

Forty Years of
Covenant Mercies

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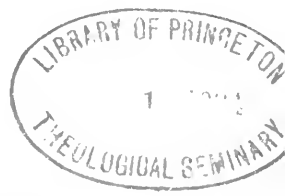
PRINCETON, N. J.

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Forty years of Covenant
mercies



CHURCH OF THE COVENANT,
306-310 East 42d Street.



Forty Years of Covenant Mercies

A Description of Historic Memorials in the
Church of the Covenant,
New York City

BY

GEORGE SIDNEY WEBSTER, D.D., Pastor

AND

Addresses Delivered January 28th, 1906

BY

WILLIAM ROGERS RICHARDS, D.D.

AND

J. CLEVELAND CADY, LL.D.

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MCMVI

Foreword

PRECIOUS memories of persons and events are associated with the Church of the Covenant building and many of its furnishings. They indicate something of the evolution of a Family Church among the busy toilers of the East Side in New York, through the steps of Mission, Chapel, Collegiate Church, and now Affiliated Church, which ranks in numbers and efficiency with the average of the Presbyterian churches in the city. These memorials are an eloquent testimony to the consecrated wisdom and loyalty of the faithful men and women who have tried to build up a Church that is exemplifying its motto inscribed over the pulpit, "Come let us join ourselves to the Lord in a Perpetual Covenant."

GEORGE S. WEBSTER.

CHURCH OF THE COVENANT STUDY.

May 1, 1906.



CHURCH OF THE COVENANT, 1863-1894.
Park Avenue and Thirty-fourth Street.

Church of the Covenant

AT a service held in the chapel of the Home of the Friendless, Twenty-ninth Street near Madison Avenue, on November 25th, 1860, the Rev. George L. Prentiss, D.D., preached a sermon in which he said: "We inaugurate to-day a new Christian service. We do it in the hope that out of this humble beginning may spring up in due time another sanctuary in honor of our blessed Master; and that into that new sanctuary may be gathered a congregation of faithful people, who shall worship the Lord in the beauty of holiness." The preaching services continued for about a year in the Home of the Friendless, when the place of worship was changed to Dodworth's Hall, on the southwest corner of Fifth Avenue and Twenty-sixth Street. Here on February 23d, 1862, it was determined to organize a church under the pastoral care of Dr. Prentiss. The church was organized March 21st, 1862, with eighty-three members. Dr. Prentiss was elected pastor March 30th, 1862. The name "Church of the Covenant" was adopted April 4th, and the pastor was installed May 11th, 1862. The corner stone of the Church at the northwest corner of Thirty-fifth Street and Park Avenue, was laid November 5th, 1863. The following hymn was written for this occasion by the pastor's wife, Mrs. Elizabeth Prentiss.

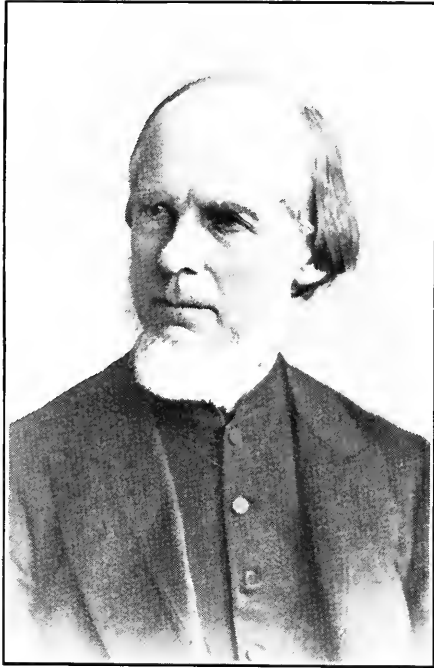
The Corner-Stone

“A temple, Lord, we raise ;
Let all the walls be praise
To Thee alone.
Draw near, O Christ, we pray,
To lead us on our way,
And be Thou now and aye
Our Corner-stone.

In humble faith arrayed
We these foundations laid
In war's dark day ;
Oppression's reign o'erthrown,
Sweet peace once more our own,
Do Thou the topmost stone
Securely lay.

And when each earth-built wall,
Crumbling to dust, shall fall,
Our work still own ;
Be to each faithful heart
That here hath wrought its part
What in Thy Church Thou art—
A Corner-stone.”

The first services were held in the Chapel which was completed May 22d, 1864. The Church was dedicated April 30th, 1865. The parsonage adjoining the Church on Thirty-fifth Street was completed two years later. The entire cost of Church and parsonage was \$160,000. The last services were held in this Church Sunday, February 11th, 1894, and Wednesday evening, February 14th, 1894. This Church was consolidated with the Brick Presbyterian Church April 12th, 1894. The property was sold for \$315,000, of which \$290,000 became a part of the endowment fund of the consolidated churches. The pictures of this Church are from photographs taken by Mr. Alfred R. Kimball in 1887 and 1889.



GEORGE LEWIS PRENTISS, D.D.

REV. GEORGE L. PRENTISS, D.D.

In 1858 the seven years pastorate of the Rev. Dr. Prentiss, at the Mercer Street Presbyterian Church, New York, came to an end by his resignation on account of his health. He returned from Europe in 1860, and his friends persuaded him to preach to them. As a result the Church of the Covenant was organized, and he was installed pastor May 11th, 1862. This position he filled with distinguished ability until February 12th, 1873, when he resigned to accept the "Skinner and McAlpin Professorship of Pastoral Theology, Church Polity, and Mission Work," in the Union Theological Seminary of New York. He continued in active service in the Seminary until his retirement, as Professor Emeritus, January 12th, 1897. But through his writings and personal wise counsel he gave invaluable assistance to this institution until his death on March 18th, 1903. During the last years of his life Dr. Prentiss was most lovingly interested in the work of this Church, which was begun during his pastorate. His portrait in the middle parlor was presented by a former member of his session, Mr. William H. Helme Moore, on April 19th, 1903, when the entire day was devoted to services in honor of his memory. A full report of these services, including the addresses of the Rev. Charles A. Stoddard, D.D., and of Mr. J. Cleveland Cady, were published in the *New York Observer*, April 23d, 1903, to whose courtesy we are indebted for the accompanying picture of the first pastor and always the loving friend of the two Churches of the Covenant.

REV. MARVIN R. VINCENT, D.D.

The second pastor, the Rev. Marvin R. Vincent, D.D., was installed May 8th, 1873. With splendid scholarly pulpit ability and loving pastoral efficiency he served the Church until November, 1887, when he resigned to become the "Baldwin Professor of Sacred Literature" in the Union Theological Seminary, New York, a position which he is now filling with distinction and honor. Sunday morning, January 27th, 1901, Dr. Vincent preached the Thirty-fifth Anniversary sermon from the text Genesis 32:9, 10. In this sermon he said: "It is nearly thirty years since I came to the Church of the Covenant. It is thirteen years since I laid down its pastorate. The fifteen years of my stay and labor there are crowded with delightful memories. It is all behind me now, but there is one consolation for every faithful workman in Christ's vineyard, that his work is not lost, however his immediate associations may be broken up; that it reproduces itself in other forms, and in other years." The portrait of Dr. Vincent, in our middle parlor, was the gift of friends who were members of the Church of the Covenant during his pastorate, and was presented to us December, 1903.

REV. JAMES HALL McILVAINE, D.D.

On December 17th, 1888, Dr. McIlvaine was installed pastor and continued in this relationship until the consolidation of the Church of the Covenant with the Brick Church, April 12th, 1894, when, with the Rev. Henry van Dyke, D.D., he became co-ordinate pastor of the Brick Church. During his pastorate there was inaugurated the collegiate system in the Church by the regular call through the Presbytery



CHURCH OF THE COVENANT, 1889.
Park Avenue and Thirty-fifth Street.

of Rev. George S. Webster as associate pastor to have charge of the congregation worshipping at Covenant Chapel. This was an important step in the development of the present Church. It recognized the desire of the people worshipping in the Mission Chapel for more permanent Church organization. It also gave their pastor a better standing in the Presbytery and in the city. By this plan there was held to the Church several families who had determined to unite with other churches unless the Mission system was changed. They became a valuable nucleus for the effective present organization. Dr. McIlvaine endeared himself to both congregations of the one Church of the Covenant by his wise administration, his eloquent and practical preaching and his faithful pastoral oversight. His portrait, in the middle parlor, was the gift of his friends in the first Church of the Covenant. Dr. McIlvaine is now the Rector of Calvary Protestant Episcopal Church, Pittsburg, Pa.

Corner=Stone

The only visible memorial of the walls of the Church of the Covenant at Thirty-fifth Street and Park Avenue is the cornerstone which is placed in the west wall of the vestibule. This was first laid November 5th, 1863. It was transferred to this Church December 16th, 1894. It contains the original historical matter which was deposited in it when first laid, and subsequent historical matter relating both to the Church and Covenant Chapel down to the date of its transference. Originally it was a rough stone without inscription, and we are indebted for it to the watchful care of Mr. Charles R. Culyer, sexton of the Church during its entire history. The present inscrip-

tion was a labor of love wrought by the hands of Mr. John A. Lang, a Deacon of this Church. The stone was set in its present niche by Mr. Daniel Keller, one of the early converts of the work and who is now Deacon of this Church. Mr. Charles Butler, LL.D., President of the Board of Trustees of the Church during its entire history, in their behalf presented this cornerstone to the Trustees of this Church, who were represented by their President, Mr. J. Cleveland Cady. Dr. Butler, then in the 93d year of his age, closed his address with these words :

“ In conclusion, remember that, as this corner-stone was laid in the foundation of the first Church, so let it be a symbol in its new position, of that true spiritual Corner-stone on which all Christian Life, corporate or individual, must rest. And further, as this new Church of the Covenant was in its germ one of the first and sweetest fruits of the parent Church, and from its beginning has been richly crowned with the favor and blessing of the Master, now that it has for its inheritance embodied in its Corner-stone the full record of its ancestry, may that record in its future be made brighter and brighter, ever reflecting the light and the glory of Him for whose service and glory it was founded.”

Faith Tablet

On the north wall of the auditorium, near the entrance, is the marble bas-relief “Faith,” the work of the famous sculptor E. D. Palmer. It was purchased in 1858 by Mr. Wm. Curtis Noyes, one of the founders of the Church of the Covenant. Placed in his library it expressed the motto of his life till he “fell asleep” December 25th, 1864. In 1865 it was placed in the Church of the Covenant, north wall, under the gallery, where it remained till the Church was demolished. The family desired that it be given to this Church. The present frame was designed by Mr. J. C. Cady. The tablet was unveiled December 16th, 1894. Mr.



Charles Britton 15 Feby 1895
Born — 15 Feby 1802 -

Noyes was a famous lawyer, who declined the honor of being a Chief Justice of the United States, and who was an esteemed and valued friend of many of the leading men of the nation. His personal character was thus described by his pastor, Dr. Prentiss: "He was an humble follower of Christ, and for a long period an active and consecrated member of the Church. He loved the House of God, and was a regular attendant upon and participant in its weekly meetings. He was a priest in his household, leading with earnest delight the devotions of his family, and was engaged even beyond the knowledge of any but the most intimate friends in contributing of his substance to the advancement of the cause of Christ both in this and in foreign lands."

Baptismal Font

Our Baptismal Font was presented to the Church of the Covenant by Elders Benjamin F. Butler and Robert Gordon. It was used for the first time on the afternoon of Sunday, April 2d, 1876, at the Communion Service. On this occasion there were received on profession of their faith three sons of Elder Butler, viz., Benjamin F. Butler, Jr., Robert Gordon Butler, and Allan Macy Butler; also their cousin, Elizabeth B. Crosby, daughter of Elder John P. Crosby, and William Gordon, the oldest son of Elder Robert Gordon; also Charles R. Culyer, and Samantha Culyer, his wife, who was the first person baptized from the font. In 1894, after the consolidation of the Church of the Covenant and the Brick Church, the font was given to this Church. Its motto, "One Lord, one Faith, one Baptism," fittingly memorializes that union.

Covenant Mission



VER a stable at 206 East Fortieth Street on January 28th, 1866, was held the first session of the Sunday School, out of which has grown this Church. The following officers and teachers were present: Henry A. Backus, J. Cleveland Cady, Henry A. Crosby, William O. Curtis, John C. Eastman, Edward C. Miles, Miss Isabel N. Miles, Miss Annie L. Prentiss (Mrs. Henry), William Allen Smith, Miss Mallville M. W. Smith (Mrs. McClellan), William R. Sheffield, and Charles Woolsey. Mr. Woolsey was the first Superintendent, but held the office for only a few months when he was succeeded by Mr. Cady, who has been in continuous service till the present time.

Upon the walls of our Infant Class Room upstairs are six framed water-colors, the work of Superintendent Cady, to illustrate the Sunday School lessons and to point the way for our present lithographic pictures. These once adorned the walls of the Covenant Mission. They are entitled "The End of the Flood," "Abraham and Isaac," "The Finding of Moses," "Moses Receiving the Ten Commandments," "Samuel and Eli," and "David and Goliath."

Memorial Tablet

On the south wall of the Auditorium near the Library door is a tablet erected as "A loving tribute from her fellow teachers" to the memory of Mrs. Julia B. Cady, whose work was connected entirely with the Mission in Fortieth Street, where this tablet was first placed. One of our most precious inheritances from the Covenant Mission is the collection of Hymns for

use in the Sunday School, which has been preserved on banners prepared by Dr. Charles O. Kimball or members of his family.

The composition of words and music of our 214 hymns has many sources and represents much earnest thought and many hours of valuable time. We give one, the words and music of which was written for the School in the Mission at Fortieth Street. It was sung at the dedication of this building, and is still in use in our Sunday School.

The Guide, Friend and Way


BY JULIA B. CADY

There is a tender Shepherd
Who watches o'er His sheep,
And they need fear no evil,
Who in His pastures keep ;
Christ Jesus is that Shepherd,
Oh ! grant, dear Lord, that we
Within Thy living Pastures
May, safe and happy be.

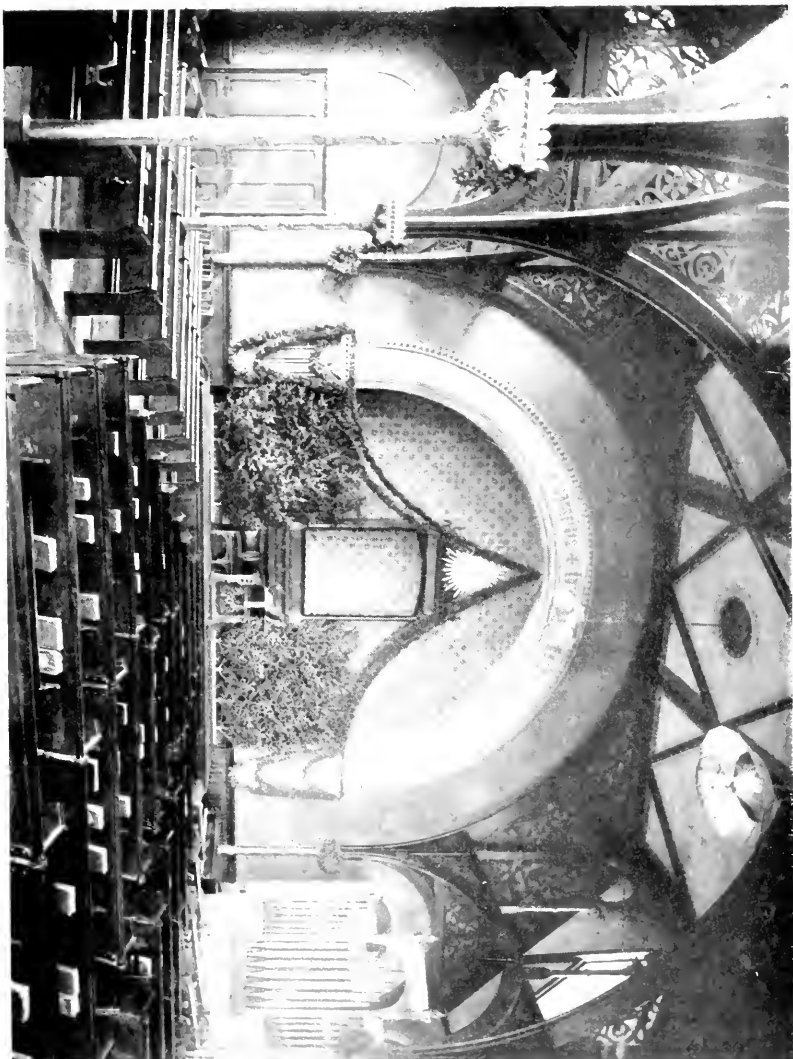
There is a Friend most loving,
A Friend that's ever near ;
To all our wants and sorrows
He bows a listening ear.
That Friend is Christ, our Saviour,
His heart is full of love ;
Dear Jesus, may we prize Thee,
All other friends above.

O blessed, holy Jesus,
Thou Shepherd kind and strong,
Thou Friend so true and loving,
May we to Thee belong ;
Our only hope of Heaven,
The Life, the Truth, the Way,
May we with sins forgiven,
Praise Thee in endless day.

Covenant Chapel

 HIS Church building is an evidence of the success of the work of the Covenant Mission which outgrew its quarters in Fortieth Street. In the Session Records of February 5th, 1870, is found the following minute: "A Committee from the Mission School, consisting of Messrs. Lovell, Cady, Farnsworth, and Storrs, appeared and made a written statement showing the need which exists for providing the Mission School with better accommodations and giving details of a plan for erecting a suitable building. The statement was received and ordered on file, and its subject matter fully discussed. Dr. Post offered the following resolution: "That in the judgment of the session it is expedient to make an effort at the present time to raise the money necessary to carry into effect the plan proposed for building a mission chapel. The sum being \$35,000, the building to be called the Memorial Chapel of the Church of the Covenant."

This name, *Memorial* Chapel, links our building with one of the greatest events in the history of the Presbyterian Church. In May, 1869, the new School Presbyterian Assembly met in the Church of the Covenant, and at the same time the old School Presbyterian Assembly met in the Brick Church in this city. At these meetings the union between the old and the new schools was determined upon. This re-union of the two great branches of the Presbyterian Church, that had been separated for thirty-two years, was the occasion of great rejoicing. Among other tokens of that joy was the raising of a memorial fund for extending Christ's Kingdom. Covenant Chapel was named Memorial in honor of that great event.



COVENANT CHAPEL, 306-310 EAST 42d STREET.
Photograph taken by Dr. Charles O. Kimball, January, 1888.

The lots and building cost about \$50,000. The plans were drawn by Mr. J. Cleveland Cady, it being the first Church he designed for New York City. His heart being in the work to be done in this building, the architect gave his best thought to the plans that would care for the work. He departed from the conventional seating, introducing the social grouping and the reversible pews for Sunday School classes. Dr. Prentiss called it "One of the architectural gems of the city." It was for some time a model for other churches. On Sunday, December 24th, 1871, the dedication services were held. Dr. Prentiss preached the sermon and the Hon. Wm. E. Dodge made an address. From that day to the present the building has been under the watchful eye of its architect, the results of which are seen in its tasteful decorations and furnishings. Mrs. Elizabeth Prentiss, a celebrated writer, the wife of the pastor and teacher of an adult class in the Sunday School, composed the following hymn for the dedication:

Dedication Hymn

BY MRS. ELIZABETH PRENTISS

"Thankfully, O Lord, we come
To this new and happy home :
Wilt Thou not from Heaven descend,
Here to dwell as friend with friend,
Granting us the wondrous grace
To behold Thee face to face ?

Teach us here to praise and pray,
How to live from day to day,
Teach us who and what Thou art,
Write Thy name on every heart,
Make us pure, and clean, and white,
Blessed Jesus in Thy sight.

May the weary here find rest
On the tender Shepherd's breast,
May the erring cease to stray,
Learning here the perfect way,
And the mourner find that here
Jesus wipes away the tear.

And when life's short day is o'er,
And we hither come no more,
Father, Saviour, loving Friend,
Guide us to our journey's end,
Thankful that we often came
Here to learn Thy blessed name."

REV. HOWARD A. TALBOT.

In 1867 Mr. Benjamin F. McNeil, a Union Theological Seminary Student, was engaged to assist in the work of the Sunday School and prayer meetings of the Covenant Mission. He was succeeded by Mr. George E. Northrup, who bore the title of Chapel Missionary 1868-9. Mr. George S. Payson, Mr. J. Henry House, Mr. Edgar A. Hamilton, Mr. William Plested, and Mr. William H. Ford followed as Chapel Missionaries until May 4th, 1875, when the Rev. Howard A. Talbot was ordained and began as Chapel Pastor. In October, 1875, Mr. Talbot requested that the Lord's Supper be celebrated at the Chapel. The first session meeting was held here November 8th, 1875, Rev. Mr. Talbot, and Elders Dr. Alfred C. Post and Mr. W. H. Helme Moore were present. At this meeting thirteen members were received, of whom five were upon confession of their faith. Before this date seventy persons belonging to the Chapel congregation had united with the Church, making the nucleus of the present Church of the Covenant eighty-three members, being the same in numbers as the charter members of the Church of the Covenant that was organized thir-

teen years before. Mr. Talbot gave six and one-half years of most devoted service, resigning in October, 1881, on account of ill-health. From 1881-1889 he was pastor at Merrill, Wis., and in 1889 he became pastor of the Presbyterian Church at DePere, Wis., where he is much beloved and very successful. The portraits of the Chapel Pastors, Talbot, McEwen, and Rogers, are the gift of friends in this Church.

REV. HENRY T. MCEWEN.

On November 17th, 1881, the Rev. Henry T. McEwen of the class of 1881 of the Union Theological Seminary, was ordained by the Presbytery of New York, and began work as minister at Covenant Chapel, immediately succeeding the Rev. Howard A. Talbot. He labored most successfully till July, 1887, when he resigned to accept the call of the Fourteenth Street Presbyterian Church of New York. During his ministry there was secured the services of lady visitors, one of whom, Miss Anna M. Juppe, began March 1st, 1882, and has continued until the present time, a most valuable help in the administration of benevolences and in pastoral and Sunday School work. Mr. McEwen laid good foundations for the development of the Church that has since grown up here. During his ministry 212 members were added to the Church roll. Dr. McEwen is now the pastor of the Second Presbyterian Church, Amsterdam, N. Y.

REV. EDWIN E. ROGERS.

The ministry of the Rev. Edwin E. Rogers began November, 1887, and continued until October, 1889. He was a fine preacher and did good work, but a severe affliction in the accidental death of an only

child, and a call to a Church in Zanesville, Ohio, made his ministry of brief duration. In 1891 he sent this message to us:

“I feel a familiar interest in Covenant Chapel and in the people who worship there. How well do I recall the experiences in many homes near that place. As I think of my short work there I seem to see my experiences and the experiences of many others mingling. We bowed in the awful presence of the Great God together. I look forward to a time when in another place we may all join with the loved ones who have been taken over before us in such hallelujahs as the redeemed will sing before the great white throne. Our tears will be wiped away then. I shall never cease to pray for Covenant Chapel, for those who worship there, and for those who give care, labor, money and their prayers to its work.”

Dr. Rogers is now pastor of the Presbyterian Church, Bowling Green, Ohio.

REV. HENRY VAN DYKE, D.D., LL.D.

One of the most important events in the history of this Church grew out of the consolidation of the Church of the Covenant at Thirty-fifth Street and Park Avenue with the Brick Church at Thirty-seventh Street and Fifth Avenue, which was effected April 12th, 1894.

The relation of the Brick Church to this Church was expressed officially in the articles of consolidation as follows: “The work heretofore carried on at the Covenant Chapel in East Forty-second Street is to receive from the Brick Church that cordial sympathy and financial support which it has heretofore had from the Church of the Covenant.” This covenant has been more than fulfilled by the generous support of the members of the Brick Church led by their pastors, who have been most cordial, loving and loyal in their sympathies and interest in the work. The pastor of

the Brick Church who suggested the happy name of "affiliation" for this relationship was Dr. van Dyke, whose portrait, in our middle parlor, was given us by friends in the Brick Church. From the many pleasant things that might be said attesting his loving help to this Church we select the correspondence that was had upon the occasion of his resignation.

New York, January 6, 1900.

TO THE REV. HENRY VAN DYKE, D.D. LL.D. :

DEAR DR. VAN DYKE—We hereby express to you, in behalf of the Church of the Covenant, our grateful appreciation of your cordial sympathy, loyal interest and generous support, which has cheered, comforted and strengthened us in our work during the past six years.

The plan of affiliation, which you inaugurated, and under which we have been associated with the Brick Presbyterian Church, was a most happy solution of a difficult problem, and has been blessed of God to the furtherance of the Gospel of His Son in this city.

We deeply regret the severing of the personal relations that have inspired us and blessed our Church, and we shall follow you with affectionate regard and with earnest prayer for the richest Divine blessing to ever abide in your home and upon your work.

Cordially yours,

GEO. SIDNEY WEBSTER, *Pastor.*

GEO. H. YEWELL,	DANIEL H. WIESNER,
CHAS. S. MCKAY,	LLOYD W. FISHER,

Elders.

CHAS. W. PACK,	JAS. W. WALKER,
GEO. W. ELKINS,	J. EATON JESSUP,
JOS. B. ADSIT,	EMILE J. DE LHERBE,

Deacons.

J. CLEVELAND CADY, *Chairman Board Trustees,*
Sunday-School Superintendent.

CHAS. O. KIMBALL, *Assistant Sunday-School*
Superintendent.

ALFRED R. KIMBALL, *Treasurer,*
A. R. LEDOUX, D. J. HOLDEN, *Trustees.*
ANNA M. JUPPE, *Visitor.*

STANWORTH, PRINCETON, N. J.

MY DEAR FRIEND:

To you, and to the Church of the Covenant, my love and hearty thanks for your letter. It came to me on a day of pain and brought real comfort. For the providence that brought me into relations with the Church of the Covenant I shall ever be grateful. You have done me good and not evil, all the years that we have been together. From you I have learned much and received true help. God bless you all in your work for the Master, and keep us always good friends in the fellowship of service.

Faithfully yours,

HENRY VAN DYKE.

January 15, 1900.

To Rev. George S. Webster and the Church of the Covenant, men, women and little children in the unity of Jesus Christ.

REV. MALTBIE D. BABCOCK, D.D.

Dr. Babcock began his service in the Brick Church as pastor-elect, Sunday January 14th, 1900, and was installed pastor February 27th, 1900. During his brief pastorate, which ended with his death at Naples, Italy, May 18th, 1901, he was the affectionate and interested friend of this Church. On Sunday evening, March 11th, 1900, at an Anniversary service in this Church, he gave a most thrilling address, of which the following is a brief report:

A GREETING AND A PROPHECY.

“Nothing could be pleasanter or easier to bring you than a greeting this evening. Greetings are some of the most delightful things in life. I confess I cannot pass a dog without whistling to him, or a cat without wanting to pat it, or a child without a smile. I more than greet you to-night—I felicitate you, I more than felicitate you, I congratulate you. I rejoice with you in what God has done for you and through you in these years that have passed.

“But prophesying is another matter. Of the two kinds of prophesying, fore-telling and forth-telling, the only one that I dare venture upon is the latter, the practical kind, the forth-telling.



CHURCH OF THE COVENANT, 306-310 EAST 42d STREET
Photograph taken by Mr. J. Cleveland I Cady, January, 1895.

That was the principal business of the prophets of old times, who did not so much tell God's people minute events that would happen in the future, but announce, trumpet forth, forth-tell the consequence that would come upon them in obeying or disobeying God's great laws.

"The weather bureau does not guess the future, but watches conditions all over the country, and from the disposition of the winds, the rise and fall of temperature, the air pressure and the like, calculates along the lines of God's working laws, the tendencies and consequences of visible and immediate conditions. Let me then tell you, forth-tell you, and may I not make it foretelling, that if you are loyal to your pastor, encouraging him in every way; if you are faithful as church members in your meeting and greeting of strangers as they come to this church, inviting non-church goers to make a church-home with you; and best of all, if in your daily life you show what God can do through the Spirit of Jesus Christ and His Church and His ministry to make you good, useful, joyful Christians, the future of this church will be brighter and brighter, and its last ten years be but a bud to unfold in new beauty and fragrance and fruitage in the years to come."

Dr. Babcock's portrait, in the middle parlor, is the gift of the Babcock Sunshine Circle, a band of girls in this Church organized in his memory and who are trying to live the sunny Christian life for which he was so famous.

Church Furnishings

The organ was built in 1887 by George S. Hutchings, of Boston, after plans prepared by Mr. J. Cleveland Cady. It costs \$1,670, and was the result of much self-sacrifice on the part of the congregation and their friends who raised the money under the leadership of Pastor McEwen. It was rebuilt and enlarged in 1905 by Kastengren and Peterson, of New York, at a cost of \$600. The plans were prepared by our organist, Mr. Reginald L. McAll, and approved by Mr. S. Archer Gibson, the Brick Church organist, and by Mr. J. Cleveland Cady.

The Communion Table was designed especially for this Church by Mr. J. Cleveland Cady, and was the gift, in 1891, of ten families of the Covenant Chapel congregation who contributed \$45 for this memorial to their "loved and lost awhile."

The silver communion service was presented to the Church March 7th, 1892, by our Assistant Sunday School Superintendent, Dr. Charles O. Kimball, and our Treasurer, Mr. Alfred R. Kimball, as a memorial to members of their own family. It was used for the first time April 10th, 1892, on the occasion of the ordination and installation of Dr. Daniel H. Wiesner, as Elder, and of Mr. Charles W. Pack, as Deacon. The communion was served by Elders Charles O. Kimball, Alfred E. Marling, Henry D. Noyes, and Daniel H. Wiesner.

The women of the Covenant Chapel congregation raised \$600 in November, 1892, for the new pews, which were used for the first time February 19th, 1893. The women also raised the money for the piano in the parlor and for the cushions and carpet. The pulpit, designed by J. Cleveland Cady, valued at \$90, was made and presented by a member of the congregation, Mr. A. Grieshaber, in the Autumn of 1892.

The tablet containing the Lord's Prayer, in the front parlor, was designed and carved by Mr. Nicholas Frederick Loi, who united with the Church at Covenant Chapel, June 13th, 1886, and was a most faithful and loyal member until his death in the Home for Incurables, February 5th, 1905. The tablet was presented to Pastor Webster, February 12th, 1894, and by him given to the Church.



FRANCIS HENRY MARLING, D.D.

The Marling Memorial Parlor

AT the Thirty-fifth Anniversary service, held Sunday morning January 27th, 1901, the sermon was preached by the Rev. Marvin R. Vincent, D.D., the Scriptures were read by the Rev. Wallace W. Atterbury, D.D., prayer offered by the Rev. Professor Francis Brown, D.D., LL.D., and the benediction pronounced by the Rev. Francis H. Marling, D.D. As Dr. Marling came into the pulpit for this service the sun shone upon his face, lighting it up with a heavenly radiance, which was remarked by many who saw him. Those words of blessing, prompted by his loving interest in this Church for many years, were the last pulpit utterances of this noble man of God. The next Sunday morning as he was walking from the manse to the Presbyterian Church at Port Chester, N. Y., to deliver a memorial address upon the Queen of England, he was suddenly called home. From 1875 to 1887 Dr. Marling was the beloved pastor of the Fourteenth Street Presbyterian Church, New York. His successor, the Rev. Henry T. McEwen, was called there from Covenant Chapel. Members of his family belonged to the Church of the Covenant and taught in the Covenant Chapel Sunday School. He was one of a great host of loving friends, who were not directly and intimately associated in the work here, but who aided it occasionally, and who took an affectionate and loyal interest in it. His son, Mr. Alfred E. Marling, was for several years the teacher of the Young Ladies' Bible Class. He has furnished the South Parlor, our Young Ladies' Bible Class Room, with pictures as a memorial to his father and our friend. Three of them are copies of famous paintings, "Christ in the Temple," *Hofmann*,

“Christ Stilling the Storm” and “The Good Shepherd,” *Dietrich*. The remaining pictures are enlargements of kodak photographs taken in the Spring of 1901 during a trip to Egypt and Palestine, and are illustrative of the Scripture texts with which they are labeled. “Gethsemane, the Kedron Valley and the Walls of Jerusalem,” Luke 19:37, was taken by the Rev. Dr. Maltbie D. Babcock from the western slope of the Mount of Olives. The remaining pictures were taken by the Rev. George S. Webster. “Water Wheel on the Nile,” Psalm 65:9; “Plain of Sharon,” “Nazareth Oven,” Luke 12:28; “Plowing at Bedrashen, Egypt,” Luke 9:62; “The Wilderness of Judea,” Matthew 3:3; “Samos,” Acts 20:15; “Syrian Shepherd Calling His Flock,” John 10:14; “Libyan Desert at Thebes, Egypt,” Isaiah 32:2; “Olive Tree in Gethsemane,” Matthew 26:36; “Galilean Fishermen Mending Their Nets,” Mark 1:19; “Dr. Babcock at the East Gate Damascus,” Acts 9:11; “Glacier and Mountains, Switzerland,” Psalm 72:3; “Bethlehem Sheep Market,” Luke 2:15; “Virgin’s Fountain, Nazareth.” Luke 2:51.

Affiliated Churches

SERMON BY REV. WILLIAM R. RICHARDS, D.D.

PASTOR OF THE BRICK PRESBYTERIAN CHURCH

SUNDAY EVENING, JANUARY 28TH, 1906.

“In what place therefore ye hear the sound of the trumpet resort ye thither unto us.” *Nehemiah, 4: 20.*



THEY were building the wall of Jerusalem; and the wall was long while these Jews were few. At some unexpected point their enemies might break in and destroy their work. Therefore Nehemiah arranged this signal of the trumpet. He shows thereby the instincts of a great soldier, for the captain who can most promptly mass his forces at the point of collision is likely to win the battle.

You have asked me to speak at this Anniversary, and to say how the work of the Church of the Covenant looks from my point of view. The serious problem before all the Christian people of New York, from my point of view, is the comparative inefficiency of the church in our great cities. In the country at large the church is gaining on the population. In 1850 there was one church for 614 inhabitants; in 1870, one for 611; in 1880, one for 438. Later statistics would probably show a similar gain. But for the principal cities the figures are, 1850, one church for 3,680 inhabitants; in 1870, one for 5,104; in 1880, one for 5,375, a steady loss. The most distressing circumstance is, that in the worst parts of the cities, we find the conditions growing steadily more and more unfavorable. For the few churches left in such a neighborhood find it increasingly difficult to maintain themselves; and therefore are always tending to move away to some more religious and congenial environment.

South of Fourteenth Street there were in 1888 two hundred thousand more people than there had been twenty years earlier, but there were fourteen less Protestant churches. Very lately we have heard of one church from the neighborhood of Thirtieth Street West moving up to Washington Heights; and the old First Church itself must appeal for help from outside that it may not be forced to a similar migration. So in the city the prospects of the church seem to be bad now, and constantly tending to grow worse. The trouble seems to be that there is no common management such as might combine their various resources into one efficient army. Each little church is left to defend its own short section of the wall unaided. We have no Nehemiah's trumpet, and therefore our enemies get together more promptly than we. Yet the city possesses some immense advantages. With regard to many human interests we look to it for the most encouraging progress. "In the city democracy is organizing. It is becoming conscious of its powers. There the industrial issues will first be worked out," and there was a time when the Christian church also made its best showing in the cities. It was in those early centuries when Christianity was making its first conquest of the ancient world. In the New Testament itself, all the great churches that we read of are in great cities, such as Antioch, Ephesus, Corinth, Rome. Indeed, these centers of population became Christianized so rapidly that the word "pagan," or countryman came to mean "heathen."

Now, if we ask for the explanation of that rapid progress of the ancient church at the very point where we suffer the most discouraging defeat, we find that in those days they had just what we lack, namely a unity of management for the entire church of every great city. I will quote from a letter written some

1,650 years ago from Rome to Antioch, in which the Bishop of the former city speaks of the rich and varied resources of his own church: "Forty-six presbyters, seven deacons, seven sub-deacons, forty-two clerks; readers, janitors, in all, fifty-two; widows and other needy more than fifteen hundred; an innumerable multitude of people, some of them wealthy"; all in one church organization, all following the one plan of campaign. No wonder in those days such a church moved forward like a mighty army, and made great progress against the enemy.

It may seem almost too much to expect that all the many different kinds of Christians in our immense metropolis should be thus combined in the near future into one single army; although the recent Conference of the Church Federation marked a most hopeful step toward that end. But it is not too much to hope that some of our churches might accomplish this sort of unity on a smaller scale. That, from my point of view, is the most interesting fact connected with the history of this church, whose anniversary we are celebrating. From the first beginning, forty years ago, you had been growing up in peculiar relations of affectionate fellowship with the old Church of the Covenant, whose honored name you have now inherited. This long-continued experience had been training you to join in a similar fellowship and co-operation, when Providence so appointed, with the Brick Church in the middle of the Island, and with Christ Church far over toward the West. And so it is that we of these three churches now find ourselves set in this central strip of this great city, reaching from river to river, not as three rival armies, but one army, with one plan of campaign, able to respond promptly to the one trumpet signal, and to pour in our resources of men or money wherever they are needed most. The very thing the

city church has generally lacked we possess. And this relationship was most happily designated by a former Brick Church pastor, Dr. van Dyke, as an "affiliation," so that we call them not "Missions" or "Branches," but "Affiliated Churches." I believe that God has made it possible for us to prove that under such unity of management, the church, like the fire department, or any other agency of human betterment, may show the greatest efficiency and success in the heart of a great city. I believe that through these forty years God has been preparing you of the Church of the Covenant to do a large share in the rendering of this immense service to the whole City of New York. Speaking of the fire department, I happen to live on the same street with an engine house; and any night in the year I am likely to be roused by the sound of that ingenious mechanism of salvation rushing past my door toward some more or less remote building, which has been threatened by this remorseless enemy. Before falling asleep again, a languid sense of thankfulness passes through my heart that the city has organized so efficiently its army of defence against fire. But what it all means was forced more vividly upon me a few evenings ago when, just as we were starting down for dinner, there came a thundering signal at our door; and as we threw it open we found the engines halting before our house; and the dense clouds of smoke pouring from the windows next door; and if the fire department had not been organized for the promptest service at any point of need our own house might have been in ashes. That is the kind of prompt service against the spiritual enemy that our three Churches must be rendering in this part of New York.

And that brings to my mind one other thought of God's providential guidance. A man who has been married happily is apt to let his mind run over the

past sometimes and think of the strange ways by which God has brought together himself and that one woman of all the world who was made for him. To me this reflection may be peculiarly interesting since I myself was born in Boston, and my wife in Shanghai. So I have often thought of the different men now serving as ministers of these three churches; and from my point of view I cannot refrain from thanking God for those ways of His Providence by which He brought together just these men who now find such joy in doing our work side by side, and hand in hand. So long as He may spare us to work on here together, I believe that our close association with each other will add immensely not only to the pleasure but also to the efficiency of our work. At least that is the way it looks from my point of view.

And as to these three churches, I do firmly believe that the value of the service either of us can hope to render will grow very largely out of the bond that binds us all together. God lays upon us the responsibility of showing how successful a fight can be waged against all the powers of unrighteousness even in a great city, when His people are thus bound together into one army of Jesus Christ.

Forty Years of Covenant Mercies

ADDRESS BY J. CLEVELAND CADY, LL.D.

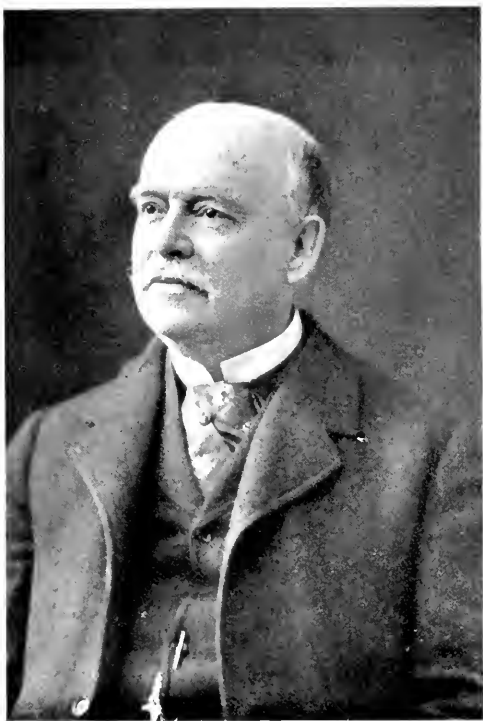
SUNDAY MORNING, JANUARY 28, 1906.

SOMETHING less than fifty years ago, many families in New York were gladdened by the return of a beloved clergyman—a former pastor—from a temporary sojourn in Europe, where he had gone for his health some two years before.

The feeling manifested was quite remarkable—it was as though some good fortune had come to pass—and confident hopes were expressed that he would resume his ministry in some field “up town.”

There was good reason for all of these manifestations of interest—for the Rev. Dr. George Lewis Prentiss, whose return was greeted with such satisfaction, was remarkable, both in intellect and character. When a young man, barely past his majority, he visited England and Germany, and with suitable letters of introduction, not only met the literary men of the time—such men as Newman, Coleridge, Faber, Carlyle, Wordsworth, Baron Bunsen, Prof. Tholuck, and others—but formed an acquaintance with many of them that was long and cordially maintained. He must have been a very remarkable young man to have interested and held the attention of men of such eminence. The same qualities made a deep impression on the best minds and hearts in New York during his seven years of Pastorate of the Mercer Street Presbyterian Church, and his return to the city was looked upon as a great addition to its spiritual forces and influence.

I hardly need tell you that this welcome return led to the founding of the Church of the Covenant, and



J. CLEVELAND CADY, LL.D.

later the erection of its buildings on the beautiful Park Avenue site—and to his installation as its first pastor. The people who gathered to his leadership were those who had much in common with himself—people of unusual intellectual qualities, of refinement, **and** the gentleness we associate with loveliest character, and with all, intense devotion to the right, as well as to Christian service. The influence and ministration of such a pastor, and the environment of such a people had great effect upon the young growing up in the church. They caught the spiritual tone; they met together for prayer, and encouraged each other in the Christian life. On one Sabbath afternoon in each month, the young men of the church, some thirty in number, gathered in a prayer meeting of delightful character. It was generally participated in, unconventional, earnest and affectionate, and an admirable preparation for future service, as the devoted Christian lives of many of them afterward proved.

Such gatherings for prayer and experience among the young are invaluable. They are a commitment to the service of Christ; they encourage and develop Christian life, and are nurseries for training and bringing forward those who are to uphold the standards, when the present generation has passed. Moreover, the freshness and enthusiasm of such young Christians is a contagious and remarkable force, capable of much that seems quite beyond the reach of the "Fathers and Elders."

At length this strong religious interest among the young people led to a general desire for a field of labor, especially their own, and they appointed a committee to seek for some hall, or place where they could start a Mission Sunday School. After much search, the room of an industrial school in East 40th Street was hired for Sabbath uses, and it was here that there

seemed to be an inversion of the Scriptural words, "The harvest truly is plenteous, but the laborers are few." On the first Sabbath, January 28, 1866, there were twelve enthusiastic "laborers," but only one pupil to suggest the harvest.

After a little time the "laborers" were settled in their quarters. Their devoted personal efforts made the place look a little more tidy and home like. Suppose we take a glimpse at it as it appeared in those days. We pass up a rickety flight of stairs, and along a dark narrow hall until we come to a large low room, seated with settees. This is the home of the Covenant Mission.

The wide boards of the bare floor spring under our feet, owing to a too economic construction, but they are scrupulously neat, for the young "laborers," however limited their means, will not have filth for an environment. The plastered ceiling is badly cracked, and rough with many a rude patching. A piano, a little lectern for the Superintendent, a blackboard, and a "banner case," constituted the furniture. This banner case, of stained pine, with its banners, was of home manufacture, and a marvel of ingenuity and boring, its chief decoration being a perforated strip, formed by the judicious use of the auger. On the walls are some large, brightly colored Scriptural Scenes, also of home manufacture. These alleged "water colors" have been produced monthly—for the education and edification of the children. Near by is the infant class room, about fifteen by twenty-five feet (seated with little seats), which three of the male leaders have made a marvelous sensation, by painting in red, white and blue. They spent several nights in accomplishing the result, and perhaps never completed a more patriotic work. The bane of the whole place, however, is that it is over a stable, the fumes of

which, at times are disquieting, to say the least. Said a teacher of that period, "The rythmn of the singing was punctuated by the hoof-beats of the horses."

It was not the first time, however, that there was a noble birth in humble surroundings, in the close proximity to stalls and cattle.

In this case, the inferior shelter was in great contrast to the superior teachers who gathered there. Many of them in after years became leaders in work of importance elsewhere. Leander Lovell as Superintendent of the Sunday School of the Crescent Avenue Presbyterian Church in Plainfield, N. J., with a son on the Foreign Mission field; Farnsworth and Coit in effective service, the one in Minneapolis, and the other at Grand Rapids; Miss Grace Rankin Ward, spending a life-time as a missionary in India; Miss Adelaide Beers, afterwards Mrs. House, doing a similar life-long service in Turkey, in co-operation with her husband, who had been, for a short time, a pastor at the Covenant. Mrs. Elizabeth Prentiss, famous by her writings, had a large adult class, which she held with such interest that they never considered the drawback of meeting at 9:15 on Sabbath mornings. In passing, it may be mentioned that this class was organized partly for strategic reasons. It would evidently be embarrassing for young people to say they were too old to come to Sunday School, when a large class of the fathers and mothers were in plain view. Time will not permit the pleasant task of mentioning in detail the fine self-sacrificing work of such teachers as Sheffield, Curtis, Will Smith, Miles, Crosby, Greves, Schaff, Yewell, Hooker, Backus, Woolsey, Eastman; the Misses Low, Smith, Prentiss, Grant, Miles, Denny, Backus, Hooker, Averill, Mrs. Cady, and others of that day; they and their work will never be forgotten. To three who have remained in the

“Covenant” from that early time, I must allude a little more particularly, on account of the great value of their services. The brothers, Charles and Alfred Kimball, in devoted and unselfish service, have been sources of strength all the way—the one a spiritual and practical force, whose fine abilities were all, and always, at hand, wherever needed; the other a master of finance (in fullest sympathy with the work), who carried his charge safely through times of stress and danger, who was never discouraged; and had the faculty of imparting his healthy optimism to others. Another name should be mentioned, that of Charles S. McKay, who was converted in the school not long after it commenced, and has served it year after year in general service, and as Secretary, with rare and unvarying loyalty born of deepest affection.

Mention has been made of prayerfulness as a characteristic of the young people from whose life the Covenant Mission sprang. It never ceased, however, to be a marked feature of this work. In its early days, when the teachers were not widely separated, as Sabbath evening came on, they would informally, by twos and threes, drop into the house of the Superintendent, and after discussing their several experiences, engage in prayer, so naturally and informally, that prayer seemed very real, and heaven very near. A week evening prayer meeting was conducted at the Mission, and when it was well established, three “neighborhood meetings” were commenced in different parts of the field where humble homes were open to them. Three teachers were assigned to each gathering, and they proved to be highly interesting and successful. The intimacy that obtained in them, so much greater than in a more formal service, seemed to prepare the hearts of those present, to receive the Holy Spirit. There were many conversions, as well

as a deepening of the religious life of those in charge. Of the converts, many remained in the work, devoted and valued helpers; some died in the blessed "assurance of Hope"—and some, in time, moved from New York to other localities.

A family, whom we will call Nesworth, sent three lovely little girls to the Sabbath School. An acquaintance with them revealed the fact that they were Americans; the mother a woman of unusual refinement, and the father a ("front brick layer") man of good intelligence and integrity.

There was, however, one heavy shadow upon this attractive family, the father had begun to be the victim of strong drink, owing to the influence and pressure of his companions in work. It had not yet gone far enough to injure his capacity for service, or to be realized by those who met him casually, but his wife and daughters grieved over it, and felt that it meant ruin for him and their family life. Then the leaders at the Covenant became bent on his entire reclamation. They urged him to submit his life to Christ, and insisted that the first step should be the abandonment of drink. At length both steps were taken, and the friends that had urged them, stood by him in the dreadful struggle, which followed for nearly a year. When tormented by a burning appetite, or tempted by drinking companions, he surely would have fallen, had it not been for the frequent companionship, the comfort, and courage that these brethren in Christ gave him. In time he was thoroughly established in his new life and habits; everything connected with him gave evidence of improvement, and more and more he was becoming a useful member of the church which had been so much to him. One day the startling news came that this beloved and valued family was to remove to the vicinity of Chicago! That his wife's

father, who had a large business as market gardener and florist, realizing that he was growing old, and having now a strong confidence in this son-in-law, had invited him to come on and take charge of his business! It was clear that it meant a great deal to the Nesworths, but the rejoicing was tempered by the sense of the loss to the Covenant! The family, however, went to their new home, improved its opportunities, and rose in position and influence. One of their first efforts was to start a Church and Sunday School in their neighborhood, which they made as close a copy as possible of the one they had left in New York. When last heard from, Mr. N. was an active supporter, and Elder in the new church, which was rapidly becoming an influence of importance in a growing community. Then the serious question arose in the minds of those who had so regretted his departure, whether, after all, it was not often best that converts now—as in apostolic times—should be “scattered abroad” going “everywhere preaching the word.”

In time the Church of the Covenant, on Park Avenue, became fully alive to the importance and needs of its work on the East Side. As may be supposed, Dr. Prentiss had been most active in his quiet but effective way, in arousing his church to their duty. At length land was secured and the present building erected and dedicated December 24, 1871.

It was an earnest effort to make the House of God the brightest, cheeriest, and most attractive place its worshipers could find in all the week, and to great numbers as the years passed, it became a “home” never to be forgotten. In this new “Covenant Chapel” building one would have seen a very considerable change in the faces of “laborers” and scholars, many of whom had gone elsewhere to live, and their places

were filled by others. Fortunately the high quality was fully maintained by such able and devoted men as Samuel J. Storrs, Theron G. Strong, Alfred E. Marling, Payson Merrill, Richard C. Morse, Lucius H. Beers, Joseph R. Skidmore, George F. Bentley, Noah C. Rogers, Benjamin Comstock, Norman Dodge, Douglass Moore, William W. Ellsworth, and a quintette of beloved physicians—Alfred Post, Lucius Bulkley, Daniel Wiesner, Andrew Currier, and George Woolsey. More than this, there were “noble women not a few.” Notable for long and fine service among the latter have been: Miss Anna M. Juppe, church visitor and head of the infant school; Miss Mary W. Kimball, of the Intermediate Department; Miss Mary Prentiss and Miss H. L. Keeler, in the main school.

For nearly thirty years a teachers’ meeting was maintained, which had the effect of concentrating the work of teachers and officers, and by prayer and fellowship, greatly inspiring it.

The fact that this work was begun and continued in prayer, has doubtless been a reason for the harmony and unity that has existed, without exception, through the forty years. The fact, also that the emphasis was placed decidedly on the religious side of the work, had a strong influence to this end. Said our Treasurer on one occasion, “You will notice that it is when the stress is on the secular side of work, and the doings connected with purely social matters and efforts are absorbing, that people fall out, not when it is upon those that concern vital religion.” While secular, social and entertaining features must have their place, the important thing is that they be subordinated to the religious interest, and dominated by it. The harmony of teachers and officers has naturally been reflected in the spirit of the school; and their reverent attitude toward sacred things, times, and

places, has (unconsciously to the scholars) led them to respectful order and quiet. Probably no more humor-loving and witty young people were ever gathered than those who founded the Covenant Sunday School, unless we except those who have continued in it, but seriousness of purpose has always restrained levity and trifling in connection with the exercises of the school. This reverent attitude has strongly conduced to good order and quiet, so that different conduct would have seemed strangely out of place. Occasionally scholars have come to us from schools where disorder was common, and in some cases where they were leaders in it, but the atmosphere of the Covenant has speedily toned this down, it was one in which such growths were stifled.

While the grading of classes prevailed, in some cases teachers have carried the children along to maturity and to great advantage. Our Assistant Superintendent has thus brought up three successive classes from childhood to young manhood, forming character and life-long friendships. Gaining the affection of the scholars has been one of the strongest aids to success; that object secured, they seem completely in the teachers' hands. Some years ago a large class of boys had arrived at the trying age just previous to manhood, and were becoming a puzzling source of trouble. Just at that time one of our old teachers came in town for the winter and volunteered to take charge of them. Soon there was a surprising change in their conduct and ere long they became the model class of the school. Questioning the teacher as to how the change had been effected it was learned that he had found an opportunity to do some kindness to nearly every one of them. One was completely at odds with his parents, and he brought about a happy reconciliation. Another was about losing his situation through mis-

behavior, but he saved it for him, and saved the boy. To every one he had given occasion for gratitude and had won their hearts completely, he was absolutely their ruler, by love. In the following spring all of those boys united with the church. Boys at this period need special attention, as the dangers that beset them are great, and they are peculiarly susceptible, but it is worth while. It is well worth extraordinary pains to hunt such game. We have a fine class of this age at the present time under the devoted care of our pastor's wife. The hour on Sabbath morning she found would not suffice for their needs—so as a "Boys' Loyalty Band" they and others meet at her house on a week day evening, a gathering full of interest and value. It means a sacrifice of time and effort—but the gain. The loyal affection and friendship of such young hearts who can now be moulded for all time, who can value it? Surely love is the key to the heart, in Sunday School as elsewhere.

But to go back—with the occupation of the new building the church organization and services began to grow in importance. Before that time the students connected with the Union Seminary had cared for the ministerial part of the work, and the pulpit was served in turn by the Revs. B. F. McNeil, George E. Northrup, George S. Payson, J. H. House, Edgar A. Hamilton, William Plested, and William H. Ford.

May 1, 1875, the latter was succeeded by the Rev. Howard A. Talbot, a devoted minister, and especially patient and untiring in work upon individual cases. After over six years he was called to a Western church. The Covenant was again fortunate in a successor (to whom Mr. Talbot called attention), the Rev. H. T. McEwen, who was ordained and began ministry November 17, 1881. His service was so vigorous and earnest that the church was largely in-

creased in numbers and strength, and was replete with active interest. After a service of six years he received an imperative call to the important field of the Fourteenth Street Presbyterian Church. The parting was a most reluctant one on the part of both pastor and people. He also assisted in securing a successor—the Rev. Mr. Rogers, a man of spiritual mind and most kind and tender feeling. He was greatly beloved. He was followed by our present pastor, whose sixteen years in the pastorate have been sixteen years of blessing to his flock: who have been shepherded, instructed, encouraged, and uplifted, through dark days and bright; in sorrow and rejoicing; in trial and victory, and in a steady growth of love to God and man, that has united it strongly in affectionate unity, and has made it a “home,” the spirit of which impresses all comers as a rare Christian brotherhood. When he came to this charge, the parent church decreed that it should no longer be a Mission, but an independent church with its own boards of officers, and its independent relations to the Presbytery only receiving from its Alma Mater, friendship and aid as it needed. When the latter united with the Brick Church, not only were these relations continued, but the same step was taken in regard to Christ Church on the “West Side”; and Dr. Henry Van Dyke invented and applied the singularly felicitous designation to the Brick Church and its two branches of “The Affiliated Churches.” It is delightful to realize that this affiliation has been growing stronger and more and more intimate every year, fully justifying Dr. Richards’ recent expression that “it is a bond of Christian fellowship across Manhattan Island.”

From this resumé it will be seen that the present Church of the Covenant, its Sunday School and various agencies for usefulness had their inception and

growth in the Christian interest of a little band of young people, whose aim was to serve Jesus Christ and exalt his religion. This aim has never changed through the changing years, and the varying factors of the growing work; and while the value of wholesome entertainment, and social and industrial features have been recognized and availed of, they have always been made subordinate to the important purpose in view. The constant effort being to develop the religious features as fully as possible, to make them interesting and impressive. Scripture, the most inspired Hymns, and the choicest music have been availed of for this purpose. Much of it has been doubtless beyond the full appreciation of the children, but it was so excellent that it would bear frequent repetition to advantage, and in this process, became so rooted in the young minds as to be irradicable, and thus a treasury of good things for the future. It seems a serious mistake in Sunday School effort to fill such minds with trifling and transient matter when so much that is of highest value might be stored for all time. One day when one of our visitors had ascended many stairs to call upon a family whose children attended the Sunday School, as she mounted the last flight she heard a child's voice sweetly singing a familiar strain—

“Who trusts in God's unchanging love
“Builds on a rock that ne'er can move.”

It was George Neumark's noble hymn, beginning “If thou but suffer God to guide thee,” sung to the “Pilgrim Chorus” from “Tannahauser,” and as she entered she saw a little girl holding her chubby baby brother in her arms, singing him asleep to the grand hymn and music she had so often sang in Sunday School. It had indeed become a household word, had

entered into the duties of daily life, and was there to remain!

Twenty-five years ago a strong dissatisfaction was felt with the ordinary Christmas Festival, which was usually made up of addresses and "entertainment" of some kind. The addresses were a bore to the impatient children, anxiously awaiting amusement and possible presents; the presents gave rise to jealousies, and the "entertainment" did not seem a worthy way of celebrating the birth of Christ. About that time some account appeared in the religious press of the remarkable work of Pastor Harms and Immanuel Wichern in Germany, where the people (whole communities) made their religious exercises and services so delightful that they became their keenest interest. This suggested the idea of making the Christmas Festival such a function, and a scheme was adopted which has been followed ever since with great satisfaction. It involves the preparation of a service composed of carefully selected Scripture, interspersed with the finest hymns and carols: these arranged with effective contrasts and working gradually to a climax. The whole is committed to memory by the classes who have had the several portions assigned them. The music is made familiar by much practice. By a mutual understanding, the whole moves automatically; no one is called upon to do anything; no directions are given or speeches made, and it is entirely an affair of the scholars. The eliminating as far as possible, the uninspired human element, gives great impressiveness, it is a Divine message that is given. This service is the gift of the pupils to their parents and friends, and not only that, but at the close, they bring forward envelopes, with money that they have been saving for weeks, as a Christmas offering for some worthy cause. It has been for the care of a crippled child in a hos-

pital; a horse for a Sunday School Missionary in the South; a model cottage for Berea College, Kentucky, help and a "Christmas" for a poor struggling Sunday School on the "East Side."

Thus the whole service belongs to the school, which, on this day, like its Master, is a giver. Its preparation involves no small amount of labor, in the learning of Scripture, and the patient practice of music for weeks previous, but this effort is all in line with the great end in view, and in the process, minds are being filled with that which is worth retaining. They are not, however, to go without an "Entertainment" full of merriment and amusement. When the last rehearsal of music has taken place, they are rewarded by one which gives great delight, but the Birth of Christ is to be celebrated in a more worthy and suitable manner. A long experience in these services has led to a strong sense of the value of appropriateness in musical selections of any kind; by this virtue, a subject or sermon may be greatly intensified in point or force; whereas a witless, hapless selection may undo the best and most earnest efforts. The music of the church should never be an end unto itself, or for the mere addition of a certain amount of musical pleasure. It should rather be to illuminate the theme of the occasion, or to glorify the worship and be from first to last, "the handmaid of religion." Again, the study of Scripture with regard to its effectiveness may be productive of most impressive results. In the Christmas and other services, "Christ's humility contrasted with His ascended glory;" "His life absorbed in doing good" in contrast with the scornful, and cruel treatment He received; "The needs of each heart and the power and will of Jesus to satisfy them," are examples. One portion of Scripture is often a fine response or climax to another, the impressiveness being wonderfully increased by the apposition.

The changeable character of the population in our great cities has often been felt to be a serious drawback to religious work. No sooner have excellent conditions been attained—with great labor—than there is a distressing exodus of those from whose important help much was expected. It is a constant crushing out of hope and expectation. Yet experience shows another and very different side to the matter. In the Sunday School and later in this Church of the Covenant a fine family of brothers and sisters had grown up, with careful training and unusual capacity for usefulness. For a long time they were hopefully regarded as having great future value to the church. Imagine the disappointment when one morning it was announced that they were soon to move out of town to a home in the country. It really seemed as though Providence had made a serious mistake, but when later one of the young men returned to the Pastor and Superintendent seeking advice in regard to the starting of a “Christian Endeavor Society,” and a Sunday School (for there was nothing of the kind in their region), the doubts about the wisdom of their removal were less positive, and as now and then we heard of the good work they accomplished the wisdom of Providence was clearly manifest. From time to time old teachers and scholars, who have moved away, have written for information as to the best means of reproducing features that they had loved in their old Church or Sunday School, until it has been clear that if so many were to pass under this influence, and afterward to other localities, it was a great opportunity, while they were with us, for a seed-sowing that should mean a far wider harvesting; and that a work that was in many cases to be regarded as a model, and carefully copied, should be conducted upon the highest lines possible, that it might be an inspira-

tion and guide to those who, for a time, came under its influence. It certainly is a splendid incentive to the highest and best effort. One young fellow upon whom his teacher spent much pains for three or four years is to-day the head of a Y. M. C. A. in the suburbs of Philadelphia. Two have gone to the far West, and in new communities are repeating the work of the Covenant. A young woman, for a time in the Bible Class, and at length in the fellowship of the Church, had been led by some strange Providence to a family and community without religious life or interest. She had been quietly faithful; at length calamity visited the place, and she found her opportunity by kindness and love to bring Christ to the hearts of those about her. These are only a few examples from the history of those who have been "scattered." There is certainly great encouragement in work among changing populations. The field of influence is infinitely widened and the prospects of the harvest multiplied a hundred fold.

To-day as we commemorate the fortieth anniversary of this work the memories, yes, the very faces of those who have been connected with it, whether as teachers or scholars, seem to rise distinctly before us! How we delight to linger in the gallery of memory, recalling the past hallowed by so many tender affections, and above all the Presence of the Divine Spirit in our midst, working in us and for us. How much it all means, we can only dimly see, it is for the future to reveal it, but we count it a most blessed thing to have had a part in such a service and such a field. And so we thank God for giving us a share in it, esteeming it as one of the greatest of the blessings with which He has blessed our lives.

Historical Events

CHURCH OF THE COVENANT, 35th Street and Park Avenue.

- Nov. 25, 1860. First Service in Home of the Friendless.
Mar. 21, 1862. Church organized with 83 members.
April 4, 1862. Name "Church of the Covenant" adopted.
May 11, 1862. Rev. George L. Prentiss, D.D. installed pastor.
Nov. 5, 1863. Church Corner Stone laid.
May 22, 1864. First Service in Church Chapel.
April 30, 1865. Church dedicated.
May, 1869. Last New School Presbyterian General Assembly.
Feb. 12, 1873. Rev. George L. Prentiss, D.D. resigned.
May 8, 1873. Rev. Marvin R. Vincent, D.D. installed pastor.
Nov., 1887. Rev. Marvin R. Vincent, D.D. resigned.
Dec. 17, 1888. Rev. J. Hall McIlvaine, D.D. installed pastor.
Feb. 26, 1890. Rev. George S. Webster called to be associate pastor.
Feb. 11, 1894. Last service held in the Church.
Feb. 14, 1894. Last Prayer Meeting held in the Chapel.
April 12, 1894. Consolidated with the Brick Presbyterian Church.

COVENANT MEMORIAL CHAPEL, 306-310 East 42d Street.

- Jan. 28, 1866. Sunday School organized, at 206 East 40th Street.
April 11, 1867. First Church members received.
Dec. 24, 1871. Chapel building dedicated.
May 4, 1875. Rev. Howard A. Talbot ordained and began ministry.
Nov. 14, 1875. First Communion Service held.
Oct., 1881. Rev. Howard A. Talbot resigned.
Nov. 17, 1881. Rev. Henry T. McEwen ordained and began ministry.
Mar. 1, 1882. Miss Anna M. Juppe began work as visitor.
July, 1887. Rev. Henry T. McEwen resigned.
Nov., 1887. Rev. Edwin E. Rogers began ministry.
Oct., 1889. Rev. Edwin E. Rogers resigned.
Mar. 19, 1890. Rev. George S. Webster installed pastor.
Nov. 8, 1891. Quarter Century Anniversary.

CHURCH OF THE COVENANT, 306-310 East 42d Street.

- Nov. 30, 1893. Church organized with 266 members.
Jan. 2, 1894. Rev. George S. Webster installed pastor.
Dec. 16, 1894. "Faith" Tablet and Corner Stone of old Church received.
Jan. 1, 1897. Quarter Century Anniversary of Church dedication.
Jan. 27, 1901. Thirty-fifth Anniversary.
Jan. 28, 1906. Fortieth Anniversary.

