Nov. 2, 1785. In October, 1776, the Rev. Amzi Lewis who had been ordained in 1772, resigned his charge at Warwick on account of inadequate support. He retained the charge of the Florida Church until his secession in 1779. In June the Rev. Andrew King was ordained and installed over that church. In 1785 John McDonald was ordained and installed pastor at Albany, that church having been set off to the Presbytery of New York. It was comparatively an old church,

having been organized in 1763, if not before. In 1768 it was supplied by the Rev. Andrew Bay for six years, but during the Revolution it became disorganized, the people scattered, and Mr. Bay removed to Newtown, N. Y. It remained without a pastor until the installation of Mr. McDonald.

On June 14, 1786, the Rev. William Linn was installed pastor at Elizabethtown, where he remained but four months, having accepted a call to the Reformed Dutch Church in New York. This was a serious blow to the church, which had hardly recovered from the effects of the war and the death of Mr. Caldwell, although it had been faithfully served for several years by the Rev. James F. Armstrong, a member of the New Brunswick Presbytery.

In 1787 the Rev. Lemuel Fordham was ordained and installed at Succasunna and Roxbury, where he remained for twelve years.

After the resignation of Dr. Linn the church at Elizabethtown remained without a pastor until September 9, 1788, when David Austin was ordained and installed. As early as 1791 Mr. Austin began to take a special interest in prophetic studies; and from that point his mind became more and more unbalanced, and his erratic preaching and publications produced a great ferment in the congregation and community. In 1797 his case was brought into Presbytery and occupied much of its attention. On the 3d of May of that year Mr. Austin was asked whether he concurred in the application for a dissolution of his pastoral relation; upon which he renounced the jurisdiction of Presbytery and withdrew. The Presbytery thereupon dissolved the pastoral relation, and adopted a paper in relation to Mr. Austin's aberration. The case came up several times in the next five years, but it is not necessary to enlarge upon it further.

On the 14th of August, 1788, John Young was ordained and installed at Schenectady and Currie's Bush, N. Y.

This church had been gathered soon after the settlement of the town in 1761, and was set off from the Presbytery of Dutchess to that of New York. On the 10th of February, 1788, Peter Fish was ordained and installed at Connecticut Farms, where he remained nine years.

In May, 1789, the Rev. George Faitoute was called to Jamaica, to succeed Dr. Burnet. The Synod, in erecting the Presbytery of Suffolk, had directed that such members of the Presbytery of New York as resided on Long Island might by their own choice join that Presbytery. On account of this action of the Synod it had been a dispute for some time to which Presbytery the church at Jamaica belonged. The question was settled by the Synod at its meeting in October, 1789, by annexing it to the Presbytery of New York. Soon after, Mr. Faitoute was installed by that Presbytery. He remained the faithful pastor of this church until his death in 1815.

At a meeting of Presbytery held Nov. 12, 1788, at the request of the church at Harpersfield, it was decided to install the Rev. John Lindsley on the second Wednesday of the next September. We have no record of such installation, but he certainly ministered to that people for several years after the church had been transferred to the Presbytery of Albany.

On the 1st of December, 1789, Rev. John McKnight was installed colleague pastor with Dr. Rodgers, in New York. He continued in this charge until April, 1809, when he was released. In 1792 Dr. McKnight being unable to fulfil all his duties on account of ill health, and the congregation being greatly enlarged, it was resolved to call a third minister; Samuel Miller of Delaware was called, and on the 5th of February was ordained and installed as colleague to Drs. Rodgers and McKnight. Dr. Miller remained in this charge admired and honored until 1813, when he was elected by the General Assembly professor in the Theological Seminary at Princeton, N. J.

In 1791 Calvin White, a licentiate from Connecticut, was ordained and installed pastor at Hanover. On account of troubles in the congregation he was released from his charge in 1795.

In the same year Amzi Armstrong, the father of the Rev. William J. Armstrong, Secretary of the American Board of Commissioners for Foreign Missions, succeeded John Joline at Mendham, where he was ordained and installed. And in January, 1791, Aaron C. Collins was ordained and installed at Morristown, as colleague pastor with Dr. Johnes. In 1793 Mr. Collins was released from his charge and deposed from the ministry, but was restored in 1808.

On the 14th of October, 1794, Henry Cook was ordained and installed pastor of the Second Church at Woodbridge. This church was organized shortly after 1755. It afterwards became the church of Metuchen. John J. Carle was ordained and installed at Rockaway on the 5th of February, 1793, but was released from his charge in October following.

On the 1st of May, 1795, James Richards was ordained and installed at Morristown, where he proved of eminent service in harmonizing differences, and ministering to that large and scattered congregation. He was blessed with three revivals during his ministry in this place. He remained here until 1809, when he was called to succeed Dr. Griffin at Newark.

On the 13th of December, 1796, the Rev. Aaron Condict was installed pastor at South Hanover, where he remained for thirty-five years, when he resigned on account of ill health. His ministry was eminently successful.

On the 28th of August, 1793, Jonathan Freeman was installed pastor of Hopewell.

In 1800 the church at Orange becoming vacant the Rev. Edward Dorr Griffin, who was visiting in New Jersey, was invited to supply them for the winter, and so great was his

success that fifty were added to the church. Soon after his return to his home in New Hartford, Ct., he received a pressing call from the church in Newark, to settle as colleague of the venerable Dr. McWhorter. This call he accepted, and he was installed October 20, 1801. Dr. Griffin was a man the splendor of whose gifts and the power of whose eloquence elevated him to the highest rank of American preachers. Dr. Griffin's ministry was abundantly successful in Newark, and in one revival in 1807 two hundred persons joined his church. In 1809 his pastoral relation with the church was dissolved, he having accepted a professorship at Andover Theological Seminary, then just established.

In 1793 James G. Force was ordained and installed at New Providence, where he remained till 1804, when he was deposed. He was afterwards restored. In 1796 Robert Hett Chapman was ordained and installed at Rahway, where he continued till 1799. The Rev. Samuel Smith was installed pastor at Connecticut Farms, Oct. 7, 1800. His pastorate was a short one, he dying about a year after his installation. The Rev. John Giles was installed at Elizabethtown June 24, 1800, but was released the following October. He was succeeded by Henry Kollock, who was ordained and installed in December. In 1803 Mr. Kollock resigned, having accepted a professorship in the college at Princeton. Mr. Kollock "was one of the most ornate yet vehement orators whom our country has produced."

In 1801 the Rev. Asa Hillyer was released from South Hanover and installed at Orangedale. In 1802 Buckley Carll was installed at Rahway, he having been previously settled at Pittsgrove, N. J. The same year the Rev. Matthew La Rue Perrine was received from New Brunswick Presbytery and installed at South Hanover, where he remained till his removal to New York in 1811.

On the 16th of November, 1802, Stephen O. Thompson

was ordained and installed at Connecticut Farms. The church at Perth Amboy was supplied for some time by the Rev. Elias Riggs while he was a licentiate; but on the 2d of August, 1802, he was ordained and installed. He remained in this charge until 1807, when he removed to New Providence and became pastor of that church. Here he remained till the end of his life.

The Rev. Gershom Williams was installed at Springfield Aug. 30, 1803.

In 1804, John McDowell was ordained and installed December 26 at Elizabethtown, succeeding the Rev. Henry Kollock. Dr. McDowell was one of the most faithful, judicious, and successful ministers in the Presbytery of New York.

The Rutgers St. Church, New York City, was established in 1796 and a building erected in 1798, and in 1805 the Rev. Philip Milledoler, of Philadelphia, was called to be their pastor. He accepted, and was installed Apr. 24, 1806. The three churches in New York were still united as a collegiate charge, and remained so until 1809.

On the 27th of December, 1808, Barnabas King was ordained and installed at Rockaway, N. J., which had been vacant for some time. The next year he divided his time with Sparta. When Mr. King went to Rockaway the church was almost extinct, but by faithful labor in less than two years eighty converts were added to its rolls.

On the 26th of April, 1809, the Rev. John B. Romeyn was installed pastor of Cedar St. Church, New York, which had been taken under the care of Presbytery the preceding year.

On the 28th of June, 1809, the Rev. John McNeice was installed pastor of the Irish Church, which had been received by the Presbytery the preceding October.

On the 14th of November, 1809, Mr. Eliphalet Price was ordained and installed as pastor of the City of Jersey (now Jersey City) Church.

In 1809 the Rev. Samuel Fisher was installed at Morristown, N. J.

At the meeting of Synod in 1790 the Presbytery of Albany was erected. Most of its churches were transferred to it from the Presbytery of New York. Of this number were Albany, Cherry Valley, Johnstown, New Scotland, Harpersfield, Ballston, East Ballston, Cambridge, Kingsbury, Schenectady, Currie's Bush, and Remsen's Bush. Most of these were feeble bodies, and two years earlier all but three were vacant. William Schenck was at Ballston, John Warford at Salem, and John McDonald at Albany, and two of these were only supplies.

In 1795 the Synod dissolved the Presbytery of Dutchess, and erected the Presbytery of Hudson. Nathan Ker of Goshen, Andrew King of Warwick, John Joline of Florida, and Jonathan Freeman of Hopewell, with their churches, were set off from the New York Presbytery to that of Hudson.

At the April meeting in 1804 the deplorable condition of Sussex Co., N. J., and the adjacent parts of the State of New York, was brought to the notice of Presbytery. It was stated that very large portions of these districts, containing a population of from thirty to forty thousand, had no stated and regular preaching, and that on account of the broken character of the country it was impossible to supply the destitution except by itinerants. In view of this destitution Presbytery resolved to supply a part of this district for four months with missionary labors and the gratuitous distribution of books; and to carry out their purpose they instructed their Commissioners to the General Assembly to solicit from that body the necessary means.

The subject of educating young men for the ministry had long been under consideration by the Presbytery, but at its meeting on the 2d of October, 1805, it took definite action, in considering a paper sent down from the General Assembly. The want of ministers had become a growing

and alarming evil. The Presbytery therefore resolved immediately to endeavor by annual collections in all the churches, by subscriptions from wealthy and charitable individuals, and from any other available source, to furnish the necessary aid for such young men as might be found. And still further to advance the work a Standing Committee was appointed to look out for pious and promising young men, examine their qualifications, give direction concerning their academical and theological studies, and in general to do all those things which should be necessary towards completing their education.

The committee as first constituted consisted of Drs. McWhorter, Miller, Hillyer, and Griffin, ministers, and Col. Henry Rutgers of N. Y., David D. Crane of Newark, James Stevenson of Morristown, Dr. Melancthon Freeman of Woodbridge, and William Steele of Springfield, elders. Dr. Miller and Mr. Griffin were appointed to draught an address to pious parents and to pious youth on this important subject.

This committee entered upon its work, and continued with more or less success until the reorganization of the Presbytery in 1809. We may consider this as the germ of our Education Societies and Boards.

* The first movement for a division of the Presbytery was made at their meeting held at Springfield, N. J., Oct. 5, 1809. The Synod at its meeting thus defines the bounds of the New Presbytery: "That so much of the Presbytery of New York as lies east of the Hudson River and south of the towns of Bedford, Yorktown, and Peekskill in Westchester County, and so much of the Presbytery of Long Island as lies west of Hempstead Plains, including the Rev. Dr. John Rodgers, Mr. George Faitoute, Mr. Nathan Woodhull, Mr. Peter Fish, Dr. Samuel Miller, Dr. Philip Milledoler, Mr. John McNeice, Dr. John B. Romeyn, and Mr. William P. Kuypers, be constituted a Presbytery by the name of 'The Presbytery of New York.'"

* The first movement was Oct. 18-1808 and was "not approved in". Min. P. 192.

THE PRESBYTERY OF NEW YORK,

1810-1870.

THE PRESBYTERY OF NEW YORK.

1810—1870.

IT has been a difficult question to decide how to present the history of the Presbytery of New York without confusion, or without loading it with that which is immaterial. With some hesitation I have concluded to take up the following points, tracing each one in turn through the life of the Presbytery, thus embracing all that is material in the history. These points are, —

- I. An account of the organization, reception, and pastoral changes of the various churches, which will include the bulk of the history.
- II. Proceedings in reference to the education of candidates for the ministry.
- III. Missionary operations of the Presbytery within its own bounds, embracing the various schemes for church extension.
- IV. Action of Presbytery in relation to the division and reunion of the church.
- V. Miscellaneous matters.

On the second Tuesday of January, 1810, the Presbytery of New York, as erected by the Synod, convened in the French Church in Pine Street, New York, — the Wall Street Church, the place appointed by the Synod, being in an unsafe condition. There were present at the organization the Rev. Messrs. John Rodgers, D. D., George Faitoute, Samuel Miller, Philip Milledoler, John McNeice, John B. Romeyn, and William P. Kuypers; Nathan Woodhull

and Peter Fish appeared later, with Elders Robert McGill and J. R. B. Rodgers from the Wall Street Church, William Ludlum from the Church in Jamaica, Long Island, Benjamin Egbert from the Brick Church, Henry Rutgers from the Rutgers Street Church, Philip Cahoon from the Irish Church, Zachariah Lewis from the Cedar Street Church, and John Burtis from the Church at Hempstead, Long Island.

The Rev. Samuel Miller was chosen the first moderator, and Mr. Zachariah Lewis the stated clerk.

The Presbytery, as thus constituted, consisted of the following churches and ministers: the Rev. Messrs. John Rodgers and Samuel Miller, pastors of the Wall Street Church; Philip Milledoler of the Rutgers Street Church; John McNeice of the Irish Church; John B. Romeyn of the Cedar Street Church; William P. Kuypers of the Hempstead Church; George Faitoute of the Jamaica Church; Nathan Woodhull of the Newtown Church; and Peter Fish, without charge, with the Brick Church, New York, vacant.

We proceed to the first point proposed, — an account of the organization, reception, and pastoral changes of each church.

It does not lie within our province to give the internal history of these churches, — that must be done by each church for itself, — but simply to follow the action of Presbytery in relation to them. We first notice the original churches of the Presbytery, and then pass on to those afterwards received.

On the reorganization of Presbytery the Wall Street Church was served by the venerable John Rodgers and WALL STREET. Samuel Miller as colleague pastors. On the 9th of May, 1811, Dr. Rodgers departed this life; and on the 13th of September, 1813, the Rev. Dr. Miller, who had been appointed by the General Assembly professor of ecclesiastical history and church government in the

Theological Seminary at Princeton, was released from his charge. On the 25th of April, 1815, the Rev. Philip Melancthon Whelpley, a licentiate of Presbytery, was ordained the pastor. After a short but successful pastorate, Mr. Whelpley died at his post, July 17, 1824. He was succeeded by the Rev. William W. Phillips, who at the time of his call was pastor of the Pearl St. Presbyterian Church, N. Y. Dr. Phillips was installed on the 19th of January, 1826. After a faithful and earnest ministry over this people of more than forty years, he was released from his charge by death, on the 20th of March, 1865. The next pastor was the Rev. William M. Paxton, who at the time of his call was pastor of the First Presbyterian Church at Pittsburgh, Pa. Dr. Paxton was installed on the 20th of March, 1866.

The Brick Church had become vacant by the release of Dr. Miller before the reorganization of the Presbytery.

BRICK CHURCH. On the 8th of August, 1810, Mr. Gardiner Spring, a licentiate of Westford Association, Mass., was ordained and installed pastor. On the 22d of May, 1859, on account of the increasing infirmities of Dr. Spring, the Rev. William J. Hoge of Roanoke Presbytery was installed as associate pastor. The war coming on, Mr. Hoge desired to return to the South, and was released from his charge August 5, 1861. He was succeeded by the Rev. William G. T. Shedd, professor in the Andover Theological Seminary, who was installed associate pastor on the 13th of April, 1862. Dr. Shedd, having been appointed professor in the Union Theological Seminary, N. Y., was released from his charge Oct. 18, 1863. On the 15th of February, 1865, the Rev. James O. Murray, of the Essex South Association, Mass., was installed associate pastor.

During all these years Dr. Spring stood in his lot admired, honored, and successful. His was probably the most remarkable pastorate in our church. Entering as a youth upon this difficult and responsible work, he ministered to the same people for more than sixty years.

The Rev. Philip Milledoler was pastor of the Rutgers Street Church, at the time of the re-organization of the **RUTGERS STREET** Presbytery. Having accepted a call to the Reformed Dutch Church in N. Y., Dr. Milledoler was released from his charge on the 21st of April, 1813. On the 19th of April, 1814, a call was given to the Rev. Ezra Stiles Ely, a member of the Ecclesiastical Council in New London, which resulted in a long controversy, and the refusal of Presbytery to put the call into his hands. On the 17th of October, 1815, Mr. Alexander McLelland, a licentiate of Presbytery, was ordained and installed. Mr. McLelland was released from the charge on the 26th of December, 1821. He was succeeded by the Rev. Thomas McAuley, who was installed Aug. 1, 1822. The church was in a state of continual revival during his ministry. The pastoral relation with Dr. McAuley was dissolved Dec. 8, 1829. He was succeeded by the Rev. John M. Krebs, who was received from the Presbytery of Carlisle and installed Nov. 12, 1830. Dr. Krebs was one of the most active and useful members of Presbytery, and a most successful pastor. He remained with this church until his death, which occurred Sept. 30, 1867. Some time before his death the church removed to the Madison Avenue Church edifice, and the name was changed to the "Rutgers" Church. On the 22d of January, 1868, the Rev. Nathaniel W. Conkling of Philadelphia was installed as pastor.

Another of the original churches of the Presbytery was the Irish Church, afterwards called the "Orange St. Church." **THE IRISH CHURCH** On the 7th of July, 1815, the Rev. John McNeice, who had been the pastor since 1809, was released from his charge, and was followed by Mr. Henry Blatchford, a licentiate of the Presbytery, who was ordained and installed Nov. 28, 1815. Mr. Blatchford was released from his charge Nov. 28, 1818. On the 14th of March, Mr. John Arburtis, a licentiate of the Classis of New Brunswick, was ordained and installed. He remained until

Oct. 9, 1821, when the pastoral relation was dissolved. On the 2d of April, 1822, the Rev. Robert McCartee, who had been received from the Associate Presbytery of Philadelphia, was installed as pastor. In October, 1825, the church received the name of "The Canal St. Presbyterian Church," having changed its location. Dr. McCartee was released from his charge on the 21st of April, 1836. On the 19th of October, 1836, the Rev. John Anderson, from the Presbytery of Elizabethtown, was installed. Mr. Anderson remained but two years, and was released Oct. 10, 1838. The church was set off to the Second Presbytery of New York on the 17th of October, 1838.

The Cedar Street Church, which had been received by the old Presbytery of New York in June, 1808, was another **CEDAR STREET.** of the original churches of this Presbytery. On the 22d of February, 1825, the Rev. John B. Romeyn, their pastor, died, and on the 7th of December, 1826, Mr. Cyrus Mason was ordained and installed. In April, 1835, the church, having changed its location, received the name of "The Duane Street Presbyterian Church."

Mr. Mason was released from his charge Sept. 5, 1835. On the 17th of May the Rev. George Potts, who had been received from the Presbytery of Mississippi, was installed. Dr. Potts, having started a new enterprise in University Place, resigned his charge April 16, 1844, and was succeeded by the Rev. James W. Alexander, who was installed the 3d of October, 1844. On the 25th of June, 1849, Dr. Alexander was released from his charge, having been appointed to succeed Dr. Miller in the Theological Seminary at Princeton, N. J. The church, after vain efforts to secure a pastor, recalled Dr. Alexander, who, having accepted, was installed Nov. 12, 1851. In April, 1852, the church was removed and the name was changed to "The Church at the Corner of Nineteenth Street and Fifth Avenuc." Dr. Alexander was released from his charge by death, July 31, 1859. The Rev. Nathan L. Rice of the

Presbytery of Chicago accepted a call, and was installed April 28, 1861. In consequence of ill health Dr. Rice was released from his charge April 16, 1867; and on the 3d of November the Rev. John Hall, of Dublin, Ireland, was installed pastor.

The church at Jamaica, L. I., having lost its pastor, the Rev. George Faitoute, on the 21st of August, 1815, gave a call to Mr. Henry R. Weed, a licentiate of the **JAMAICA** New Brunswick Presbytery, and he was ordained and installed as pastor Jan. 4, 1816. Mr. Weed continued their pastor until 1822, when the pastoral relation was dissolved. On the 6th of March, 1823, Mr. Scymour P. Funk, a licentiate of the Reformed Dutch Church, was ordained and installed pastor. Some distraction arising in the congregation, the pastoral relation was dissolved May 9, 1825. These troubles were in a measure removed by the faithful labors of the Rev. Asahel Nettleton, D.D., who spent some months with them in the winter of 1826, and was blessed with a copious outpouring of the Holy Spirit. On the 31st of October, 1826, the Rev. Elias W. Crane, of the Elizabethtown Presbytery, was installed, who remained till his death, Nov. 10, 1840. He was succeeded by the Rev. James M. Macdonald, from the Association of New London, Ct. Mr. Macdonald was installed on the 5th of May, 1841, and remained their pastor till April 16, 1850, when he was released to take charge of the Fifteenth Street Church in New York. On the 25th of May the Rev. Peter D. Oakey, of the Classis of Long Island, was installed. The church was set off to the Presbytery of Nassau, Oct. 16, 1855.

The old church at Newtown, L. I., on the death of the Rev. Nathan Woodhull, who had been their pastor since December, 1790, called the Rev. William Boardman, **NEWTOWN**, who was installed Oct. 22, 1811. Mr. Boardman remained their pastor until his death, March 4, 1818. On the 17th of November, 1819, Mr. John Goldsmith, a licen-

tiate of the Presbytery of Long Island, was ordained and installed. The church was set off to the Presbytery of Nassau, Oct. 16, 1855.

The church at Hempstead, L. I., was one of the original churches of the Presbytery. On the 17th of June, 1811, the Rev. William P. Kuypers, who had long been HEMPSTEAD. pastor, was released from his charge. The Rev. Samuel Robertson, pastor of Huntington, supplied this church in connection with his own until 1817. On the 16th of March, 1818, Mr. Charles Webster, a licentiate of the Presbytery of Albany was ordained and installed pastor. On the 17th of April, 1833, Mr. Webster and the church were transferred to the Second Presbytery of Long Island.

We have thus given the changes which occurred in the churches which belonged to the Presbytery at its re-organization. The increase up to the time of the reunion in 1870 will best be seen by following the same plan in reference to the churches organized and received during the same period. This will exhaust the history of the churches, as far as presbyterial action is concerned.

On the 16th of April, 1811, a commission appeared in Presbytery from the First Congregational Church in New ELIZABETH YORK, asking that the church be received under STREET. the care of Presbytery. In their petition they declare that they approve of "the form of church government by elders, and will introduce that form into their church." Their request was granted, and Dr. Miller was appointed to organize it as a Presbyterian church. Dr. Miller subsequently reported that he had performed this duty on the 28th of April, and the name of the church was ordered to be enrolled. On our minutes it is known as "The Elizabeth Street Church."

In July of this year Mr. Henry P. Strong, a licentiate of the Middle Essex Association, of Massachusetts, was called to the church, and on the 4th of September was ordained

and installed. Mr. Strong remained in charge of the church until April 13, 1813, when the pastoral relation was dissolved. Difficulties which had for some time existed in the church and hindered its prosperity led the Presbytery to dissolve it on the 19th of April, 1819.

At the meeting of Presbytery, held April 17, 1811, application was made by a number of persons worshipping **SPRING STREET.** in Spring Street, New York, to be taken under their care. This church was afterwards organized, but the date is not given, and on the 9th of August was taken under the care of Presbytery. The first pastor was the Rev. Matthew La Rue Perrine, who was installed on the 31st of October, 1811. Dr. Perrine was released from the charge July 26, 1820. He was succeeded by the Rev. Samuel H. Cox, received from the Presbytery of Jersey, who was installed on the 25th of December. In 1825, the church having removed from Spring Street, the name was changed to "The Laight Street Church." On the 4th of January, 1831, the church, with its pastor, Dr. Cox, was set off to the Third Presbytery of New York. On the 17th of December, 1838, the church, with its pastor, the Rev. Flavel S. Mines, was again received under the care of this Presbytery. Mr. Mines resigned his charge October 13, 1840, and on the 29th of December, the Rev. James Harkness was installed. Mr. Harkness was released December 13, 1842, and on the 10th of October, 1843, the church was dissolved, their edifice having been sold and the members scattered.

On the 2d of August, 1811, a church was organized at Mount Pleasant, now Sing Sing, N. Y., and on the same day **MOUNT PLEASANT.** Mr. Thomas Jackson, a licentiate of Lexington Presbytery, was ordained and installed its pastor. On the 16th of January, 1816, Mr. William Gray, a licentiate of the Presbytery was ordained and installed associate pastor with Mr. Jackson, it being understood that his support was to be derived from a classical school which he

was to teach. Failing in this, it became impossible for the church to support both pastors. Accordingly, on the 7th of May, Mr. Jackson asked to be released from the charge. The congregation opposing the request, Presbytery refused to release him. On the 17th of May Mr. Gray asked to be released, and although the church opposed the request, the Presbytery dissolved the pastoral relation. On the 12th of January, 1817, Mr. Jackson was released from his charge. The church lingered in a feeble condition until 1820, when, being called to account for employing a deposed minister as their stated supply, they left the Presbytery and connected themselves with the Associated Presbytery of Westchester. We hear nothing further of them till October 11, 1825, when they applied to be received by the Presbytery again. It appearing that the organization was extinct, a committee was appointed to reorganize it, which was done, and the church enrolled Oct. 10, 1826. On Nov. 3, 1829, this church, with others, was set off by Synod to constitute the Presbytery of Bedford.

In October, 1811, the Rev. Walter King was appointed by Presbytery to act as a missionary in New Rochelle, ^{NEW} ~~ROCHELLE~~ which led to the organization of a church on the 21st of April, 1812. On the 3d of November, 1829, the church was set off to the Presbytery of Bedford.

The Seventh Presbyterian Church was taken under the care of Presbytery, Oct. 14, 1818. At this time they had ^{SEVENTH} no pastor, but in 1820 the Rev. Elisha B. Baldwin, of the Presbytery of Londonderry, was called, and having accepted, was installed December 25. The church was set off to the Third Presbytery of New York Jan. 4, 1831.

On the 12th of October, 1819, the Eighth Presbyterian Church at Greenwich, New York City, was received by the ^{EIGHTH} Presbytery, and on the 9th of November the Rev. Stephen N. Rowan, from the Classis of New York, was installed pastor; after a successful ministry Dr. Rowan

was released from his charge July 6, 1830. Their next pastor was the Rev. Henry Hunter, who was installed June 29, 1831. Mr. Hunter died while in charge, Aug. 27, 1834.

The Rev. Edward D. Smith, of the Presbytery of the District of Columbia, succeeded Mr. Hunter, and was installed July 9, 1835. The church was dissolved on the 10th of October, 1843. It is probable that most of the members connected themselves with the Chelsea Church, of which Dr. Smith became the pastor.

In July, 1816, a mission church was gathered by the "Female Missionary Society," in Bancker Street (now ALLEN STREET. Madison Street), and on the 17th of October, 1817, a house of worship was dedicated. In 1822, the church changed its location, and has been known ever since as "The Allen Street Church," although the corporate name, "The Mission Church in the City of New York," has never been changed. The Rev. Ward Stafford was the first supply, followed by the Rev. William Gray, who labored among them faithfully until 1827. The church was taken under the care of Presbytery, Oct. 10, 1820. On the 15th of April, 1829, the Rev. Henry White was installed the first pastor. The church was set off to the Third Presbytery of New York, Jan. 4, 1831.

On the 10th of October, 1821, the Rev. Christian F. Frey, with his congregation in Vandewater Street, was VANDE-WATER STREET. received by Presbytery. The pastoral relation with Mr. Frey was dissolved Sept. 9, 1822. In May, 1823, the church withdrew from Presbytery, and on the 16th of October, the name was erased from the roll of churches. The church was again received under the care of Presbytery Jan. 4, 1826, and on the 16th Mr. Thomas E. Vermilye was ordained and installed pastor. On the 5th of June, 1829, on account of the embarrassed state of the finances, the pastoral relation was dissolved, and soon after the church was disbanded.

A colored church was gathered in Rose Street, and

taken under the care of Presbytery, April 16, 1822. It took the name of "The First Colored Church," and **FIRST** **COLORED** the Rev. Samuel E. Cornish, from the Presbytery of Philadelphia, was installed April 22, 1824. In October, 1826, Mr. Cornish asked to be released from his charge on account of the embarrassed condition of the church, they having been compelled to sell their edifice to meet their engagements. Presbytery feeling the importance of the enterprise, and having full confidence in Mr. Cornish, declined his request, and authorized him to go among the churches and seek the necessary aid. He does not appear to have been successful, for on the 28th of April, 1828, the pastoral relation was dissolved. At the same time Presbytery expressed their peculiar interest in this feeble church, and appointed a committee of "special advice" to act in their behalf. At the meeting of Presbytery in October, 1829, this committee reported that the church had increased to one hundred and twenty members, and had a regular congregation of two hundred, and that the collections in its behalf had been amply sufficient to meet all their engagements. At the next stated meeting, in April, 1830, Presbytery authorized the committee to procure a suitable house of worship for the congregation, the title to be held by trustees appointed by Presbytery. Accordingly, a house was purchased at the corner of Frankfort and William Streets, for the sum of \$12,500.

After the resignation of Mr. Cornish, the Rev. Theodore Wright, of the Presbytery of Albany, became pastor of the church; but in 1839 he withdrew from Presbytery in an irregular manner, and his name was dropped from the roll, and in October, 1840, the church withdrew and connected itself with the Third Presbytery of New York.

On the 16th of April, 1822, the Central Presbyterian Church, in Broome Street, which had been regularly organized, was received by Presbytery, and on **CENTRAL.** the 7th of May, the Rev. William Patton, who

had been received from the Addison Association, Vermont, was installed pastor. On the 4th of January, 1831, the church was set off to the Third Presbytery of New York.

The First Presbyterian Church of Brooklyn was received by Presbytery April 16, 1822, and on the 16th of October, **FIRST** 1823, Mr. Joseph Sandford, a licentiate of the **BROOKLYN.** Presbytery, was ordained and installed pastor. Mr. Sandford was released from the charge Dec. 25, 1828. On the 18th of March, 1829, the Rev. Daniel L. Carroll, from the Consociation of Litchfield, Ct., was installed pastor. Dr. Carroll remained until June 30, 1835, when he was released by Presbytery. He was succeeded by the Rev. Samuel H. Cox, who was installed on the 8th of May, 1837. In October, 1838, Dr. Cox and a part of the congregation withdrew from Presbytery, and connected themselves with the Presbytery of Brooklyn. The part that adhered to the Presbytery called the Rev. Melancthon W. Jacobus, who was installed Sept. 15, 1839. On the 21st of October, 1851, Dr. Jacobus having been appointed by the General Assembly Professor in the Theological Seminary at Alleghany, Pa., was released from his charge. On the 29th of June, 1853, the Rev. Henry J. Van Dyke was installed pastor. The church was set off to the Presbytery of Nassau, Oct. 16, 1855.

The Bowery Presbyterian Church was taken under the care of Presbytery April 17, 1822, and on the 13th of October, 1823, the Rev. Ward Stafford was installed **BOWERY.** their pastor. Mr. Stafford had been received from the Association of the Western District of New Haven in October, 1817, and up to this time had been acting as a missionary among the charitable institutions of the city. In April, 1827, troubles arose in this church, which in the autumn resulted in the resignation of Mr. Stafford. On the 30th of September, 1830, the Rev. John Woodbridge, from the Hampshire Association of Massachusetts,

was installed pastor. The church and pastor were set off to the Third Presbytery of New York, Jan. 4, 1831.

On the 10th of January, 1823, the Fourteenth Presbyterian Church, as it was called, in Provost Street, New York, was taken under the care of Presbytery, **PROVOST STREET.** and on the 13th, the Rev. James Ogilvie, from the Presbytery of Hanover, was installed pastor. On account of inadequate support Mr. Ogilvie resigned his charge Oct. 12, 1825, and the church was dissolved.

The "American Presbyterian Society of Montreal," Canada, was organized May 23, 1823, and was taken under the care of Presbytery July 12, 1824. A protest **MONTREAL.** against the reception of this church because it was not within the bounds of the Presbytery, because it tended to excite jealousies among the contiguous congregations, and because it was impossible to exercise proper superintendence over a congregation at such a distance, was presented and recorded, signed by eight ministers and one elder. On the 1st of August Mr. Joseph S. Christmas, a licentiate from the Presbytery of Philadelphia, was ordained and installed the first pastor. On account of ill health Mr. Christmas was released from his charge on the 14th of October, 1828. He was succeeded by Mr. George W. Perkins, a licentiate from the Association of the Eastern District of New Haven, who was ordained and installed May 30, 1830. The church and pastor were set off to the Third Presbytery of New York, Jan. 4, 1831.

The church at White Plains was received by Presbytery, **WHITE PLAINS.** Oct. 21, 1824, and on Nov. 3, 1829, was set off by Synod to Bedford Presbytery.

On the 23d of April, 1825, a church in Bleecker Street was taken under the care of Presbytery, and on the 14th of June, the Rev. Mathias Bruen, from the Classis **BLEECKER STREET.** of New York, was installed. Mr. Bruen remained in charge until his death, which occurred Sept. 6, 1829. On the 10th of September, the Rev. Erskine Mason, from

the Presbytery of Albany, was installed pastor. The church and pastor were set off to the Third Presbytery of New York, Jan. 4, 1831.

The church at South Greensburgh was received by Pres-
SOUTH bytery on the 22d of April, 1825, and on the 3d
GREENS- of November, 1829, was set off by Synod to the
BURGH. Presbytery of Bedford.

On the 18th of June, 1825, a church at Greensburgh was organized, and on the 11th of October was taken under the
GREENSBURGH. care of Presbytery. On November 3, 1829, the church was set off to Bedford Presbytery.

The Independent Presbyterian Congregation of Peekskill, N. Y., was received by Presbytery on the 24th of
PEEKSKILL. January, 1826. At the next meeting of Presbytery this action was reversed, because there appeared to be much opposition in the congregation to the course taken; but on the 28th of June in the same year, the application was renewed, and the church received. On the 14th of December the Rev. John H. Leggett from the Second Presbytery of New York was installed pastor. There is no record of the release of Mr. Leggett, but on the 13th of November, 1832, the Rev. William Marshall from the Dysart Relief Presbytery, Scotland, was installed. The church was set off to the newly erected Second Presbytery of New York, Oct. 17, 1838.

The (New) Spring Street Church which had been organized, Dec. 29, 1825, was taken under the care of Presby-
SPRING tery April 19, 1826. On the 26th of November,
STREET 1828, the Rev. Henry G. Ludlow, from the North
(NEW). Association of Hartford, Ct., was installed the first pastor. The church and pastor were set off to the Third Presbytery of New York, Jan. 4, 1831.

On the 14th of October, 1828, the Village Church, New York, was received, and the name changed to "The Tabernacle Church," and on the 26th of November the
VILLAGE Rev. Alexander G. Fraser, from the Presbytery of
CHURCH.

Elizabethtown, was installed pastor. Mr. Fraser was released from his charge Sept. 30, 1830, and on the 15th of October the church was dissolved. This was the last church organized by a single member of Presbytery. From this time all churches were organized by direction and advice of Presbytery.

A church was organized at Rye, N. Y., on the 4th of March, 1829, and enrolled by the Presbytery April 21, 1829. On the 3d of November it was set off by Synod to the Presbytery of Bedford.

On the 25th of May, 1829, a church was organized at Sweet Hollow, L. I., and was received by Presbytery October 15. On the 8th of October, 1833, the church
SWEET HOLLOW. was transferred to the Second Presbytery of Long Island. The Rev. Joseph Nimmo, who had been supplying this church for some time, was also dismissed to the same Presbytery.

A church was organized in Carmine Street at the head of Varick Street Oct. 13, 1829, and the next day was
CARMINE STREET. received by Presbytery. On the 4th of January, 1831, it was set off to the Third Presbytery of New York.

On the 14th of October, 1829, the Union Presbyterian Church was organized and received by Presbytery. On the 4th of January, 1831, it was set off to the
UNION. Third Presbytery of New York.

On the 8th of December, 1829, the North Church was received by Presbytery; and on the 4th of January, 1831, it was set off to the Third Presbytery of
NORTH. New York.

The Free Presbyterian Church of the First Ward, in Thames St., N. Y., was taken under the care of Presbytery, Oct. 11, 1830. This was the first of a number of
FIRST FREE. Free Churches which were afterwards established, designed to reach the masses, who had no regular church connection. The plan was finally abandoned, not having

accomplished the intended purpose. The first pastor of this church was the Rev. Joel Parker, who was installed Oct. 27, 1830. The church and pastor were set off to the Third Presbytery of New York, Jan. 4, 1831.

The Second Church of Brooklyn, previously organized, was taken under the care of Presbytery Dec. 20, 1831, and **BROOKLYN** on the 23d of March, 1832, the Rev. Ichabod S. **SECOND.** Spencer, from the Hampshire Association, Mass., was installed pastor. The church was set off to the Presbytery of Nassau, Oct. 16, 1855.

On the 5th of November, 1833, a church at Rondout, N. Y., which had been previously organized, asked to be **RONDOUT.** taken under the care of Presbytery. They were advised to connect themselves with the Presbytery of Columbia in whose vicinity they were, but Presbytery consented in the meantime to ordain and install Mr. John Mason; which was done on the 13th of November. On the 14th of April, 1834, Mr. Mason was dismissed to the Presbytery of Columbia, with the expectation that the church would be received by them. On the 15th of October he informed Presbytery that Columbia Presbytery had declined receiving the church, because from all the evidence in the case it most properly belonged within the limits of Hudson Presbytery. Accordingly, the church was transferred to that Presbytery.

This action of the Presbytery of New York, in ordaining and installing a minister over a church beyond their bounds, was declared to be irregular by Synod, Oct. 23, 1834.

On the 3d of February, 1834, Presbytery received the **TABERNACLE** Church, which had been previously organized. **(NEW).** The church asked permission to extend a call to the Rev. Alonzo Welton of the Third Presbytery of New York, who was then applying for admission to this Presbytery. The Presbytery declined to receive Mr. Welton, and directed him to cease immediately from all labors as a minister among that people. On the 13th

of March at the request of the session, the church was dissolved. The church immediately applied to the Presbytery of North River to be received by them. In April that Presbytery received the church and installed Mr. Welton. The case was referred to the Synod of New York, and this action was by it declared to be irregular.

The Eighth Avenue Church was taken under the care of Presbytery April 14, 1834. On the 23d of April, 1835, Mr. **EIGHTH AVENUE** Henry A. Riley, a licentiate of Presbytery, was ordained and installed. In 1838 the church withdrew from the Presbytery and connected itself with the Fourth Presbytery of New York.

At the meeting of Presbytery held Oct. 22, 1834, the united church of Greenbush and Nyack, with their pastor, **GREENBUSH AND NYACK** the Rev. Jared Dewing, was received into the Presbytery, agreeably to a resolution of the Synod of New York. On the 10th of May, 1841, the united church was divided, forming two churches, to be called respectively "The Presbyterian Church of Greenbush," and "The First Presbyterian Church of Nyack;" although distinct churches, they were to be continued under the same pastoral care. On the 14th of June Mr. Dewing was released from the Nyack Church, and on the 25th of October the Rev. Charles M. Oakley was installed pastor. Mr. Oakley was released from his charge Oct. 10, 1843. On the 10th of November the Rev. Joseph Penny, D. D., was installed, where he remained until April 20, 1847, when the pastoral relation was dissolved. Dr. Penny was succeeded by the Rev. Isaac S. Davison, who was installed on the 26th of October, 1847. Mr. Davison continued in this charge till Oct. 19, 1852, when he was released. He was followed by the Rev. Joseph Cory, who was installed on the 21st of May, 1853. Mr. Cory remained their pastor amid many distracting troubles until April 17, 1867, when he was released from the charge. On the 25th

of November, 1867, the Rev. Francis L. Patton, who had been released from the Eighty-fourth Street Church, was installed.

On the 9th of October, 1855, the Rev. Jared Dewing resigned the charge of Greenbush, and on the 11th of June, 1856, the Rev. Thomas J. Evans, from the Presbytery of Nassau, was installed. At the Reunion this church was set off to the Presbytery of Hudson.

On the 14th of October, 1835, the Sixth Avenue Church was received by Presbytery. Difficulties having arisen in **SIXTH AVENUE** the church, on account of the theological views of their stated supply, the Rev. David Longmore, the Presbytery dissolved the church on the 17th of October, 1838.

A company of persons worshipping in the University of New York were organized into a church, and received by **UNIVERSITY** Presbytery April 20, 1836. Its existence was short, being dissolved April 17, 1838.

The Ninth Church a colony from Canal St., having been previously organized, was received by Presbytery Oct. 18, 1836. On the 24th of July, 1837, Mr. Robert **NINTH** Birch, a licentiate of Presbytery, was ordained and installed its pastor. Mr. Birch was released from his charge Oct. 10, 1838. The church, being in a feeble condition, was recommended by Presbytery to reunite with the Canal St. Church, which they declined to do, — giving reasons for their decision. The name of the Ninth Church disappears from the roll after October, 1839, though when it was dissolved is not on record.

On the 5th of July, 1839, a Presbyterian church was organized at Thompsonville, Ct., and on the 9th was **THOMPSONVILLE** received and enrolled. The next day the Rev. Joseph Harvey, D. D., from the North Association of Hartford, was installed pastor. The church and pastor were set off to the Presbytery of Connecticut Oct. 15, 1850.

On the 20th of December, 1842, the Wallabout Church, Brooklyn, was organized; and was recognized by Presbytery Feb. 28, 1843. The Rev. Jonathan Greenleaf was installed their pastor on the 8th of March. The church and pastor were set off to the Presbytery of Nassau Oct. 16, 1855.

The Chelsea Church was received by Presbytery Nov. 20, 1843, and on the 27th the Rev. Edward D. Smith was installed pastor. In March, 1868, the Rev. Morse Rowell, who had just been released from the Alexander Church, was installed associate pastor. On account of failing health Dr. Smith was released from his charge April 13, 1869.

The First Church of Williamsburgh was organized April 19, 1844, and received by Presbytery October the 8th. On the 20th of February, 1845, the Rev. Paul E. Stevenson was installed pastor. Mr. Stevenson was released from his charge Oct. 9, 1849. On the 20th of January, 1850, Mr. John D. Wells was ordained and installed pastor. The church was set off to the Presbytery of Nassau Oct. 16, 1855.

The First Church of Jersey City was organized April 22, 1844, and was recognized by Presbytery on the 10th of May. On the 20th the Rev. John Johnstone was installed pastor. On the 15th of November, 1848, Mr. Lewis H. Lee was ordained and installed associate pastor. On the 28th of February, 1850, Mr. Lee was released from his charge, and on the 27th of May Mr. Johnstone was released. On the 12th of June Mr. David King was ordained and installed pastor. On account of ill health Mr. King was released Oct. 14, 1851, and was succeeded by the Rev. Charles K. Imbrie, who was installed Feb. 11, 1852. At the Reunion this church was set off to the Presbytery of Jersey City.

On the 8th of September, 1844, the Fifteenth St. Church was organized; and on the 8th of October, was recognized by

Presbytery. The Rev. William D. Snodgrass, D.D., was in
FIFTEENTH stilled the first pastor March 15, 1846. Dr. Snod-
STREET. grass was released from his charge Oct. 9, 1849.
 He was succeeded by the Rev. James M. Macdonald, who
 was installed April 25, 1850. Dr. Macdonald was released
 April 19, 1853. The church remained vacant until May 5,
 1856, when the Rev. Samuel D. Alexander was installed
 pastor. In November, 1869, the church removed to a new
 edifice, corner of Madison Avenue and Seventy-third
 Street, and the name was changed to the Phillips Church.

On the 15th of April, 1845, the Tariffville Church, Ct.,
 was received by Presbytery, and on the 3d of July the Rev.
TARIFFVILLE. Giles Manwarring was installed. The pastoral
 relation was dissolved on the 27th of October
 following. On the 17th of March, 1846, the Rev. Robert
 G. Thompson, of the Presbytery of Bedford, was installed.
 The church and pastor were set off to the Presbytery of
 Connecticut Oct. 15, 1850.

A church in Hammond Street was organized June 20,
 1845, and received by Presbytery on the 14th of October.
HAMMOND On the 16th of May, 1847, the Rev. William E.
STREET. Schenck was installed pastor. Falling into pecu-
 niary troubles, and the Presbytery failing to extricate
 them, the church was disbanded April 17, 1848.

On the 26th of October, 1845, the University Place
 Church was organized, and was recognized by Presbytery
UNIVERSITY Nov. 19. The Rev. George Potts, who had
PLACE been released from the Duane Street Church,
 was installed pastor on the 26th of November, where he
 remained until his death, Sept. 15, 1864. Dr. Potts was
 succeeded by the Rev. Alfred H. Kellogg, who was in-
 stalled May 3, 1865.

The church at Yorkville, N. Y., was organized on the 16th
YORKVILLE. of April, 1846, and was recognized by Presbytery
 on the 22d. On the 8th of November, 1848, the
 Rev. Joshua Butts was installed pastor, where he continued

until Feb. 2, 1852, when he was released. He was succeeded by Mr. Eli C. Botsford, a licentiate of the Presbytery of New Brunswick, who was ordained and installed Jan. 26, 1854. Mr. Botsford died on the 31st of December, 1860, and was succeeded by his brother the Rev. Alfred P. Botsford, who was installed June 9, 1861. On the 16th of April, 1867, Mr. Botsford was released from his charge; and on the 18th of October the Rev. Samuel T. Carter was installed. Mr. Carter was released on the 1st of June, 1868.

This church had been rent with dissension from its organization, which resulted in the formation of two other churches, — a Reformed Dutch Church, and the Park Presbyterian Church, organized by the Third Presbytery of New York. On the 7th of February, 1870, the Yorkville Church and the Park Church were united under the name of the First Union Church.

A church was organized at Astoria, L. I., on the 11th of May, 1846, and was received by Presbytery on the 14th of October. On the 28th of May, 1847, the Rev. **ASTORIA.** Frederick G. Clark was installed, and continued their pastor till April 5, 1852, when the relation was dissolved. The next pastor was the Rev. Benjamin F. Stead, installed July 4, 1852. This church, with its pastor, was set off to the Presbytery of Nassau Oct. 16, 1855.

On the 12th of July, 1846, a church was organized in Forty-second Street, and enrolled October 13. This **FORTY-
SECCND
STREET.** church was gathered through the labors of the Rev. John C. Lowrie, D.D., who acted as their stated supply for several years. On the 26th of May, 1850, the Rev. Edward E. Rankin was installed pastor. Mr. Rankin remained until July 20, 1863, when the pastoral relation was dissolved. On the 28th of October, 1863, the Rev. William A. Scott, of the Presbytery of San Francisco, was installed. Dr. Scott was released from his charge April 7, 1870.

The Emanuel Colored Church was organized July 26,

1846, and enrolled on the 13th of October. In April, 1856, the name was changed to the Seventh **EMANUEL** Avenue Church. This church never owned a building, and was continually in pecuniary straits. It was supplied for several years by the Rev. Henry M. Wilson. In 1866 the name was changed to "The Church of the Covenant." After the Reunion the name was again changed to "The Church of Hope."

The Central Church of Brooklyn was organized April 14, 1847. On the 22d of December the Rev. Nathaniel C. **CENTRAL**, Lock was installed pastor. Mr. Lock was re-**BROOKLYN**. leased from his charge Oct. 21, 1850. On the 13th of February, 1851, the Rev. J. Edson Rockwell was installed. The church was set off to the Presbytery of Nassau Oct. 15, 1855.

The Manhattan Church was organized Dec. 11, 1846, and received by Presbytery April 20, 1847. This church had but a brief existence. At a meeting of Presby-**MANHATTAN**. tery held April 17, 1849, information was given that it had disbanded, and its name was erased from the roll.

The Madison Avenue Church was organized July 9, 1848, and enrolled on the 10th of October. On the 25th **MADISON** of October Mr. William Bannard was ordained **AVENUE** and installed. Mr. Bannard remained in this charge till Feb. 5, 1863, when the pastoral relation was dissolved. On the 16th of April the church was disbanded, and their edifice was purchased and occupied by the Rutgers Street Church.

A church was organized at Morrisania, N. Y., on the 16th of January, 1850, and on the 13th of March the Rev. **MORRISANIA** Richard C. Shimeall was installed pastor. On account of pecuniary difficulties, Mr. Shimeall could not be supported, and was released from the charge March 11, 1851. The church soon after became extinct; but on the 25th of May, 1857, another church was organized, and was recognized by Presbytery October 14th.

This church also expired, and nothing further was attempted until March 19, 1866, when a church was organized, and on the 2d of April it was taken under the care of Presbytery. On the 10th of April Mr. Arthur Potts was ordained and installed pastor. At the Reunion this church was set off to the Presbytery of Westchester.

A church was organized at Piermont, N. Y., on the 16th of January, 1850, and enrolled on the 16th of April. On the 11th of October, 1852, the church withdrew
PIERMONT. from Presbytery, and connected itself with the Classis of Paramus.

The Westminster Church was organized March 24, 1852, and received by Presbytery on the 20th of April. On the 28th of April the Rev. John Little was in-
**WEST-
MINSTER.** stalled their pastor. Mr. Little died Jan. 2, 1855, and was succeeded by the Rev. David Kennedy, who was installed Jan. 9, 1856. In October of that year a union was consummated between this church and the Associate Reformed Church, worshipping in Twenty-fifth Street, of which Dr. Robert McCartee was pastor, and on the 14th of that month Mr. Kennedy resigned his charge in order that Dr. McCartee might become the pastor of the united church. Dr. McCartee was installed Nov. 23, 1856. On the 23d of October, 1862, he was released from his charge, and was succeeded by the Rev. Chauncey D. Murray, who was installed Jan. 24, 1864. Mr. Murray remained a little more than a year, the pastoral relation being dissolved Feb. 14, 1865. On the 22d of October, 1866, the Rev. George D. Archibald, from the Presbytery of Madison, was installed. Dr. Archibald remained until July 9, 1868, when he was released. On the 7th of February, 1869, the Rev. George M. McEckron was installed pastor.

On the 19th of October, 1852, the Williamsburgh Scotch
**WILLIAMSBURGH
SCOTCH.** Church was received by the Presbytery, and on the 16th of October it was set off to the Presbytery of Nassau.

A German Church worshipping in Madison Street was received from the South Classis of New York, Dec. 6, 1852.

MADISON STREET GERMAN. The Rev. Frederick Steins supplied this church from the time of its reception until his death, Aug. 30, 1867. On the 17th of October Mr. Bartolomio Krüsi was ordained and installed pastor.

On the 20th of June, 1853, the First Associate Presbyterian Church of New York, with its pastor, the Rev. John Thomson, was received by Presbytery, the name **GRAND STREET.** being changed to "The Grand Street Church," they having purchased the property of the Scotch Church in Grand Street, that church having removed to Fourteenth Street. On the 27th of February, 1861, Dr. Thomson was released from his charge, and on the 20th of April, 1862, the Rev. Samuel R. Wilson, D.D., of the Presbytery of Cincinnati, was installed pastor. Troubles in the church led to the resignation of Dr. Wilson Feb. 16, 1863. The Rev. John Thomson, their former pastor, was recalled and installed May 15, 1864.

WILLIAMSBURG GERMAN EVANGELICAL. The German Evangelical Church of Williamsburgh was received by Presbytery Oct. 27, 1853. On the 16th of October, 1855, it was set off to the Presbytery of Nassau.

The Presbyterian Church of Bridgeport, Ct., was taken under the care of Presbytery, and the Rev. Nathaniel Hewet installed Oct. 31, 1853. On the 16th of **BRIDGEPORT.** April, 1861, the church and pastor were transferred to the Presbytery of Connecticut.

The Eighty-fourth Street Church was organized Feb. 19, 1854, and received by Presbytery April 18. On the 25th of June the Rev. Isaac S. Davison was installed **EIGHTY-FOURTH STREET.** pastor. The pastoral relation was dissolved Oct. 12, 1858. On the 23d of April, 1862, Mr. Lewis C. Bayles was ordained and installed. Mr. Bayles died on the 11th of August, 1864, and was succeeded by Mr. Francis L. Patton, who was ordained and installed May

22, 1865. Mr. Patton was released Nov. 11, 1867, having accepted a call to Nyack, N. Y.

The Ainslee Street Church, Williamsburgh, was organized Oct. 22, 1854, and received by Presbytery on the 30th of October. On the 5th of November Mr. Casper W. Hodge was ordained and installed pastor. On the 16th of October, 1855, the church and pastor were set off to the Presbytery of Nassau.

The Fiftieth Street Tabernacle was organized Jan. 24, 1855, and enrolled Feb. 12. On the 11th of November, 1855, the Rev. Gardiner Spring Plumley was ordained and installed. In 1856 the name of the church was changed to "The Bloomingdale Church." The pastoral relation with Mr. Plumley was dissolved Oct. 26, 1857. The church was soon after disbanded, having been in trouble from its origin.

The church at Throg's Neck was organized July 8, 1855, and received by Presbytery October 9. On the 5th of June, 1856, the Rev. James Beattie, of the Reformed Dutch Classis of Westchester, was installed. On the 8th of October, 1861, the pastoral relation was dissolved. On the 30th of October, 1862, the Rev. A. D. L. Jewett, from the Classis of Paramus, was installed. Mr. Jewett continued in charge till April 14, 1868, when he was released from his charge. On the 17th of June the Rev. Robert A. Davison was installed pastor. This church was set off to the Presbytery of Westchester at the Reunion.

The church at North Haverstraw, N. Y., which had been organized Aug. 5, 1855, was received by Presbytery March 17, 1856. On the 10th of June, 1857, Mr. David Edgar was ordained and installed pastor. Mr. Edgar was released from his charge April 7, 1858. On the 2d of November, 1859, the Rev. Frederick La Rue King was installed. On account of continued ill health,

Mr. King was released Oct. 9, 1866. He was succeeded by the Rev. James McMahon, who was installed Jan. 26, 1867. This church at the Reunion was set off to the Presbytery of Hudson.

The church of Rockland Lake (afterwards called Waldberg), which had been transferred from the Presbytery of **ROCKLAND** Hudson, was recognized Nov. 25, 1858, and on **LAKE** the same day Mr. James S. King was ordained and installed. The pastoral relation was dissolved Oct. 19, 1860, on account of Mr. King's ill health. On the 25th of October, 1861, the Rev. Archibald S. Stewart was installed. On the 6th of June, 1870, the pastoral relation was dissolved. At the Reunion this church was included in the Presbytery of Hudson.

On the 27th of December, 1858, the West Twenty-third **WEST** Street Church and pastor, the Rev. Freder- **TWENTY-THIRD** ick G. Clark, were received from the Fourth **STREET.** Presbytery of New York. Mr. Clark was released April 24, 1867. On the 18th of February, 1868, the Rev. Henry D. Northrop was installed pastor.

On the 9th of February, 1859, the Twenty-eighth Street Associate Reformed Presbyterian Church was received, **TWENTY-EIGHTH** with its pastor, the Rev. Alexander Clem- **STREET.** ents. The pastoral relation was dissolved Jan. 20, 1862. On the 25th of June, 1863, the Rev. Samuel F. Farmer was installed, and on the 14th of June, 1864, he was released. The church soon afterwards withdrew from Presbytery.

The Third Church of Jersey City was organized in May, 1859, and received by Presbytery on the 10th of October. **JERSEY** On the 25th of October the Rev. James Gubby **CITY, THIRD.** was installed. Difficulties arising in the church, Mr. Gubby was released June 24, 1861. On the 15th of April, 1862, the church was dissolved.

The church at Clifton, S. I., was received from the Third Presbytery of New York Feb. 13, 1860, and on the 22d

Mr. William H. Taylor was ordained and installed. Mr. Taylor, having accepted a chaplaincy in the **CLIFTON.** army, was released June 14, 1864. He was succeeded by the Rev. David R. Fraser, who was installed April 19, 1866, and was released from his charge Oct. 9, 1867. In June, 1868, the name of the church was changed to "The First Presbyterian Church of Edgewater." At the Reunion this church was set off to the Presbytery of Brooklyn.

On the 26th of April, 1860, the North West Presbyterian Church, which had been organized by the Third Presbytery **NORTH WEST.** of New York, with their pastor, the Rev. Luther H. Van Doren, were received. Mr. Van Doren was released from the charge April 16, 1861. On the 30th of October, the Rev. Hubbard Winslow, D.D., was installed. On the 23d of October, 1862, on account of the disorganized state of the church, Dr. Winslow was released and the church dissolved.

A German church was organized at Clarkstown, Rockland County, Oct. 30, 1860. The Rev. Jacob Wahren- **CLARKSTOWN** **GERMAN.** berger was installed pastor, but there is no record of the time. On the 20th of November, 1865, the pastoral relation was dissolved. On the 10th of June, 1868, the Rev. Charles D. Rosenthal was installed pastor. At the Reunion this church was set off to the Presbytery of Hudson.

The Synod of New York, at its meeting in 1863, set off the Scotch Presbyterian Church of Jersey City to this **JERSEY CITY** **SCOTCH.** Presbytery, and on the 26th of December the Rev. James Harkness was installed pastor. At the Reunion this church was set off to the Presbytery of Jersey City.

The Palisades Church, N. Y., was organized Oct. 14, 1863, and received October 21st, and on the same **PALISADES.** day Mr. Joseph Greenleaf was ordained and installed. Mr. Greenleaf was released April 2, 1866. On

the 23d of October the Rev. John K. Demarest was installed. Mr. Demarest resigned Feb. 7, 1870. The church was set off to the Presbytery of Jersey City.

On the 10th of November, 1863, a number of persons who had been worshipping in a hall in Fortieth Street were **FORTIETH** organized as a church, and on the 23d were rec-
STREET. ognized by Presbytery. On the 6th of December Mr. Charles E. Hart was ordained and installed pastor. Mr. Hart was released May 7, 1866, and was succeeded by the Rev. John E. Annan, who was installed December 30. On the 12th of April, 1867, on account of failing health, Mr. Annan resigned his charge. On the 18th of April, 1870, the church was united with the Ebenezer Church, which had been received from the Reformed Presbytery of New York Oct. 17, 1867. The name given to the united church was the Murray Hill Church. The Rev. George S. Chambers, pastor of the Ebenezer Church, was installed pastor June 24, 1870.

In March, 1865, a mission of the church at the corner of Nineteenth Street and Fifth Avenue was organized in Seventh Avenue as the Alexander Church, and
ALEXANDER. was recognized by Presbytery. On the 7th of May the Rev. Morse Rowell was installed pastor. On the 10th of March, 1869, the pastoral relation was dissolved, Mr. Rowell accepting a call to the Chelsea Church. On the 14th of June the Rev. David M. Maclise was installed pastor.

On the 24th of January, 1865, the Church of Sea and Land, which had been organized by the direction of Pres-
SEA AND bytery was enrolled. On the 2d of February the
LAND. Rev. Alexander McGlashon was installed the first pastor. On the 11th of June, 1866, the pastoral relation was dissolved. In October, 1867, the Rev. John Lyle was installed. On the 21st of December Mr. Lyle was released from his charge and suspended from the ministry. On the 27th of June, 1869, the Rev. Edward Hopper was installed.

As early as April, 1824, the attention of Presbytery was directed to Florida as a needy mission field, there not being a Protestant church in the whole Territory. There is nothing further in reference to this matter in the Records until Aug. 5, 1867, when the St. Augustine Church is received by direction of the General Assembly.

I have thus traced the history of all the churches and their pastors, as far as presbyterial action is concerned; but to finish this part of the subject I would state, that during the existence of the Presbytery, — that is, between 1810 and 1870, — two hundred and forty-two young men were licensed and thirty-six licentiates received from other bodies. Of these, one hundred and eighty-one were dismissed as licentiates to other bodies; sixty-three were ordained either as pastors or *sine titulo*. During this period Presbytery installed within their own bounds ninety-one pastors.

Of the eighty-two churches noticed above, twenty still exist within the bounds of the Presbytery, twenty were dissolved, and forty-two were set off to other Presbyteries or withdrew from Presbytery. Of the original churches under the care of the old Presbytery, all are in existence: viz., within our own bounds the Wall St. Church (now the First), the Brick Church, the Rutgers St. Church (now the Rutgers), the Orange St. Church (now Canal St.), the Cedar St. Church (now the Fifth Avenue); and outside our present bounds, the Jamaica, Newtown, and Hempstead Churches.

We proceed now to the second point proposed, which will require but brief notice, — Proceedings of Presbytery in reference to the education of candidates for the ministry.

THEOLOGICAL SCHOOLS. The education of pious young men to fill up the ranks of the ministry, was a subject of

serious concern to the Presbytery before its reorganization, and it was one of the first subjects which came before the newly organized Presbytery. At the first meeting an overture sent down from the General Assembly in reference to theological schools was considered. In this overture three plans were laid before the Presbyteries, one of which was to be adopted. The questions proposed were, 1st, Shall there be one Theological Seminary for the whole church? or, 2d, Shall there be two such schools at such convenient points as may be selected? or, 3d, Shall there be a school established within the bounds of each synod? After mature deliberation, Presbytery decided there should be one great school; and the reasons they advanced in support of this decision, although conclusive at the time and under the circumstances then existing, could by no means apply in the present and enlarged state of the church. This plan was adopted by the church, and the Seminary at Princeton was the result.

At this same meeting, by direction of the General Assembly, a standing committee was appointed, of which Dr. Miller was chairman, who were empowered to examine, select, and receive such poor and pious youth as desired to obtain an education with a view to the gospel ministry: they were also empowered to conduct the education of such young men as they might select, examining them at their pleasure, inspecting their conduct, and supervising their studies at every stage of their literary or theological course. Their support was to be drawn from funds provided for that purpose. These funds were principally derived from collections in the churches, although there were other sources from which a small income was received. As early as 1805 a society was founded, called "The Society for the Education of Poor and Pious Youth for the Gospel Ministry." This society, which still exists, is composed for the most part of members of this Presbytery and of churches under its care. An article of the consti-

tution requires that its beneficiaries shall be members of churches under its care, and candidates under the care of Presbytery. For many years the interest of the fund in their possession has been quietly applied to this object, and some of the most prominent ministers in the church have been aided by it in their education.

As now, so then the women of the church were foremost in this good work, and the thanks of Presbytery were given to the "Female Union Society," an early organization, for their liberal contributions to this object. In 1814 this subject was especially prominent, stimulated by the establishment of the Theological Seminary at Princeton, where candidates were gathered from all parts of the church, many of whom were in needy circumstances; so that in this year (1814) there were no less than three societies of women working for this object in the city of New York. The Presbytery also, by resolution, encouraged the establishment of "Cent Societies" as they were called, which brought in quite a revenue to their education fund.

The founding of general education societies relieved the Presbytery in a measure from the details of the work; but they still felt their responsibility to the young men under their care, and in October, 1828, we find them resolving "that it shall be a duty of the members of Presbytery, individually, to cultivate a particular acquaintance with the character, habits, and improvement, of the candidates whom they introduce, during their preparatory course."

In 1831 the Presbytery refused to license any person under their care before he had completed the full course in the Seminary to which he belonged, unless in very peculiar circumstances. They determined also to call the students under their care to an annual examination on those studies which they had pursued during the year. This attention to the education and character of candidates

for the ministry has characterized the action of Presbytery during its whole existence.

The next point to be considered is the missionary operations of Presbytery within its own bounds, embracing the various schemes of church extension proposed.

Soon after its organization Presbytery reported to the General Assembly that there was a large tract of country in **DESTITUTE** Westchester County in great need of missionary **FIELD.** labor; that with attention two or three respectable congregations might be gathered, each capable of supporting a pastor, and that although this district was within their bounds, they found it impossible on account of the paucity of ministers to enter upon the work. They ask the Assembly to furnish them with the men.

In April, 1822, a committee appointed to examine the destitutions in the Presbytery reported that within a circle **COMMITTEE** embracing the city and county of New York, **TO** the west end of Long Island, and the region of **EXAMINE** country lying between the Hudson River and the State of Connecticut not within the bounds of any other Presbytery, there were at least from fifty to seventy thousand souls who were not connected with any Christian denomination. In view of this great destitution Presbytery established "The Presbyterian Society," whose object was to supply this region lying within the bounds of Presbytery with the means of grace. This society went vigorously to work, and on the 16th of April, 1823, reported that the whole field had been districted and assigned to different churches to explore, and that auxiliaries had been formed in most of the congregations.

They recommended three points of great promise which should be immediately occupied, namely, in the Bowery **POINTS TO BE** near its junction with Broadway; in Hudson **OCCUPIED.** St. or its vicinity; and in Westchester County, comprising the towns of Rye and White Plains. This led

to the organization of churches at all these points. This was perhaps the first organized Presbyterian effort at church extension in the city. The work had previously been done by individual missionaries, or through the Union Female Missionary Society.

The Presbyterian Missionary Society, or a committee which grew out of it, continued its work in caring for feeble churches and missions until 1834, when it was superseded by the "Young Men's Missionary Society," the members of which were appointed conjointly by this and the Second Presbytery of New York. How long this society continued to act is uncertain.

In October, 1846, Presbytery appointed a committee to prepare a plan for accomplishing the object of church extension. This committee reported a plan at the next meeting which was adopted. This scheme embraced a committee whose functions were, —

1. The collection and expenditure of money for the erection of churches and the support of ministers in destitute parts of the city.

2. They were to report to Presbytery the most important locations for the establishment of churches and missions.

In April, 1847, this committee was made auxiliary to the Board of Home Missions, but with the understanding that all moneys specifically contributed to the work of church extension and the support of missionaries in the city and vicinity were to be appropriated and expended under the direction of the committee. In April, 1848, the committee reported that no money had been contributed during the year to the object they had in hand, and that their treasury was overdrawn. In view of this condition of things, and at their request, the committee was dissolved.

Discouraged by this attempt, no further movement was

made until September, 1854, when a committee, which had **A SECOND PLAN.** been previously appointed, submitted a new plan, and recommended the adoption of the following principles of action, leaving it to the committee to be formed to adopt the proper details: —

1. That each church shall adopt such methods of raising funds as may seem to them most efficient.

2. That each church be recommended to appoint a committee of two of its most active and judicious members, to be called the church extension committee of that particular church.

3. That the several sub-committees be called together at a convenient time, to be afterwards stated, and shall thus form a general committee, to be called "The Presbyterian Church Extension Committee."

4. That the Presbytery shall appoint two ministers and two elders who shall be *ex officio* a part of the last-named body.

5. That they shall report proceedings at the semi-annual meetings of Presbytery.

6. That Presbytery appoint, with a salary not exceeding —— dollars, a secretary, who shall superintend the carrying out of the preceding principles and take general charge of the subject.

This plan, which seemed to promise success, was discussed at a meeting of Presbytery appointed for the purpose, in December, 1854, and was then postponed **ANOTHER FAILURE.** till the next stated meeting; and that was the end of the whole matter, no further action being taken.

The Presbytery slumbered over the matter till October, 1859, when it was again introduced, and a committee of **A NEW COMMITTEE.** five elders was appointed to supervise the mission churches in the city, and report at any time what new church enterprises were feasible. This committee faithfully performed its duty, but was compelled to confine itself to the supervision of feeble

churches, being crippled as former committees had been, from the failure of the churches to furnish the necessary pecuniary aid.

The next project for church extension was introduced into Presbytery and adopted on the 17th of May, 1864.

BUREAU OF CITY MISSIONS. "A Bureau of City Missions" was constituted, consisting of six ministers and twenty laymen, the object being to establish mission schools and mission churches in the city of New York and its immediate vicinity, within the bounds of the Presbytery. Presbytery adopted this plan, which it is not necessary to exhibit in full, with some enthusiasm, but it proved so cumbersome that it never went into active operation.

The matter rested so until April, 1867, when a committee **A FINAL PLAN.** previously appointed reported a new and last plan, to supersede the "Bureau." This plan consisted —

1. In the dissolution of the bureau of city missions.
2. That instead thereof a committee of two ministers and five laymen be appointed, to whom the whole business of church extension within the bounds of the Presbytery and of the mission churches now under the care of Presbytery be committed.
3. That the title of this committee be "The Committee of Church Extension, Improvement, and Sustentation within the Bounds of the Presbytery of New York."
4. That the special aim of this committee shall be the extension of our branch of the church at all suitable points within the city of New York and its immediate vicinity.
5. That this committee make a report of its transactions at the spring and fall meetings of the Presbytery.
6. A corresponding secretary shall be appointed to take the oversight of the whole work.

This plan was adopted, and the committee were given full powers to carry out the objects of their appoint-

ment. They were also empowered to enact such by-laws as would best promote the efficiency and success of the work.

This committee on entering upon their work addressed a letter to the churches, which was adopted by Presbytery, and forms an important part of the history of
THE COMMITTEE TO THE CHURCHES. church extension in the city. This paper says, "The spiritual necessities of the rapidly growing population within the city, and the absolute need of forestalling them by appropriate provision in the way of church accommodation are so apparent that all Christian men may perceive the urgency of the case, and almost all Christian denominations are anxiously inquiring how to meet the demand. The Presbytery of New York have never indeed been insensible to these wants, nor altogether inactive in seeking to supply them. But after some years of comparatively inefficient effort, the Presbytery has been again and again compelled to acknowledge, with concern, that these plans have only in a very restricted degree met the pressing wants of the case; and the reasons of this have not been hard to find. One reason has been the difficulty among such variety of views in framing a plan which would ensure the entire concert and co-operation in all our churches. Another was the very large sums needed to carry on the work in a satisfactory manner. A third was the objection urged by some against undertaking anything at all, distinct from the work of church extension adopted by the Assembly. These and several other hindrances that might be mentioned have stood in the way in all past efforts, and have indeed restricted within very narrow bounds the good accomplished by the plans already set on foot by Presbytery. Even what has been done, therefore, has been done at great disadvantage. Not, indeed, that nothing suitable and permanent has been effected; on the contrary, the substantial fruits of the past liberality of many in our congregations are seen in the

permanent establishment of several enterprises which had been crippled for want of funds.

“But on the other hand enterprises quite as promising have continued a precarious existence, simply for the lack of ready and sufficient aid. And again, auspicious beginnings have been suffered to decline altogether, to the waste of the feeble sums which were actually applied to them, simply for the lack of more ample support.

“Above all, favorable opportunities for advance are allowed to slip by. No advantage is taken of new and favored points where the population is rapidly increasing, and where the prospect holds out strong inducements to take preliminary steps in the purchase of suitable church sites, and in the establishment of temporary preaching stations in anticipation of a speedy demand for the existence of thriving Presbyterian churches. From all such inviting spots toward which Christian enterprise naturally turns with desire, Presbytery has been obliged to turn away for the want of some fixed system of operation.”

This committee entered upon their work with energy, and up to the time of the Reunion had accomplished more than any previous effort in the work of church extension. And this work was greatly strengthened by an act passed by the Legislature of New York March 30, 1867, incorporating the trustees of the Presbytery, thus securing much property that came into their hands.

The fourth point to be considered is, the action of Presbytery in relation to the division and the reunion of the church.

I do not intend to make comments or draw conclusions from the action of Presbytery during these great crises of the church, but simply narrate the action of Presbytery. The first movement which seemed to separate brethren was the erection of the Third Presbytery of New York, which was done on

ORGANIZATION
OF THIRD
PRESBYTERY.

the principle of "elective affinity." At the meeting of the Synod of New York held in October, 1830, eight members of the Presbytery of New York requested to be erected into a new Presbytery. This was accordingly done, and the Third Presbytery of New York was constituted, consisting of the following churches and ministers: the Laight Street Church and its pastor, Samuel H. Cox, D.D.; the Spring Street Church and Henry C. Ludlow, its pastor; the Central Church and its pastor, William Patton, D. D.; the Allen Street Church and Henry White, its pastor; the Seventh Church and Elihu W. Baldwin, its pastor; the Bowery Church and John Woodbridge, its pastor; the Bleecker Street Church and Erskine Mason, its pastor; and the North Church and Joseph D. Wickham, its pastor; the First Free Church, with Joel Parker, its pastor, together with Absalom Peters, George W. Perkins, Baker Johnson, John A. Murray, and Henry A. Rowland; and the Montreal and Union churches.

By the erection of this Presbytery the two parties in the Presbytery which were beginning to crystallize were separated from each other. There was no further movement in the Presbytery on the subjects which were beginning to agitate the church until the 4th of December, 1834, when they adopted a pastoral letter, which they recommend to be read in all the churches. In this letter attention is called to the perils which environ the church at large, in an apparent determination to break away from its accepted forms of thought and action, and to enter upon new and dangerous experiments. But especially among the churches of the Presbytery the apprehended danger was stated to be "an alarming indifference to some of those vital truths of Christianity contained in our formularies, and the consequent decline of living piety in our churches, — in the loss of first love, and in the absence of holy example and a spirit of importunate prayer among our members."

It especially urges the people to become well acquainted with the standards of doctrine and discipline, in view of the growing inattention to them, and the ignorance of them in many who had in the recent revivals been brought into the church.

It beseeches the people not to regard the Confession of Faith as the relics of a dark age, or as useless and antique. It holds up that Confession of Faith as containing the system of truth taught in the Holy Scriptures, and therefore is the only bond of our denominational union. The letter also calls attention to some of the errors in doctrine with their affiliated irregularities in practice which were rife, and presents eight errors in doctrine which were beginning to arise in the church, which are declared to be at variance with the standards.

It calls attention also to "a system of extravagant and fanatical measures" which were found in combination with the errors of doctrine, that were in danger of exerting a disastrous influence upon the souls of men; and although these evils, it thinks, had been greatly exaggerated, being confined to comparatively a few persons, yet the danger was great and growing.

We find no further action on this subject until April 21, 1835, when a communication from the Cedar Street Church, "ACT AND TESTIMONY," "relative to differences of opinion and practice in the Presbyterian Church, with particular reference to the 'Act and Testimony,'" was presented to Presbytery.

The whole subject was referred to a special committee, who brought in the following resolutions:—

"Resolved, — 1. That this Presbytery bear its testimony against the errors in doctrine set forth in a paper called 'The Act and Testimony,' published by the minority of the last General Assembly.

"2. That in their opinion, the present state of the church loudly called for such a testimony against the prevailing

errors of the day; that they believe the statement in the 'Act and Testimony' respecting errors in doctrine held by members of our communion to be substantially correct, and lament that so little has been done by the judiciaries of our church to discipline such ministers as have disseminated those errors."

These resolutions were carried by one majority. Whereupon, in view of the closeness of the vote, they were immediately reconsidered, and the whole subject indefinitely postponed.

On the 26th of April, 1836, the following resolution was offered in Presbytery:—

"*Resolved*, That while there are errors to be deeply regretted in a work entitled 'Notes on the Romans,' by the Rev. Albert Barnes, of Philadelphia, yet "NOTES ON THE ROMANS." it appears to this Presbytery they have been unduly exaggerated, and are not of such magnitude as to justify the sentence passed upon their author by the Synod of Philadelphia."

On the next day this resolution was taken up and rejected by a large majority. On the 12th of October following, Presbytery passed unanimously a resolution condemning the book of Mr. Barnes, as follows:—

"*Resolved*, That, in the present crisis of the Presbyterian Church, the Presbytery feel themselves called upon in the providence of God to declare that they do regard the book entitled 'Notes on the Romans,' by the Rev. Albert Barnes, as (after all the author's emendations) omitting important truths taught in that Epistle; and as containing various erroneous sentiments, especially as with regard to original sin, the relation of man to Adam, and justification by faith in the atoning sacrifice and righteousness of the Redeemer, and therefore as highly improper to be introduced into Bible classes and Sabbath-schools."

On the next day it was resolved that "in the judgment of this Presbytery, in adopting the constitutional standards

of our church,—which are our bond of union, and the rule of judgment by which all doctrinal controversies are to be decided,—they are to be understood in their plain and obvious meaning, and to be received without mental reservation.”

In April, 1835, two ministers and two elders were appointed to attend the Convention called by the friends of the “Act and Testimony,” which was to meet in Pittsburgh a week preceding the General Assembly.

We find nothing further on this subject until Oct. 10, 1838, when the Presbytery by motion approved the course of its commissioners to the General Assembly of that year, in continuing to sit in the body “as it was regularly organized in the Seventh Presbyterian Church in Philadelphia, and in assisting in its deliberations until its dissolution.” They also declare their adherence to that Assembly. This was the last action on the subject.

THE PHILA-DELPHIA CONVENTION. We now, passing over many years of separation, inquire what action Presbytery took in reference to the reunion of the church.

At a meeting held Oct. 9, 1867, a committee consisting of one minister and one elder (afterwards increased to three ministers and two elders) was appointed to attend a meeting for prayer and conference, to be held in Philadelphia the ensuing November. This committee consisted of the Rev. Messrs. George D. Archibald, Wm. G. T. Shedd, and John M. Stevenson, with Elders E. C. Bridgeman and John Stuart. While appointing these delegates Presbytery wished it to be understood that they did not commit themselves to organic union with any of the denominations who might be represented there.

In December, 1867, Presbytery took up the subject of reunion. They declare that while not approving in every particular the plan of union which had been presented to the Assembly in the spring by a joint committee, believing that it needs more definite and

BASIS OF UNION.

guarded statement, yet they express themselves as heartily in favor of reunion with this and all other branches of the Presbyterian family, so soon as it can be effected upon a well-defined and harmonious basis. Presbytery declared itself satisfied with the declarations made by the New School brethren, as to their cordial acceptance of the Confession of Faith and Form of Government as containing the system of doctrine and order laid down in the Holy Scripture.

Having heard the delegates who had attended the meeting at Philadelphia, Presbytery adopted the following paper, as expressing their views on the subject: —

“Whereas, a convention representing the divided portions of the Presbyterian family met in Philadelphia on the 7th and 8th ultimo, and with fraternal confidence and remarkable unanimity agreed upon a basis of union founded upon our common standards;

“And whereas, a cordial organic union of all Presbyterians in one body would greatly increase the efficiency of the church by both concentrating and dispersing her labors, by economizing her means;

“And whereas, it is believed that such cordial union is demanded by the prayer of the Redeemer, as now especially taught by his spirit, and pressed upon their consideration by his providence, —

“Therefore *Resolved*: First. The Presbytery of New York accepts the action of the late Presbyterian Convention with the utmost cordiality and prays our General Assembly to appoint five delegates, as has been proposed, with the view of agreeing upon measures to unite the branches of the Presbyterian Church into one organic body.

“*Resolved*: Second. That this Presbytery hails with joy the highly important recommendation of the convention, namely, — that friendly and fraternal intercourse be cultivated by interchange of pulpits, by fellowship with one

another in social and religious meetings, and in every other practicable way,—it being the earnest desire of Presbytery that henceforth a fellowship characterized by mutual confidence and affection may exist, as a precursor to that organic union which is designed to revive religion and extend the Redeemer's kingdom."

The subject of reunion was again brought up at a meeting of Presbytery held Oct. 13, 1868, when considering the basis of union sent down by the General Assembly. The whole subject was discussed in an able and earnest manner, after which the following preamble and resolution were adopted, one minister entering his protest:—

"Whereas, the last General Assembly unanimously expressed its preference for an amendment of the first article of the terms of reunion by striking out the following clause, namely, 'It being understood that the Confession is received in its historical, that is, in the Calvinistic or Reformed sense, it is also understood that various methods of viewing, stating, explaining, and illustrating the doctrines of the Confession which do not impair the integrity of the Reformed or Calvinistic system, are to be freely allowed in the united church, as they have been in the separate churches;'

"And whereas, we believe that said first article is liable to be understood in different senses by different persons, and that the standards common to both churches furnish the most safe and honorable doctrinal basis for the united church and secure unanimity and good feeling among us,—

"Therefore *Resolved*, That this Presbytery hereby express its preference for the first article amended as above expressed, and do hereby authorize the next General Assembly to adopt such measures as they may think best for securing the concurrence of the General Assembly of the other branch of the church to the terms of reunion as so amended, as aforesaid.

“And we do hereby give our consent to reunion on the terms so amended without further submission of the question to this Presbytery.”

At the meeting of the General Assembly in June the following questions were sent down to the Presbyteries, to which they required a categorical answer: —

“Do you approve of the reunion of the two bodies now claiming the name and rights of the Presbyterian Church in the United States of America, on the following basis? — namely: The reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the government and discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity.”

This question was taken up by Presbytery on the 7th of June, 1869, and was answered in the affirmative.

This was the last action taken by Presbytery on the subject. Reunion was consummated, and Presbytery with enlarged numbers entered upon a new course.

MISCELLANEOUS MATTERS.

A few topics not included in the previous pages will conclude this history.

An account of the erection of the Third Presbytery of New York has already been given, and nothing more is necessary to be said on that matter.

After the division of the church in 1838, a new Second Presbytery was erected, and the Rev. Robert McCartee,

PRESBYTERIES D. D., and the Canal St. Church, and the
ERECTED. Rev. William Marshall and the church at
 Peekskill, and the Rev. Robert Birch were transferred
 to it.

In October, 1850, the Synod set off to the Presbytery of
 Connecticut the Rev. Joseph Harvey, D. D., and the
 church at Thompsonville, the Rev. Robert G. Thompson
 and the church at Tariffville, the Rev. Gerrish Barrett, and
 the Rev. James Ely.

No further change occurred till October, 1855, when the
 following churches and ministers were set off to form the
 Presbytery of Nassau: Jonathan Greenleaf and the Walla-
 bout Church, John P. Knox and the Newtown Church,
 J. Edson Rockwell and the Central Church, Brooklyn,
 Benjamin F. Stead and the Astoria Church, Peter D. Oakey
 and the Jamaica Church, Henry J. Van Dyke and the First
 Church, Brooklyn, Casper W. Hodge and the Ainslee St.
 Church, Williamsburgh, John D. Wells and the First Wil-
 liamsburgh; with the Rev. Samuel E. Cornish, Samuel I.
 Prime, D. D., John Neander, John B. Findlay, Thomas
 J. Evans, and the Williamsburgh German and Scotch
 churches, both having stated supplies.

Although the subject of Foreign Missions has always
 been one of paramount interest to the Presbytery, yet we
FOREIGN find but little recorded in reference to it. In
MISSIONS. October, 1817, a communication was received from
 the "United Foreign Missionary Society" asking aid in
 their work. Presbytery in answer cheerfully engages to
 contribute to their funds, and recommends to the sessions
 of the various churches to consider how this can be most
 effectually done, and suggests that special sessions for
 prayer be set apart for the success of the society. In the
 "Narrative" of that year it says of the society, "This
 mighty engine of beneficence, though complicated in its
 operations and embarrassed in its resources, continues to
 go forward."

The Monthly Concert for Missions was established in 1815, at first embracing only the home field, but afterwards enlarging its sphere. So important did they consider this agent that in 1817 they took new action to increase its efficiency, and in April, 1818, a great improvement is reported,—so that instead of a few from different congregations meeting together, the number had increased tenfold.

In April, 1832, "The Western Foreign Missionary Society" appealed for aid, but as Presbytery had been for years identified with the A. B. C. F. M. it could only wish them God-speed. In 1837 the Assembly erected its Board of Foreign Missions, and from this time on Presbytery threw all its interest in that body.

As early as 1811, there were associations of benevolent persons in the city engaged in giving instruction during **SABBATH-SCHOOLS** the week to the children of the poor, but we find no notice by Presbytery of Sabbath-schools as we now have them until 1818. There were a few such schools under private direction, but not as a regular part of church work. In that year Presbytery expresses its great satisfaction at the success of Sabbath-schools established in the various churches. The children in these schools were drawn almost entirely from the ignorant classes, the children of the church being taught at home by their parents. In 1824 the subject of Sabbath-schools had become prominent, so that at that time there were from one to four such schools in each church, besides large male and female Bible-classes; and during the year above mentioned sixty-eight from the Bible-classes in the Rutgers St. Church were added to the church. In 1829 the Westminster Catechisms were for the first time introduced into the Sabbath-schools by the direction of Presbytery. From this point onward the stream widened and deepened, until at the close of the period under review it had become a great river.

Not till the year 1818 do we find Presbytery taking any action in reference to the evil of intemperance. In
 TEMPERANCE. October of that year it is recommended to ministers, elders, and deacons to refrain from offering ardent spirits to visitors at their houses, "except in extraordinary instances."

In April, 1828, Presbytery earnestly and affectionately recommend, —

1. That the churches under their care adopt prompt and vigorous measures in regard to the alarming evil of intemperance.

2. That inasmuch as the moderate use of ardent spirits under the mistaken idea of utility or hospitality has often been productive of the worst consequences, heads of families discourage its use in their families or by those in their employ, except for medicinal purposes.

3. That all who are engaged in importing, distilling, or vending ardent spirits solemnly consider the morality of pursuing this branch of business.

In October, 1832, Presbytery resolved that in their opinion "it is the duty of all men, and especially of those who profess the faith of our Lord Jesus Christ, entirely to abstain from the use of ardent spirits as a drink, and the traffic in it as such; and that it is also the duty of all our churches, not only themselves to abstain from such use and traffic, but do all in their power to promote the formation of temperance societies, procure signatures to the temperance pledge, and in other ways to advance the progress of the temperance cause." This action seems to have made some impression, for the next year in their report to the Assembly they say, "The cause of temperance, so intimately connected with sound morality, so indispensable to the wide extension of religion, and in which human happiness has so deep an interest, is kindly cherished in all our churches, and we rejoice to say that a goodly number of professors of religion in our connection,

in the year past, have, for conscience' sake, washed their hands from all participation in the use or traffic of that defiling element ardent spirits. This subject has also enlisted extensively the kind interest and vigorous efforts of the young."

In April, 1848, Presbytery resolved —

"1. That it regards with interest the effort which is now in progress to rescue the cause of temperance from irreligious connections, and to place it on the basis of Christianity.

"2. That this Presbytery, without committing itself to any organization, reaffirms the views long since expressed by the Presbyterian Church as to the expediency of abstinence from intoxicating drinks, and earnestly commends to the ministers and churches under its care the continued prosecution of every Scriptural endeavor to suppress and prevent intemperance; and does hereby invite their hearty concurrence in renewed endeavors to carry out Christian principles on this subject."

There have been three general revivals in the churches
 REVIVALS. of the Presbytery, namely: in 1811, 1831, and
 1858.

The revival in 1811 was the most powerful that had ever been experienced in the history of the Presbytery. There were no extraordinary means used to induce or extend it. The "praying societies" which had been recently instituted proved to be of great benefit at this time. The influences of Divine grace upon those converted seemed to operate by a gradual illumination of the mind, deeply impressing upon it the truth as it is in Jesus, and producing in the life corresponding fruits.

In 1831 a great outpouring of the Spirit occurred. Early in February a united service of all the congregations was appointed to pray for a revival; and these meetings were kept up for several successive days. These gatherings for prayer were signally blest. There were also meet-

ings at sunrise held in many of the churches with the most happy effects. The great features of the work were the same that appeared in Apostolic times,—preaching in public and from house to house, united with prayer and a simple and faithful instruction from the Bible to the young. About five hundred were added to the churches on confession of their faith.

The third general revival occurred in 1858. Six months before it commenced the mouths of all were filled with lamentation on account of the universal coldness. But the financial depression of the previous year seemed to have prepared the hearts of many for a blessing. The means used to carry forward the work were such as the Holy Spirit is used to honor for the conferring of grace; prayer, exhortation, and the preaching of the Word were the only resort.

A striking fact in this revival was the accessibility among almost all classes to approach on the subject of salvation. Another remarkable feature of the case was that it was carried forward without reference to any prominent man or men as the chief instruments. God himself was the leader of his people. In the whole work Christ was made the central point to which attention was generally directed.

The results of this revival in the churches of this Presbytery were —

A very evident and general solemnity which pervaded the congregations, accompanied with a fixed attention and an apparent desire to profit by the word preached.

A decided increase in the attendance upon all the meetings for worship.

A quiet yet very perceptible increase in the demand for personal instruction.

A readiness to abandon old defences and refuges of lies, and to seek earnestly and immediately an interest in Christ.

And lastly, conversions; among which were children of the church brought in, sceptics convinced, backsliders reclaimed,—and not least, spiritual despair giving place to cheerful faith and hope in God.

More than five hundred were in that year added to the church on the confession of their faith.

The intervals between these great revivals were not altogether without fruit; the truth was advancing, but there was no prevailing spiritual influence embracing all the churches of the Presbytery.

On the 30th of November, 1867, the Presbytery of New
INCORPORATION York was incorporated by the Legislature
OF THE under the title “The Trustees of the Presby-
PRESBYTERY. tery of New York.” The following extract
 from the charter will explain itself:—

“The said corporation shall, in law, be capable of taking for religious and charitable purposes, by gift, devise, bequest, grant, or purchase, and of holding, conveying, and otherwise disposing of the same from time to time, all real and personal estate now held for the benefit of the said Presbytery, or which hath been or may hereafter, for the purposes of the said Presbytery, and in the promotion of its charitable or religious purposes, be given, devised, bequeathed, or granted to the said corporation by their name, or to the said Presbytery, or for the charitable and religious uses thereof, or which may, in any manner, have accrued or shall accrue from the interest, income, or use of such real and personal estate. Provided, that the yearly income received from the property of the said corporation shall not exceed ten thousand dollars.

“The management and disposal of the affairs and property of the said corporation shall be in the hands of the said Trustees and their successors in office from time to time; and which Trustees shall hold their offices at the pleasure of the said Presbytery, and all vacancies shall be filled by them.

“The said corporation shall possess the general powers, rights, and privileges, and be subject to the liabilities and provisions contained in the eighteenth chapter of the first part of the Revised Statutes, so far as the same are applicable, and also subject to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty.”

THE
FOURTH PRESBYTERY OF NEW YORK.

1822-1870.

THE
FOURTH PRESBYTERY OF NEW YORK.

1822-1870.

IN November, 1753, several ministers of the Antiburgher Associate Synod of Scotland, who had recently come from Scotland and Ireland, constituted themselves into a Presbytery under the name of "The Associate Presbytery of Pennsylvania." In May, 1776, their numbers being greatly increased, they divided themselves into two bodies, entitled "The Presbytery of Philadelphia," and "The Presbytery of New York."

On the 13th of June, 1782, a body of Presbyterians in Pennsylvania, who styled themselves "Reformed Presbyterians," united with these Presbyteries and assumed the name of "The Associate Reformed Synod." Those who refused to enter into this union remained as two independent bodies, known as "The Associate Presbyterian Church," and "The Reformed Presbyterian Church."

The Associate Reformed Presbytery of New York, of which the Fourth Presbytery is the successor, continued under that name until October, 1821, when it came into connection with the General Assembly by the adoption of the following resolution: "*Resolved*, That this Presbytery approve the articles of union between the General Assembly of the Presbyterian Church and the General Synod of the Associate Reformed Church."

At the meeting of the Synod of New York held in 1822 the Presbytery was received, and on the 8th of April it appointed commissioners to the General Assembly, who

were directed to report to that body that hereafter this Presbytery should be known as the Second Presbytery of New York.

A few facts in reference to this Presbytery before its union with the Assembly will not be out of place in this history.

From 1782 till 1822 this Presbytery was actively engaged in advancing the interests of the Presbyterian Church within its bounds. Among its ministers we find the names of James Proudfit, John Mason, Robert Annan, John Dunlap, John Smith, Thomas G. Smith, George Mairs, and David Telfair. And among its churches, Cedar St., New York, New Perth (now Salem), Cambridge, and Hebron and Argyle in Washington County, New York.

In 1794 this Presbytery was divided into the Presbyteries of New York and Washington.

At the time of the union in 1822 there were but three churches connected with the Presbytery in the city, namely: the First or Cedar St. Church, of which the Rev. R. B. McLeod was pastor; the Second or Pearl St. Church, of which the Rev. William W. Phillips was pastor; and the Third or Murray St. Church, of which the Rev. John M. Mason was pastor; but Dr. Mason was released from his charge the day on which the Presbytery resolved to connect itself with the General Assembly. In the country, connected with the Presbytery, were the Graham's Church, Little Britain, Bloomingburg, Delhi, and Newburgh, — with Rev. J. McJimpsey pastor of the first; R. Scrimgeour of the second; Bloomingburg vacant; and John J. Christie of the last; the Rev. John Mulligan, and the Rev. Joseph Penny, ministers without pastoral charge.

On the 12th of November, 1822, the Graham's Church with its pastor withdrew from Presbytery. On the 13th of April, 1824, the Rev. R. B. McLeod was released from the Cedar St. Church; and on the 1st of May the Rev. Joseph McElroy, who had been received from the Presby-

tery of Monongahela, was installed pastor. On the 18th of October licentiate Nehemiah Brown was ordained and installed pastor of a church at Huntington, L. I., — this church having withdrawn from the Presbytery of Long Island, and being now independent, — from which he was released June 11, 1832. On the 11th of June, 1826, the Rev. William W. Phillips was released from the Pearl St. Church, he having accepted a call to the Wall St. Church. On the 23d of August, 1826, the Rev. Walter Monteith, who had been received from the Presbytery of Albany, was installed pastor of the Pearl St. Church, from which he was released April 29, 1829. Mr. Monteith was succeeded by the Rev. Benjamin H. Rice, of the Presbytery of Hanover. He was installed Dec. 2, 1829, and continued their pastor until Sept. 25, 1832, when he was released. On the 17th of April, 1834, the Rev. Henry A. Rowland was received from the Presbytery of Fayetteville and installed pastor. Mr. Rowland was released on the 7th of January, 1843. On the 14th of December, 1843, the Rev. Charles H. Read was ordained and installed as pastor.

On the 25th of September, 1832, the Rev. William D. Snodgrass was released from the Murray St. Church, and on the 31st of January, 1833, the Rev. Thomas McAuley, who had been received from the Second Presbytery of Philadelphia, was installed. This church afterwards changed its location, and was known as the Eighth St. Church.

In October, 1835, the church at West Farms was set off by the Synod to this Presbytery, and on the 22d of June the Rev. Matthew T. Adam was installed pastor.

On the 13th of November, 1838, the Eighth Avenue Church with its pastor, the Rev. Henry Riley, were received. Mr. Riley was released from his charge December 27, 1838, and on the 7th of April, 1839, the Rev. Robert C. Brisbin was installed. Mr. Brisbin remained with the church till May 1, 1841, when the pastoral relation was dissolved.

On the 30th of June, 1844, the Rev. James J. Ostrom, who had been received from the Presbytery of New York, was installed pastor. On the 1st of December, 1851, Mr. Ostrom was released, and on the 31st of April, 1852, the Rev. Frederick G. Clark was installed. In April, 1853, the church entered a new house of worship, and became known as the West Twenty-third St. Church. On the 22d of December, 1858, the church withdrew and joined the Presbytery of New York.

The church at New Rochelle was taken under the care of Presbytery Oct. 16, 1839, and remained without a pastor until January 20, 1845, when the Rev. ^{NEW} ~~ROCHELLE~~ Charles Hawley was installed. On the 23d of October, 1848, Mr. Hawley resigned, and was succeeded by the Rev. Charles E. Lindsley, who was installed June 28, 1850. Mr. Lindsley was released Oct. 12, 1858, and was succeeded by the Rev. Erskine N. White, who was installed Dec. 3, 1862. Mr. White resigned Aug. 3, 1868, and was followed by the Rev. David Hopkins, who was installed Jan. 7, 1869. Mr. Hopkins was released by death Nov. 1, 1869.

The further history of the churches already noticed will be continued hereafter. We now consider the action of this Presbytery at the time of the disruption. The first intimation on the minutes of the division which had occurred in the church was at a meeting held April 2, 1839, when the following brief correspondence was presented: —

SESSIONS OF THE SECOND PRESBYTERY OF NEW YORK. Nov. 6, 1838.

Resolved: That the Stated Clerk be instructed to apply to the Rev. Henry A. Rowland, late Stated Clerk, for the Book of Minutes of this Presbytery.

J. McELROY, *Stated Clerk.*

Mr. Rowland will please hand the above-mentioned Book to the bearer.

Respectfully,

J. McELROY.

NEW YORK, MARCH 27, 1839.

To the Rev. J. McElroy, D.D.

DEAR SIR, — I received a note from you, enclosing the copy of a resolution purporting to have been passed by the Second Presbytery of New York held Nov. 6, 1838, directing an application to me for the Book of Minutes of said Presbytery. On examination of the Records in my possession, I find that there were no sessions of the Presbytery held at that time, and no such resolution passed.

Respectfully yours,

HENRY A. ROWLAND, *Stated Clerk.*

The next action of the Presbytery on this subject was at a meeting held April 22, 1839, when the following question was proposed: "What shall be done with ministers and churches who have seceded from the Presbytery?" A committee was appointed to propose a suitable overture for the Assembly.

At a meeting of Presbytery held on the 14th of May, 1839, the following resolutions were unanimously adopted: —

"Resolved, — 1. That the union of this Presbytery with the General Assembly of the Presbyterian Church is, and always has been, a compact of a purely ecclesiastical nature, and was formed for the promotion of more extended Christian fellowship, and to unite our efforts with others the more successfully to advance the interests of the Redeemer's kingdom.

"2. That in approving the union constituted between the General Synod of the Associate Reformed Church and the General Assembly this Presbytery has never ceded the right to rescind their act of approval and to re-assert their separate jurisdiction, whenever they shall deem the ends for which the union was formed to be unattainable; and that consequently no acts of the General Assembly can in any way affect the integrity of their organization, or alienate the personal and associated rights of themselves and the churches under their jurisdiction.

"3. That whereas, the Supreme Court of Pennsylvania,

on a motion to dismiss the suit of the Trustees, called Relators, appointed by the General Assembly which met in the First Church, Philadelphia, did decide in favor of the application of said Relators, and the court at Nisi Prius, Judge Rodgers presiding, did affirm the same, and there was given by the jury a unanimous verdict in their favor; and whereas, the majority of the Court in Banc, on motion for a new trial, have given an opinion based on an assumption of facts, and an entire misapprehension of the constitution and laws of the Presbyterian Church, and have granted a new trial; and whereas, the act excising four Synods, passed by the General Assembly of 1837, was an act which in its nature and consequences is revolutionary, subversive of the constitution of the church, destructive of the rights of the Presbyteries and churches under that constitution, and is unfraternal, unchristian, and oppressive; and whereas, it of right belongs to us to decide our ecclesiastical relations, and to declare to which of the bodies claiming each to be the General Assembly we are as a Presbytery attached, —

“Therefore *Resolved*: That the General Assembly which convened in the First Presbyterian Church, Philadelphia, and which included the commissioners from the Synods unjustly excluded, and was open to the reception of the commissioners legally appointed by all the Presbyteries, is the true General Assembly, and ecclesiastically the body to which we are, as a Presbytery, united.”

On the 18th of June, 1845, the Eighth Street Church with its pastor, the Rev. Thomas McAuley, withdrew in an irregular manner, while the pastor was under judicial process, and connected themselves with the Presbytery of New York.

At a meeting of the Synod of New York and New Jersey, held in the Bleecker St. Church on the 25th of October, 1845, the following changes were made in the Presbyteries, in accordance with a joint overture sent up

by the Second and Third Presbyteries of New York, namely: The name of the Second Presbytery was changed to "The Fourth Presbytery of New York," and the following ministers and churches of the Third Presbytery were transferred to that body: the Rev. Erskine Mason and the Bleecker St. Church; the Rev. Edwin Holt and the Carmine St. Church; the Rev. Jonathan J. Jones and the Welch Church; the Rev. William Adams and the Central Church; the Rev. Mason Noble and the Eleventh Church; the Rev. Horace Eaton and the Sixth St. Church; the Rev. Ezra H. Gillett and the Harlem Church; the Rev. D. Taylor Bagg and the Madison St. Church; and the Revs. Daniel L. Carroll, Henry White, L. Burton Rockwood, and Josephus B. Loring, ministers without pastoral charge.

The Fourth Presbytery of New York, thus reorganized, held its first meeting in the lecture-room of the Bleecker **THE FOURTH** St. Church on the 14th of January, 1846. **PRESBYTERY.** The Rev. Charles H. Read was elected moderator, and the Rev. Erskine Mason, stated clerk. At its reorganization the Presbytery included the following ministers and churches: the Revs. Charles H. Read, Erskine Mason, William Adams, James J. Ostrom, Edwin Holt, Horace Eaton, L. Burton Lockwood, Henry White, William J. Armstrong, E. G. Smith, Gorham D. Abbott, Daniel L. Carroll, and Josephus B. Loring; with the Pearl St., Carmine St., Eighth Avenue, Bleecker St., Eleventh, Sixth St., Central, Harlem, Welch, Madison St., and New Rochelle churches.

We now look at the history of these churches as connected with the Presbytery. The early history of some of them has already been given, but we continue the history of these.

The Pearl St. Church remained under the pastoral care **PEARL** of the Rev. Charles H. Read until March 2, 1849, **STREET.** when the pastoral relation was dissolved. On the 23d of September the Rev. A. A. Wood was installed,

who remained its pastor until Feb. 5, 1853, when he was released and the church was united with the Central Church. On the same day the pastoral relation of the Rev. William Adams with the Central Church was dissolved.

The Central Church, now made strong by the accession from the Pearl St. Church, gave a call to the Rev. A. A. CENTRAL Wood. Dr. Wood remained as their pastor until CHURCH. May 1, 1860, when he was released. He was succeeded by the Rev. James B. Dunn, who was installed Jan. 13, 1864. Mr. Dunn was released June 29, 1868, and was followed by the Rev. James D. Wilson, who was installed Feb. 28, 1869.

The Rev. Erskine Mason continued the pastor of the Bleecker St. Church until his death in 1851. On the 25th BLEECKER of April, 1852, the Rev. Joel Parker was installed. STREET. In 1854 the church was removed to a new building, corner of Fourth Avenue and Twenty-second St., and was known as the Fourth Avenue Church. Dr. Parker was released from the pastoral charge Feb. 11, 1863, and was succeeded by the Rev. Howard Crosby, who was installed on the 16th of March the same year.

The Carmine St. Church retained its pastor, the Rev. Edwin Holt, until April 20, 1846, when the pastoral relation was dissolved. Mr. Holt was succeeded by CARMINE the Rev. Thomas H. Skinner, Jr., who was installed STREET. Oct. 7. Mr. Skinner continued the pastor till April 15, 1856, when he resigned. He was followed by the Rev. Thomas S. Hastings, who was installed October 20, 1856.

In 1851 the Welch Church, having adopted the congregational form of church government, was on the WELCH CHURCH. 7th of October of that year stricken from the roll of churches.

On the 8th of June, 1850, the Rev. Mason Noble was released from the charge of the Eleventh Church, and on

the 22d of September the Rev. J. Parsons Hovey, who had been received from the Presbytery of **HAN-ELEVENTH CHURCH** over, was installed. Dr. Hovey remained pastor of the church until his death, which occurred December 16, 1863. He was succeeded by the Rev. Abbott E. Kittredge, who was installed Jan. 15, 1864.

The Rev. Horace Eaton was released from the Sixth St. **SIXTH STREET** Church April 10, 1849, and on the 5th of April, 1852, the church was dissolved.

The Rev. Ezra H. Gillett remained the pastor of the Harlem Church until April 4, 1870, when the pastoral **HARLEM CHURCH** relation was dissolved, — Dr. Gillett devoting his time to the duties of his professorship in the University of New York. On the 15th of May the Rev. Theodore A. Leggett was installed pastor.

The Rev. D. Taylor Bagg was released from the charge **MADISON STREET** of the Madison St. Church Dec. 20, 1847, and on the 5th of April, 1848, the church withdrew from Presbytery.

On the 14th of September, 1846, the Eighth St. Church, at the time connected with the Second Presbytery of New York (O. S.), asked to be received by this Presby-**EIGHTH STREET CHURCH** tery, on account of the course taken by the Second Presbytery in relation to their pastor-elect, the Rev. William R. Chapman. They were accordingly received, and Mr. Chapman was installed September 20. On the 23d of October, 1848, Mr. Chapman was released, and on the 5th of April, 1852, the church, having been long in a languishing condition, was disbanded.

On the 7th of October, 1846, the Central Church at Haverstraw, which had been previously organized, was **HAVERSTRAW** received by the Presbytery, and on the 25th of April, 1849, the Rev. Amasa S. Freeman was installed pastor.

The Manhattanville Church was received by Presbytery Nov. 15, 1853, and the Rev. Oliver S. St. John installed. The

church made but little progress, and on the 14th of April, **MANHATTAN-VILLE** 1857, Mr. St. John resigned. It never had another settled pastor until after the Reunion.

As early as February, 1853, the French Evangelical Church asked to be taken under the care of the Pres-
FRENCH EVANGELICAL bytery, but it was not received till Nov. 18, 1866, on which day the Rev. Mousseau G. des Islets was installed pastor. He remained less than a year, resigning Sept. 23, 1867.

On the 6th of March, 1853, the Madison Square Church recently organized was received by the Presbytery, and **MADISON SQUARE** on the same day the Rev. William Adams, who had been released from the Central Church, was installed.

The church at Englewood was received by Presbytery June 15, 1860, and on the 20th the Rev. James H. Dwight was installed pastor. Mr. Dwight remained **ENGLEWOOD** with them until April 1, 1867, when he resigned. On the 19th of September Mr. Henry M. Booth, a licentiate of the Third Presbytery, was ordained and installed.

On the 14th of April, 1862, the Church of the Covenant, **CHURCH OF THE COVENANT** a colony from Mercer St. Church, was received, and on the 16th the Rev. George L. Prentiss was installed pastor.

On the 12th of October, 1863, a church at Riverdale was received, and on the 28th Mr. George M. Boynton was **RIVERDALE** ordained and installed pastor. Mr. Boynton was released from the charge June 10, 1867. He was succeeded by the Rev. Henry H. Stebbins, who was installed Oct. 8, 1867.

The church at Darien, Ct., was organized Nov. 5, 1863, **DARIEN** and Mr. James W. Coleman was ordained and installed pastor March 6, 1864.

After the enlargement of the Presbytery in 1845, the subject of church extension in the city was often before

them, but as in other Presbyteries, the amount of money received for the purpose was entirely inadequate, and the most they were enabled to do was to sustain the French Evangelical and the Manhattanville churches. Most of the churches organized or received were self-sustaining from the beginning.

THE
THIRD PRESBYTERY OF NEW YORK.

1830-1870.

THE
THIRD PRESBYTERY OF NEW YORK.

1830-1870.

AT a meeting of the Synod of New York, held in the city of New York on the 23d of October, 1830, a request was presented from a number of ministers and churches asking that they might be organized as a Presbytery, to be called "The Third Presbytery of New York." This petition was signed by the Rev. Samuel H. Cox and the Laight Street Church, Henry G. Ludlow and the Spring Street Church, William Patton and the Central Church, Henry White and the Allen Street Church, Elihu W. Baldwin and the Seventh Church, John Woodbridge and the Bowery Church, Erskine Mason and the Bleeker Street Church, and Joseph D. Wickham, all connected with the Presbytery of New York.

The Synod granted their request, and ordered that the petitioners be constituted a Presbytery on the 4th of January, 1831, at the Central Church. It also directed that such other ministers and churches of the Presbytery of New York as desired it might be embraced in the organization.

At the time appointed the following additional ministers and churches appeared and signified their wish to be included in the new organization, namely: Herman Norton, George W. Perkins, Baker Johnson, John A. Murray, and Henry A. Rowland, with Union, Montreal, Free, and North churches. The Moderator then solemnly declared they

were erected and constituted into a Presbytery, to be known hereafter as "The Third Presbytery of the City of New York." The Presbytery thus formed on the principle of elective affinity began its useful career.

The Rev. William Patton was elected the first moderator, and Henry G. Ludlow the stated clerk.

Early in the year 1831 Presbytery made arrangements for a visitation of the churches, through committees of two ministers and two elders each. This evangelistic work proved to be abundantly successful, as witnessed in the great revival which immediately succeeded. In the "Narrative" presented to Presbytery in April of this year, we are shown the cause and effect of this work. "This visitation," it says, "of all the churches under the care of this Presbytery by committees of two ministers and two elders each; days of public fasting, humiliation, and prayer, among the members of every church apart, on the day of their visitation respectively; concert prayer-meetings in different places at break of day; union meetings four and sometimes five days in a week and for several weeks successively, not without intermission; union and parochial meetings for anxious inquiry; faithful and affectionate appeals to individuals; the simple exhibition of the offers, promises, commands, and warnings of the gospel, much in the very words which the Holy Ghost teacheth, in public and in private, by ministers and members of the church, to the thoughts and feelings of the ungodly; and all this persevered in, not without wasting toil, ardor of action, constant and united prayer in closets and in concerts, and a deeper sense than previously of our total dependence on God, — these have been briefly the measures pursued by us, and which the great Head of the Church hath been pleased to crown with his abundant grace."

As in the history of all the Presbyteries, the chief interest clusters around churches and their pastors, and the various changes that occur in them. We look first, then, at the

original churches of the Presbytery, and afterward at those organized and received under its care.

On the 3d of February, 1835, the Rev. Samuel H. Cox, who had been pastor of the Laight St. Church since January, 1831, was released from his charge, and on the 23d of October the Rev. Flavel S. Mines, who had been received from the Presbytery of the District of Columbia, was installed pastor. In April, 1837, difficulties in the church which led to prolonged contentions resulted in the withdrawal of the church and its pastor from the Presbytery.

The Spring Street Church comes next. At the time that it came into this Presbytery the Rev. Henry G. Ludlow was the pastor, and had been such from its organization in 1826. Dr. Ludlow was released from his charge on the 6th of April, 1837. He was succeeded by the Rev. William Patton, who was installed on the 11th of October, 1837. Dr. Patton remained with this church for ten years, but on account of pecuniary embarrassments, which they felt they could not remove, Dr. Patton resigned. This was on the 29th of October, 1847. On the 14th of September of that year the Rev. Alfred E. Campbell was installed. Dr. Campbell remained with the church till September 21, 1857, when the relation was dissolved. The Rev. Luther H. Van Doren was the next pastor. He was installed Nov. 24, 1857. After two years of discouraging labor Mr. Van Doren resigned his charge Nov. 28, 1859. The church was on the point of expiring, when on the 22d of June, 1863, Mr. James D. Wilson was ordained and installed. His brief pastorate put new life into the church; but having received a call from the Central Church, Mr. Wilson accepted, and was released from this charge March 3, 1869. At the time of the Reunion this church was vacant.

The Central Church is the next on the list of churches that constituted the Third Presbytery. The Rev. William

Patton was the pastor, and had been such from its organ-
CENTRAL ization in 1822. Having been appointed Secre-
CHURCH tary of the Presbyterian Education Society, Dr.
Patton resigned his charge on the 15th of September, 1834.
He was succeeded by the Rev. William Adams, who had
joined the Presbytery from the Suffolk South Association,
Mass. The church and its pastor were set off to the
Fourth Presbytery of New York in October, 1845.

The Rev. Henry White, afterwards the distinguished
professor in the Union Theological Seminary, was pastor of
ALLEN the Allen St. Church at the time of the re-organi-
STREET. zation of the Presbytery. He resigned his charge
on the 9th of March, 1837. The Rev. William Bradley who
succeeded him, was installed December 3, 1837. He re-
mained until April 3, 1839, when he was released. The
Rev. George B. Cheever who had been received from an
ecclesiastical council of Salem, Mass., was the next pastor,
being installed Oct. 10, 1839. Dr. Cheever remained until
April 24, 1844, when the pastoral relation was dissolved.
The Rev. David B. Coe succeeded Dr. Cheever, being in-
stalled Oct. 14, 1844. Mr. Coe, having been appointed
District Secretary of the American Home Missionary
Society, resigned his charge April 29, 1849. The Rev.
George Thatcher was installed the next pastor May 26,
1850, and was released Oct. 9, 1854. He was followed by
the Rev. George C. Lucas, installed Nov. 11, 1855, and re-
leased Nov. 28, 1859. The Rev. William W. Newell, who
was the pastor at the Reunion, was installed Feb. 8, 1860.

The early history of the Seventh Church is a record of
God's gracious favor. The Rev. Elihu W. Baldwin was
SEVENTH the pastor of the church when it entered the Third
CHURCH Presbytery, but having accepted the presidency
of Wabash College he resigned his charge, which took
effect on the 8th of April, 1835. Dr. Baldwin's pastorate
had been one of continued and remarkable success. Revi-
val after revival marked the history of this church. On

the 2d of March, 1836, the Rev. Edwin F. Hatfield was installed, and remained in charge for twenty years. His ministry, like that of his predecessor, was remarkable for its revivals of religion. Dr. Hatfield was released from his charge Feb. 4, 1856. The Rev. T. Ralston Smith, the next pastor, was installed May 14, 1856. Dr. Smith remained until Oct. 15, 1866, when the relation was dissolved. The Rev. T. Madison Dawson was installed pastor June 12, 1867, and was in charge at the time of the Reunion.

On the 29th of February 1836 the Rev. John Woodbridge, who had been pastor of the Bowery Church since 1820, was released from his charge, and on the 2d of **BOWERY.** November the same year the Rev. Richard W. Dickinson was installed the pastor. On account of ill-health Dr. Dickinson was released from his charge April 9, 1837. The church was dissolved April 7, 1841.

The Bleecker St. Church with its pastor, the Rev. Erskine **BLEECKER** Mason, were set off by Synod to the Fourth Pres-
STREET. bytery of New York in October, 1845.

The North Church, which had been organized in 1829, was set off to this Presbytery at its erection. In the spring **NORTH** of 1831 a trouble arose in this church which **CHURCH.** could not be pacified. The Presbytery therefore took the matter in hand and proposed a plan of adjustment which they proceeded to carry out as follows: That a division of the church be made. The part of the congregation remaining in the edifice of the North Church were to retain the incorporation; those who retired were to retain the ecclesiastical organization. The body reremaining in the old edifice was to be called "The West Church; those retiring were to be organized as "The North Church."

This plan was consummated on the 1st of July, 1831, at which time the Rev. Ebenezer Mason was installed pastor of the North Church. Dr. Mason remained in this charge until Feb. 5, 1833. On the 7th of October, 1835, the church was dissolved.

The West Church was more successful. On the 25th of March, 1832, Mr. David R. Downer was ordained and **WEST CHURCH** installed the pastor. On the 6th of October, 1841, the church, which had been worshipping in an edifice in Carmine St., received the name of "The Carmine St. Presbyterian Church." On the 15th of November of that year Mr. Downer resigned his charge, and was succeeded by the Rev. Edwin Holt, who was installed March 23, 1842. In October, 1845, the church was set off to the Fourth Presbytery of New York.

The Union Church, which came into the Presbytery on its erection, has a short history. It was organized in 1829. **UNION CHURCH** On the 9th of April, 1835, the pastoral relation of the Rev. Herman Norton was dissolved, and on the 4th of April, 1839, the church was disbanded.

An account of the American church at Montreal, Canada, will be found in the history of the Presbytery of **MONTREAL** New York. At the time of its coming under the care of this Presbytery the Rev. George W. Perkins was the pastor. Mr. Perkins resigned his charge on the 2d of September, 1839, and was succeeded by the Rev. Caleb Strong, who was installed Sept. 29, 1839. Mr. Strong died at his post Jan. 4, 1847. On the 7th of November, 1847, the Rev. John McLeod was installed. Mr. McLeod was released from his charge Feb. 2, 1857. The next pastor was the Rev. James B. Bonar, who was installed July 5, 1857. He remained in charge until Jan. 25, 1869, when he was released. At the time of the Re-union this church was vacant.

The First Free Church, sometimes known as the Dey St. Church, which had come into this Presbytery from the **THE FIRST FREE** Presbytery of New York, was the first of a number of free churches which were afterwards organized, being the results of the great revival. On the 18th of October, 1833, the Rev. Joel Parker, who had been its pastor from the beginning, resigned his charge in order to

take up the same work in New Orleans. The Rev. Elijah E. Barrows succeeded Dr. Parker, and was installed July 26, 1835. Mr. Barrows resigned on the 9th of March, 1837.

On the 23d of April, 1838, the Broadway Tabernacle Church, having adopted the Presbyterian form of government, was taken under the care of Presbytery **BROADWAY TABERNACLE** and at the same time it was united with the First Free Church; and on the 28th of October, 1839, the Rev. Joel Parker was installed the pastor. On the 6th of October, 1841, the Rev. Dr. Parker was released from his charge, and the church asked that Synod be requested to set them off to the Second Presbytery of New York. I find no record in the minutes of the Second Presbytery of the reception of this church.

The Second Avenue Church, originally called the Branch Church, at the corner of Stanton and Essex **SECOND AVENUE** streets, was organized January 8, 1831, and received January 13. On the 22d of June, 1832, the Rev. John A. Murray was installed. He was released Oct. 8, 1834. On the 5th of June, 1835, the Rev. Charles S. Porter was installed. He resigned Nov. 15, 1841. On the 5th of April, 1843, the name of the church was changed to the Sixth Street Church. On the 21st of June, 1843, Mr. Horace Eaton was ordained and installed the pastor. The church was set off to the Fourth Presbytery of New York in October, 1845.

On the 14th of February, 1832, the Second Free Church (Chatham Chapel), composed chiefly of members from **THE SECOND FREE** the First Free Church, was organized, and on the 28th of September the Rev. Charles G. Finney was installed pastor. The labor connected with this church becoming too great for the strength of one man, the Rev. John Ingersoll was on the 2d of April, 1834, installed associate pastor. Mr. Ingersoll remained until Feb. 4, 1835, when he resigned, and on the 2d of March, 1836, Dr. Finney was released.

The church becoming congregational in its form of government, its name was erased from the roll of churches on the 13th of June, 1836.

The Third Free, or Houston St. Church, was organized and enrolled Feb. 5, 1833, and on the 10th the Rev. Dirck C. Lansing was installed pastor. Mr. Lansing resigned July 23, 1835; and on the 23d of August the Rev. Nathaniel E. Johnson was installed. Mr. Johnson remained till April 23, 1838, when he was released. On the 24th of April, 1839, Mr. Samuel D. Burchard, a licentiate of Transylvania Presbytery, was ordained and installed. Mr. Burchard remained in charge until May 27, 1846, when having accepted a call to the Thirteenth Street Church, a colony from this church, he was released. On the 14th of October, 1846, the Rev. Selden Haynes was installed pastor. The pastoral relation was dissolved October 6, 1848. On the 2d of March, 1849, the Rev. R. S. Storrs Dickinson was installed pastor, remaining until May 10, 1853, when he was released. He was followed by the Rev. T. Ralston Smith, who was installed Nov. 2, 1853. Dr. Smith, having accepted a call to the Seventh Church, was released from this charge April 28, 1856. The church was dissolved April 19, 1858.

The Welch Congregation, which worshipped in a building in Mott St. near Spring, was organized as a Presbyterian church July 14, 1833, and its pastor, Rev. Jenkin Jenkins, being a foreign minister, was received by Presbytery on probation. The church was set off by Synod in October, 1845, to the Fourth Presbytery of New York.

The Fourth Free Church, a colony from the Second Free Church, was received April 9, 1834, and the Rev. Isaac N. Sprague was installed its pastor the 12th of October following. Mr. Sprague was released April 5, 1836. On the 18th of January, 1837, the Rev. Joel Mann was installed. Mr. Mann re-

mained less than a year, resigning June 11, 1838. On the 10th of October the Rev. James J. Ostrom was installed, but on account of difficulties which had arisen in the church, he resigned his charge June 1, 1840. On the 26th of October following the church withdrew from Presbytery.

The Village Church was organized Dec. 29, 1833, and was received by Presbytery Jan. 13, 1834. On the 22d of

THE June the Rev. William Page was installed pastor, **VILLAGE** and was released from his charge Oct. 6, 1835. **CHURCH.** On the 22d of March, 1836, Mr. Daniel Clark was ordained and installed pastor. On April 4, 1838, he was released from his charge. On the 9th of November, 1840, the Rev. Daniel Brown was installed. Mr. Brown was released Oct. 6, 1841, and the church was dissolved April 7, 1843.

On the 13th of January, 1834, a German Reformed Congregation asked to be received under the care of Presby-**GERMAN** tery. The request was granted and the church **CHURCH** enrolled. On the 15th of November, 1834, the Rev. George Mills was received from the Synod of the German Church of Pennsylvania, and installed the pastor. On the 16th of October, 1837, Presbytery was informed that the church and its pastor had joined the Episcopal Church. The minister and church were accordingly dropped from the roll of Presbytery.

The Brainerd Church was organized April 8, 1834, and on the 2d of November the Rev. Asa D. Smith was in-**BRAINERD** stalled pastor. Dr. Smith was released May 26, **CHURCH.** 1851, to become pastor of the Fourteenth St. Church, which had been recently organized. Most of the members of this church connected themselves with the new organization, and the Brainerd Church was dissolved.

The Manhattan Island Church was organized and received June 10, 1834, and on the 15th Mr. John J. Slocum

was ordained and installed. Mr. Slocum was released **MANHATTAN** Oct. 26, 1836, giving as a reason for his resignation that he had become so involved in the Catholic controversy as to find himself unable to discharge his pastoral duties in a proper manner.

There is no record of the dissolution of this church, but as many of its members were among the applicants for the organization of the Eleventh Church, it is probable that it was absorbed by that body.

The Brooklyn Third Church was organized and received on the 22d of April, 1835, and on the same day Mr. Rollin **BROOKLYN** S. Stone was ordained and installed the pastor.

THIRD. Mr. Stone having resigned his charge on the 5th of April, 1837, the Rev. William B. Lewis was on the 10th of October installed as pastor. The church and its pastor were set off by Synod to the Presbytery of Brooklyn in October, 1838.

The Mercer Street Church was organized and received October 23, 1835, and on the 11th of November the Rev. **MERCER** Thomas H. Skinner was installed pastor. Dr. **STREET.** Skinner, having been appointed a professor in the Union Theological Seminary, resigned his charge Feb. 29, 1848. On the 18th of June the Rev. Joseph C. Stiles, of the Presbytery of Hanover, was received and installed. Dr. Stiles having resigned his charge May 3, 1858, the Rev. Walter Clark was installed pastor Feb. 16, 1859. Dr. Clark was released Dec. 26, 1860, and was succeeded by the Rev. Robert R. Booth, who was installed March 6, 1861, and was still the pastor at the Reunion.

The Madison Street Church was organized August 12, 1836, and enrolled October 5. Mr. James W. McLane **MADISON** was ordained and installed the first pastor Nov. 4, **STREET.** 1836. On the 1st of May, 1844, he was released from his charge. The Rev. Daniel T. Bagg succeeded him, being installed April 18, 1845. The church was set off to the Fourth Presbytery of New York in October, 1845.

On the 13th of April, 1837, the Rose Hill Church, called also the Tenth Church, was organized and enrolled. The

ROSE HILL. Rev. Shubael G. Spees was installed pastor May 13, 1838. Mr. Spees remained until Dec. 31, 1840, when he resigned. He was followed by the Rev. Charles P. Bush, who was installed Nov. 15, 1841, and was released from his charge Oct. 9, 1845. On the 28th of January, 1846, the Rev. James Knox was installed. The church never prospered, although it had able men for pastors. It worshipped in a little building in East Twenty-second Street. The church was dissolved July 19, 1852.

A committee appointed for the purpose organized the Fourth Presbyterian Church in Brooklyn, on the 20th of **BROOKLYN** April, 1838. This is the only notice of the **FOURTH** church on the minutes. It was probably set off to the Presbytery of Brooklyn soon after its organization.

The First Church of Somers was taken under the care of Presbytery April 3, 1839. On the 17th of April, 1847, the Rev. George Monilaus was installed pastor. On the 4th of April, 1848, Mr. Monilaus departed this life. I do not find that it ever had another regular pastor while it remained in the Presbytery. On the 16th of October, 1866, the church was transferred to the Presbytery of North River.

On the 13th of May, 1839, the Eleventh Church was organized, and on the 14th of October the Rev. Mason **ELEVENTH** Noble, of the Presbytery of the District of **CO-**
CHURCH. lumbia, was installed. In October, 1845, the church and pastor were set off to the Fourth Presbytery of New York.

The First Colored Church with its pastor, the Rev. Theodore S. Wright, were received Oct. 16, 1839. Mr.

FIRST Wright died March 25, 1847. During several **COLORED.** years this church was in an embarrassed condition. In 1848 their old building was sold, and an edifice in Prince St. was purchased by them. On the 10th of March, 1848, the Rev. James C. W. Pennington was installed.

Dr. Pennington resigned Feb. 25, 1856. On the 3d of November, 1857, the Rev. Henry H. Garnet was installed. Mr. Garnet was released April 11, 1864, and was succeeded by the Rev. J. Sella Martin, who was installed March 22, 1865. Mr. Martin resigned April 16, 1866, when the Rev. Henry H. Garnet was recalled, and installed May 27, 1867.

The church at Haverstraw was received March 10, 1840, and the same day Mr. George Hildreth was ordained and installed. The church and its pastor were transferred to another Presbytery by Synod in October, 1841, but the name of the Presbytery is not on record.

On the 29th of June, 1844, a church at Harlem was organized, and was enrolled by Presbytery on the 14th of October. Rev. Ezra H. Gillett was ordained and installed as pastor April 16, 1845. The church and pastor were set off to the Fourth Presbytery of New York in October, 1845.

The Bloomingdale Church was organized March 17, 1845, and was recognized by Presbytery April 18. The church was always feeble, and never had a settled pastor. It was dissolved April 8, 1856.

A colony from the Houston St. Church, formerly known as the Third Free Church, was organized on the 27th of May, 1846, under the title of the Thirteenth Street Church, and the Rev. Samuel D. Burchard was installed its pastor on the 3d of June. Dr. Burchard was still the pastor at the Reunion.

The North Church, the second of that name connected with the Presbytery, was organized in June, 1847, and was enrolled on the 4th of October. On the 6th of May, 1849, the Rev. Washington Roosevelt was installed pastor. He was released from the charge June 14, 1856. On the 13th of February, 1856, the Rev. Edwin

F. Hatfield was installed. Dr. Hatfield was released May 25, 1864, and on the same day the Rev. Thomas Street was installed the pastor.

The West Hoboken Church, N. J., was organized June 12, 1850, and on the 13th of May, 1855, Mr. James C. Egbert WEST HOBOKEN. was ordained and installed. At the Reunion the church and pastor became connected with the Presbytery of Jersey City.

On the 26th of May, 1851, the Brainerd and the Sixth St. Churches were united and formed the Fourteenth St. FOURTEENTH Church, which was received by Presbytery and STREET. enrolled, and on the 26th of July the Rev. Asa D. Smith was installed pastor. Dr. Smith, having been appointed President of Dartmouth College, N. H., resigned his charge Nov. 9, 1863. He was succeeded by the Rev. Edward W. Hitchcock, who was installed April 8, 1866.

The Second Church of Jersey City was received April 5, 1852, and on the 30th the Rev. Charles Hoover was installed the pastor. Mr. Hoover resigned Nov. 28, JERSEY CITY SECOND. 1859, and was succeeded by the Rev. George C. Lucas, who was installed April 16, 1860. On account of ill health Mr. Lucas was released Nov. 16, 1863. On the 13th of October, 1864, Mr. James M. Stevenson was ordained and installed pastor. The church and pastor at the Reunion became connected with the Presbytery of Jersey City.

The First Church of Yonkers was received May 3, 1852, with its pastor, the Rev. Dwight M. Seward. Dr. Seward YONKERS. resigned the charge June 20, 1870. At the Reunion this church became connected with the Presbytery of Westchester.

The First Church of Hoboken was organized and HOBOKEN received June 9, 1852. On the 11th of June, FIRST. 1854, the Rev. Isaac P. Stryker was installed pastor. Mr. Stryker resigned the charge April 7, 1856,

and was succeeded by Mr. William H. Babbitt, who was ordained and installed Jan. 31, 1857. Mr. Babbitt was released July 22, 1867. On the 5th of December, 1867, the Rev. Edward P. Gardner was installed. This church and its pastor became connected with the Presbytery of Jersey City at the Reunion.

The German Church in Rivington Street was organized Dec. 19, 1852, and enrolled Jan. 17, 1853. On the 6th of February the Rev. Henry Toelke was installed. **GERMAN.** Mr. Toelke was deposed Oct. 3, 1864. The church was probably disbanded, as we find no notice of it afterwards.

A church at Stamford, Ct., was organized Feb. 25, 1853, and enrolled March 1. On the 15th of April, 1853, the **STAMFORD.** Rev. James L. Corning was installed the pastor. Mr. Corning resigned Nov. 3, 1856, and on the 4th of March, 1857, the Rev. Robert R. Booth was installed. Dr. Booth was released Feb. 18, 1861. On the 14th of April, 1862, the Rev. Dwight R. Bartlett was installed. Mr. Bartlett resigned on the 22d of February, 1864, and was succeeded by the Rev. Samuel P. Halsey, who was installed March 13, 1865. Mr. Halsey resigned Feb. 18, 1867. On the 30th of April, 1868, the Rev. Alexander Twombly was installed. The church and pastor became connected with the Presbytery of Westchester at the Reunion.

The Sixth Street Church was organized March 23, 1853, and was enrolled April 4. The Rev. Franklin **SIXTH STREET.** S. Howe was installed pastor on the 18th of April. On the 15th of April, 1854, the pastoral relation was dissolved. On the 1st of November, 1858, the name of the church was changed to "The First Street Church." The church was dissolved April 25, 1866.

On the 15th of January, 1854, the Second Church of Greensburg was organized, and on the 23d it was enrolled.

On the 17th of December the Rev. Charles K. McHarg was installed. Mr. McHarg resigned Nov. 21, 1864, and on the 6th of July, 1865, Mr. John Dewitt was ordained and installed. At the Reunion the church and its pastor were transferred to the Presbytery of Westchester

The Union Presbyterian Church of Upper Morrisania, afterwards known as the Tremont Church, was organized and enrolled Nov. 8, 1854. On the 4th of June, 1856, Mr. Charles C. Wallace was ordained and installed pastor. Mr. Wallace was released Feb. 2, 1860. On the 17th of September, 1863, Mr. Alexander Nesbitt was ordained and installed. At the Reunion the church and its pastor were transferred to the Presbytery of Westchester.

Clifton Church, S. I., was organized and enrolled on the 8th of July, 1856, and on the 5th of November Mr. Alonzo Brown was ordained and installed. Mr. Brown was released on the 30th of November of the next year. On the 4th of October, 1858, the Rev. Samuel W. Crittenden was installed. The church withdrew from Presbytery Feb. 2, 1860, putting itself under the care of the Presbytery of New York.

The North West Church was organized Oct. 30, 1856, and enrolled Nov. 3. The Rev. Luther H. Van Doren was installed Dec. 4, 1859. The church withdrew from Presbytery Oct. 1, 1860, connecting itself with the Presbytery of New York.

The Second Colored Church of Newtown was received March 9, 1857, and on the 16th of April the Rev. Benjamin Lynch was installed. The church soon after was struck from the roll.

The Westminster Church, Yonkers, was received Feb. 15, 1858, and on the 17th Mr. Rollin A. Sawyer was ordained and installed. Mr. Sawyer was released April 2, 1862. The church withdrew

and joined the Second Presbytery of New York April 6, 1863.

The Bergen Church was organized Oct. 24, 1856, and enrolled Nov. 3. On the 15th of January, 1857, the Rev. Edward W. French was installed. At the Reunion
BERGEN. the church and pastor were transferred to the Presbytery of Jersey City.

The West Fiftieth Street Church was organized Dec. 16, 1863, and enrolled Feb. 15, 1864. On the 18th
WEST FIFTIETH STREET. the Rev. Samuel B. Bell was installed. On the 1st of October, 1866, Mr. Bell resigned, and on the 6th of April, 1869, the church was dissolved.

The Claremont Church, N. J., was organized Feb. 15, 1870; and on the 31st of May, 1870, the Rev. Samuel W. Duffield was installed. At the Reunion this
CLAREMONT. church with its pastor were transferred to the Presbytery of Jersey City.

During the history of this Presbytery three hundred and eight young men were licensed, seventy-four of whom were ordained *sine titulo*. Many of these, especially in the early history of the Presbytery were sent out by the American Home Missionary Society, into our growing western countries, and were under God the means of greatly widening and strengthening our church. Many of these men afterwards became eminent in our own and in other churches, and some of them are still among us in our own Presbytery valiantly contending for the faith. A list of these licentiates and the date of their licensure will be found at the end of this history.

Of the fifty-two churches which have been connected with this Presbytery, twelve are still under the care of the Presbytery of New York; fourteen are still in existence, but connected with other Presbyteries, while twenty-six have been dissolved or have joined other denominations.

TEMPERANCE. The evils of intemperance have always been a subject of concern to this Presbytery, and

as it forms an important part of the history, I give the action of Presbytery in detail.

On the 6th of December, 1832, the following action was taken: "As the use of ardent spirits as a drink is not only needless but hurtful; as it tends to form intemperate habits and appetites; and while it is continued the evils of intemperance will be perpetuated; as it causes a great portion of the pauperism, crime, and wretchedness of the community; increases greatly the number and severity of diseases; deprives many of reason, and brings down multitudes to an untimely grave; and tends to prevent the efficacy of the gospel, and ruins men for time and eternity, —

"Therefore *Resolved* unanimously: —

"1. That in the judgment of this Presbytery the traffic in ardent spirits as a drink is a sin, and ought to be universally abandoned.

"2. That those members of Christian churches who continue to be engaged in the traffic of ardent spirits as a drink, are in our view violating the principles and requirements of the Christian religion, grieving the brethren in the Lord, and doing a great injury to themselves and their fellow-men."

At a meeting held in October, 1833, Presbytery in almost identical words re-enacted the action already recorded.

In 1834 Mr. E. C. Delevan wrote a letter requesting the views of this Presbytery on the traffic. Whereupon the following resolutions were adopted: —

"1. *Resolved*: That in the opinion of this Presbytery the traffic in ardent spirits is an immorality.

"2. That this is a sufficient reason why spirit-dealing should always be viewed as an obstruction to church membership in our churches.

"3. That no member of the church with the light we now enjoy can be justified, under any circumstances, in resorting to this traffic."

No further action was taken on this subject until April 10, 1848, when the following preamble and resolution were adopted: —

“Whereas, in view of the great if not increasing prevalence of intemperance in this community, with its opposition to the gospel and its destructive influence upon the temporal and eternal interests of men, it is incumbent on this Presbytery to take some definite and united action to resist the progress of this fearful evil, —

“Therefore *Resolved*: That it be recommended to the pastors of our churches to preach to their people on the evils of intemperance, urging upon them, wherever deemed expedient, the formation of congregational temperance societies, and ward or district associations; also to stimulate the members of their respective churches and congregations to active and faithful labors in this cause, so that this formidable obstruction to the spread of the gospel within their several localities may be removed.”

In October, 1851, Presbytery was led to make still another deliverance on this subject, much in the manner of its former action, but expressing the desire that the legislature of this State, as in the case of Maine, might adopt measures easily adapted to the condition of our community, and that should be conducive to the end sought.

In April, 1854, Presbytery took still further action in reference to temperance; among others they adopted this resolution: “that they would repeat the expression of their earnest desire that a statute embodying substantially the principles of the ‘Maine Law,’ so-called, may be enacted by the legislature of this State, and their full persuasion that such a law would be greatly conducive to both the material and the moral interests of the commonwealth.”

In July, 1855, they expressed their gratitude to Almighty God for the passage by the legislature of an “Act for the prevention of Intemperance, Pauperism, and Crime,” and urge upon the members of our churches a faithful observ-

ance of this statute. In January, 1857, they again consider the subject of temperance, and appeal to the legislature for relief, — taking occasion to say that they have no confidence whatever in the old system of licensing the traffic for a pecuniary consideration, and deprecate most seriously a return to it; believing that the authority of the State thus given renders the business respectable, and throws around it the sanction and the majesty of the law.

The last action taken by the Presbytery on this subject was in November, 1869, remonstrating against the exemption of lager beer from the restrictions imposed on intoxicating liquors in the Metropolitan Excise Law.

The history of this Presbytery would not be fairly presented should their action on the subject of slavery be overlooked.

In April, 1836, some resolutions were laid before Presbytery by the Laight St. Church, in which alarm is expressed **SLAVERY.** that the General Assembly has reached a retrograde movement in this matter “from the noble stand heretofore taken by the fathers in the church.” In answer to these resolutions the Presbytery replies that since their date the Assembly has taken action; and that nothing further from Presbytery is necessary.

Nothing further on this subject appears in Presbytery until 1854, when a memorial from the Presbytery of Winchester was presented; which was referred without action to the Synod of New York and New Jersey.

In May, 1857, a circular on emigration to Liberia and emancipation in the United States gave rise to a warm and earnest debate, and finally to the adoption of a memorial to the General Assembly. The memorial is too long to be inserted here. It is chiefly occupied in answering the misrepresentations which have been made in regard to the views of the church on this subject; and it concludes by asking the General Assembly about to convene to

make so definite an expression of their views, and to take such decided action in regard to this whole subject as to take away the reproach which they think is brought upon them, and "to show effectually to all the world their utter disapprobation of the whole subject of American slavery."

In the spring of 1834 the Presbytery for the first time considered the question of supplying the destitution of the CHURCH city with the gospel. In the origin of this work EXTENSION, they operated through the American Home Missionary Society, who appointed and supported the men who were appointed to this work. But in 1846 the question of assuming this work themselves was considered, and a committee was appointed to digest and present a plan for action. In April, 1847, this committee reported a scheme, which was considered at a joint meeting of the Third and Fourth Presbyteries; and which led to the formation of "The City Mission Association of the Third and Fourth Presbyteries of New York." The object of this association as stated in its constitution was "to encourage the gathering of congregations, the establishment of new churches, and the support of feeble churches already in existence in the city of New York."

How long this association existed is not on record, nor any notice of the work accomplished by it. But in October, 1851, a committee of church extension which had been previously appointed, perhaps superseding "The City Mission Association," presented the following preamble and resolution: —

"Whereas it is often desirable to render assistance to feeble churches in this city, — it being against the general regulations of the American Home Missionary Society to aid city churches; and whereas the attention of the Presbytery is frequently called to positions within our bounds where in the rapid increase of population it is important to make provision for establishing churches;

and whereas there are obvious advantages in a systematic attention to this subject, —

“Therefore *Resolved*, — 1. That it be recommended to the churches under the care of this Presbytery to make an annual contribution for the purpose of church extension.

“2. That a committee be appointed to receive and appropriate the moneys thus contributed, — it being understood that each church making a contribution shall have a right to determine the object to which the contribution shall be appropriated.”

In October, 1855, the Presbytery cordially approves the action of the General Assembly in forming a committee of church extension, and promises its support. But in view of the peculiar and pressing call for aid in church extension within its own bounds, recommends that one half of the sum contributed for this purpose be retained for the use of this Presbytery.

This Presbytery took early action in reference to reunion. At a meeting held on the 3d of October, 1864, a circular emanating from a meeting of a large number of Presbyterian ministers and elders convened at Newark, N. J., in the preceding May, relative to the reunion of the two branches of the Presbyterian Church was considered, and it was unanimously

REUNION. “*Resolved*: That this Presbytery, highly approving of the object of this circular, respectfully refer it to the consideration of the Synod of New York and New Jersey at their approaching meeting, with their earnest request that such action be taken as in the wisdom of the Synod may be deemed judicious in relation to the matters embraced in the circular.”

Here the matter rested until October 17, 1867, when Presbytery took action on the report of the joint committee on Reunion. In view of that report the following resolution was adopted: —

“That we heartily approve of the report of the joint committee, and believe that a union effected on the principles therein proposed will be welcomed by our whole church; but that we are desirous that the fullest opportunity should be given to both branches of the church to become acquainted with each other’s views of doctrine and discipline, so that the union may be effected in the spirit of entire confidence, without which it would not be desirable. And to this end we urge upon our churches to cultivate the utmost fraternity of feeling in their intercourse with the churches of the other branch.

“*Resolved*, further: That in order more fully to promote this spirit of confidence, we suggest to the joint committee to insert in the doctrinal basis that the Confession of Faith is to be received and adopted, ‘not merely as containing the essential doctrines of Christianity, but in the Reformed or Calvinistic Sense.’ ”

On the 28th of September, 1868, the Presbytery by a rising vote unanimously adopted the basis of the joint committee, contained in an overture which had been approved by the two assemblies in the preceding May.

In April, 1869, Presbytery gave its consent to several amendments to the basis which had been adopted. On the 27th of September, 1869, final action was taken on the following overture sent down by the General Assembly: “Do you approve of the reunion of the two bodies now claiming the name and rights of the Presbyterian Church in the United States of America on the following basis?—namely: The reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and

adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity."

Every member voted in the affirmative on this overture.

THE
SECOND PRESBYTERY OF NEW YORK.

1838-1870.

THE
SECOND PRESBYTERY OF NEW YORK.

1838-1870.

AT a meeting of the Synod of New York held in Newburgh October 16, 1838, one hundred and eighty members answered to their names. It appearing inevitable that a division must occur, the matter was consummated by a call of the roll, when forty-six ministers and forty-one elders declared their adherence to the "Old School Assembly;" and twenty ministers and fifteen elders declared their adherence to the "New School Assembly;" while forty-nine, of whom twenty-two were ministers, refused to vote, holding that the Synod was not competent to divide itself. But it is not necessary to go further in this matter except as it has relation to this Presbytery.

During the intervals of Synod the Second Presbytery of New York as then existing was divided, both sides claiming to be the true Second Presbytery, as we have seen in the history of the Fourth Presbytery of New York, as already narrated.

The Synod of New York, the majority of whom adhered to the old school, adopted the following declaration, namely: "That the Rev. Joseph McElroy, D. D., and Messrs. Ebenezer K. Maxwell, Matthew T. Adam, William Bull, and Alexander H. Phillips, ministers, together with the Scotch Church, New York City, and the churches at Delhi and West Farms, be continued the Second Presbytery of

New York: and they also recommend that the Rev. Edward D. Smith and the Eighth Presbyterian Church, and the Canal St. Church of New York City, Rev. William Marshall, and the church at Peekskill, Rev. Robert McCartee, D.D., and Messrs. Robert Birch and Richard W. Dickinson, ministers, be transferred from their respective Presbyteries to the Second Presbytery of New York, and that the Second Presbytery hold their first meeting during the session of this body.

Accordingly, the Second Presbytery met agreeably to injunction of the Synod, in the First Presbyterian Church of Newburgh, on the 17th of October.

There were present at this meeting Revs. Joseph McElroy, Ebenezer K. Maxwell, Matthew T. Adam, Robert McCartee, William Marshall, Richard W. Dickinson, and Robert Birch,—with Elders William Wallace, William Futsen, Elijah T. Hyatt, William Steel, and Thomas Pringle. Rev. Messrs. Alexander H. Phillips and William Bull were absent. The first minister admitted to Presbytery after its reorganization was the Rev. William G. Johnstone, from the Consociation of Rhode Island, and the first minister dismissed was the Rev. Robert Birch, to the Presbytery of New Brunswick.

The history of this Presbytery is chiefly connected with the organization and reception of churches, the changes which occurred in the pastorates, and the examination and licensure of candidates. We take up the churches in their order and notice the changes which have occurred.

The Canal St. Church was old when the Presbytery was organized. Its origin and early progress have already CANAL STREET. been noticed in the history of the Presbytery of New York. This church was set off by the Synod from that Presbytery to the Second Presbytery of New York at the time of its organization. At this time it was vacant, but on the 22d of October, 1839, the Rev. Richard W. Dickinson was installed its pastor. Dr. Dickinson

remained in charge until December 3, 1844, when he was released on account of failing health.

On the 23d of October, 1845, Mr. Hugh S. Carpenter was ordained and installed pastor. Mr. Carpenter served the church till Jan. 26, 1853, when the pastoral relation was dissolved; and on the 3d of January, 1854, Mr. Carpenter was dismissed to join the Presbytery of New York. The church remained vacant until December 1, 1867, when David Mitchell was ordained and installed its pastor. During this vacancy the pulpit was occupied by several ministers of eminence. Mr. Mitchell was the pastor of the church at the time of the Reunion. This church at the Reunion was connected with the Presbytery of New York.

The Scotch Church was one of the original churches under the care of the Associate Reformed Presbytery of SCOTCH CHURCH. New York, which afterwards became the Second Presbytery of New York, and was under that name connected with the General Assembly. At the disruption its name was changed to "The Fourth Presbytery of New York." Its history has already been given.

On the organization of the Second Presbytery, now under review, the Scotch Church with its pastor, the Rev. Joseph McElroy, came under the care of this Presbytery. Dr. McElroy was a man of intellectual power and commanding influence in the church, and was a noble preacher. In 1860, beginning to feel the infirmities of age, he sought a colleague, who was found in the Rev. Robert W. Henry, of Chicago. Mr. Henry was installed in June, 1860. In this position he remained three years, when failing health warned him to seek rest. He was released from his charge on the 23d of May, 1863. His place was soon filled by the Rev. Morris C. Sutphen, who was received from the Central Presbytery of Philadelphia, and installed April 29, 1866. Mr. Sutphen remained until after the Reunion. At the Reunion this church was connected with the Presbytery of New York.

The church at Delhi, N. Y., was one of the churches belonging to the Associate Reformed Presbytery of New York. In the early part of the century it was a feeble body, having but three or four members, but in a revival which occurred in 1801 it was greatly strengthened. It had for its pastor in its early days the Rev. John J. Christie.

At the time of the disruption this church adhered to the Old School Assembly, and was included in the Second Presbytery of New York at its reorganization. On the 20th of July, 1843, the Rev. James McEwen was installed as pastor; but he was cut off by death on the 11th of March, 1844. Mr. McEwen was followed by Rev. Peter B. Heroy, who was ordained and installed, Oct. 25, 1845. There is no record of the dissolution of the pastoral relation, but on the 6th of October, 1852, we find the record of the installation of the Rev. Charles B. Smyth, who had been under the care of Presbytery as a foreign minister, but was now received into full standing. From this time until October, 1863, the church was agitated with internal dissensions, which it is not necessary to record here, although they occupied much time of the Presbytery. The matter was finally adjusted by the Synod. Mr. Smyth resigned his charge Nov. 12, 1861. On the 17th of February, 1864, Mr. James H. Robinson was ordained and installed the pastor. At the Reunion this church was set off to the Presbytery of Otsego.

Application was made to Presbytery at its meeting of July 1, 1845, by the Third Associate Reformed Church of New York to be taken under its care. Their request was granted, and the church and its pastor, Rev. Thomas McAuley, were received and enrolled. Dr. McAuley resigned his charge on the 19th of November, 1845. I find nothing more in the minutes in reference to this church.

The church at West Farms was another church that

adhered to the Old School Assembly. It had been set off ^{WEST} from Bedford Presbytery to the Second Presbytery ^{FARMS.} (afterwards the Fourth) in October, 1835, and on the 22d of June the Rev. Matthew T. Adam was installed the pastor. On the 19th of October Mr. Adam, having accepted a chaplaincy for seamen, to serve in New South Wales, resigned his charge, but remained a member of Presbytery until October 28, 1847, when he was dismissed to Bedford Presbytery. Mr. Adam was succeeded by Mr. James B. Ramsay, who was ordained and installed the pastor Feb. 2, 1841, and was released March 23, 1846. Mr. Ramsey was succeeded by the Rev. Isaac W. Platt lately received from the Presbytery of Steuben. Mr. Platt was installed October 28, 1847; remaining in his charge until Feb. 9, 1858, when he was released by death. On the 10th of November, 1858, Mr. Geo. Nixon was ordained and installed pastor, and was still in charge at the time of the Reunion, at which time the church was set off to the Presbytery of Westchester.

The Peekskill Church and its pastor, the Rev. William Marshall, were set off from Bedford Presbytery to this ^{PEEKSKILL.} Presbytery on its reorganization. Mr. Marshall resigned the charge on the 12th of October, 1843. On the 18th of October the Rev. David M. Halliday was received from the Presbytery of Northumberland and installed the pastor. Dr. Halliday continued the faithful and successful pastor for twenty-four years. He resigned his charge on the 9th of October, 1867, on account of infirm health. He was succeeded by John N. Freeman, who was ordained and installed May 14, 1867. At the Reunion this church was set off to the Presbytery of Westchester. In the autumn of 1842, a Presbyterian Church was organized in Jane St., N. Y., by a committee of Presbytery, and on the 11th of January, 1843, the Rev. John Johnstone was installed the pastor. The church, failing to meet the expectations of Presbytery, was on the

30th of April, 1844, dissolved, and Mr. Johnstone was dismissed to the Presbytery of New York.

The Mount Washington Church, situated in the extreme north of the island, was organized on the 18th of October, 1846. The Rev. David Inglis, who had been **MOUNT WASHINGTON.** received from the Missionary Presbytery of London, Canada, supplied this church for several years. On the 13th of October, 1849, he was dismissed to the Presbytery of Bedford. Upon the retirement of Mr. Inglis, Mr. Joseph R. Mann was ordained and installed the pastor on the 22d of October, 1848. The failure of Mr. Mann's health compelled him to resign his charge, and he was released on the 10th of March, 1858. On the 1st of May, 1859, the Rev. Hugh Dickson was installed the pastor. Dr. Dickson remained but a few months, resigning his charge Oct. 5. At the Reunion this church came under the care of the Presbytery of New York.

At a meeting of Presbytery held April 23, 1849, a communication was received from the Reformed Dutch Church **STANTON STREET.** worshipping in Stanton St., New York, asking that the church and its pastor, the Rev. John Lillie, be taken under the care of Presbytery. The Classis of New York to which the church belonged making no objection, the church and its pastor were received and enrolled. Mr. Lillie continued in charge till June 1, 1852, when the pastoral relation was dissolved. On the 2d of February, 1853, the Rev. Joseph Sanderson, who had been received from the Associate Presbytery of New York, was installed as pastor. The church afterwards changed its location, and was known as the "Lexington Avenue Church." At the Reunion this church came under the care of the Presbytery of New York.

The Mt. Pleasant Church (Sing Sing) was set off from the Presbytery of Bedford to this Presbytery by Synod, and **SING SING.** was received and enrolled April 16, 1850, and its pastor, Rev. John P. Lundy, was at the same time received from the Presbytery of Bedford. Mr. Lundy remained in

charge till 1851, when he resigned. Mr. Lundy was re-ordained in the Episcopal Church, October 28, 1855. On the 28th of October, 1851, Mr. Wilson Phraner was ordained and installed. For thirty-four years Mr. Phraner held this charge, the successful and faithful pastor. The church at the Reunion was set off to the Presbytery of Westchester.

A church was organized at Hamden, Delaware Co., N. Y., September 20, 1855, and on the 12th of November, 1856, **HAMDEN, N. Y.** the Rev. George Brown, who had been received from the associate Presbytery of Saratoga, was installed. At the Reunion the church was set off to the Presbytery of Otsego. On the 13th of September the Associate Presbyterian Church of Providence, Rhode Island, was taken under the care of Presbytery.

The only notice of the church at Hempstead on the records is the installation of the Rev. Thomas Mack as **HEMPSTEAD, N. Y.** pastor, Oct. 14, 1860. Mr. Mack still remains in charge. At the Reunion the church was set off to the Presbytery of Hudson.

The Scotch Church, Jersey City, was organized by a committee of Presbytery on the 18th of June, 1856, and on **JERSEY CITY** the 6th of November the Rev. James Petrie was installed. The pastoral relation was dissolved on **SCOTCH** the 10th of November, 1858. Mr. Petrie was followed by Mr. William Cochrane, who was ordained and installed June 7, 1859. Mr. Cochrane remained the pastor till April 16, 1862, when he was released, and dismissed to the church of Paris, Canada. This church at the Reunion was set off to the Presbytery of Jersey City.

The church at Washington Heights was organized May 23, 1859, and on the 17th of September Charles A. Stoddard was ordained and installed. Mr. Stoddard **WASHINGTON HEIGHTS.** continued the pastor till after the Reunion, when the church and pastor were added to the Presbytery of New York.

On the 3d of July, 1860, the Union Church, Newburgh, an independent organization, was taken under the care of **NEWBURGH** Presbytery; and on the 16th of April, 1861, its pastor, the Rev. Alexander B. Jack, was received from the Presbytery of North River. The pastoral relation with Mr. Jack was dissolved Dec. 21, 1868, and he was dismissed to the Presbytery of Northumberland. He was succeeded by the Rev. Wendell Prime, who was installed on the 3d of June, 1868. At the Reunion the church was set off to the Presbytery of Hudson.

On the 28th of October, 1862, the South Greensburgh Church at Dobbs's Ferry, with its pastor the Rev. Wm. **SOUTH GREENSBURGH** Meikle, was set off to this Presbytery from the Presbytery of Bedford. Mr. Meikle resigned his charge April 17, 1867, and on the 14th of October the Rev. Thornton M. Niven, who had been received from the Presbytery of Roanoke (Southern Church), was installed the pastor. This church at the Reunion was set off to the Presbytery of Westchester.

The church at Tenafly, N. J., was organized and taken under the care of Presbytery, November 21, 1865. On **TENAFLY** the 20th of October, 1867, the Rev. Thomas G. Wall, who had been received from the Presbytery of New Brunswick, was installed as pastor. At the Reunion this church was set off to the Presbytery of Jersey City.

This concludes our notices of the organization, reception and changes of all the churches that have been connected with this Presbytery.

Besides the regularly settled pastors, there were many ministers connected with the Presbytery at various times who had no regular settlement. Below we give their names, and the dates of reception and dismissal.

On the 5th of March, 1837, the Rev. William G. Johnstone was received from the consociation of Rhode Island; and on the 30th of April was dismissed to the Presbytery of Hudson.

The Rev. Jacob Janeway was received from the Classis of New Brunswick on the 14th of October, 1840.

The Rev. Robert McCartee was dismissed to the Presbytery of Hudson.

On the 27th of July the Rev. James Smith was received from the Associate Presbytery of Glasgow, and on the 21st of October he was dismissed to the Presbytery of Washington.

The Rev. Andrew Ferrier and Rev. Matthew Allison were taken under the care of Presbytery as foreign ministers, according to the direction of the General Assembly, on the 18th of October, 1841. Mr. Allison was dismissed to the Presbytery of Huntington Nov. 9, 1841.

Walter M. Lowrie was ordained, in view of a mission to China, on the 9th of November, 1841.

Samuel T. Wells was ordained Oct. 14, 1846, and dismissed to the Presbytery of Ohio.

The Rev. William Bull, an original member of Presbytery, died in the summer of 1847.

On the 19th of October, 1848, Mr. William Gray was received from the Classis of New York. Mr. Gray died while on a visit to California in Sept., 1856. The Presbytery testifies its sense of his devotion to the Master's cause, and its respect for his memory.

On the 16th of May, 1849, Alexander Reid was ordained, in view of a mission to the Choctaws. He was dismissed to the Presbytery of Arkansas April 18, 1854.

The Rev. Edward R. McGregor was received from the Presbytery of North River, April 16, 1850, and was dismissed to the Classis of New York, Oct. 19, 1854.

On the 16th of April, 1851, the Rev. Thomas G. Carver was received from the Methodist Episcopal Church.

The Rev. Samuel O. Westervelt was received from the True Reformed Dutch Church Feb. 2, 1843, and was dismissed to the Presbytery of Bedford September 13, 1853.

The Rev. William Clelland was received from the Associate Presbytery of New York, June 28, 1853, and was dismissed to the Presbytery of Canada West January 3, 1854.

The Rev. William McJimpsey was received from the Presbytery of Raritan April 18, 1854.

The Rev. William Hamilton was received from the Presbytery of Madison April 17, 1855.

The Rev. Samuel N. Howell was received from the Presbytery of Albany April 20, 1859, and dismissed to the Presbytery of Londonderry on the 22d of April, 1868. The Rev. Samuel F. Farmer was received from the United Presbyterian Presbytery January 7, 1862, and was dismissed to the Presbytery of New York April 22, 1863.

The Rev. George L. Smith was received from the Presbytery of Connecticut October 14, 1863.

The Rev. Hugh B. Scott was received from the Presbytery of Vincennes April 20, 1864, and on the 27th of September was dismissed to the Presbytery of New Castle.

The Rev. Robert Kirkwood was received from the Third Presbytery of New York, October 12, 1864.

The Rev. John H. Leggett was received from the Presbytery of Hudson, Oct. 12, 1864.

The Rev. Duncan C. Niven was dismissed to the Presbytery of Connecticut, April 18, 1865.

On the 31st of January the Rev. A. McElroy Wylie was received from the Episcopal Church.

In 1867 the subject of the reunion of the Old and New
 REUNION. School branches of the church began to be
 mooted.

The first move of this Presbytery towards reunion was the appointment of delegates to attend the convention to be held in Philadelphia with the general object of Christian union in view. The Rev. Morris C. Sutphen and elder Robert Carter were the delegates from this Presbytery. This was in October 1867.

On the 3d of December a committee that had been previously appointed by Presbytery on reunion made their report. This report was ordered to be printed in the Evangelist and the New York Observer, but on examining the files of these papers I cannot discover it.

The subject came up before Presbytery held Oct. 12, 1869, when the "Basis" sent down by the General Assembly was considered. The vote on the adoption of this basis was unanimous. Although Presbytery without a dissenting voice recorded its vote in favor of reunion upon the basis proposed, still considerable diversity of opinion was manifested with reference to what were termed the "Concurrent Declarations."

The Presbytery during the last few months of its existence was chiefly occupied with the troubles which had arisen in the Lexington Avenue Church. But as this belongs to the history of a particular church, its consideration is not in place here.

THE PRESBYTERY OF NEW YORK.

1870-1888.

THE PRESBYTERY OF NEW YORK.

1870-1888.

THERE are three great epochs in the history of the Presbytery of New York: the first at its organization in 1738; the second at its reorganization in 1810; and the third at its readjustment in 1870. We proceed then to the consideration of the period between 1870 and 1888, which will conclude the history of a century and a half,—the last date being coincident with the centennial of the General Assembly.

The action of the Assembly of 1870 in rearranging the Synods and Presbyteries left the organization of the Presbytery of New York intact.

At a meeting of the Synod of New York held in the First Presbyterian Church, N. Y., on the 21st of June, 1870, by direction of the Assembly, it was ordered that "the Presbytery of New York, as now known, being incorporated under a charter of the State, which it is desirable to retain, include all the ministers and churches on Manhattan Island; and this Presbytery shall be the legal successor of the Second, Third, and Fourth Presbyteries of New York, and as such entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties of said Presbyteries." In accordance with this action the readjusted Presbytery met during the intervals of Synod, and was constituted with

prayer, and immediately adjourned to the 27th of June. At that meeting the roll was completed including one hundred and thirty-two ministers and forty churches.

The changes which have occurred in the churches during the eighteen years under consideration will first occupy our attention.

At this first meeting of Presbytery a commission was appointed with full power to consolidate the Mercer St. and UNIVERSITY PLACE University Place churches; and on the 16th of September, with the hearty concurrence of the two churches, the union was consummated, the new church retaining the name of University Place Church. On the 30th of October, the Rev. Robert R. Booth, who had been the pastor of the Mercer St. Church, was installed pastor of the united church. Dr. Booth, after a successful pastorate, on account of failing health resigned his charge on the 11th of June, 1883. On the 8th of January, 1884, the Rev. George Alexander, who had been received from the Presbytery of Albany, was installed pastor.

On the 18th of April, 1870, the Fortieth St. Church, just vacant by the death of the Rev. John E. Annan, was consolidated with the Ebenezer Church under the FORTIETH STREET name of the "Murray Hill Church;" and on the 24th the Rev. George S. Chambers, pastor of the Ebenezer Church, was installed pastor of the united church. Mr. Chambers remained the pastor until Oct. 6, 1879, when he was released. On the 19th of October the Rev. Samuel D. Burchard was installed. Dr. Burchard resigned April 13, 1885, and was followed by the Rev. J. Ford Sutton, who was installed December 20, 1885.

The pastoral relation between the Rev. Abbot E. Kirtledge and the Eleventh Church was dissolved Aug. 1, 1870. On the 15th of October, 1871, the Rev. ELEVENTH Charles S. Robinson was installed pastor. Soon after the settlement of Dr. Robinson, the congregation sold its edifice in East Fifty-fifth Street and erected a spacious

building at the corner of Madison Avenue and Fifty-third Street under the name of the Presbyterian Memorial Church. In 1887 the name of the church was again changed to the "Madison Avenue Presbyterian Church."

On the 8th of September, 1870, the Rev. Edward P. Payson was installed pastor of the First Union Church.

FIRST UNION. On the 7th of June, 1874, the pastoral relation was dissolved. Mr. Payson was succeeded by the Rev. James Latimer, who was installed December 19, 1875. He remained till May 7, 1877, when he resigned. The church remained vacant until May 13, 1879, when the Rev. Albert Van Deusen was ordained and installed. Mr. Van Deusen served the church successfully until Oct. 8, 1883, when his health failing he resigned, and died a few months later. On the 20th of December, 1883, the Rev. Wilbur F. Crafts was installed pastor.

The Rev. Morse Rowell, pastor of the Chelsea Church, in West Twenty-second St., resigned his charge **CHELSEA.** Oct. 25, 1870, and on the 5th of December the church was dissolved.

On the 1st of June, 1874, the Rev. David M. Maclise resigned the charge of the Alexander Church, **ALEXANDER.** and on the 8th the church was disbanded.

The Rev. William W. Newell, Jr., was installed pastor of the Forty-second St. Church on the 17th of October, 1871. **FORTY-SECOND.** The relation was dissolved March 3, 1873. After many earnest efforts to sustain the church, it was disbanded May 10, 1875.

The Rev. Joseph Sanderson was released from the **LEXINGTON AVENUE** charge of the Lexington Avenue Church, Dec. 4, 1871, and on the 11th the church was dissolved.

The Rev. George H. Wells was installed pastor of the American Church, Montreal, Nov. 1, 1871.

On the 25th of October, 1870, the Rev. T. Madison Dawson was released from the pastoral charge of the

Seventh Church. He was succeeded by the Rev. Goodloe B. Bell, who was installed on the 25th of June, 1871. Mr. **SEVENTH.** Bell remained until October 12, 1874, when he resigned. On the 5th of December, 1876, the Rev. Henry T. Hunter was installed. Mr. Hunter resigned Jan. 5, 1880, and the Rev. Philemon R. Day was installed April 29, 1883. He resigned his charge March 9, 1885, and was succeeded by the Rev. John T. Wilds, who was installed Oct. 26, 1885.

The Rev. William Aikman, pastor of the Spring St. Church, having received a call from a church in Detroit, **SPRING STREET.** resigned his charge May 6, 1872. His place was soon supplied by the installation of Rev. George M. McCampbell, who was installed Dec. 19, 1872. Mr. McCampbell resigned the charge Feb. 7, 1876. He was followed by the Rev. Alfred H. Moment, who was installed July 9, 1876. On the 4th of February, 1884, the pastoral relation was dissolved, and on the 7th of March the Rev. A. Woodruff Halsey was installed.

On the 10th of October, 1871, the relation between the Rev. George M. McEckron and the Westminster Church **WEST-MINSTER.** was dissolved. On the 28th of April, 1873, the Rev. John K. Demarest was installed. Mr. Demarest resigned the charge June 8, 1874. He was succeeded by the Rev. George D. Mathews, who was installed July 6, 1874. Mr. Mathews was released from the charge Oct. 13, 1879. The next pastor was the Rev. Edward M. Decms, who was installed July 11, 1880.

On account of feeble health, the Rev. William W. Newell was permitted to resign the pastorate of the Allen St. **ALLEN STREET.** Church Feb. 2, 1874. He was succeeded by the Rev. George O. Phelps, who was installed May 17, 1874. Mr. Phelps remained in charge of the church till Nov. 13, 1882, when failing health compelled him to resign. The Rev. Edwin E. Rogers, the last pastor, was installed June 22, 1884. The pastoral relation was dissolved April 12, 1886.

The pastoral relation of the Rev. Theodore A. Leggett and the Harlem Church was dissolved Aug. 7, 1871, and on the 26th of April, 1872, the Rev. James S. Ramsay was installed pastor.

After the resignation of the Rev. Francis L. Patton in 1867, the Eighty-fourth St. Church remained vacant for several **EIGHTY-FOURTH STREET.** years; but on the 15th of February, 1874, the Rev. Wm. W. Newell was installed. Dr. Newell resigned the charge June 2, 1877. He was succeeded by Mr. Anson P. Atterbury, who was ordained and installed April 20, 1880. In March, 1887, the church, having changed its location, adopted the name of the "Park Church."

The Rev. William Adams, having been appointed President of the Union Theological Seminary, resigned the charge **MADISON SQUARE.** of the Madison Square Church, April 13, 1874. He was succeeded by the Rev. Wm. J. Tucker, who had been received from the Derry and Manchester churches of New Hampshire. Dr. Tucker was installed May 12, 1875. He was released from his charge Oct. 13, 1879. On the 1st of March, 1880, the Rev. Charles H. Parkhurst was received from the Ecclesiastical Council of Lenox, Mass., and was installed the 9th of March, 1880.

On the 12th of April, 1875, the Rev. James O. Murray, having accepted a professorship in Princeton College, N. **BRICK.** J., resigned his charge of the Brick Church. He was succeeded by the Rev. Llewelyn D. Bevan, of the Congregational Union of London, who was installed Jan. 16, 1877. On the 1st of May, 1882, Dr. Bevan resigned and was succeeded by the Rev. Henry J. Van Dyke Jr., who was installed Jan. 16, 1882.

The Rev. George L. Prentiss, the founder and first pastor of the Church of the Covenant, resigned his charge April **COVENANT.** 1, 1873, he having been appointed a professor in the Union Theological Seminary, N. Y. He was succeeded by the Rev. Marvin R. Vincent, who was installed May 8, 1873.

The Rev. Thomas Street resigned the charge of the North Church April 14, 1873, and was succeeded by the Rev. Stealy B. Rossiter, who was installed Sept. 21, 1873.

The Rev. George S. Payson was installed pastor of Mt. Washington Church, June 8, 1874.

The Rev. Henri L. Grandlienard was installed pastor of the French Evangelical Church April 6, 1873.

The pastoral relation between the Rev. John Thompson and the Fourth Church was dissolved May 3, 1875. He was succeeded by the Rev. Joseph R. Kerr, who was installed Dec. 14, 1875.

On the 12th of February, 1872, the Rev. Edward W. Hitchcock resigned the charge of the Fourteenth St. Church. He was succeeded by the Rev. Robert Sloss, who was installed June 30, 1872. Dr. Sloss resigned on the 4th of January, 1875, and was succeeded by the Rev. Francis H. Marling, who had been received from the Congregational Association of Ontario, Canada. Mr. Marling was installed Dec. 16, 1875.

The Rev. David Mitchell was released from the charge of the Canal St. Church June 7, 1875. He was followed by the Rev. Alexander McKelvey, who was installed March 10, 1878. On the 11th of December, 1882, Mr. McKelvey resigned his charge. The Rev. John Hall Magowan was ordained and installed June 24, 1883. Mr. Magowan's pastorate was a brief one, he dying in the harness Nov. 26, 1883. The place was filled by Mr. David G. Wylie, who was ordained and installed Oct. 26, 1884. Mr. Wylie was released from the charge Feb. 8, 1886.

The Second Church of Harlem was organized in March, 1872, and on the 24th of October, the Rev. Edward L. Clark was installed pastor. The name was subsequently changed to the "Church of the Puritans."

On the 4th of November, 1872, the Rev. Morris C. Sutphen, on account of failing health, resigned the charge of

the Scotch Church; and on the 19th of October, 1873, the Rev. Samuel M. Hamilton, who had been received from the Presbytery of Belfast, Ireland, was installed.

The Rev. Morse Rowell was installed pastor of the Manhattanville Church Oct. 22, 1871. The pastoral relation was dissolved June 7, 1875, and on the 6th of November, 1876, the church was dissolved.

On the 18th of February, 1877, a Bohemian church was organized by a committee of Presbytery. The Rev. Gustav Alexy with rare faithfulness nourished this church, and preached to them for several years, but he was suddenly cut off in the midst of his usefulness. On the 4th of November, 1883, the Rev. Vincent Pisek, who had been brought into the ministry through Mr. Alexy's influence, was installed the pastor of the church.

The Rev. Henry D. Northrop, pastor of the West Twenty-third St. Church, was released from his charge June 22, 1874. On the 13th of December, the Rev. Erskine N. White was installed. Dr. White, having accepted the secretaryship of the Board of Church Election, resigned his charge July 12, 1886. On the 15th of May, 1887, the Rev. Robert F. Sample was installed the pastor.

The Second German Church was organized by a committee of Presbytery March 23, 1882, and on the 20th of April the Rev. Conrad Doench was installed pastor.

Calvary Church was organized in January, 1882, by a committee of Presbytery. On the 24th of November the Rev. James Chambers was installed the pastor.

The Rev. Wm. M. Paxton, having been appointed professor in the Princeton Theological Seminary, resigned his charge of the First Church, July 9, 1883. On the 1st of April, 1886, Mr. Richard D. Harlan was ordained and installed pastor.

In January, 1886, the congregation worshipping in a chapel in East Thirtieth St., under the care of Madison Square Church, was organized by a committee of Presby-

tery, and on the 7th of March the Rev. Jesse F. Forbes was installed pastor. The church is known as the "Adams Memorial Church."

The congregation worshipping in Faith Chapel, a mission of the West Church, was organized as "Faith Church" on the 27th of November, 1883, by a committee of Presbytery, and on the 17th of December the Rev. James H. Hoadley, who had been chapel minister, was installed the pastor.

On the 28th of February, 1886, the German Mission connected with the Madison Square Church was organized by a committee of Presbytery, and on the 4th of April the Rev. Louis Wolferz was installed the pastor. This church is known as Zion Church.

On the 22d of November, 1885, a committee of Presbytery organized a congregation of Germans who had been worshipping in East Fifty-ninth St., and on the 21st of February the Rev. Nicolas Bjerring was installed as pastor. The church is known as the "Church of the Redeemer."

The Rev. Henry Highland Garnet, pastor of Shiloh Church, was released from his charge Oct. 3, 1881. On the 17th of June, 1883, the Rev. Reading B. Johns was installed pastor. Mr. Johns resigned his charge Dec. 6, 1884.

The Rev. Nathaniel W. Conkling resigned the charge of Rutgers Church April 11, 1881. On the 13th of November, the Rev. William Stephenson was installed pastor. The pastoral relation was dissolved April 14, 1884. The church had run down to the lowest ebb, when the Rev. Robert R. Booth accepted their call, and was installed the 8th of November, 1886.

On the 1st of September, 1879, the Rev. Samuel D. Burchard resigned the charge of the Thirteenth St. Church. On the 9th of December the Rev. Albert B. Simpson was installed. On the 7th of November, 1881, Dr. Simpson asked for the dissolution of his pastoral relation, on the

ground of his alleged conscientious inability to perform all the duties constitutionally required in that office. Whereupon the following resolution was adopted: "That the Rev. Albert B. Simpson, having stated to the Presbytery that he had been led to convictions on the subject of baptism that necessitated his resignation of his membership in the Presbytery and the church, his name be dropped from our roll; and this be done without any reflection on his life, and with full recognition of his ministerial character." On the 18th of June, 1882, the Rev. John M. Worral was installed the pastor.

The Rev. Thomas S. Hastings resigned the charge of the West Church Feb. 6, 1882, in order to accept a professorship in the Union Theological Seminary, New York; and on the 30th of April the Rev. John R. Paxton was installed pastor.

On the 8th of January, 1883, the Rev. Charles A. Stoddard was released from the Washington Heights Church. On the 3d of June the Rev. Allen F. De Camp was installed pastor. He resigned his charge April 13, 1885. He was succeeded by the Rev. John C. Bliss, who was installed Oct. 18, 1885.

The Union Tabernacle Church, an independent organization which had been fostered and ministered to by the Rev. George J. Mingins, was on the 11th of April received into the Presbytery. On the 1st of May Mr. Mingins was installed pastor.

In October, 1870, the church known as the "Houston and Thompson St. Church" received the name of the "New York Church."

In the summer of 1883 a mission was started in East Seventy-seventh St., which was organized as a church January 11, 1884. On the 15th of February the Rev. Alfred H. Moment, who had been released from Spring St. Church, was installed the pastor. On the 12th of January, 1885, Mr. Moment resigned his charge; and on the

8th of February, 1886, the Rev. David G. Wylie, who had been released from the Canal St. Church, was installed pastor. The church removed from its old location in Seventy-seventh St. to East Seventy-second St. and received the name of the Knox Church.

The most marked feature of the history of the Presbytery since the Reunion is the activity displayed in church extension and sustentation, especially during the last decade. The Presbytery had for years wrestled with this difficult subject, with but little success. The report of the committee even as late as 1877 presented a very dark picture of the churches, — burdened with debt, and with no apparent means of relief, the encumbrances amounting to at least five hundred thousand dollars. The committee in concluding says: "Here is an array of facts which it is time for the church to face. The Presbyterian Church is not extending itself. It is growing weak at certain centres of usefulness. It is receding from certain of its newer enterprises." This was certainly a very dark picture, but it was followed by brighter days. The Church Extension Committee called in 1878 a meeting of laymen, where the whole matter was presented and discussed. At the October meeting of Presbytery the committee report that since the meeting in October, 1877, the amount of debt swept from the church, and money promised for that purpose, amounted to the round sum of four hundred and eighty thousand dollars. "For this great deliverance," the committee adds, "our thanks are due first to the great Head of the Church. It would seem that nothing but the influence of the Spirit could have moved the churches to such efforts in a time of financial stringency unparalleled in the history of our country, and when men's hearts were literally failing them for fear. Much honor is due to the trustees of the John C. Green estate for their munificent gifts towards the ends accomplished." This was the beginning of better days for the work of church extension in this

city. Since that day eight new churches have been organized, each one having an able pastor. Many of the feeble churches have been aided, and in some cases preserved from dissolution, and the spirit of church extension has been elevated and intensified. The reports of the church extension committee during the period under review occupy more than one hundred closely written quarto pages of the Minutes,—showing how much time and attention Presbytery has given to this subject of such vital interest to the church.

The subjects of temperance and the evangelization of the masses have in the last few years been prominent in the action of Presbytery, and the able reports of the standing committees on these subjects show how profoundly they have been considered and acted upon. The work done by the chapels of the various churches and their chapel ministers should not be forgotten in such a history. They have certainly reached a class of the population, hitherto neglected by our churches. The faithful, self-denying labors of these chapel ministers, in gathering in from this class hundreds of converts, deserve the highest honor. One by one these chapels are taking their places as regularly organized churches among the working classes of our population.

On the 10th of May, 1875, the Presbytery constituted a standing committee on Sabbath-school work, which from the time of its appointment to the present time has exercised a faithful supervision of our schools, and gathered annually a mass of information which is exceedingly valuable in relation to other schools throughout our whole church.

In accordance with a recommendation of the General Assembly, a standing committee of benevolence was appointed. It consisted of a chairman who was to have a general oversight of the work, and a member to represent each of the boards of the church. This system has worked

well, especially under the direction of its present able chairman. The committee receive reports from those having the interests of the boards in their hands, discuss these reports and present the results to Presbytery. Each member of this committee is expected to see that all the churches take up collections for various objects.

Since the Reunion the Presbytery has licensed one hundred and sixty-four candidates, and received twenty-three licentiates from other bodies.

APPENDIX.

APPENDIX.

LIST OF MINISTERS

BELONGING TO THE PRESBYTERY OF NEW YORK, FROM ITS ORGANIZATION IN 1738 TO ITS REORGANIZATION IN 1809; TOGETHER WITH THE DATE OF THEIR ORDINATION, AND THE BODIES BY WHOM THEY WERE ORDAINED.

George Phillips . .	April 13, 1702.	Council at Setauket, L. I.
Jonathan Dickinson	Sept. 29, 1709.	Ministers of Fairfield Co., Ct.
Samuel Pumroy . .	Sept. 30, 1709.	Council at Northampton, Mass.
John Pierson . . .	April 29, 1717.	Presbytery of Philadelphia.
Joseph Lamb . . .	Dec. 4, 1717.	“ Long Island.
Joseph Webb . . .	Oct. 22, 1719.	“ Philadelphia.
Joseph Houston . .	Oct. 15, 1724.	New Castle Presbytery.
Robert Sturgeon	1726.	Council at Norwalk, Ct.
Nathaniel Hubbell .	before 1727.	Presbytery of Philadelphia.
John Smith	May 15, 1729.	Fairfield Association, Ct.
Ebenezer Pemberton	Aug. 9, 1729.	Council at Boston, Mass.
John Nutman	before 1730.	Presbytery of Philadelphia.
Isaac Chalker	1734.	“ East Jersey.
Simon Horton	1734.	“ “ “
Timothy Symmes . .	Dec. 2, 1736.	Council in Connecticut.
Aaron Burr	Jan. 25, 1737.	Presbytery of East Jersey.
Walter Wilmot . . .	April 12, 1738.	“ Long Island.
James Davenport . .	Oct. 26, 1738.	Council at Southport, L. I.
Timothy Allen	1738.	West Haven Association, Ct.
Silas Leonard	1738.	Presbytery of New York.
Azariah Horton	1741.	“ “ “
Timothy Johnes . . .	Feb. 9, 1743.	“ “ “
Thomas Lewis	Mar. 28, 1744.	Fairfield Association, Ct.
David Brainerd . . .	June 12, 1744.	Presbytery of New York.
Eliab Byram	Oct. 1744.	“ “ “
David Bostwick . . .	Oct. 9, 1745.	“ “ “
John Grant	Sept. 1746.	“ “ “

Jacob Green . . .	Nov. 1746.	Presbytery of New York.
Nathaniel Tucker . . .	April 9, 1747.	" " "
John Brainerd . . .	Feb. 1748.	" " "
Elihu Spencer . . .	Sept. 14, 1748.	" " "
Aaron Richards . . .	Nov. 15, 1748.	" " "
Caleb Smith . . .	Nov. 30, 1748.	" " "
Andrew Bay . . .	1748.	Presbytery of New Castle.
John Rodgers . . .	May 16, 1749.	" " "
Enos Ayres . . .	before May, 1750.	" " New York.
Chauncey Graham . . .	June 29, 1750.	Council in Dutchess Co., N. Y.
Daniel Thane . . .	Aug. 29, 1750.	Presbytery of New York.
Jonathan Elmer . . .	Oct. 1750.	" " "
Alexander Cumming	Oct. 1750.	" " "
John Moffat . . .	1751.	" " "
Robert Henry . . .	before 1753.	" " New Castle.
John Maltby . . .	" 1754.	" " New York.
Abner Reeve . . .	Nov. 6, 1755.	" " Suffolk.
Hugh Knox . . .	Nov. 1755.	" " New York.
Benjamin Hait . . .	Dec. 4, 1755.	" " "
Nathaniel Whitaker	Dec. 10, 1755.	" " "
Abraham Kettletas . . .	Sept. 14, 1757.	" " Suffolk.
John Darby . . .	Nov. 10, 1757.	" " "
Abner Brush . . .	1758.	" " "
Alex. McWhorter . . .	June 14, 1759.	" " New York.
Benjamin Woodruff	Mar. 14, 1759.	" " "
James Caldwell . . .	Sept. 17, 1760.	" " "
Azel Roe . . .	before May, 1762.	" " "
William Mills . . .	April 21, 1762.	" " New Bruns.
Joseph Treat . . .	1762.	" " "
Nathaniel Ker . . .	1763.	" " New York.
Francis Peppard . . .	1764.	" " "
Jedediah Chapman . . .	July 22, 1766.	" " Suffolk
John Close . . .	Oct. 30, 1766.	" " "
James Tuttle . . .	1768.	" " "
Alexander Miller . . .	June 5, 1770.	" " "
William Woodhull . . .	1770.	" " "
John Murdock . . .	1771.	" " "
Oliver Demming . . .	1771.	" " "
Jacob Van Artsdalen	Jan. 19, 1771.	" " New Bruns.
Amzi Lewis . . .	1772.	" " New York.
William Schenck . . .	1772.	" " New Bruns.
Uzal Ogden . . .	Sept. 21, 1773.	in the Episcopal Church.
Matthias Burnet . . .	April, 1775.	Presbytery of New York.

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Joseph Grover	1775.	Presbytery of New York.
Ebenezer Bradford	July 13, 1775.	“ “ “
William Linn	1776.	“ “ Philadelphia.
John Warford	July 31, 1776.	“ “ New Brunswick.
John McKnight	Dec. 1776.	“ “ Donegal.
Andrew King	June 11, 1777.	“ “ New York.
Thaddeus Dod	Oct. 1777.	“ “ “
John Joline	Oct. 18, 1780.	“ “ “
James Wilson	Aug. 10, 1785.	“ “ “
John McDonald	Nov. 8, 1785.	“ “ “
Lemuel Fordham	Dec. 4, 1787.	“ “ “
John Young	Aug. 14, 1788.	“ “ “
David Austin	Sept. 9, 1788.	“ “ “
John Lindsley	Nov. 12, 1788.	“ “ “
Peter Stryker	Nov. 1788.	
Peter Fish	Mar. 25, 1789.	New York Presbytery.
Samuel Smith	1789?	Dutch Reformed Classis.
Asa Hillyer	June 28, 1790.	Presbytery of New York. — <i>July</i>
Aaron C. Collins	Jan. 6, 1791.	“ “ “
Calvin White	June 29, 1791.	“ “ “
Samuel Whelply	June 21, 1792.	Baptist Church.
Aaron Condict	Jan. 15, 1793.	Presbytery of Albany.
John J. Carle	Feb. 5, 1793.	“ “ New York.
Samuel Miller	June 5, 1793.	“ “ “
Jonathan Freeman	Aug. 28, —	“ “ “
Philip Milledoler	May 21, 1794.	“ “ Philadelphia.
Gershom Williams	June 25, 1794.	“ “ Albany.
Henry Cook	Oct. 15, 1794.	“ “ New York.
James Richards	May 1, 1795.	“ “ “
Edward D. Griffin	June 4, 1795.	Council at New Hartford, Ct.
Robert Smith	1796.	probably New Castle. <i>W. L. 1795</i>
Amzi Armstrong	Nov. 29, 1796.	Presbytery of New York.
James G. Force	Nov. 30, 1796.	“ “ “ <i>W. L. 1796</i>
Robert H. Chapman	Jan. 5, 1797.	“ “ “
John McNiece	Nov. 17, 1797.	Ballymena, Ireland.
John B. Romeyn	May 1799.	Classis of Albany.
Thomas Pictou	June 13, 1799.	Presbytery of Philadelphia.
Bulkley Carl	June 13, 1799.	“ “ “
Matthew L. R. Perrine	June 24, 1800.	“ New Brunswick.
Henry Kollock	Dec. 10, 1800.	“ New York.
Stephen Hayt	Oct. 23, 1801.	“ “ “ <i>W. L. 1801</i>
Stephen O. Thompson	Nov. 16, 1802.	“ “ “
Elias Riggs	Aug. 2, 1803.	“ “ “

Daniel Crane . . .	Oct. 27, 1803.	Morris Presbytery.
Noah Crane . . .	Nov. 16, 1803.	“ “
Washington McKnight	Apr. 26, 1804.	Presbytery of New York.
John McDowell . . .	Dec. 26, 1804.	“ “ “
Samuel Fisher . . .	Nov. 1, 1805.	Fairfield Co. Association, Ct.
John Keyes . . .	Aug. 4, 1807.	Presbytery of New York.
Barnabas King . . .	Dec. 27, 1808.	“ “ “
Eliphalet Price . . .	Nov. 14, 1809.	“ “ “
James Glassbrook .		Association of Dissenting Ministers, Eng.
James Wilson		Irvine Presbytery, Scotland.
James Thompson		Dundee Presbytery, Scotland.

LIST OF MINISTERS

BELONGING TO THE PRESBYTERY OF NEW YORK, FROM ITS REORGANIZATION IN 1809 TO THE REUNION IN 1870, WITH THE DATE OF THEIR ORDINATION.

	Ordained.		Ordained.
Judah I. Abraham . . .	May, 1830	Samuel T. Carter . . .	Nov. 13, 1862
James Adams . . .	Oct. 14, 1830	George Carrington . .	
John Alburtis . . .	Mar. 14, 1819	Daniel L. Carroll . . .	Oct. 4, 1827
Lucius Alden . . .	1825	Hiram Chamberlain . .	Oct. 6, 1825
James W. Alexander . .	Mar. 3, 1827	Andrew G. Chambers . .	Nov. 1864
Samuel D. Alexander . .	Nov. 16, 1848	George S. Chambers . .	Dec. 13, 1867
Josiah B. Andrews . . .		Henry B. Chapin . . .	Oct. 29, 1834
John Anderson . . .	Oct. 1835	Isaac Chase . . .	1823
John E. Annan . . .		Joseph H. Christmas . .	Aug. 1, 1824
Geo. D. Archibald . . .	April, 1850	Frederick G. Clark . . .	Dec. 29, 1845
Samuel W. Bailey	1849	Alexander Clements . .	May 2, 1848
Henry M. Baird . . .	April 19, 1866	John Cloud . . .	Oct. 13, 1833
Elisha W. Baldwin . . .	Oct. 25, 1820	Jonathan Coggs well . .	
William Bannard . . .	Oct. 25, 1848	Calvin Colton . . .	1815
Gerrish Barrett . . .	Aug. 1826	Samuel E. Cornish . . .	April 18, 1822
Lewis C. Bayles . . .	April 23, 1862	Joseph Cory . . .	April 5, 1835
James Beattie . . .	April, 1845	Samuel H. Cox . . .	June 1, 1817
Jacob T. B. Beekman . .	July, 1826	Elias W. Crane . . .	Jan. 5, 1820
Robert Birch . . .	Sept. 17, 1837	Thomas Crowther . . .	Aug. 5, 1867
Henry Blatchford . . .	Nov. 28, 1815	William B. Darrah . . .	Oct. 17, 1862
Seth Bliss . . .	June, 1825	Robert Davidson . . .	Mar. 1832
William Blood . . .		John T. M. Davie . . .	Sept. 18, 1831
William Boardman . . .		Isaac S. Davison . . .	June 16, 1841
Lewis Bond, Jr. . . .	Mar. 10, 1868	Robert A. Davison . . .	May 17, 1865
Alfred P. Botsford . . .	May 26, 1854	Howard P. Dechert . . .	April 19, 1866
Eli C. Botsford . . .	Jan. 26, 1854	John K. Demarest . . .	Oct. 23, 1866
George Bourne . . .	Dec. 26, 1812	Loring D. Dewey . . .	July 2, 1817
Mathias Bruen . . .	Nov. 4, 1818	Jared Dewing . . .	June 11, 1822
Benjamin Burroughs . . .	Sept. 18, 1831	Peter Donan . . .	Oct. 14, 1830
Joshua Butts . . .	May 8, 1841	Peter Dougherty . . .	Sept. 10, 1839
John Byers . . .	Apr. 23, 1852	David Edgar . . .	June 10, 1857
James K. Campbell . . .	Nov. 30, 1830	James C. Edwards . . .	April 16, 1851
Hugh S. Carpenter . . .	Oct. 23, 1845	John M. Ellis . . .	1825

Ordained.		Ordained.	
Ezra S. Ely . . .	1806	Baker Johnson . . .	
James Ely		James R. Johnston .	Sept. 1825
James S. Evans . .	June 12, 1844	John Johnstone . .	Nov. 1809
Thomas J. Evans .	April 6, 1851	Charles J. Jones . .	Jan. 17, 1850
George Faitoute .	1782	Albert Judson	
Samuel F. Farmer .	Nov. 1855	Alfred H. Kellogg .	Oct. 22, 1862
William M. Ferry .		David Kennedy . . .	June, 1851
James Finlay . . .		Alfred Ketchum . .	Oct. 21, 1831
James B. Finley . .	May 6, 1850	David King	June 13, 1850
Peter Fish	Mar. 25, 1789	Frederick La Rue King	Oct. 16, 1855
Arthur Folsom . .	May 9, 1862	Albert B. King . . .	Oct. 22, 1861
Reuben Frame . . .	Feb. 13, 1833	James S. King . . .	Nov. 25, 1858
David R. Fraser . .	Mar. 8, 1865	Walter King	
Thomas Frazer . .	May 8, 1846	John P. Knox	1838
Thomas Fraser, Jr.		John M. Krebs . . .	Nov. 5, 1830
Alexander G. Frazier		Bartolemio Krüsi . .	Oct. 17, 1867
Christian F. Frey .		William P. Kuypers .	Feb. 3, 1793
Seymour P. Funk .	Mar. 6, 1823	Joseph J. Lampe . .	Oct. 27, 1867
Hugh Gibson . . .		Sylvester Larned . .	July 15, 1817
R. Smith Goodman	May 28, 1847	John H. Leggett . .	Sept. 22, 1824
John Goldsmith . .	Oct. 19, 1819	Lewis H. Lee	Nov. 15, 1848
William R. Gould .	1814	David J. Lewis . . .	1845
Alexander J. Graham	Sept 24, 1849	Isaac Lewis	Oct. 14, 1842
Abijah Green . . .	May, 1833	John Lichenstein	
Jonathan Greenleaf,	Mar. 8, 1815	William Life	Oct. 3, 1853
Joseph Greenleaf, Jr.	Oct. 26, 1863	Aaron L. Lindsley .	May 8, 1846
William Gray . . .	Jan. 16, 1816	John Little	Jan. 5, 1849
James Gubby . . .	Dec. 4, 1853	Charles H. Lloyd . .	Apr. 27, 1862
George Hall	Jan. 25, 1837	Peter Lockwood . .	
John Hall	Oct. 9, 1850	Wm. Loughridge . .	
Charles E. Hart . .	Dec. 6, 1863	John C. Lowrie . . .	May 23, 1833
Joseph Harvey . .	Oct. 24, 1810	Thomas L'Hombrial	Sept. 12, 1833
James V. Henry . .	Oct. 8, 1822	Nathaniel C. Locke .	Oct. 1845
Nathaniel Hewet .	July 15, 1815	Isidor Loewenthal .	June 4, 1855
Milo J. Hickok . .	May 4, 1842	Chester Long	
Casper W. Hodge .	Nov. 5, 1852	William Lyall	May, 1833
William J. Hoge . .	April 29, 1851	John Lyle	June 2, 1844
Edward Hopper . .	Oct. 1843	Thomas McAuley . .	
James Hoyt	April 12, 1846	Robert McCartee . .	May 20, 1817
Henry Hunter . . .	Jan. 1822	George M. McEckron	Jan. 1853
James M. Hunting .	June 9, 1829	James McFarlane . .	
Charles K. Imbriè .	Jan. 6, 1841	Robert McKee	Jan. 1830
Thomas Jackson . .	Aug. 2, 1814	Alexander McLelland	Oct. 17, 1815
Melancthon W. Jacobus	Sept. 15, 1839	Edward McLaughlin	Sept. 1817
A. D. Lawrence Jewett	Sept. 15, 1857	Alexander McGlashon	Oct. 1844

	Ordained.		Ordained.
James J. McMahon	Dec. 4, 1853	Tallman C. Perry	Nov. 12, 1856
John McNiece . . .	Nov. 17, 1797	Benjamin T. Phillips	Dec. 11, 1844
David M. Maclise	Oct. 1848	William W. Phillips	April, 1818
James M. Macdonald	May 5, 1835	Ithamar Pillsbury	June 19, 1825
James MacMasters	Oct. 16, 1825	Philo F. Phelps . . .	Sept. 18, 1831
Giles Manwarring . .	Aug. 6, 1844	John B. Pinney . . .	Oct. 12, 1832
Cyrus Mason . . .	Dec. 7, 1826	Gardiner S. Plumley	Nov. 11, 1855
John Mason . . .	Nov. 13, 1833	Augustus Pomeroy	1825
William Marshall	Aug. 7, 1823	Nathaniel S. Prime	Oct. 1809
John W. Martin . . .		Samuel I. Prime . . .	June 4, 1834
Philip Milledoler . .	May 21, 1794	Arthur Potts . . .	April 10, 1866
Matthew R. Miller . .	April 13, 1846	George Potts . . .	Oct. 17, 1823
Samuel Miller . . .	June 5, 1793	James M. Priest . . .	Mar. 12, 1843
Benjamin F. Millard		John Proudfit . . .	Oct. 4, 1827
Flavel S. Mines . . .	June 11, 1832	Alexander Proudfit	Sept. 10, 1862
John H. Morrison . . .	Oct. 1, 1837	Robert R. Proudfit	June 16, 1861
William T. Morrison	June 13, 1859	Isaac Purkiss . . .	June 26, 1809
Chauncey D. Murray	Mar. 1835	Edward E. Rankin . .	April 23, 1844
James O. Murray . . .	Oct. 24, 1854	Charles O. Reynolds	
John A. Murray . . .	Aug. 26, 1829	Nathan L. Rice . . .	June 8, 1833
John Neander . . .	June, 1846	Henry A. Riley . . .	April 23, 1835
P. Neil		Samuel Robertson . .	Nov. 28, 1816
Daniel Newell . . .	Oct. 27, 1827	John S. Roberts . . .	June 16, 1861
Francis Newman . . .	Dec. 9, 1868	J. Edson Rockwell . .	Oct. 15, 1841
John Newton . . .	Oct. 26, 1834	John Rodgers . . .	Mar. 16, 1749
James C. Nightingale	Oct. 23, 1866	John B. Romeyn . . .	May, 1799
Joseph Nimmo . . .	May 31, 1828	Charles D. Rosenthal	
Geo. P. Noble . . .		Stephen N. Rowan . . .	Dec. 1807
Jonathan H. Noble	April 21, 1830	Morse Rowell . . .	Dec. 9, 1845
Samuel Nott		Albert G. Ruliffson	May, 1862
Heman Norton . . .	Feb. 9, 1826	Joseph Sanford . . .	Oct. 16, 1823
Peter D. Oakey . . .	Sept. 1844	Amos Savage, Jr. . . .	April 19, 1826
Charles M. Oakley . .	Oct. 25, 1841	William E. Schenck	April 27, 1842
Cyrus Offer		William A. Scott . . .	May 17, 1835
James G. Ogilvie . . .		Moses C. Searle . . .	Sept. 21, 1826
Michael Osborne . . .	Feb 23, 1825	Peter H. Shaw . . .	Sept. 30, 1821
William W. Page . . .	May 7, 1869	William G. T. Shedd	June 4, 1844
Joel Parker	Feb. 1827	Richard C. Shimeall	Mar. 26, 1825
Francis L. Patton . . .	June 1, 1865	William D. Snodgrass	July 30, 1819
William Patton		Ebenezer H. Snowden	Oct. 11, 1826
William M. Paxton	Oct. 4, 1848	Edward D. Smith . . .	Mar. 9, 1831
Joseph Penny	Jan. 15, 1821	Gardiner Spring . . .	Aug. 8, 1810
Matthew L. R. Perrine	June 24, 1800	Ward Stafford	
Absalom Peters	July 5, 1820	George Stebbins . . .	June 10, 1824
Geo. W. Perkins	May 30, 1830	Ichabod S. Spencer	Sept. 11, 1828

	Ordained.		Ordained.
P. Eugene Stevenson	June 9, 1838	Charles Webster . .	Mar. 16, 1818
John M. Stevenson	April 14, 1842	Henry R. Weed . .	Jan. 4, 1816
Benjamin F. Stead . .	Feb. 22, 1842	Elijah D. Wells . .	
Frederick Steins . .	Mar. 13, 1835	John D. Wells . .	Jan. 20, 1850
Archibald S. Stewart	Oct. 9, 1837	Philip M. Whelpley	April 25, 1815
Henry P. Strong . .	Sept. 4, 1810	Samuel Whelpley . .	June 21, 1792
Benjamin B. Stockton	Oct. 16, 1816	Joseph D. Wickam	July 31, 1823
William H. Taylor . .	Feb. 22, 1860	Thomas S. Wickes	Sept. 9, 1822
Robert G. Thompson	Oct. 17, 1833	Marinus Willet . .	May 19, 1858
John Thomson . . .	Mar. 1849	Henry M. Wilson . .	Nov. 16, 1851
John Truair . . .		Samuel R. Wilson . .	April 1842
Luther H. Van Doren	1831	Enoch C. Wines . .	Nov. 1849
Henry Van Dyke . .	June 1845	Hubbard Winslow . .	Dec. 1828
Thomas E. Vermilye	Jan. 15, 1826	Nathan Woodhull . .	Dec. 22, 1785
Jacob Wahrenberger	Nov. 1846	John Woodbridge . .	June 20, 1810
Daniel Waterbury . .	Nov. 13, 1825	Theodore S. Wright	Feb. 5, 1829
Jared Waterbury . .	Nov. 13, 1825		

LIST OF MINISTERS

BELONGING TO THE PRESBYTERY OF NEW YORK, FROM 1870 TO 1888,
WITH THE DATE OF THEIR ORDINATION.

	Ordained.		Ordained.
Andrew Abraham . . .	Oct. 13, 1848	Charles A. Briggs . . .	June 30, 1870
Matthew T. Adam . . .	1819	Alonzo Brown . . .	Nov. 5, 1856
William Adams . . .	1831	Christopher R. Brown	May 21, 1868
J. C. Adamson . . .	Feb. 28, 1827	Francis Brown . . .	Mar. 20, 1882
William Aikman . . .	Dec. 24, 1849	William Y. Brown . . .	June 15, 1853
George Alexander . . .	Jan. 20, 1870	John M. Buchanan . . .	1847
Samuel D. Alexander	Nov. 16, 1848	Walter D. Buchanan	Jan. 27, 1884
Gustav Alexy . . .	June 16, 1862	William H. Buchanan	July, 1860
A. C. Armstrong, Jr.	Feb. 8, 1887	Alfred Braithwaite . . .	April 20, 1879
Antonio Arrighi . . .	Mar. 8, 1877	Edward T. Bromfield	Mar. 3, 1856
Anson P. Atterbury	April 20, 1880	Samuel D. Burchard	May 1, 1839
W. Wallace Atterbury	Oct. 13, 1848	Elijah L. Burnett . . .	Jan. 10, 1867
Samuel W. Bailey . . .	1849	Joshua Butts . . .	May 8, 1841
Henry M. Baird . . .	April 19, 1866	James K. Campbell	Nov. 30, 1830
William Belden . . .	1840	William R. Campbell	May 10, 1886
William H. Belden	May 2, 1872	Samuel Carlile . . .	May 20, 1866
Goodloe B. Bell . . .	Oct. 1859	George S. Chambers	Dec. 13, 1867
John P. Betker . . .	Sept. 20, 1847	James Chambers . . .	Aug. 3, 1865
Llewelyn D. Bevan	Feb. 1865	Henry B. Chapin . . .	Oct. 29, 1854
A. R. Bickenback . . .	May 14, 1883	Edward W. Chester	May 31, 1857
Oliver B. Bidwell . . .	Dec. 1, 1841	William Chester . . .	Mar. 31, 1887
Walter H. Bidwell . . .	Sept. 1833	Edward L. Clark . . .	Aug. 1861
Henry G. Birchby . . .	Nov. 5, 1884	Frederick G. Clark	Feb. 28, 1845
Sereno E. Bishop . . .	June 1, 1851	Charles J. Collins . . .	Dec. 31, 1856
Nicolas Bjerring . . .		Charles T. Collins . . .	Dec. 21, 1871
John C. Bliss . . .	May 13, 1863	Andrew Colville . . .	May 18, 1879
Seth Bliss . . .	June 1825	Revalo J. Cone . . .	Oct. 1845
Lewis Bond, Jr. . . .	Mar. 10, 1868	Nathaniel W. Conkling	Dec. 1861
Robert R. Booth . . .	Nov. 1853	Wilbur F. Crafts . . .	1872
George Bowen . . .	July 4, 1847	James G. Craighead	Oct. 1847
Joseph P. Bradley . . .	April 27, 1864	Samuel W. Crittenden	Mar. 1856
Thomas S. Bradner	Sept. 12, 1849	Arthur Crosby . . .	Oct. 24, 1870
John G. Brady . . .	Feb. 4, 1878	Howard Crosby . . .	1861

	Ordained		Ordained.
Laurence P. Cummings	April 7, 1870	William Hall . . .	Jan. 20, 1848
Samuel Ives Curtiss	June 8, 1874	A. Woodruff Halsey	Feb. 1884
John K. Davis . . .	Oct. 9, 1848	Samuel M. Hamilton	Nov. 15, 1870
T. Madison Dawson	June 16, 1866	Edward P. Hammond	Jan. 2, 1863
Philemon R. Day . .	May, 1864	John S. Hanna . . .	Sept. 3, 1862
Allen F. De Camp . .	Dec. 1874	Thomas S. Hastings	July 7, 1852
Edward M. Deems	Oct. 28, 1877	Edwin F. Hatfield .	Oct. 6, 1831
Howard P. Dechert	April 3, 1866	Richard D. Harlan .	April 1, 1886
John K. Demarest . .	Oct. 23, 1866	Spencer L. Hillier .	May 5, 1859
G. Mousseau Des Islets	1865	Edward W. Hitchcock	Aug. 8, 1860
Baxter Dickenson . .	Mar. 5, 1823	Roswell D. Hitchcock	Nov. 19, 1845
Richard W. Dickinson	Oct. 24, 1828	James H. Hoadley . .	May 13, 1873
Edward T. Doane . . .	Feb. 1854	David Hopkins . . .	Jan. 7, 1869
D. Stuart Dodge . . .	Oct. 16, 1864	Edward Hopper . . .	Dec. 1843
Conrad Doench . . .	Jan. 16, 1873	Samuel Houston . . .	Jan. 19, 1869
John Dooly	May 6, 1872	Merill N. Hutchinson	Dec. 12, 1869
Peter Dougherty . . .	Sept. 10, 1839	Henry T. Hunter . . .	Dec. 5, 1876
Walter S. Drysdale	April 25, 1846	John Irwin	April 25, 1882
Franklin B. Dwight	May 27, 1883	Samuel M. Jackson	May 30, 1876
Peter Z. Easton . . .	April 28, 1878	Philip Jeblich	Jan. 15, 1883
John H. Edwards . . .	Feb. 3, 1863	Harutune Jenanyan	May 10, 1887
Frank F. Ellinwood	June 21, 1853	Francis Kecskemeti	Mar. 20, 1882
Edgar A. Elmore . . .	Dec. 5, 1876	Alfred H. Kellogg . .	Oct. 22, 1862
William T. Elsing . . .	May 25, 1882	Joseph R. Kerr	1864
Brown Emerson	1837	Albert B. King	Oct. 22, 1861
Martin A. Erdman . . .	1864	F. La Rue King	Oct. 15, 1855
Charles P. Fagnani	Oct. 8, 1882	Howard Kingsbury	June 20, 1869
Charles Fanning	Oct. 23, 1850	Charles A. Lador . . .	June 6, 1881
Robert S. Feagles . . .	Oct. 23, 1860	Joseph J. Lampe . . .	Oct. 27, 1867
Henry M. Field	1843	James Latimer	Oct. 21, 1869
Arthur Folsom	May 9, 1862	Sidney G. Law	Oct. 21, 1858
Lewis R. Foote	May 21, 1872	Samuel S. Laws	1851
Jesse F. Forbes	May 1, 1878	John H. Leggett	1824
Horace Galpin	1826	Theodore A. Leggett	April 29, 1868
Charles H. Gardner	Aug. 22, 1866	Theodore Leonhard	Feb. 1882
Henry H. Garnet	Nov. 1844	Joseph P. Lestrade	1848
F. V. D. Garretson	Oct. 23, 1871	Edwin R. Lewis	Nov. 7, 1870
James F. Garvin	May 12, 1884	James W. Lowrie . . .	June 3, 1883
Charles R. Gillett . . .	May 10, 1886	John C. Lowrie	May 23, 1833
Ezra H. Gillett	April 16, 1845	George C. Lucas	Feb. 3, 1848
John Gillis	April 28, 1873	John Lyle	June 2, 1844
John S. Gilmor	Oct. 1860	William J. Macdowell	Jan. 8, 1846
Adrian Gory		Charles D. Maclaran	May 7, 1882
Henri L. Grandlienard	1868	David M. Maclise . . .	Oct. 1848
John Hall	Oct. 9, 1850	Geo. M. McCampbell	Sept. 13, 1866

	Ordnained.		Ordnained.
Henry M. McCracken	Nov. 1863	George O. Phelps .	June, 1863
George M. McEckron	Jan. 1853	John B. Pinney . .	Oct. 12, 1832
Joseph McElroy .		Vincent Pisek . .	May 14, 1883
Henry T. McEwen	Nov. 17, 1881	George E. Post . .	June 5, 1861
William McJimpsey	Oct. 20, 1823	Edward Pratt . . .	June 13, 1879
Alexander McKelvey	June, 1858	George L. Prentiss .	1845
William J. McKittrick	Jan. 20, 1880	Edward D. G. Prime	June 12, 1839
Alexander McKinney	May 18, 1886	Wendell Prime . . .	Oct. 21, 1861
Alexander McLachlan	May 10, 1887	Samuel I. Prime . .	June 4, 1834
Alexander McLean	Jan. 1857	Hugh Pritchard . .	Nov. 13, 1882
John H. Magowan .	June 24, 1883	James S. Ramsay . .	1864
Francis H. Marling	Nov. 7, 1849	Gilbert Reid	May 7, 1882
James Marshall . .	July, 1862	John G. Reid	April 3, 1877
William A. Masker	June 5, 1870	William H. Rice . .	Oct. 8, 1869
George D. Mathews	Aug. 1854	Edward Riggs . . .	June 13, 1869
William F. Matthews	Dec. 20, 1874	Charles S. Robinson	April 19, 1855
Thomas J. May . . .	May 15, 1877	Edwin E. Rogers . .	May 17, 1881
James H. Meeter . .	Aug. 7, 1870	Stealy B. Rossiter .	April, 1869
George J. Mingins .	1862	Morse Rowell . . .	Dec. 9, 1845
David Mitchell . . .	Dec. 1867	Albert G. Ruliffson	May, 1862
Alfred H. Moment .	July 9, 1876	Joseph Sanderson .	1849
George H. Morrill .		George Saul	
Richard C. Morse . .	Dec. 21, 1868	Joseph A. Saxton . .	June 7, 1843
James Morton	Jan. 12, 1850	Philip Schaff	1844
Elijah D. Murphy . .	May 4, 1853	William R. Scarrett	April, 1877
James O. Murray . .	Oct. 1854	David Scott, Jr. . . .	June 24, 1877
William W. Newell	July 8, 1833	Erastus Seymour . .	1862
William W. Newell, Jr.	Sept. 24, 1865	Harvey Shaw	May 7, 1882
James C. Nightingale	Oct. 23, 1866	George L. Shearer . .	Oct. 16, 1865
Henry D. Northrop	Oct. 1861	William G. T. Shedd	June 4, 1844
George E. Northrup	1866	George W. Sheldon	May 5, 1870
Thomas C. Oliver . .	1848	Andrew Shiland . . .	Nov. 25, 1847
John Orcutt	Aug. 1835	Richard C. Shimeall	Mar. 26, 1825
William W. Page . . .	May 7, 1869	Albert B. Simpson . .	Sept. 15, 1865
Andrew J. Park . . .	April 22, 1866	Thomas H. Skinner	June 10, 1813
Joel Parker	Feb. 1827	Robert Sloss	Sept. 13, 1868
Justin W. Parsons . .	Dec. 26, 1849	Edward D. Smith . .	Mar. 9, 1831
Levi H. Parsons . . .	May 1858	Henry B. Smith . . .	1841
Charles H. Parkhurst	May 14, 1874	George M. Smith . . .	Oct. 19, 1859
Henry M. Paynter . .		Roswell D. Smith . .	July 26, 1864
Charles S. Payson . .	Nov. 25, 1860	T. Ralston Smith . .	Oct. 15, 1851
Edward P. Payson . .	Feb. 23, 1864	George H. Smyth . . .	Oct. 16, 1864
George S. Payson . . .	June 8, 1874	Hugh Smythe	Mar. 1867
John R. Paxton . . .	June, 1871	John Spaulding . . .	Sept. 1828
William M. Paxton	Oct. 4, 1848	Gardiner Spring . . .	Aug. 8, 1810

	Ordained.		Ordained.
Frederick J. Stanley	Dec. 1876	Charles C. Wallace	June 4, 1856
William Stephenson	June, 1855	George H. Wells .	Oct. 1, 1867
David Stevenson .	May, 1852	Erskine N. White .	June 9, 1859
John M. Stevenson	April 14, 1844	John T. Wilds . .	Oct. 26, 1885
Charles A. Stoddard	Sept. 18, 1859	Livingston Willard .	Dec. 3, 1844
Thomas Street . .	April, 1850	Marinus Willet . .	May 19, 1858
William P. Strickland	1836	Frederick T. Williams	1854
Isaac P. Stryker .	Feb. 2, 1843	William W. Williams	May 14, 1865
Morris C. Sutphen .	May 1, 1860	Henry R. Wilson, Jr.	July, 1868
J. Ford Sutton . .	Dec. 8, 1857	James D. Wilson .	July 1, 1863
Howard A. Talbot .	May 4, 1875	Aaron Wilkie . . .	1864
Henry P. Tappan .	1828	Enoch C. Wines . .	Nov. 1849
John B. Taylor . .	May 10, 1880	George W. Wood . .	1837
John Thomson . .	Mar. 1844	Julius Wolff . . .	
James M. Thompson	May 23, 1872	William Wolff . . .	
Robert R. Thompson	Jan. 21, 1855	Louis Wolferz . . .	Jan. 1876
Paul Thyholdt . . .		John M. Worrall . .	Nov. 1851
Charles Tracy . . .	July 7, 1867	Herman D. Wragge	June 10, 1861
William J. Tucker .	Jan. 27, 1867	David G. Wylie . .	Oct. 26, 1884
Sigmund Uhfelder		Duncan M. Young . .	Dec. 1871
Thomas G. Wall . .	Oct. 17, 1852		

CANDIDATES LICENSED

BY THE PRESBYTERY OF NEW YORK, UP TO 1870.

	Licensed.		Licensed.
Adams, James . . .	April 22, 1829	Childs, Thomas S.	April 17, 1850
Adams, John W. . .	Oct. 13, 1825	Cleveland, Richard F.	April 17, 1828
Alden, Joseph . . .	Oct. 15, 1830	Coan, George W. . .	April 18, 1849
Alexander, Henry C.	April 7, 1858	Cochran, Andrew . .	April 17, 1850
Axtel, Henry . . .	Oct. 15, 1829	Condit, Robert A. . .	April 22, 1863
Backus, J. Trumbull	Oct. 15, 1830	Conkling, Cornelius S.	April 17, 1839
Baker, George D. . .	Oct. 14, 1862	Conkling, Timothy . .	April 17, 1839
Baldwin, Barlow . .	Oct. 13, 1841	Conway, David . . .	Oct. 21, 1868
Baldwin, Joseph B.	April 23, 1830	Covert, John. . . .	April 20, 1815
Bannard, William . .	April 21, 1847	Cox, Samuel H. . . .	Oct. 10, 1816
Barrett, Myron . . .	April 16, 1851	Crane, Elias N. . . .	April 18, 1855
Bayles, Lewis C. . .	Oct. 10, 1851	Crowther, Thomas . .	April 18, 1866
Beattie, David . . .	April 21, 1852	Currie, William F. . .	Oct. 10, 1822
Beckwith, George . .	April 21, 1826	Dana, John J. . . .	Oct. 13, 1834
Birch, Robert . . .	Oct. 13, 1836	Darrah, William B.	April 25, 1861
Blatchford, Henry . .	April 20, 1815	Davie, J. B. Marshall	Oct. 15, 1829
Blatchford, John . .	April 18, 1823	Davis, Jesse B. . . .	April 18, 1849
Blauvelt, Cornelius R.	April 17, 1867	Dechert, Howard P. . .	April 20, 1865
Boardman, Henry A.	April 17, 1833	De Veuve, Prentiss A.	April 16, 1856
Bond, Lewis C. . . .	April 17, 1867	Dewey, Orville . . .	Oct. 14, 1818
Breed, William P. . .	April 21, 1847	Dewing, Thomas S. . .	April 17, 1850
Briggs, Charles A. . .	April 18, 1866	Dewitt, John	April 20, 1864
Brobston, William . .	Nov. 11, 1828	Dewitt, William R. . .	April 23, 1818
Brown, Allen H. . . .	April 19, 1843	Dod, William A. . . .	April 21, 1847
Brown, William B. . .	Oct. 10, 1849	Donan, Peter	April 22, 1830
Bullions, Alexander B.	April 17, 1845	Dorland, Luke	April 17, 1845
Burroughs, Benjamin	April 21, 1831	Dougherty, Peter . . .	Oct. 11, 1837
Bush, George	April 18, 1823	Dripps, Joseph F. . . .	April 17, 1867
Byers, John	April 16, 1851	Edgar, Edward B. . . .	April 24, 1840
Cant, James	Oct. 10, 1822	Edwards, Tryon	Oct. 9, 1833
Carpenter, Hugh S. . .	April 17, 1845	Eells, Edward	April 23, 1846
Chamberlain, Hiram	April 22, 1825	Elliott, Jared L. . . .	April 30, 1834
Chapin, Henry B. . . .	Oct. 11, 1853	Evans, Samuel J. . . .	April 17, 1839

Licensed.		Licensed.	
Evans, Thomas J. . .	Oct. 12, 1847	Ketchum, Alfred . .	April 21, 1831
Ferrier, Edsall . . .	April 7, 1858	Kimball, Milton . .	April 22, 1829
Ferry, William M. . .	May 30, 1822	King, David	April 18, 1849
Foster, Julius . . .	Oct. 13, 1836	King, James S. . . .	April 7, 1838
Forest, William W. .	April 23, 1846	Knouse, William H. .	Oct. 13, 1858
Frazer, Thomas . . .	April 17, 1845	Lanneau, John F. . .	April 16, 1832
Gamble, Joseph . . .	Oct. 10, 1866	Larned, Sylvester . .	April 17, 1817
Goodman, R. Smith .	April 23, 1846	La Tourette, J. A. M.	April 16, 1851
Graham, Alexander J.	Sept. 24, 1849	Lee, Lewis H.	April 21, 1847
Gray, William	Oct. 11, 1815	Lewis, John N.	Oct. 12, 1831
Greene, Joseph M. . .	April 17, 1867	Lindsley, Aaron L. . .	April 17, 1845
Greenleaf, Joseph . .	Oct. 14, 1862	Little, Elbridge G. . .	April 19, 1848
Gulick, Alexander . .	April 17, 1839	Little, James	April 28, 1859
Haley, Charles T. . .	Oct. 3, 1858	Lloyd, Charles H. . . .	April 16, 1862
Halliday, David M. . .	Sept. 12, 1837	Lloyd, John	April 17, 1844
Hammil, Robert . . .	April 17, 1845	Loewenthal, Isador . .	Oct. 1854
Hamilton, Edward J. .	April 7, 1858	Logan, Samuel C. . . .	Oct. 10, 1849
Harris, John K. . . .	April 7, 1858	Lord, Jeremiah T. . . .	April 13, 1839
Harris, William . . .	Oct. 10, 1860	Lyman, Henry	April 24, 1840
Harrison, George J. .	April 21, 1847	Lyman, Solomon	Oct. 14, 1824
Hart, Charles E. . . .	Oct. 10, 1860	Lyon, David C.	April 17, 1845
Henderson, J. S. H. . .	Oct. 22, 1841	Mack, William	Feb. 4, 1834
Heyer, William S. . .	April 19, 1821	Mann, Joseph R.	April 21, 1847
Higbie, Daniel	Oct. 8, 1839	Mason, Cyrus	Oct. 13, 1826
Hinsdale, Horace G. .	April 18, 1855	Mason, John	Oct. 17, 1832
Holt, Edwin	Oct. 13, 1825	McCullagh, Archibald .	April 13, 1870
Hoover, Thomas D. . .		McDevitt, John	April 21, 1852
Hopkins, Judson S. . .	April 20, 1853	McElroy, William C. . .	April 17, 1833
Hosford, Frederick . .	Oct. 12, 1864	McGee, William C. . . .	April 24, 1840
Howell, Samuel N. . .	April 19, 1843	McGregor, Donald . . .	June 6, 1870
Hubbard, Joseph W. . .	April 16, 1856	McGregor, Edwin R. . .	April 23, 1846
Hughes, Thomas W. . .	April 16, 1862	McMasters, James W. .	Oct. 14, 1824
Hunter, John	Oct. 16, 1828	McNulty, John	Oct. 11, 1852
Hunter, Moses	April 21, 1819	Merrill, Benjamin . . .	April 22, 1863
Huntington, L. J. F. .	April 21, 1815	Merwin, Miles T. . . .	Oct. 13, 1841
Hutchins, Samuel . . .	April 23, 1830	Miller, Edward R. . . .	June 6, 1870
Hutchinson, S. N. . .	April 16, 1862	Mills, James H.	April 17, 1817
Irvin, William	Oct. 10, 1860	Mitchell, David	April 17, 1867
Jerome, Aaron B. . . .	Oct. 10, 1838	Monteith, Walter	April 23, 1818
Johnson, Baker	April 23, 1830	Morrison, John H. . . .	Sept. 12, 1837
Johnson, Daniel M. . .	April 22, 1825	Morrison, William T. .	April 28, 1859
Judson, Albert	Oct. 14, 1824	Morton, John B.	Oct. 10, 1838
Junkin, William F. . .	April 19, 1854	Mott, George S.	April 20, 1853
Kent, Aratus	April 20, 1820	Murdock, Alexander . .	April 19, 1854
Kempshall, Everard . .	April 18, 1855	Murdock, David	April 19, 1848

Licensed.		Licensed.	
Myers, Peter J. H.	April 17, 1850	Smith, Reuben . .	Oct. 12, 1815
Neill, H. Humphrey	Feb. 1, 1869	Snowden, Ebenezer H.	Oct. 14, 1824
Neuman, Frederick M.	April 17, 1867	Spees, Shubael B. .	Sept. 12, 1837
Nightingale, James C.	April 20, 1865	Spoeyuski, Stephen	Jan. 21, 1855
Nixon, George . .	April 7, 1858	Stebbins, James . .	April 17, 1845
Noble, Jonathan H.	April 22, 1829	Steel, Robert . . .	Oct. 10, 1866
Noll, Frederick M.	April 20, 1842	Steel, T. C. . . .	Oct. 9, 1866
Oakley, Charles M.	Oct. 14, 1840	Stevenson, Paul E.	April 20, 1837
Osborne, Michael .	Oct. 10, 1822	Strong, Ephraem .	April 20, 1836
Page, William W. .	Feb. 1, 1849	Strong, Paschal M.	April 22, 1815
Patton, Jacob H. .	April 23, 1846	Strong, Thomas M.	Oct. 13, 1819
Peck, T. R. G. . . .	Oct. 11, 1853	Tappan, Henry P. .	Oct. 10, 1827
Peters, Absalom .	April 21, 1819	Taylor, George J. .	Oct. 12, 1847
Phelps, Philo T. .	Oct. 15, 1830	Taylor, William H.	Oct. 23, 1859
Phraner, Wilson .	April 17, 1850	Thayer, Foster . .	April 23, 1830
Pillsbury, Ithamer .	Oct. 14, 1824	Thompson, William J.	April 15, 1868
Platt, Isaac W. . .	April 23, 1818	Thompson, William S.	Oct. 20, 1842
Platt, James M. . .	April 20, 1853	Van Aiken, Gulick	April 20, 1864
Potts, Arthur . . .	April 20, 1865	Vandewater, Albertus	April 18, 1849
Prime, George W. .	April 26, 1860	Vermilye, Robert G.	April 19, 1838
Proudfit, Alexander	April 16, 1862	Vermilye, Thomas F.	April 22, 1825
Proudfit, Robert R.	April 25, 1861	Wall, Bloomfield .	Oct. 14, 1840
Richards, Elias T.	April 19, 1838	Wall, Edward . . .	April 16, 1851
Riley, Henry A. . .	Oct. 10, 1832	Wall, Thomas G. .	April 16, 1851
Roberts, John S. .	April 25, 1861	Waterbury, Jared B.	April 22, 1825
Rodgers, Ravaud K.	April 24, 1818	Waterbury, Daniel .	April 19, 1821
Rodney, Caleb H. .	April 14, 1869	Waterman, Alfred T.	April 26, 1860
Rogers, Joseph . .	April 19, 1848	Webster, Richard .	Oct. 8, 1833
Rowell, Thompson	April 21, 1847	Wells, Daniel . . .	April 19, 1838
Ruggles, Henry E.	April 17, 1850	Whelpley, Samuel W.	April 17, 1817
Russell, James R. .	April 13, 1870	White, David . . .	Oct. 14, 1835
Ryerson, Martin W.	April 21, 1847	Whiting, George B.	April 20, 1827
Sackett, Milton A. .	April 20, 1842	Whiting, Samuel P.	April 25, 1861
Sahler, Daniel D. .	April 18, 1855	Wickes, Thomas S.	April 21, 1819
Sanford, Joseph . .	April 18, 1823	Williams, William H.	Oct. 13, 1826
Savage, Amos W. .	Oct. 14, 1824	Willet, Marinus . .	April 22, 1857
Scott, James	Oct. 15, 1834	Woodbridge, S. . .	Oct. 14, 1834
Scribner, William .	April 19, 1843	Woodhull, George S.	April 21, 1852
Searle, Thomas C. .	April 22, 1815	Wylie, James S. . .	April 20, 1864
Shaw, Peter H. . . .	Oct. 14, 1818	Wynkoop, Theodore S.	April 20, 1864
Smith, Burret A. .	April 25, 1861	Young, James R. .	Oct. 10, 1848

LICENTIATES RECEIVED FROM OTHER PRESBYTERIES.

	Received.
Abraham, Juda Isaac, from Andover Association, Mass.	April 20, 1830
Anderson, John, foreign	Oct. 14, 1834
Baird, Henry M., New Brunswick Presbytery	April 18, 1866
Botsford, Eli C., " " "	Jan. 16, 1854
Briggs, Marvin " " "	Oct. 8, 1861
Brown, Edmund W., Congregational Association, N. Y.	April 28, 1859
Brown, Robert B., Reformed Presbyterian Church	Oct. 9, 1855
Cloud, John, Presbytery of Ohio	Oct. 9, 1833
Darling, Charles C., New Brunswick Presbytery	April 16, 1861
Demarest, John K., " " "	Oct. 9, 1866
Edwards, James C., Newton Presbytery	Feb. 4, 1834
Epstein, Ephraem M., Andover Association	Oct. 14, 1857
Funk, Seymour P., Reformed Dutch Church	Jan. 13, 1823
Garenfield, Gustavus, Evangelical Church of Prussia	June 28, 1852
Goldsmith, John, Long Island Presbytery	Oct. 13, 1819
Hodge, Casper W., New Brunswick Presbytery	June 12, 1854
Jackson, Thomas, Lexington "	Aug. 2, 1814
King, Albert B., Elizabethtown "	Oct. 12, 1858
Krüsi, Bartolemio, Appengell, Switzerland	May 28, 1866
Lampe, Joseph J., Bloomington Presbytery	Oct. 8, 1867
Lively, William, Troy Presbytery	Oct. 14, 1840
Magie, George A., Eastern Association, Michigan	April 15, 1856
McLelland, Alexander, Associate Presbytery of Cambridge	Sept. 13, 1815
Moore, William, Belfast, Ireland	Nov. 13, 1832
Newton, John, Steubenville Presbytery	Oct. 22, 1834
Patton, Francis L., New Brunswick Presbytery	May 22, 1865
Perkins, George W., Eastern District Ass'n, New Haven	May 7, 1830
Perry, Talman C., Fairfield West Association	Oct. 14, 1856
Plumley, Gardiner S., Ass'n of New York and Brooklyn	Oct. 9, 1855
Priest, James M., Louisville Presbytery	Mar. 7, 1843
Spring, Gardiner, Westford Association, Mass.	Aug. 7, 1810
Strauss, Julius, Baltimore Presbytery	Jan. 3, 1854
Weed, Henry R., New Brunswick Presbytery	Dec. 12, 1815
Wells, John D., North River "	April 15, 1845
Whelpley, Philip M., Presbytery of Jersey	Oct. 11, 1814
Wilson, Henry M., Presbytery of Philadelphia	April 17, 1849

CANDIDATES LICENSED

BY THE PRESBYTERY OF NEW YORK FROM 1870 TO 1888.

Licensed.	Licensed.
Oct. 25, 1870, Samuel Ives Curtiss.	April 7, 1874, John P. Hale.
April 10, 1871, David J. Burrell.	“ “ D. L. McKechnie.
“ “ J. De Hart Bruen.	“ “ James T. Ford.
“ “ G. A. F. Van Rhyn.	“ “ Oliver C. Morse.
“ “ George S. Payson.	“ “ William C. Lynch.
“ “ Oscar J. Hardin.	“ “ T. F. Burnham.
“ “ Walter H. Ayres.	“ “ Robert H. Wilkinson.
“ “ George N. Snyder.	“ “ William D. Perry.
“ “ Patrick D. McElroy.	“ “ James P. Bryant.
June 5, 1871, T. F. Chambers.	“ “ Robert Barbour.
April 10, 1872, Joseph H. Whitehead.	“ “ Henry T. Hunter.
“ “ Gustav Alexy.	Oct. 12, 1874, W. F. Matthews.
“ “ John Redpath.	April 6, 1875, Calvin Keyser.
“ “ Henry L. Burnstein.	“ “ C. C. McDonald.
“ “ William G. Marts.	“ “ William O. Rustin.
“ “ George B. Newell.	“ “ Alexander C. Rustin.
“ “ William R. Scarrett.	“ “ Alexander C. Stewart.
“ “ James M. Thompson.	“ “ Howard A. Talbot.
“ “ William M. Beckwith.	July 12, 1875, William J. Cumming.
May 7, 1872, Lewis R. Foote.	April 4, 1876, James H. Hoyt.
“ “ David L. Smart.	“ “ William Frizzell.
June 3, 1872, James F. Donaldson.	“ “ Henry G. Miller.
Dec. 2, 1872, Conrad Doench.	“ “ Samuel McBride.
April 21, 1873, Archibald A. Coney.	“ “ Joseph W. Earnshaw.
“ “ Brown H. Emerson.	“ “ Enoch Benson.
“ “ William H. Ford.	“ “ David S. Schaff.
“ “ James H. Hoadley.	“ “ George A. Ford.
“ “ Edgar A. Hamilton.	“ “ David Scott.
“ “ Laurence T. Shuler.	“ “ John G. Reid.
“ “ Thomas D. Jester.	Feb. 5, 1877, Philip Jeblich.
“ “ John Gillis.	May 7, 1877, William Anderson.
Sept. 8, 1873, Abraham H. Bates.	“ “ John G. Brady.
April 7, 1874, James H. Gerhard.	“ “ James Campbell.
“ “ Edward C. Hood.	“ “ Allan Marquand.

Licensed.		Licensed.	
May 7, 1877,	Thomas J. May.	May 1, 1882,	Harvey Shaw.
" "	Thomas A. Nelson.	Mar. 12, 1883,	Nicolas Bjerring.
" "	George H. Wallace.	May 14, 1883,	Robert J. Service.
" "	Henry B. Jefferson.	" "	August. Bickenback.
" "	Edgar A. Elmore.	" "	D. W. Hutchinson.
" "	Edward Schofield, Jr.	" "	Vincent Pisek.
" "	William C. Stevens.	" "	Franklin B. Dwight.
" "	Edward M. Deems.	" "	Earle T. Lockard.
May 6, 1878,	Richard B. Mattice.	" "	Paul Van Dyke.
" "	Samuel L. Sliver.	" "	James W. Lowrie.
" "	Robert W. Hill.	" "	James D. Paxton.
" "	Frank S. Child.	June 11, 1883,	John Hall Magowan.
" "	Charles H. Purmort.	" "	Walter D. Buchanan.
" "	Edward W. Lake.	May 5, 1884,	David G. Wylie.
June 3, 1878,	Anson P. Atterbury.	" "	S. G. Anderson.
May 5, 1879,	Edward Pratt.	" "	James F. Garvin.
" "	Luther M. Kumler.	" "	Henry G. Smith.
" "	C. K. Clearwater.	May 11, 1885,	James Carter.
" "	Harry H. Henry.	" "	J. G. Hamner, Jr.
" "	Samuel B. Neilson.	" "	Frank H. Wright.
" "	Robert T. Liston.	" "	A. C. Armstrong, Jr.
June 2, 1879,	Eugene L. Mapes.	" "	Vernon M. Olyphant.
" "	Arthur Newman.	May 10, 1886,	Guido Bossard.
May 3, 1880,	Harris G. Rice.	" "	James B. McFeeters.
" "	Charles R. Gillett.	" "	Jonathan Greenleaf.
" "	John B. Taylor.	" "	Norman N. Skinner.
" "	A. R. Stevenson.	" "	Alex. H. McKinney.
" "	David M. Hunter.	" "	Robert K. Wick.
" "	Charles B. Chapin.	" "	W. R. Campbell.
" "	John J. Munroe.	" "	Robert Ferguson.
" "	Henry A. Lewis.	May 9, 1887,	W. Scott Watson, Jr.
May 10, 1880,	Joshua B. Gallaway.	" "	William P. Bruce.
Jan. 3, 1881,	Eugene Peck.	" "	John B. Devins.
May 2, 1881,	Edwin E. Rogers.	" "	Howard S. Bliss.
" "	William J. Oliver.	" "	Horace C. Keeley.
" "	Peter McMillan.	" "	James L. Mitchell.
" "	Samuel W. Eddy.	" "	R. Gordon Mackay.
" "	Charles A. Lador.	" "	John S. Penman.
June 6, 1881,	R. Howard Bent.	" "	Frank M. Weeks.
May 1, 1882,	Charles P. Fagnani.	" "	Stanley White.
" "	Gilbert Reid.	" "	Clarence H. Wilson.
" "	Thomas C. Hall.	" "	Charles E. Herring.
" "	John A. MacColl.	" "	William D. Grant.
" "	Charles D. Maclaren.	" "	Alex. McLachlan.

LICENTIATES RECEIVED

BY THE PRESBYTERY OF NEW YORK FROM 1870 TO 1888.

Received.

June 27, 1870,	Samuel J. Parker,	from New York fourth Presbytery.
" "	Ezra W. Goodrich,	" " "
" "	William B. Dwight,	" " "
" "	Robert H. Williamson,	" " "
" "	William H. Ford,	" " "
" "	Elijah C. Baldwin,	" " "
" "	Charles H. Barrett,	" " "
" "	Alfred H. Penland,	" " "
" "	Lewis O. Thompson,	" " "
" "	George W. Wood,	" " "
" "	James Marshall,	" " "
" "	Eugene Douglass,	" third "
" "	Ferdinand V. D. Garretson,	" " "
" "	Charles A. Kingsbury,	" " "
" "	William H. Belden,	" " "
" "	Howard Cornell,	" " "
" "	John Thomson,	" " "
" "	Henry T. Rose,	" " "
" "	John H. Brown,	" " "
" "	Walter W. Curtis,	" " "
" "	Edward W. Fisher,	" " "
" "	Henry Z. McLain,	" " "
" "	Henry H. Rice,	" " "
" "	Luther G. Pert,	" " "
" "	Joseph H. Reid,	" " "
Oct. 17, 1871,	Peter Z. Easton,	" " "
Dec. 3, 1876,	S. P. Dunlap,	from Congreg. Assoc., New Haven, Ct.
Feb. 5, 1877,	Benjamin F. Sargent,	from Central East Assoc., Ill.
" "	Edward P. Foster,	from New Haven East Assoc. of Ct.
April 14, 1879,	Alfred Braithwaite,	from Wesleyan Church.
May 5, 1879,	Andrew Colville,	" "
Jan. 5, 1880,	William J. McKittrick,	from Presbytery of Columbia.
Nov. 7, 1881,	Henry T. McEwen,	" " Erie.
May 11, 1885,	John T. Wilds,	" " N. Brunswick.
Feb. 8, 1886,	Richard D. Harlan,	" " Washington City.
" "	John S. Allen,	from Reformed Presbytery of New York.

LIST OF MINISTERS

BELONGING TO THE FOURTH PRESBYTERY OF NEW YORK FROM ITS
UNION WITH THE GENERAL ASSEMBLY IN 1822
TO THE REUNION IN 1870.

	Ordained.		Ordained.
Gorham D. Abbott	1838	Howard Crosby	1861
Matthew T. Adam	1819	L. P. Cummings	April 7, 1870
William Adams	1831	Charles C. Darling	May 19, 1867
J. Holmes Agnew	April, 1827	G. Mousseau Des Islets	1865
William J. Armstrong	Nov. 28, 1821	Richard W. Dickinson	Oct. 24, 1828
John F. Astic		George Dubois	
Daniel T. Bagg	April 18, 1845	James B. Dunn	
Samuel W. Bailey		Benjamin W. Dwight	1844
William Belden		James H. Dwight	May 24, 1857
George W. Bethune	Nov. 10, 1827	William R. Eastman	Oct. 12, 1862
Sereno E. Bishop	June 1, 1852	Horace Eaton	June 21, 1843
Elias L. Boing	Oct. 3, 1853	Henry M. Field	1843
Henry M. Booth	Sept. 19, 1867	J. Edwards Ford	Oct. 3, 1847
George M. Boynton	Oct. 28, 1863	Amasa S. Freeman	April 14, 1847
William Boyse		Charles H. Gardner	Aug. 22, 1866
Joseph H. Bradley	April 27, 1864	Ezra H. Gillett	April 16, 1845
George Brayton	June 29, 1869	Matthew D. Gordon	Oct. 7, 1846
Robert C. Brisbin	Oct. 3, 1838	David W. Grieve	May 11, 1866
Nehemiah Brown	Oct. 18, 1824	George H. Griffin	June 22, 1865
Charles W. Buckley	Nov. 17, 1863	John H. Hall	April 12, 1855
Edwin A. Bulkley	Oct. 11, 1847	Thompson S. Harris	
William Bull		Joseph Harrison	
William Cahoon	May 8, 1828	Thomas S. Hastings	July 7, 1852
Daniel L. Carroll	Oct. 2, 1827	Charles Hawley	Jan. 29, 1845
William R. Chapman		Andrew J. Hetrick	Sept. 14, 1865
Edward Chester	May 31, 1857	Edwin Holt	
Frederick G. Clark	Feb. 29, 1845	David Hopkins	Jan. 7, 1869
James W. Coleman	Mar. 5, 1864	Jesse W. Hough	Mar. 13, 1859
Henry Cooper	May 11, 1866	J. Parsons Hovey	1837
Perez D. Cowan	April 5, 1869	Andrew Huntington	Feb. 19, 1852
Samuel H. Cox	July 1, 1817	John M. Johnson	Oct. 19, 1841
James G. Craighead	Oct. 11, 1847	Jonathan I. Jones	1828
Levi P. Crawford	Oct. 3, 1853	Edward N. Kirk	Oct. 24, 1828

	Ordained.		Ordained.
Abbott E. Kittredge	1857	George L. Prentiss	April, 1845
Benjamin Labaree .	Dec. 20, 1837	Charles H. Read .	Dec. 9, 1843
John H. Leggett .	Sept. 22, 1824	Benjamin H. Rice .	
Theodore A. Leggett	April 29, 1868	Charles H. Riggs .	June 14, 1857
Joseph P. Lestrade	1848	Edward Riggs . .	June 13, 1869
Charles E. Lindsley	June 28, 1850	Henry A. Riley . .	April 23, 1835
Alexander Logan .	May 15, 1829	Burton L. Rockwood	April 18, 1845
Josephus B. Loring	June 15, 1831	Henry A. Rowland	
Thomas McAuley .		Albert G. Ruliffson	Oct. 12, 1862
Joseph McElroy .		Joseph A. Saxton .	June 7, 1843
William McJimpsey	Oct. 20, 1826	John H. Sinclair .	Oct. 20, 1861
R. B. E. S. McLeod		T. H. Skinner, Jr. .	Dec. 8, 1843
R. McQuesten . .	May 11, 1866	E. Goodrich Smith	1829
John McVey . . .	Dec. 17, 1863	Henry B. Smith .	1841
Ebenezer Mason .	April 20, 1826	Israel B. Smith . .	July 13, 1851
Erskine Mason . .	Oct. 20, 1826	J. Bryant Smith .	1851
John M. Mason .		Matson M. Smith .	Oct. 23, 1849
Thomas Marshall .	Dec. 18, 1864	William D. Snodgrass	July 30, 1819
Ebenezer K. Maxwell		Peter Snyder . .	Oct. 15, 1840
Arthur Mitchell .	May 8, 1859	John Spaulding . .	Sept. 1828
Eldridge Mix . .	Dec. 6, 1860	William S. Sprole .	Mar. 27, 1831
Waller Monteith .		Oliver S. St. John .	
John Mulligan . .	June 14, 1821	A. O. Stansbury .	Dec. 23, 1823
Elijah D. Murphy .	May 4, 1853	Henry H. Stebbins	Oct. 8, 1867
Mason Noble . .	Feb. 15, 1832	Henry P. Tappan .	Sept. 17, 1828
George E. Northrup	1866	James H. Taylor .	Nov. 2, 1859
Gurdon W. Noyes .	Dec. 19, 1849	Daniel O. Timlow .	Oct. 28, 1863
James I. Ostrom .		Sigmund Uhlfelder	June 20, 1853
Andrew J. Park .	April 22, 1866	John B. Van Dyke	Oct. 23, 1829
Charles Parker . .	Nov. 5, 1848	Erskine N. White .	June 9, 1859
Joel Parker . . .	Feb. 1827	Henry White . .	
Eben E. Parsons .	April 11, 1865	Orlando H. White .	
Justin W. Parsons	Dec. 26, 1849	Samuel H. Willey .	Nov. 30, 1848
Charles H. Payson	Nov. 25, 1860	F. W. Williams .	Feb. 8, 1854
Edward P. Payson .	Feb. 23, 1864	James D. Wilson .	July 1, 1863
John Peck . . .	Jan. 14, 1848	Angus A. Wood .	
Alexander H. Phillips	Oct. 20, 1831	George W. Wood .	1837
William W. Phillips	April, 1818	Simon F. Woodin .	June 19, 1859
George E. Post . .	June 5, 1861	Richard Wynkoop .	Mar. 7, 1827

CANDIDATES LICENSED

BY THE FOURTH PRESBYTERY OF NEW YORK FROM ITS ORGANIZATION
IN 1822 TO THE REUNION IN 1870.

	Licensed.		Licensed.
Henry J. Acker . . .	April 11, 1859	R. W. Dickinson . . .	Mar. 5, 1827
Robert Aikman, Jr. . .	April 9, 1847	William A. Dunning . . .	April 9, 1866
William Aikman . . .	April 12, 1849	James A. Dwight . . .	April 10, 1855
William A. Aldrich . . .	April 16, 1862	William B. Dwight . . .	April 14, 1857
Elijah C. Baldwin . . .	April 3, 1860	Israel E. Dwinell . . .	April 7, 1848
George W. Bethune . . .	July 11, 1826	William R. Eastman . . .	April 16, 1862
Elias L. Boing . . .	April 8, 1853	Josiah Everts . . .	April 16, 1862
Daniel Bond . . .	April 15, 1851	Charles F. Farmer . . .	April 16, 1862
Joseph H. Bradley . . .	April 25, 1864	Joseph F. Fitch . . .	Oct. 23, 1865
Edward J. Brantley . . .	April 9, 1846	Edwards Ford . . .	April 9, 1847
Charles W. Buckley . . .	Dec. 7, 1863	Francis F. Ford . . .	April 15, 1856
Edwin A. Bulkley . . .	April 9, 1847	Henry T. Ford . . .	April 1, 1861
Lysander P. Burbank . . .	April 3, 1860	Matt. L. Fullerton . . .	Oct. 6, 1824
Whiting C. Burchard . . .	April 16, 1862	Theodore A. Gardner . . .	Oct. 10, 1859
Edward R. Burkhalter . . .	Feb. 7, 1870	Ezra W. Goodrich . . .	April 12, 1849
Elijah L. Burnett . . .	April 4, 1865	Edward P. Goodwin . . .	April 11, 1859
William Cahoon . . .	Mar. 5, 1827	Matthew D. Gordon . . .	April 9, 1846
William Campbell . . .	April 26, 1837	David G. Grieve . . .	April 9, 1856
Edward Chester . . .	April 14, 1857	George H. Griffin . . .	April 5, 1864
Asahel L. Clark . . .	April 3, 1860	C. Edwin Griggs . . .	April 11, 1859
James W. Coleman . . .	April 1, 1861	John H. Hall . . .	April 10, 1855
Henry P. Collin . . .	April 12, 1869	Levi W. Hart . . .	April 19, 1852
Henry Cooper . . .	April 9, 1866	Eurotus P. Hastings . . .	April 9, 1846
Perez D. Cowan . . .	April 6, 1868	Thomas S. Hastings . . .	April 15, 1851
James G. Craighead . . .	April 9, 1847	Hiram C. Haydn . . .	April 11, 1859
John J. Crane . . .	April 4, 1865	Charles D. Helmar . . .	April 14, 1857
Levi P. Crawford . . .	April 8, 1853	Robert Henry . . .	Oct. 15, 1827
S. W. Crittenden . . .	April 10, 1855	Andrew J. Hetrick . . .	April 5, 1864
L. P. Cummings . . .	Feb. 7, 1870	Solomon F. Holliday . . .	Oct. 19, 1830
William A. Cutter . . .	April 1, 1867	Theodore J. Holmes . . .	April 11, 1859
Stephen W. Dana . . .	April 9, 1866	J. Augustin Hood . . .	April 12, 1849
Charles C. Darling . . .	May 19, 1867	Jesse W. Hough . . .	April 11, 1859
Ira O. DeLong . . .	April 10, 1855	Edwin S. Hurd . . .	April 15, 1856
William Dempsey . . .	April 9, 1846	Mancius S. Hutton . . .	Oct. 17, 1826
James O. Denniston . . .	April 4, 1865	Herman D. Jenkins . . .	Dec. 24, 1866

Licensed.		Licensed.	
Samuel J. Jones .	April 9, 1846	Henry A. Post . .	April 7, 1858
Frederick J. Judd .	Oct. 29, 1849	Abraham J. Quick .	April 7, 1863
Samuel Kellogg . .	April 26, 1837	George L. Raymond	April 5, 1864
James M. Kimball .	April 9, 1847	John Reid . . .	April 8, 1853
Rufus King . . .	May 29, 1848	Samuel Rhea . . .	April 15, 1850
Oliver A. Kingsbury	April 5, 1864	Henry H. Rice . .	Feb. 7, 1870
Edward N. Kirk . .	July 11, 1826	Leonard E. Richards	April 7, 1863
Charles E. Lindsley	April 15, 1851	R. H. Richardson .	April 7, 1863
Charles Livingston	April 12, 1849	Charles H. Riggs .	June 29, 1868
Alexander Logan .	July 11, 1826	Edward Riggs . .	April 12, 1869
Samuel Loomis . . .	April 8, 1853	Moses Robinson .	April 5, 1842
John M. McAuley .	April 26, 1837	Sanford W. Roe . .	April 15, 1851
Charles F. McCully	April 11, 1859	Albert G. Ruliffson	April 16, 1862
John McJimpsey . .	July 11, 1825	Henry Seymour . .	April 5, 1842
William McJimpsey	June 12, 1823	Alexander Shaw . .	May 3, 1869
James McLaughlan	April 1, 1861	Daniel Stewart . .	April 24, 1838
John H. McMonagle	April 3, 1860	Alfred B. Swift . .	April 8, 1853
John McVey . . .	April 7, 1863	Israel B. Smith . .	April 12, 1849
James Marshall . .	April 7, 1870	Matson M. Smith .	April 9, 1847
Thomas Marshall .	April 5, 1864	Samuel B. Smith .	Oct. 24, 1828
George W. Martin .	April 6, 1868	James W. Stark . .	April 1, 1861
Joseph H. Martin .	April 9, 1846	Lewis O. Thompson	April 9, 1866
Ebenezer Mason . .	Oct. 6, 1824	Daniel O. Timlow .	Nov. 10, 1857
Arthur Mitchell . .	April 11, 1859	John B. Van Dyke .	May 12, 1829
Samuel S. Mitchell	April 9, 1866	Theron L. Waldo .	April 9, 1866
Mason Noble, Jr. .	April 4, 1865	James Walker . . .	April 15, 1850
George C. Noyes . .	April 7, 1858	William H. Willcox	April 9, 1846
Andrew J. Park . .	April 9, 1866	Samuel H. Willey .	April 7, 1848
Eben B. Parsons . .	April 4, 1865	Cyrus B. Whitcomb	April 13, 1869
Justin W. Parsons .	May 29, 1848	William C. White .	April 15, 1856
Edward P. Payson .	Feb. 22, 1864	R. H. Williamson .	April 7, 1858
Joseph Peckham . .	April 5, 1842	Charles F. Winship	April 11, 1859
Alfred W. Penland .	April 16, 1862	George W. Wood . .	April 12, 1869
Winthrop H. Phelps	April 14, 1845	Simeon F. Woodin	April 11, 1859
Alex. H. Phillips . .	May 3, 1831	Edward B. Wright	April 1, 1867
George E. Post . . .	April 1, 1861	John R. Young . . .	Mar. 7, 1827

LICENTIATES RECEIVED FROM OTHER BODIES.

Sereno E. Bishop, Henry M. Booth, George M. Boynton, George Brayton, Samuel Cleland, Charles Hawley, Miles J. Hickok, David Hopkins, Andrew Huntington, William A. Mandell, Rockwood McQuesten, Charles H. Payson, James Russell, Robert C. Russell, James H. Sinclair, Henry H. Stebbins, James H. Taylor.

LIST OF MINISTERS

BELONGING TO THE THIRD PRESBYTERY OF NEW YORK FROM ITS
ORGANIZATION IN 1830 TO THE REUNION IN 1870.

	Ordained.		Ordained.
Gorham D. Abbott	Dec. 25, 1837	James B. Bonar . .	Mar. 18, 1857
Andrew Abraham .	Oct. 14, 1838	Robert R. Booth .	Nov. 1853
E. P. Ackerman .		George Bowen . .	July 4, 1847
Matthew T. Adam .	1819	William Bradley .	Jan. 1834
Carson W. Adams .	June 26, 1853	William Bradford .	Jan. 1839
Frederick H. Adams	April 25, 1865	Thomas Brainerd .	Oct. 7, 1831
William Adams . .	Feb. 2, 1831	Isaac H. Brayton .	Jan. 18, 1850
J. C. Adamson . .	Feb. 28, 1827	Robert C. Brisbin .	Oct. 3, 1838
William Addy . .	Oct. 23, 1861	John H. Brodt . .	June 29, 1854
J. Holmes Agnew .	Feb. 1828	Alonzo Brown . .	Nov. 5, 1856
William Aikman .	Dec. 26, 1849	Daniel Brown . .	1840
Daniel Aimes . .		F. A. M. Brown .	May 15, 1864
David O. Allen . .	May 21, 1827	Joseph Brown . .	Jan. 3, 1831
James B. Ambler .	Nov. 7, 1821	Samuel R. Brown .	Oct. 14, 1838
Joseph Anderson .	Nov. 8, 1858	C. H. A. Bulkley .	Nov. 17, 1842
Luther H. Angier .	Mar. 4, 1840	Samuel D. Burchard	May 1, 1839
W. W. Atterbury .	Oct. 13, 1848	Peter H. Burghault	
William H. Babbitt	1854	Charles P. Bush .	Nov. 15, 1841
Daniel T. Bagg . .	April 18, 1845	Alfred E. Campbell	1824
Elihu W. Baldwin .	Sept. 10, 1817	Josiah A. Carey .	Mar. 12, 1844
Joseph B. Baldwin	Aug. 4, 1841	Samuel Carlile . .	May 20, 1866
William P. Barker	May 4, 1853	Daniel L. Carroll .	Oct. 2, 1827
Elijah P. Barrows .	June 6, 1832	L. Dwight Chapin .	July 6, 1862
Dwight K. Bartlett		George B. Cheever	Feb. 13, 1832
Edward O. Bartlett	Sept. 22, 1863	Daniel A. Clark . .	Mar. 21, 1836
Gamaliel C. Beaman	Oct. 17, 1831	Frederick G. Clark	Oct. 29, 1845
Lyman Beecher . .	Sept. 5, 1799	Walter Clark . . .	
Goodloe B. Bell .	Oct. 1859	Henry N. Cobb . .	May 16, 1860
Samuel B. Bell . .		David B. Coe . . .	Oct. 14, 1840
Jacob Best . . .	Dec. 6, 1848	Alfred S. Collins .	Oct. 23, 1861
Oliver B. Bidwell .	Dec. 1, 1841	Varnum D. Collins	May 17, 1855
Walter H. Bidwell	Sept. 10, 1833	Luther H. Cone . .	April 5, 1855
Lewis M. Birge . .	Oct. 5, 1862	Revilo J. Cone . .	Oct. 1845
Albert C. Bishop .	May 16, 1854	Elisha W. Cook . .	Oct. 1846

	Ordained.		Ordained.
George Cook . .		William Gray . .	Jan. 16, 1816
Elias Cornelius . .	April 9, 1817	Charles Hall . . .	Mar. 25, 1832
James L. Corning .	June 22, 1852	Samuel P. Halsey .	July 8, 1862
Eli Corwin . . .	June 22, 1851	E. P. Hammond .	Jan. 2, 1863
Samuel H. Cox . .	June 1, 1817	Edwin F. Hatfield .	May 14, 1831
James G. Craighead	Oct. 1847	Selden Haynes . .	Feb. 14, 1837
S. W. Crittenden .	Mar. 1856	Hubert P. Herrick.	April 20, 1864
E. H. Cumpston .		James Hildreth . .	Mar. 10, 1840
William F. Curry .	July 14, 1825	E. W. Hitchcock .	Aug. 8, 1860
T. Madison Dawson	June 16, 1866	R. D. Hitchcock .	Nov. 19, 1845
George E. Day . .	Dec. 2, 1840	Edmund D. Holt .	Nov. 28, 1850
Daniel Deruelle .	Sept. 11, 1827	Edwin Holt . . .	Nov. 1827
John Dewitt . . .	June 9, 1865	David Hopkins . .	Jan. 9, 1869
Baxter Dickinson .	Mar. 5, 1823	Charles Hoover . .	July 31, 1827
R. S. S. Dickinson	Mar. 28, 1849	Joel J. Hough . .	April 20, 1864
R. W. Dickinson .	Oct. 24, 1828	Franklin S. Howe .	Dec. 1840
James M. Dickson .	Nov. 18, 1857	R. G. E. Humphreys	1852
John Diell . . .	Sept. 19, 1832	Samuel Hutchings.	July 1, 1831
Edward T. Doane .	Feb. 26, 1854	M. N. Hutchinson .	Dec. 12, 1869
David S. Dodge . .	Oct. 16, 1864	John Ingersol . .	Dec. 18, 1823
John W. Douglas .	Nov. 29, 1848	John W. Irwin . .	Oct. 7, 1831
David R. Downer .	Mar. 25, 1832	Jenkin Jenkins . .	
George Duffield . .	Dec. 27, 1840	Elisha Jenney . .	Oct. 7, 1831
Samuel W. Duffield		Baker Johnson . .	Sept. 12, 1830
Charles S. Dunning	Nov. 8, 1858	Nathaniel E. Johnson	June 6, 1851
Halsey Dunning . .	Oct. 17, 1847	Jonathan J. Jones .	Nov. 3, 1828
Samuel G. Dwight	Oct. 14, 1847	Raphael Kessler .	1864
Horace Eaton . .	June 21, 1843	David L. Kiehle . .	May 8, 1865
Ansel D. Eddy . .		Charles A. Kimball	Sept. 11, 1863
James C. Egbert .	June 13, 1855	Howard Kingsbury	June 20, 1869
David W. Evans . .	Sept. 12, 1866	Robert Kirkwood .	
Charles Fanning . .	Oct. 23, 1850	James Knox . . .	Nov. 21, 1832
James R. Finch . .	June 5, 1863	Benjamin Labaree .	Dec. 20, 1837
Charles G. Finney .	1824	Joshua Lane . . .	Oct. 1847
Edward A. Fraser .	June 6, 1832	Dirck C. Lansing .	Dec. 2, 1806
Edward W. French	Jan. 15, 1857	Daniel W. Lathrop	
William Gage . . .	Oct. 7, 1831	Joshua Leavitt . .	Feb. 25, 1825
Edward P. Gardner	Feb. 11, 1864	Louis P. Ledoux . .	June 22, 1851
Edmund Garland .	Oct. 7, 1831	Isaac Lewis . . .	Oct. 1798
Henry H. Garnet .	Nov. 1844	William B. Lewis .	Oct. 4, 1837
Ezra H. Gillett . .	April 16, 1845	James A. Little . .	July 21, 1861
Alvin B. Goodale .	Feb. 5, 1860	Lewis C. Lockwood	Oct. 6, 1842
Arthur Granger . .	April 20, 1831	David Longmore .	
Frederick W. Graves	Nov. 1835	Josephus B. Loring	June 15, 1831
John Gray . . .	June 28, 1837	George C. Lucas . .	Feb. 3, 1848

	Ordained.		Ordained.
Henry G. Ludlow . . .	1826	Arthur T. Pierson . . .	May 13, 1860
Benjamin Lynch . . .		Hamilton W. Pierson	Nov. 13, 1853
John McCampbell . . .	June 26, 1863	William K. Platt . . .	June 13, 1844
John R. McDowal . . .	May 5, 1832	Charles S. Porter . . .	Aug. 1, 1831
Charles K. McHarg . . .	Feb. 1849	George L. Prentiss . . .	April 9, 1845
James W. McLane . . .	Nov. 4, 1836	Hollis Reed	Sept. 24, 1829
D. D. T. McLaughlin . . .	April 16, 1846	Herman C. Riggs . . .	June 14, 1857
John McLeod	Nov. 6, 1847	Edward Robinson . . .	Nov. 15, 1841
James J. McMahon . . .	Dec. 4, 1853	Burton L. Rockwood . . .	April 18, 1845
George W. McMillan . . .	Oct. 8, 1845	W. Roosevelt	Feb. 28, 1832
Joel Mann	Nov. 15, 1815	Henry A. Rowland . . .	Nov. 24, 1830
James Martin		Simeon Salisbury . . .	Oct. 7, 1831
J. Sella Martin		Rollin A. Sawyer . . .	Feb. 17, 1858
William A. Masker . . .	June 5, 1870	Philip Schaff	1844
Ebenezer Mason	April 20, 1826	Henry M. Scudder . . .	Nov. 12, 1843
Erskine Mason	April 20, 1826	Dwight M. Seward . . .	Nov. 13, 1851
James G. Mason	July 1, 1866	Erastus Seymour . . .	1862
Cyrus T. Mills	Feb. 2, 1848	Franklin G. Sherrill . . .	Oct. 13, 1850
George Mills		James Sinclair	Nov. 13, 1851
Samuel T. Mills	Oct. 11, 1811	James A. Skinner . . .	April 13, 1861
Flavel S. Mines	June 11, 1832	Thomas H. Skinner . . .	June 10, 1813
George Monilaws	April 10, 1842	John J. Slocum	June 15, 1834
John Morrill	Oct. 7, 1831	Asa D. Smith	Nov. 2, 1834
Richard C. Morse	Dec. 21, 1868	Elizur Smith	May 26, 1829
James Morton	Jan. 12, 1851	T. Ralston Smith . . .	Oct. 15, 1851
John A. Murray	Aug. 26, 1829	Shubael G. Spees . . .	May 13, 1838
Alexander Nesbitt . . .	Sept. 17, 1863	Isaac N. Sprague . . .	Aug. 1824
William W. Newell . . .		James M. Stevenson . . .	Oct. 13, 1864
Wm. W. Newell, Jr. . . .	Sept. 25, 1864	Joseph C. Stiles	1830
George P. Noble	July 26, 1868	Austin P. Stockwell . . .	May 14, 1865
Mason Noble	Feb. 15, 1832	Elijah W. Stoddard . . .	July 11, 1852
Herman Norton	Feb. 9, 1826	James O. Stokes	
Oliver W. Norton	Nov. 10, 1840	Rollin S. Stone	April 22, 1835
James J. Ostrom	Sept. 12, 1810	Thomas Street	
John J. Owen	Oct. 7, 1831	Caleb Strong	Oct. 16, 1838
William Page	Sept. 10, 1823	Isaac P. Stryker	Feb. 2, 1843
Charles Parker	Nov. 5, 1848	George Thatcher	Jan. 3, 1844
Joel Parker	Feb. 1827	Andrew Thomas	July 2, 1845
Horatio A. Parson		Robert R. Thompson . . .	
John U. Parsons	Oct. 7, 1831	George W. Timlow	Feb. 1847
William Patton	June 7, 1820	Henry Toelke	June 1845
J. W. C. Pennington . . .	May 13, 1838	Charles Tracey	July 17, 1867
George W. Perkins	May 30, 1830	George Uhler	April 17, 1847
Absalom Peters	July 5, 1820	Sigmund Uhlfelder	June 2, 1853
Bernhard Pick	April 8, 1868	Isaac Van Doren	1802

		Ordained.			Ordained.
Luther H. Van Doren		1831	Joseph D. Wickham	July	31, 1823
Avery S. Walker .	June	24, 1857	Wm. W. Williams	May	14, 1865
Charles C. Wallace	June	4, 1856	James D. Wilson .	July	1, 1863
John P. Watson .	June	22, 1862	George F. Wiswell	June	18, 1845
Royal West . . .	Jan.	13, 1835	John Woodbridge .	June	20, 1810
Samuel W. Whelpley			F. C. Woodworth .	Oct.	28, 1840
Henry White . .	April	10, 1828	Leonard Woods, Jr.	May	11, 1833
Samuel J. White .	Oct.	9, 1842	Herman D. Wrage	June	10, 1861
Theodore F. White	Jan.	5, 1854	Theodore S. Wright	Feb.	5, 1829
Samuel P. Whiting	June	12, 1864	John R. Young . .	June,	1847

CANDIDATES LICENSED

BY THE THIRD PRESBYTERY OF NEW YORK.

	Licensed.		Licensed.
Jacob J. Abbott . . .	April 16, 1845	William B. Bond . . .	April 5, 1839
Andrew Abraham . . .	April 10, 1848	Elijah H. Bonney . . .	April 11, 1844
Carson W. Adams . . .	April 5, 1853	Henry M. Booth . . .	April 2, 1867
Frederick H. Adams . . .	April 2, 1861	George Bowen . . .	April 8, 1847
William Addy . . .	April 2, 1861	Erasmus J. Boyd . . .	June 29, 1840
John M. Allis . . .	Feb. 15, 1869	Ernest Borchers . . .	April 2, 1866
Alanson Alward . . .	Oct. 11, 1833	Isaiah H. Brayton . . .	April 4, 1849
Joseph Anderson . . .	April 7, 1857	Christopher R. Brown . . .	April 2, 1867
Luther H. Angier . . .	April 5, 1839	F. A. M. Brown . . .	April 8, 1863
William P. Apthorp . . .	April 4, 1832	John H. Brown . . .	April 4, 1870
Chester Armstrong . . .	April 9, 1856	Samuel R. Brown . . .	July 18, 1838
W. W. Atterbury . . .	Oct. 14, 1846	Thomas J. Brown . . .	Mar. 2, 1868
John W. Bailey . . .	April 6, 1852	William F. Brown . . .	April 4, 1870
Samuel W. Bailey . . .	April 14, 1845	Edward B. Bruen . . .	April 10, 1846
John F. Baird . . .	April 23, 1860	James M. Bruen . . .	April 8, 1842
Alvin Baker . . .	April 9, 1862	Israel Brundage . . .	April 9, 1856
C. P. H. Baldwin . . .	April 2, 1866	Charles H. A. Bulkley . . .	April 8, 1842
William P. Barker . . .	April 9, 1851	Richard H. Bull . . .	June 14, 1843
Erastus S. Barnes . . .	April 12, 1841	Lafayette Bushnell . . .	April 19, 1858
Edward O. Bartlett . . .	Sept. 21, 1863	Josiah A. Carey . . .	April 5, 1839
W. F. V. Bartlett . . .	April 7, 1858	Samuel Carlile . . .	April 2, 1861
J. Hervey Beale . . .	April 2, 1861	Aaron L. Chapin . . .	April 8, 1842
Henry Belden . . .	Oct. 10, 1837	L. Dwight Chapin . . .	April 2, 1861
William Belden, Jr. . . .	April 8, 1839	Nathan C. Chapin . . .	April 4, 1849
William H. Belden . . .	April 2, 1867	William T. Clapp . . .	April 10, 1862
James M. Bell . . .	May 11, 1857	Frederick G. Clark . . .	April 18, 1845
Robert C. Bell . . .	Feb. 16, 1869	George Clark . . .	April 10, 1848
Martin L. Berger . . .	April 9, 1862	William Clift . . .	April 7, 1843
Jacob Best . . .	May 24, 1848	Henry N. Cobb . . .	April 16, 1860
Lewis M. Birge . . .	April 9, 1862	Oliver E. Cobb . . .	April 7, 1857
Albert C. Bishop . . .	April 8, 1863	Sanford H. Cobb . . .	April 10, 1862
Edwin C. Bissell . . .	April 5, 1859	Joseph G. Cochran . . .	April 8, 1847
Charles P. Blanchard . . .	Mar. 2, 1868	Alfred S. Collins . . .	April 3, 1860
James B. Bonar . . .	April 9, 1856	Luther H. Cone . . .	April 4, 1854

Licensed.		Licensed.	
Howard Cornell .	Mar. 2, 1868	Theodore Y. Gardner	Mar. 2, 1868
Eli Corwin . . .	April 9, 1851	F. V. D. Garretson	Feb. 16, 1869
Augustus W. Cowles	April, 1846	Charles Gillett . .	April 8, 1842
Walter W. Curtis .	Mar. 4, 1870	Ezra H. Gillett . .	April 11, 1844
Malcolm M. Dana	April 10, 1862	B. M. Goldsmith . .	April 8, 1842
John S. Davenport	April 9, 1835	Alvin B. Goodale . .	Feb. 2, 1860
George A. Davis . .	April 11, 1844	Stephen S. Goodman	April 3, 1850
J. Gardiner Davis	April 12, 1841	John V. Griswold . .	Mar. 2, 1868
George E. Delavan	April 4, 1832	Sheridan Guiteau . .	Oct. 6, 1831
Edward T. Doane	April 6, 1852	George Hall	Oct. 12, 1835
David S. Dodge . .	April 3, 1860	John G. Hall	April 5, 1839
Lester N. Dorman	April 7, 1858	Samuel H. Hall . . .	April 7, 1843
W. T. Doubleday . .	April 7, 1843	William Hall, Jr. . .	April 15, 1840
Eugene Douglass . .	April 5, 1859	Edward P. Hammond	Oct. 6, 1862
John W. Douglas . .	July 24, 1848	John R. Harsen . . .	April 2, 1867
Lafayette Dudley . .	April 4, 1854	Theodorus B. Hascall	Mar. 2, 1868
George, Duffield, Jr.	April 15, 1840	Edwin F. Hatfield	Oct. 6, 1831
Charles S. Dunning	April 6, 1852	John Hawks	April 8, 1850
Halsey Dunning . .	April 8, 1847	Theron H. Hawks	April 9, 1851
Samuel G. Dwight	April 8, 1847	Headley,	July 20, 1839
William T. Dwight	Oct. 6, 1831	James H. Hildreath	April 5, 1839
William W. Earl . .	April 5, 1859	Elsworth J. Hill . . .	April 8, 1863
Peter Z. Easton . .	Mar. 4, 1870	Timothy Hill	April 18, 1845
Horace Eaton . . .	April 8, 1842	Edmund D. Holt . . .	July 29, 1839
John H. Edwards . .	April 10, 1862	Isaac F. Holton . . .	July 31, 1839
James H. Eells . . .	Feb. 1832	Edward Hopper . . .	April 8, 1842
James C. Egbert . .	April 11, 1855	Carlton S. Horton . .	April 7, 1857
Henry B. Elliott . .	April 7, 1843	Joel J. Hough	April 8, 1863
David W. Evans . . .	April 2, 1866	Harrison O. Howland	April 11, 1844
Rees C. Evans . . .	April, 1845	James Hoyt	April 11, 1844
Charles Fanning . .	April 4, 1849	William M. Hoyt . . .	April 8, 1842
Horace W. Finch . .	April 4, 1849	Zera T. Hoyt	April 11, 1844
James R. Finch . . .	April 8, 1863	Samuel Hurlburt . . .	April 18, 1845
Edward W. Fisher	Mar. 4, 1870	M. N. Hutchinson . .	Feb. 16, 1869
Chester Fitch . . .	April 15, 1840	Silas Jessup	April 12, 1841
John N. Forbes . . .	April 2, 1861	Lyman H. Johnson	Mar. 9, 1856
William C. Foster . .	April 11, 1844	John H. Kedzie . . .	April 9, 1844
James H. Fowle . . .	June 18, 1833	Robert R. Kellogg . .	Oct. 10, 1837
Ashley D. Francisco	Feb. 16, 1869	Charles Kendall . . .	April 8, 1842
Walter Frear	April 4, 1854	David L. Kiehle . . .	April 3, 1865
Edward W. French	Nov. 5, 1856	Charles A. Kimball	April 10, 1862
Edward C. Fuller . .	Dec. 15, 1832	C. A. Kingsbury . . .	April 2, 1867
Homer T. Fuller . . .	Feb. 16, 1869	Howard Kingsbury	Feb. 16, 1869
Joseph S. Gallagher	June 28, 1837	Charles F. Knox . . .	April 11, 1859
Edward P. Gardner	April 10, 1862	Amos B. Lambert . . .	Aug. 3, 1836

	Licensed.		Licensed.
Robert W. Landis .	Dec. 7, 1831	George Monilaws .	April 12, 1841
Amos E. Lawrence	April 11, 1844	Alexander D. Moore	April 3, 1860
John J. Lawrence .	April 11, 1834	David S. Morgan .	April 8, 1866
Louis P. Ledoux .	April 9, 1851	Richard C. Morse .	Oct. 16, 1866
Samuel R. Leeds .	April 10, 1846	James C. Morton .	April 3, 1849
James J. Leftwich .	April 5, 1859	John W. Moseley .	April 4, 1854
Patrick J. Leo . .	April 4, 1854	Joseph H. Myers .	June 7, 1841
Delevan L. Leonard	April 10, 1862	Alexander Nesbitt	April 8, 1863
Josiah Leonard . .	April 15, 1840	Wm. W., Jr. Newell	April 5, 1864
Joseph P. Lestrade	April 18, 1845	Oscar Newton . .	April 7, 1852
John Lewis . . .	April 7, 1843	George B. Newcomb	April 3, 1860
Michael F. Libeneau	April 12, 1841	George P. Noble .	Mar. 2, 1868
James A. Little . .	April 5, 1859	Alfonzo R. Olney .	Feb. 16, 1869
Nathaniel C. Lock	April 11, 1844	Henry Osborn . .	April 18, 1845
V. Leroy Lockwood	April 5, 1853	Henry S. Osborn .	April 18, 1845
John F. Long . . .	April 10, 1862	Noah F. Packard .	April 18, 1845
Francis E. Lord . .	June 29, 1840	Samuel J. Parker .	April 11, 1845
Thomas H. McCallie	April 5, 1859	— Patton . . .	April 8, 1842
John McCampbell .	April 5, 1853	Charles S. H. Payson	April 7, 1857
James McChain . .	April 12, 1841	Charles Peabody .	April 18, 1845
Charles H. McCrery	Mar. 2, 1868	Aaron B. Peffers .	April 5, 1853
Ebenezer McDowall	June 14, 1833	Luther B. Pert . .	Mar. 4, 1870
H. Sneed McElroy	April 3, 1850	Bernhard Pick . .	Mar. 2, 1868
William T. McElroy	April 4, 1854	Arthur T. Pierson .	April 3, 1860
John McKean . . .	April 11, 1855	Hamilton W. Pierson	April 10, 1848
Joseph McKee . . .	April 18, 1845	William K. Platt . .	April 7, 1843
Henry Z. McLain .	Mar. 4, 1870	William S. Post . .	April 4, 1854
D. D. T. McLaughlin	April 7, 1843	Samuel S. Potter .	April 18, 1845
Alexander McLean	April 9, 1856	Charles H. Powell	April 9, 1856
James J. McMahan	April 5, 1853	Edward E. Rankin	April 7, 1843
Benjamin F. McNeil	Mar. 2, 1868	John W. Ray . . .	April 8, 1842
Daniel E. Magie . .	April 8, 1839	John B. Reeve . . .	April 2, 1861
Augustus L. Marden	April 5, 1859	Joseph H. Reid . .	Mar. 4, 1870
William A. Masker	Feb. 7, 1870	Lewis H. Reid . . .	April 3, 1850
James G. Mason . .	April 2, 1866	Benjamin J. Relyea	April 18, 1845
James H. Mateer . .	Mar. 4, 1870	John T. Rhodes . .	April 10, 1862
James T. Matthews	April 5, 1859	George G. Rice . .	April 3, 1850
J. Allen Maxwell . .	April 3, 1860	Alonzo B. Rich . .	April 18, 1845
Warren Mayo . . .	April 5, 1853	Edgar M. Richardson	April 7, 1852
Otto Meerwin . . .	Mar. 2, 1868	J. M. Richardson .	April 7, 1851
Brutus C. Megie . .	Oct. 10, 1837	Sanford Richardson	April 4, 1854
William H. Megie .	April 18, 1845	Herman C. Riggs . .	April 9, 1856
Henry G. Miles . .	April 9, 1851	Benjamin G. Riley .	April 8, 1839
William G. Miller .	April 7, 1837	Belville Roberts . .	April 11, 1855
Cyrus T. Mills . . .	April 8, 1847	Burton Rockwood .	April 7, 1843

Licensed.		Licensed.	
Henry T. Rose .	Feb. 16, 1869	John Thomson . .	Mar. 2, 1868
C. E. Rosenkrans .	April 8, 1843	George P. Tindale .	April 7, 1852
Joseph Rosenkrans	April 8, 1842	Charles Tracey . .	April 2, 1867
Levi P. Sabin . .	April 2, 1861	Alexander Trotter .	April 12, 1841
Rollin A. Sawyer .	April 7, 1857	George P. Tyler .	April 16, 1840
Samuel Sawyer .	April 10, 1848	William S. Tyler .	Feb. 29, 1836
Elias S. Schenck .	April 14, 1837	George Uhler . . .	April 8, 1847
H. O. Schermerhorn	April 11, 1844	Sigmund Uhlfelder	April 5, 1853
J. W. Schermerhorn	April 11, 1844	Alex. Van Court .	Oct. 10, 1837
Henry M. Scudder	April 7, 1840	Edmund P. Waldo	April 16, 1840
Ora H. Seymour .	April 4, 1854	Avery S. Walker .	April 7, 1857
Ezra D. Shaw . .	April 8, 1863	Charles C. Wallace	April 9, 1856
Franklin G. Sherrill	April 3, 1850	John Ward	April 11, 1844
James Sinclair . .	April 9, 1851	James P. Watson .	April 28, 1861
James A. Skinner .	April 2, 1861	Rufus P. Wells . .	April 18, 1845
T. H. Skinner, Jr. .	April 7, 1843	Erskine N. White .	April 7, 1857
Hiram Slauson . .	June 29, 1840	Samuel J. White .	April 8, 1842
James R. Smith .	April 7, 1852	Theodore F. White	April 5, 1853
Socrates Smith . .	April 18, 1845	John S. Whitman .	April 3, 1860
Peter Snyder . . .	April 8, 1849	Ephen Whittaker .	April 9, 1851
Henry H. Stebbins	April 2, 1867	Emerson G. Wicks	Mar. 2, 1868
Ignace Steiner . .	April 3, 1850	John L. Willard .	April 11, 1844
Robert Sloss . . .	April 2, 1867	Wm. W. Williams .	April 8, 1863
Austin P. Stockwell	April 3, 1865	James D. Wilson .	April 10, 1862
Charles A. Stoddard	April 5, 1859	George F. Wiswell	April 11, 1844
Elijah W. Stoddard	April 7, 1852	Aaron R. Wolfe .	April 9, 1851
James W. Strong .	April 10, 1862	F. C. Woodworth .	April 16, 1840
Byron Sunderland .	April 7, 1843	Herman D. Wrage	April 3, 1860
Joseph W. Sutphen	April 9, 1841	Albert O. Wright .	April 2, 1867
John W. Teal . . .	Mar. 2, 1868	John R. Young . .	April 18, 1845
John C. Territt . .	April 18, 1845		

LIST OF MINISTERS

BELONGING TO THE SECOND PRESBYTERY OF NEW YORK FROM THE
DISRUPTION IN 1838 TO THE REUNION IN 1870.

	Ordained.		Ordained.
Matthew T. Adam	1819	James McEwen	April 24, 1835
Matthew Allison		Edwin R. McGregor	1848
Robert Birch	Sept. 17, 1837	William McJimpsey	Oct. 20, 1826
George Brown		Thomas Mack	
William Bull		Joseph R. Mann	Oct. 22, 1848
Hugh S. Carpenter	Oct. 23, 1845	William Marshall	Aug. 7, 1823
Samuel T. Carter	Nov. 13, 1862	Ebenezer K. Maxwell	
Thomas Carter	June 22, 1863	William Meikle	
William Cleland		David Mitchell	Dec. 16, 1867
William Cochrane	June 7, 1859	Lewis W. Mudge	Aug. 1, 1867
Hugh S. Dickson	May 5, 1843	Duncan C. Niven	
Samuel F. Farmer	Nov. 1855	Thornton Niven	
Andrew Ferrier		George Nixon	Nov. 10, 1858
John N. Freeman	May 14, 1868	James Petrie	Sept. 30, 1840
Horace Galpin		Alexander H. Phillips	Oct. 20, 1831
William Gray	Jan. 16, 1816	Wilson Phraner	Oct. 28, 1851
David M. Halliday	April 25, 1838	Isaac W. Platt	July 11, 1820
William Hamilton		Wendell Prime	Oct. 21, 1861
Robert W. Henry		James B. Ramsay	Feb. 2, 1841
Peter B. Heroy	Oct. 23, 1845	Alexander Reid	May 13, 1849
Alexander B. Jack		J. H. Robinson	
Jacob J. Janeway	1799	Joseph Sanderson	1849
John Johnston	Nov. 1809	Hugh B. Scott	
William G. Johnstone		C. B. Smith	
David X. Junkin	Mar. 25, 1835	James Smith	
Robert Kirkwood		Charles A. Stoddard	Sept. 18, 1859
John H. Leggett	1824	Morris C. Sutphen	May 1, 1860
John Lillie		Thomas G. Wall	Oct. 17, 1852
Walter M. Lowrie	Nov. 9, 1841	Samuel T. Wells	Oct. 31, 1843
Joseph P. Lundy	Feb. 14, 1839	S. D. Westervelt	
Thomas McAuley		John White	
Robert McCartee	May 20, 1817	A. McElroy Wylie	
Joseph McElroy			

LIST OF CANDIDATES

LICENSED BY THE SECOND PRESBYTERY OF NEW YORK
FROM 1838 TO 1870.

	Licensed.		Licensed.
Ninian Bannatyne .	April 16, 1845	Ebenezer D. Junkin	April 18, 1854
William Bishop .	April 16, 1850	Charles D. Kellogg	April 22, 1863
William H. Brice .	Mar. 14, 1841	Walter M. Lowrie .	April 10, 1841
Thomas Burnett .	April 22, 1868	John P. Lundy . .	Oct. 11, 1848
Samuel T. Carter .	April 17, 1861	John McNaughton .	Oct. 21, 1868
Thomas Carter . .	April 17, 1861	Thomas G. Murphy	April 26, 1843
J. W. Cochrane . .	Oct. 11, 1865	Alexander Reid .	April 18, 1849
William B. Crawford	June 1, 1844	A. V. D. Schenck .	April 22, 1846
Samuel Dodd . .	April 17, 1861	George L. Smith .	April 26, 1865
Fielding N. Ewing	Oct. 18, 1842	A. R. Thompson .	April 16, 1845
Ezekiel Forman .	Mar. 14, 1841	David Tully . . .	April 18, 1849
John N. Freeman .	Oct. 9, 1867	Joseph W. Wallace	April 16, 1845
Abraham Gosman .	April 21, 1847	Samuel T. Wells .	April 27, 1842
Peter B. Heroy .	April 16, 1845	John White . . .	May 7, 1855
William W. Howard	Oct. 9, 1855	Abraham T. Young	April 27, 1842

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