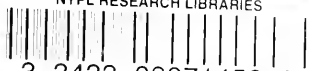


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The Emblem of the
Reformed Church in America

*Compliments of
the Consistory*

The Reformed Low Dutch Church of Harlem

ORGANIZED 1660

Historical Sketch

BY THE

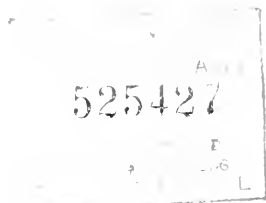
REV. EDGAR TILTON, JR., D. D.

MINISTER OF THE HARLEM CHURCH SINCE 1898



PUBLISHED BY THE CONSISTORY

1910



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PREFACE

It has been a pleasure to collect the facts that are recorded in this little volume, although many difficulties have been experienced in its preparation through the incompleteness of the church records, especially those of very early years. Many of these records were lost during the Revolutionary war which, of course, could not be replaced. There appear to be other omissions in the minute books which are due either to the ravages of time or the carelessness of man. However, through the examination of contemporaneous writings and with the assistance of personal friends who have furnished material in their possession, otherwise unobtainable, it has been possible to prepare a historical sketch, which, it is hoped, will be regarded as a worthy chronicle of our Harlem Church.

Especial acknowledgment is due the Rev. Edward Tanjore Corwin, D.D., who has supplied the writer with many facts and whose suggestions have been of great assistance; and Mr. Peter Stryker Gettell, the present treasurer of our church, whose familiarity with old Harlem records has enabled the writer to emphasize certain features that are of considerable interest. Free use has been made of Riker's History of Harlem, Corwin's Manual of the Reformed Church in America, and various pamphlets published by Historical Societies.

THE CONSISTORY.

The Minister:

REV. EDGAR TILTON, JR., D.D.

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DAVID HENRY

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Treasurer:

PETER S. GETTELL.

THE CHURCH BUILDINGS.

LENOX AVENUE, ONE HUNDRED TWENTY-THIRD STREET
THIRD AVENUE, ONE HUNDRED TWENTY-FIRST STREET

MINISTERS OF THE HARLEM CHURCH:

MARTINUS SCHOONMAKER	1765-1785
JOHN FRELINGHUYSEN JACKSON	1791-1805
JEREMIAH ROMEYN	1806-1813
CORNELIUS C. VERMEULE	1816-1836
RICHARD LUDLOW SCHOONMAKER	1838-1847
JEREMIAH SKIDMORE LORD	1848-1869
GILES HENRY MANDEVILLE	1869-1881
GEORGE HUTCHINSON SMYTH	1881-1891
JOACHIM ELMENDORF	1886-1908
WILLIAM JUSTIN HARSHA	1892-1899
EDGAR TILTON, JR.	1898-
BENJAMIN E. DICKHAUT	1903-1909



Officers in the Harlem Church who served as Elders
or Deacons before the War of the Revolution.

JOHANNES BENSON	JOHN NAGEL ✓
SAMSON BENSON	JOOST VAN OBLIENUS
JOHN BOGERT	PETER VAN OBLIENUS
DANIEL VAN BREVOORT	JAN PIETERSON SLOT
J. HENDRICKS VAN BREVOORT	DANIEL TOURNEUR
ISAAC DELAMATER	DANIEL TOURNEUR, JR.
JOHN KIERSEN	JACQUES TOURNEUR
CORNELIS JANSEN KORTRIGHT	JOHANNES VERMILYE
GLAUDE LE MAISTRE	JOHANNES VERVEELEN
ADOLPH MEYER	RESOLVED WALDRON ✓
ADOLPH MEYER, 3RD	WILLIAM WALDRON ✓
JAN LA MONTAGNE, JR.	

Officers in the Harlem Church who served in the Consistory between 1789 and 1910.

Elders:

HENRY ACKERMAN	JOHN C. GIFFING
JOHN ACKERMAN	EUGENE S. HAND
RICHARD ACKERMAN	DAVID HENRY
THOMAS ACKERMAN	WILLIAM HENRY
JOHN ADRIANCE	NICHOLAS D. HURDER
CHARLES H. AMMERMAN	STYLES G. HYATT
SAMUEL AYRES	ROBERT S. MACKEON
LEWIS T. BALLONI	JAMES MANCHESTER
LOUIS J. BALLONI	CHAS. E. MAPES
DANIEL D. BEEKMAN	LEORNORIUS MILTON MARSH
SAMSON A. BENSON	ALBERT S. MOORE
SAMSON BENSON, JR.	CHAS. MOTT
BENJAMIN BENSON	JOSEPH MOTT
DR. SAMUEL BRADHURST	WM. P. PARR
RICHARD BRINKERHOFF	HENRY PATTERSON
THOMAS S. BROOKS	ROBERT J. POST
JOSEPH T. BROWN	WHEELER POWELL
JOHN H. BROWNING	HENRY C. ROBINSON
ROBERT E. CHRISTIE	JAS. B. SHERIDAN
JAMES W. COLWELL	JAS. D. SHIPMAN
JAMES CRAWFORD	BENJAMIN B. STEWART
A. B. DEMAREST	ALONZO STRYKER
WM. T. DEMAREST	WM. P. UHLER
PETER H. DIAMOND	EDGAR VANDERBILT
FRANK A. FERRIS	DAVID WALDRON
THEODORE FITCH	JAMES WOOD

Deacons:

JAMES ABBOTT	DANIEL D. BEEKMAN
RICHARD ACKERMAN	MARIUS G. BALLONI
JOHN S. ADRIANCE	ROBERT F. BOGARDUS
JOHN H. ALLEN	JAMES BOGART, JR.
JOHN S. ALLEN	THOMAS BRASS
THEO. B. BARRINGER	GEO. W. BRETTELL
ABRAHAM W. BEDELL	JOSEPH T. BROWN

Deacons: (Continued)

JOHN H. CARPENTER	HENRY S. MOORE
DR. COLBY	CHAS. MOTT
JAMES W. COLWELL	ISAAC S. MOWBRAY
GEORGE W. CROSS	JOHN D. MOWRIS
CORNELIUS A. DEMAREST	EUGENE S. MYER
W. C. DEMAREST	JAS. NICHOLSON
PETER DENISON	THOMAS PATTON
GEORGE W. DUNN	CHAS. A. PECK
WILLIAM B. ERSKINE	ROBERT J. POST
HARRY F. FARRINGTON	WHEELER POWELL
JOHN R. FARRINGTON	JESSE W. POWERS
FRANCIS W. FORD	LORENZO RANDALL
THOS. C. FREEBORN	CHAS. H. RANDELL
HENRY C. FULLER	JOHN REDFIELD
WM. G. GASTON	A. D. ROCKWELL, JR.
JOHN C. GIFFING	JOHN T. ROLLINS
JOHN B. GRAVES	CHARLES RUSTON
SAMUEL S. HADDEN	JAMES R. SENIOR
EUGENE S. HAND	WM. S. SKINNER
DR. WM. C. HANDS	GEO. W. SMITH
THOMAS HANSON	JAMES SPROUL
JACQUES D. HEGEMAN	JAS. A. SPROULL
WILLIAM HENDERSON	WM. H. STILLWELL
JOSEPH HILL	ALONZO STRYKER
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SAMUEL E. HOLMES	HENRY W. TAYLOR
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JOSEPH IRELAND	ANDREW D. TULLY
ROBERT A. JOHNSTON	HARRIS H. UHLER
LYMAN N. JONES	WM. P. UHLER
WM. E. KNOX	ABRAM B. VAN DUSEN
R. H. LAWDER	WM. E. WALL
DR. JOHN D. MCPHERSON	CHAS. H. WESSELS
ROBERT S. MCKEON	DAVID WOOD
JAMES MANCHESTER	FREDERICK W. WOOD
CHAS. A. MAPES	JAMES WOOD
HENRY C. MENKEL	ROBERT J. WRIGHT
ALBERT S. MOORE	

AN ANCIENT FOLK-SONG OF
THE NETHERLANDS

We gather together to ask the Lord's blessing,
He chastens and hastens His will to make known;
The wicked oppressing cease them from distressing,
Sing praises to His name, He forgets not His own.

Beside us to guide us, our God with us joining,
Ordaining, maintaining His Kingdom divine,
So from the beginning the fight we were winning:
Thou, Lord, wast at our side,—the glory be thine.

We all do extol thee, thou Leader in battle,
And pray that thou still our Defender wilt be,
Let thy congregation escape tribulation:
Thy name be ever prais'd!—O Lord make us free!



CHAPTER I.

The Reformed Low Dutch Church of Harlem is the corporate title of what is known to-day as the Harlem Collegiate Reformed Church. It has two houses of worship; one located just west of Third avenue on One-twenty-first street, known as the First Church, and the other at the corner of Lenox avenue and One-twenty-third street, known as the Lenox avenue Church. It is one of the oldest organizations in denominational communion with the Reformed Church in America, having come into existence as early as the year 1660. Its present membership roll numbers twelve-hundred.

The parent church in this country is the Reformed Protestant Dutch Church of the city of New York, better known as the Collegiate Church of New York. July, 1628, is named as the date of its organization, although for several years before that date it had its place of worship and conducted regular services. This place of worship was a loft above the first horse mill erected on Manhattan Island. A wooden building close by the East river was constructed in 1633, and in 1642 the historic stone "Church in the Fort."

As the Reformed Church in America owes its existence to the Reformed Church in the Netherlands it will not be out of place here to recall certain conditions existing in the Netherlands at the time of the Reformation, and some of the circumstances which contributed to the settlement of Manhattan Island.

There were seventeen provinces in the Netherlands and these comprehended the present kingdoms of Holland and Belgium. That whole country had been annexed to France in the time of Charlemagne (767-814), but in the fifteenth century it came, through intermarriages, under the dominion of Spain. Charles V. became king of Spain in 1516, just one year before the appearance in Germany of Martin Luther as a reformer. It should be remembered that at this time the Netherlands had the finest cities of Europe, such as Amsterdam, Antwerp, Brussels, Ghent, and the population consisted of several millions who were exceedingly prosperous.

Finding many adherents to the Reformed faith, and converts to that faith multiplying rapidly, Charles V. determined to crush out Protestantism. It was, therefore, at this period that there began in the Netherlands a series of persecutions which continued for fifty years, and which nearly ruined the country. Grotius tells us that 100,000 persons were martyred under Charles V. But the persecutions under Philip, who succeeded his father, Charles, in 1555, were even more severe. He called from Spain an army of 20,000 men, and appointed as commander, the merciless Duke of Alva, at whose instigation the most horrible atrocities were committed. However, the Reformed movement spread rapidly; there was an enthusiasm for martyrdom and many went to the stake singing psalms of praise in which the multitude joined.

Not until 1568, when William of Nassau, Prince of Orange, came to the rescue, did there appear the faintest ray of hope for this persecuted people. Under his wise generalship they succeeded in driving back the Spaniards, and after the siege of Haarlem (1573) where

the Duke of Alva lost 12,000 of his soldiers, and the siege of Leyden (1574) where for five months the people held the city against the attacks of the enemy, it became evident that the crisis had passed and that the period of persecution would soon be at an end. There followed in 1576 the Pacification of Ghent, and in 1579 was signed the UNION OF UTRECHT. This Union was formed by the seven northern provinces, the southern provinces having withdrawn through the domination of Roman Catholic influences. Thus came into existence the Dutch Republic, which then adopted as its watchword, *Een-dracht maakt macht*—"Union makes might." In 1581, the people threw off the yoke of the tyrant and ceased to be a dependency of Spain. Religious liberty was proclaimed and the Reformed doctrines as held by the Swiss, and the Presbyterian form of government were adopted by the Holland Church.

The extraordinary endurance and courage of this people may be seen in a simple reference to the siege of Leyden. From the walls of the city they called to the enemy: "You found all your arguments on the misery and famine that threatens us; you say that we are eaters of dogs and cats; know that when this food shall fail us, we have each a left arm which we will eat while we preserve our right to drive the tyrant and his bloodthirsty bands from our walls; and if God shall, as we have justly merited, deliver us into your hands, we will, ourselves, set fire to our city rather than become your slaves." It is said that more martyrs perished in that land of dykes than in three centuries of persecution by the great Roman Empire.

Doctor Corwin, in his *Manual of the Reformed Church in America*, thus speaks of the new Republic:

“The wonders of her career cannot here be described. Her constitution; her wars; her diplomacy; her universities; scholars and divines; her power on the sea; her great commercial companies; her colonies in Asia, Africa and America; her riches; her toleration of all sects; her welcome to the Pilgrims and other dissenters from the British Isles. The war, of course, went on, with periods of truce; but it was not until 1648, at the Peace of Westphalia, after an eighty years’ war, that the political rights of all the Reformed princes and churches of the continent were secured by treaty; and this treaty became the basis of the positive law of all Europe. From this epoch date regular international relations, through continuous diplomatic agents, among all Christian nations.”

When one considers the heroic leadership of William, Prince of Orange, and how, under him Holland gained her freedom, it is not surprising that when the Dutch church in America desired an emblem which should be both commemorative and representative they should adopt the coat-of-arms of one who had defended and delivered the country and church of their forefathers.

This emblem which is now in general use throughout the church and which appears as the frontispiece of this volume is an adaptation of the coat-of-arms of William. The coat-of-arms represents the principalities of which William was ruler, or to which he was in some way related.

The first quarter of the *large shield* bears the arms of Nassau. It has a gold lion, rampant, on a blue field surrounded by seventeen gold billets, representing the union of the ten states of the Netherlands, with the

seven States of Holland under William. The second quarter represents Katzenelbogen and has a red lion, rampant gardant, crowned on a gold field. The third quarter represents Vianden, and has a red field banded with silver. The fourth quarter has two gold lions, passant gardant, on a red field, and is the shield of Dietz.

The *small shield* is also quartered. The first and fourth quarters bearing diagonal bands of gold on a red field represent the principalities of Chalons. The second and third quarters, with a horn or bugle suspended on a gold field, that of Orange. These martial horns symbolize the courageous leadership of those who took up arms against the Moors and Saracens.

The *smallest shield* is that of Jane of Geneva, who married one of the Princes of Orange. It is divided into nine squares, five of which have gold, and four blue fields.

The *crown* which surmounts the shield represents the Emperor Charles the Great, who, while Sovereign of the Netherlands, granted them the right of carrying the imperial crown above the Coat-of-Arms.

To adapt this coat-of-arms for use as a church emblem, the pillars and stars were added, as were the mottoes, *Nisi Dominus Frustra*—"Without the Lord all is vain," and *Een-dracht maakt macht*—"Union makes might." The one taken from Psalm 127:1 fitly expresses hope in God; and the other was the watchword of the Dutch in their long struggle for home and church.

At the time Manhattan Island was discovered (1609) by Hendrick Hudson, Holland was a free asylum for the persecuted of all lands. When, therefore,

a few years later (1623) through the organization in Holland of the West India Company, the chief objects of which were the development of trade with America and colonization in general, the Dutch people began to emigrate here, they did so for commercial reasons and not, as did the Puritans, for the purpose of seeking refuge from oppression.

Among these early colonists were the *Walloons who had been driven to Holland from the southern provinces of Belgium by persecution. They were a hardy race, strong in intellect, industrious, hospitable, and in their religious life enthusiastic and devout. They, like the Dutch, were people well fitted to endure the hardships and disappointments of that early colonial period. Likewise the Huguenots of France, trained in the school of persecution, who were also among the early settlers on Manhattan Island.

These people brought their religion with them and when on April 7th, 1628, Jonas Michaelius, the first Dutch minister in America, arrived at New Amsterdam, a Church numbering fifty communicants, Dutch, and Walloons, was immediately formed. Michaelius was succeeded by the Rev. Everardus Bogardus who arrived in the Spring of 1633 and served the church until 1647. Johannes Backerus was his successor, but his term of service lasted only two years. In 1649 Johannes Megapolensis who had labored for six years at the First Church in Albany was persuaded to assume charge, and he served the church until his death in 1669. Megapolensis had as a colleague, after 1652, Samuel

*The word Walloon is a corruption of the word Waalsehe; the Dutch called them "the Waalsehe people;" the derivation is from the word Gaul, W being substituted for G, making the word Waul with the plural Waalen.

Drisius, a very scholarly man who was able to preach in Dutch, French and English and who remained as pastor until 1673.

Mention is here made of these men because they were the first ministers of our parent Church on Manhattan Island, and the period of their service extended to the time of the settlement of Harlem and the organization of the Harlem Church.

The following list is interesting as it shows the succession of Ministers in the Reformed Protestant Dutch Church of the City of New York, the oldest Church in America.

Jonas Michaelius.....	1628-(1633?)
Everardus Bogardus.....	1633-1647
Johannes Backerus.....	1647-1649
Johannes Megapolensis.....	1649-1669
Samuel Drisius.....	1652-1673
Samuel Megapolensis.....	1664-1668
Wilhelmus Van Nieuwenhuysen.	1671-1682
Henricus Selyns.....	1682-1701
Gaulterus Du Bois.....	1699-1751
Henricus Boel.....	1713-1754
Joannes Ritzema.....	1744-1784
Lambertus De Ronde.....	1751-1784
Archibald Laidlie.....	1764-1779
John Henry Livingston.....	1770-1812
William Linn.....	1785-1805
Gerardus Arense Kuypers.....	1789-1833
John Neilson Abeel.....	1795-1812
John Schureman.....	1809-1812
Jacob Brodhead.....	1809-1813
Philip Milledoler.....	1813-1825
John Knox.....	1816-1858

Paschal Nelson Strong.....	1816-1825
William Craig Brownlee.....	1826-1860
Thomas De Witt.....	1827-1874
Thomas Edward Vermilye....	1839-1893
Talbot Wilson Chambers.....	1849-1896
Joseph Tuthill Duryea.....	1862-1867
James Meeker Ludlow.....	1868-1877
William Ormiston.....	1870-1888
Edward Benton Coe.....	1879-....
David James Burrell.....	1891-....
Donald Sage Mackay.....	1899-1908
Henry Evertson Cobb.....	1903-....
John Gerardus Fagg.....	1903-....
Malcolm J. MacLeod.....	1910-....

At the present time the Church maintains nine places of worship as follows:

Middle Church, Second Avenue and 7th Street.

Marble Church, Fifth Avenue and 29th Street.

Church of St. Nicholas, Fifth Avenue and 48th Street.

West End Church, West End Avenue and 77th Street.

Fort Washington Church, Fort Washington Avenue and 181st Street.

North Church Chapel, 113 Fulton Street (Fulton Street Prayer Meeting).

Thirty-fourth Street Reformed Church, 307 West 34th Street.

Knox Memorial Chapel, 405-409 West 41st Street.

Vermilye Chapel, 416 West 54th Street.

CHAPTER II.

The earliest known description of Manhattan Island is that by Isaac De Rasieres who came to New Amsterdam in 1626, serving two years as Chief Commissary and Secretary here. He refers to it as "full of trees and in the middle rocky, the north end having good land in two places, where two farmers, each with two horses would at first have enough to do without much clearing."

In the year 1658 the Director-General and Council of New Netherland decided to cultivate the northern section of Manhattan Island. There had been settlements throughout that district very early, but these had all been destroyed by the Indians, the people who had not escaped to the southern part of the Island had been slaughtered, and there seemed to be no hope of establishing a permanent settlement except through the direct aid of the government.

Accordingly, notice was given that for the further promotion of agriculture, for the security of the Island and the cattle pasturing thereon, as well as for the further relief and expansion of Amsterdam in New Netherland, it had been resolved to form a new village or settlement at that end of the Island; and in order that the lovers of agriculture might be encouraged, the proposed new village would be favored by the Director-General and Council with certain privileges.

Each settler was to receive 36 to 48 acres of arable land, and 12 to 16 acres of meadow land; to be protected by the Director-General, and when there were twenty to twenty-five families located there to have a court and to be accommodated with a "good, pious, orthodox minister, toward whose maintenance the Director-General and Council promised to pay half the salary, the other half to be supplied by the inhabitants in the best and easiest manner, with the advice of the magistrates of the aforesaid village, at the most convenient time."

It will thus be seen that in those days the religious needs of a community were early provided for. The people felt the need of church privileges for they had enjoyed them in Holland, and now far away from the fatherland, more than ever they could appreciate the value of God's word and the ordinances of His church. They communicated their need and desire to Governor Peter Stuyvesant who, in a letter dated October 6th, 1660, brought the request to the notice of the Directors in Holland.

About this time, however, a young man who had labored as a licentiate in the Dutch Island of Curacoa in the West Indies, Michael Zyperus, by name, arrived in New Amsterdam and was instrumental in organizing a church at Harlem. Although he served the church for about three years, preaching and teaching, he was never installed as pastor, for he had not been ordained and could not administer the sacraments. He was a valuable man in the community, serving it in many ways outside of his special sphere of duty, and commanded the respect of all the people. He removed to Brooklyn in 1663, but later, having affiliated with the English church, he went with his family to Virginia, where he

preached many years in North River Preeinct, now Kingston parish, in Mathews County.

Riker in his History of Harlem gives the following account of Zyperus and his family:

“Dominie Zyperus’s wife was the daughter of Claes Duurkoop; her brother Jan Duurkoop, and sister, Janetie wife of Hendrick Jansen Been, were living at Brooklyn in 1662, whence probably on their account Mrs. Zyperus took her church letter, March 25th, 1663. With the departure of herself and husband soon after, disappeared all her kindred above named. While here Dominie Zyperus had two children baptised, viz., Cornelius, December 21st, 1659 and Hillegond, August 14th, 1661; the last named for Mrs. Cornelius Van Ruyven. He is noticed as rector of Kingston Parish in a list of the Virginia clergy, dated June 30th, 1680. But this is verified by his old Vestry Book, now in the custody of the Episcopal Theological Seminary near Alexandria, Virginia: extracts from which were kindly furnished me by the late principal Rev. William Sparrow, D.D., since deceased, and containing all additional that I know of Zyperus in Virginia. The record begins only with November 15th, 1679, but the last mention of him is as follows and is suggestive:

“The 27th of June, 1687. The day above said Mr. Mychaell Zyperus, Minister, did promise to give fitt and convenient Glasses for ye Window at ye Gable End of ye New Chappel to be built for ye North River preeinct. In witness whereof he hath hereunto sett his hand.
M. Zyperus.’

“Interesting thus to take leave of him actively at work rearing the walls of Zion, in that field which he had chosen, and where he probably ended his labors. I

strongly suspect that Dominie Zyperus' descendants compose the respectable family of Syper of Pennsylvania, whose early Michaels—a fact, with others made known to me by Mr. J. R. Syper, of Philadelphia—seem to favor it.”

We do not find many records of the church for this early period. That it was patterned after the Reformed Church of the Netherlands and was to be under the care of the Consistory at New Amsterdam, we are assured by contemporaneous records; and that the date of the organization is 1660 we know, for we have a record of the expiration of the term of office of the first deacon, Jan La Montagne, Jr. His term of office expired November 30, 1662, which he must have held for two years in accordance with the custom of the Dutch Church. The Harlem Church began, therefore, in 1660, the earliest date consistent with the existence of a Church here.

Montagne was succeeded in 1662 by Daniel Tournour. After some years another deacon was added, and then there followed a regular succession of these officers. They were entrusted with the financial and benevolent work of the Church. Their obligations were met by the Sunday collections, rent from the Church lands and burial fees, fines levied in the town court for the benefit of the poor, and small legacies of from ten to fifty guilders.

The informal and incomplete organization of the Harlem Church is shown by records prior to 1664, referring to the transfer of the names of a number of Harlem residents to the register of the Church at Fort Amsterdam. These persons had been formerly received into Dominie Selyns' congregation at the Bouwery. Their names are as follows:

Jan La Montagne, Jr., and Maria Vermeille, his wife.

Daniel Tourneur and Jacqueline Parsis, his wife.

Johanes Verveelen and Anna Jaersvelt, his wife.

Joost Van Oblinus, Sr., and Martina Westin, his wife.

Joost Van Oblinus, Jr., and Maria Sammis, his wife.

Glaude le Maistre and Hester du Bois, his wife.

Pierre Cresson and Rachel Cloos, his wife.

Jacques Cresson and Maria Renard, his wife.

Jean le Roy.

Isaac Vermeille and Jacomina Jacobs, his wife.

Resolved Waldron and Tanneke Nagel, his wife.

Pieter Jansen Slot and Marritie Van Winckel, his wife.

Of former residents or landowners the following had been church members.

De Meyer, though a non-resident, being still a proprietor.

Nicholas de Meyer and Lydia Van Dyck, his wife.

Hendrick F. Vander Vin and Wyntie, his wife.

Jacues Cousseau and Madeline du Tulliere, his wife.

Philip Casier and Marie Taine, his wife.

Willem de la Montagne.

Anna Verveelen.

Arent Jansen Moesman.

Juriaen Hanel.

From the list above it will be seen that the community of Harlem must have been made up mainly of Hollanders and French Huguenots; and names that should be mentioned in addition to the foregoing as

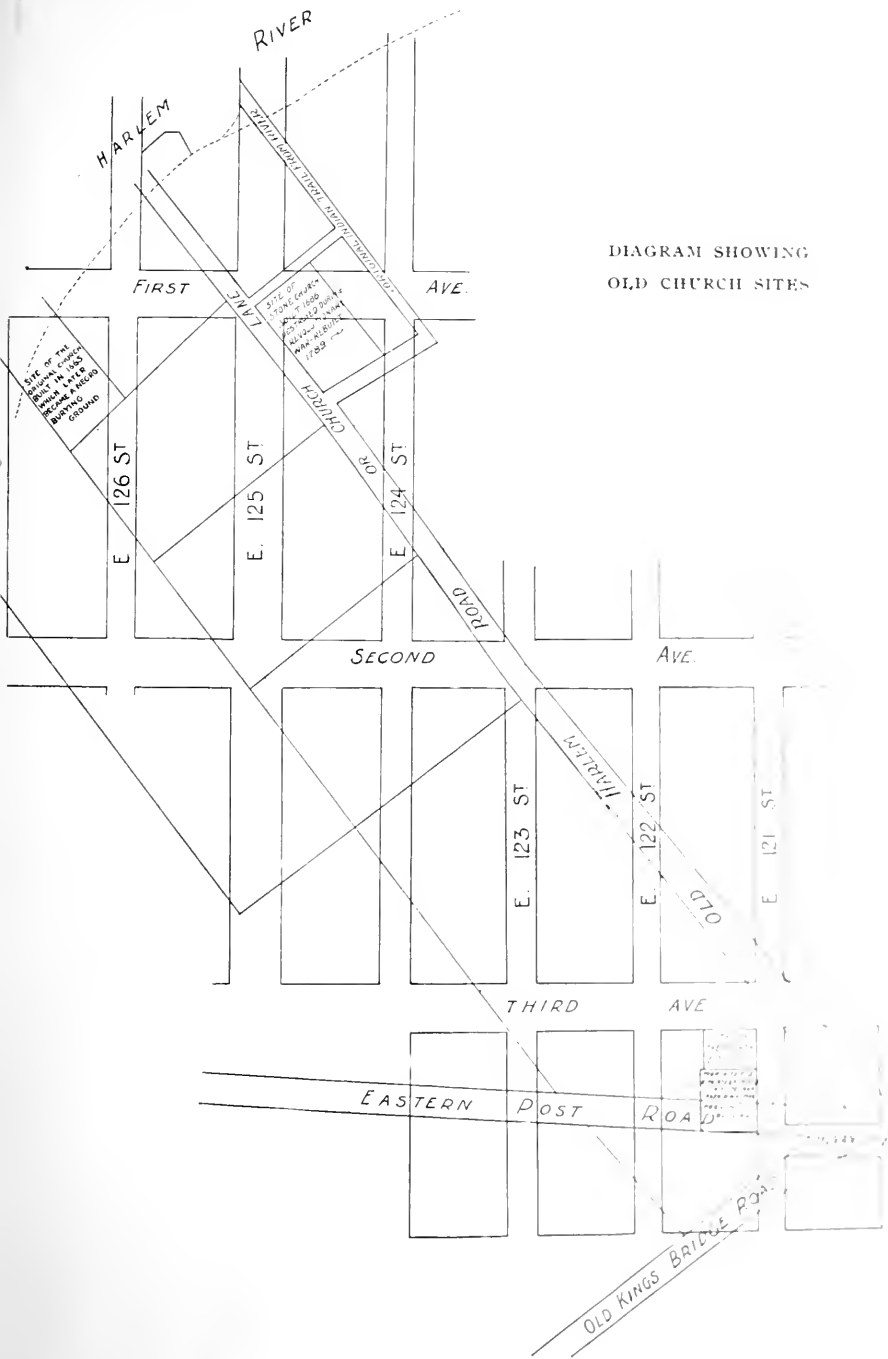
among the early settlers are those of Brevoort, Bogert, Kortright, Demarest, Bussing, Delamater and Disosway, some of which are still prominent in this city.

It is claimed that in the original settlement of Harlem all of the United Provinces of the Netherlands were represented, though the settlers from these provinces came chiefly from cities or villages near the North Sea and Zuyder Zee. This original settlement of Harlem comprised that district east and south of our Mt. Morris Park, the village green lying along the water front in the present Pleasant Avenue section.

During the first five years of the Church's existence, the struggle with poverty made it impossible to provide any better sanctuary than a private house or outbuilding. Indeed after the departure of Zyperus, the people found it exceedingly difficult to maintain regular Sabbath services. It was very evident that the community could not support a regular minister, hence at a meeting on December 4th, 1663, it was decided to secure if possible, a voorleser.

This office, though akin to that of precentor or chorister in the Romish cathedral service and the Scotch Kirk, was in its range of duties quite peculiar to the Reformed Dutch Church. Its incumbent must needs be a person not only of suitable gifts and culture, but of exemplary life and approved piety. Standing before the pulpit he read the Scriptures at the opening of public worship, whence came his title, *Voorleser*, or *forereader*. He led the congregation in singing David's Psalms in metre, lining off the verses one by one, as they proceeded, with melodies long drawn out but stately and solemn. In the absence of a preacher his duties were augmented. He then read a sermon from the works of some orthodox Dutch divine, and in a word con-

DIAGRAM SHOWING
OLD CHURCH SITES





ducted the entire service so far as it belonged to a layman to do. He visited and administered comfort to the sick, and those nigh to death and when desired performed the burial service. He instructed the children in the Heidelberg Catechism, filled the office of schoolmaster, and in addition kept the records and accounts of the church and town. In fact except the administration of the sacraments and the ordination and installation of Elders and Deacons, he performed all the functions of pastor, besides those of chorister, schoolmaster and secretary. To these were usually added the duties of public auctioneer.

The petition to Governor Stuyvesant which resulted in Montagne's appointment as Voorleser.

To the Noble, Very Worshipful, their Honors and the Director-General and Council of New Netherlands:—

Gentlemen: Your Noble Worships' petitioners, residents of New Harlem, show with due reverence and submission, that by their saving faith, obtained through hearing the Gospel preached and taught, they too, find themselves, for the sake of their salvation compelled, conscientiously to promote with increased diligence and zeal, whatever your Noble Worships' petitioners and Commissaries of this village have determined upon and undertaken for the maintaining of public worship and the outward means of grace, to the magnifying of God's name and the observance of His day of holy rest, and the upbuilding of the Body of Jesus Christ. But having seen from Sabbath to Sabbath the small and insignificant success of the public gatherings, and believing confidently that every thing relating to public worship may be

brought to better train and all be more properly ordered by the services of a *salaried Voorleser and Schoolmaster*, to read God's word and edifying sermons, keep school, catechise and visit the sick, your Noble Worships' petitioners, appointed to attend to the public welfare and advantage of the said village, thought it proper, very timely and only their duty, to speak to the community about this matter, that they persuade *Jean De La Montagne*, a resident of the said place, to undertake such services provisionally for the least possible salary, and then present themselves before your Noble Worships as patrons of the Church of Jesus Christ with this humble and Christian petition, that your Noble Worships may please to consent both to the office and person before named, for the benefit of God's church and not less necessary teaching of the children. But perceiving their great inability and *incapacity to give* in the aforesaid case a full and *proper salary*, and not having been able to collect for his support more than 24 schepels of grain, they respectfully request your Noble Worships that in their usual noble discretion your Noble Worships *contribute something* toward a decent salary and the greater encouragement of your Noble Worships' very humble petitioners and God's subjects.

Your Noble Worships' most dutiful petitioners and humble subjects, Done New Harlem.

Dec. 25th, 1663.

D. TOURNEUR,
JOHANNES VERVEELEN,
I. P., MARK OF JAN PIETERSEN.

To this, Governor Stuyvesant sent the following reply, dated January 10th, 1664.

“Received and read the foregoing request of the Commissaries of New Harlem and therewith heard the verbal statement of Sieur Johannes Verveelen, at present commissary there, that it is highly necessary that a person be appointed there as *Voorleser* and Schoolmaster; therefore the Director-General and Council accept and appoint thereto the proposed person, Johannes La Montagne, Junior; and in order that he may attend to these offices with greater diligence, to him shall be paid annually on account of the Company the sum of *fifty guilders*, according to the state of the treasury.”

For about a century did the people of Harlem worship without any regularly installed minister to lead them, dependent upon the Voorlesers for the conduct of their services, and upon the parent church in the southern part of Manhattan Island who occasionally sent her ministers to Harlem for the purpose of ordaining and installing Elders and Deacons, and of administering the sacraments.

The names of these Voorlesers are as follows:

Michael Zyperus	1660-1663
Arent Evertsen Keteltas	1663-1664
Jean La Montagne	1664-1670
Hendrick Jansen Van der Vin.	1670-1684
Jan Tibout	1684-1690
Guilliam Bertholf	1690-1691
Jan Tibout	1691-1699
Adrian Vermeule	1699-1708
Henricus Beys (Episcopalian)	1710-1712
Johannes Van Harlingen	1722-1741

Mr. James Riker in his history of Harlem has given an excellent pen picture of home-life and social condi-

tions during this period. It contains so many interesting features that it is here reproduced.

The inhabitants in their ways and mode of living, preserved all the characteristics of the Fatherland. Wedded to their plain and primitive habits, the portrait of our early Dutch yeomanry, as others have drawn it, is here true to life, with but slight retouching.

The village seats or scattered farm houses: let us enter one, bidden welcome by mine host, smoking his evening pipe in his wonted seat on the porch. An air of hospitality have the premises, even to the old well with water trough beside it, which, placed conveniently before the house, with mossy bucket hung from the primitive well pole, invites the gentle kine to come freely to water, or the wayfarer to stop and slake his thirst. These houses have begun to be constructed with greater regard to permanence, and even to style, being solidly built of stone, and of more ample dimensions than formerly though only of one full story. The low ceiling, still void of lath and plaster, expose the heavy oak beams as roughly hewn, or if taste has dictated, planed and beaded. Similar taste sometimes demands wainscoting, either plain or in panels, around the rooms and halls, and up the broad stairway, with its oaken balustrade, leading to sleeping chambers in the loft. Outer doors, swung upon heavy strap hinges, are invariably divided in halves horizontally, the upper one usually open by day in the warm season, for the admission of air and light. Above it perhaps is a sash with three or four small panes of thick green glass, blown with a curious knob or swell in the centre. The panes in the windows measure not over seven by nine inches, and are sometimes set in leaden cross bars, being protected by strong, close shutters, instead of the less secure modern blinds. The fireplace,

with usually no jambs (but having supports built in the wall) gives ample room for all around the fire. Thus suspended, as it were, over head, the chimney mouth opens wide and flaring to catch the fugitive sparks and smoke, and forms a convenient place in which at the proper season to hang up hams, sausage and beef to cure. If the fireplace is built with jambs these are often faced with glazed tiles, imported from Holland, on which are pictured Bible stories and other scenes. These amuse and instruct the juvenile part of the family, who make it a favorite pastime to study out the curious designs. The last of these ornamental fireplaces now recollected was in the Peter Benson stone house, which stood in 109th Street between Second and Third Avenues and was demolished in 1865.

Plain and substantial were their dwellings, and in perfect accord with the manners and tastes of their occupants, which were simple, unaffected and economical. Slow and deliberate in what they did it was made up by patience and application. And no people could have been more independent of the outside world. The farmer burnt his own lime, tanned his own leather, often made all the boots and shoes worn by himself and his family, and did much of his own carpenter and wheelwright work. Their help in the heavy farm work was mainly African slaves, who, at this time numbered as one to four whites.

Primitive were their methods of farming; it was not the era of iron ploughs, horse-rakes and reapers. The scythe was used in mowing grass, the cradle was then unknown.

The children were brought up to these habits of industry which the parents themselves found so profitable. The sons were invariably given a useful trade, and the

daughters well taught in all household duties. While the men were engaged in the out-door work of the farm, the women, in short gown and slippers, the common indoor dress, were as busy at their special avocations. The spinning wheel was brought out and set in motion as soon as wool and flax could be prepared in the fall, and so each family made its own "homespun," as it was termed, both white and colored to supply its members with clothing, while she was considered but a poor candidate for matrimony, who could not show her stores of domestic linens and other products of her maiden industry. The dames, so saving were they of their time, usually took their spinning wheel on going to spend a social afternoon with a neighbor. Nor were the females unwilling to help in the field during the busy season of harvest, or corn-gathering. Side by side, with their fathers and brothers and husbands, they vied with them in raking hay or carrying sheaves, and their presence gave a charm to the merry time of husking.

Broom and scrubbing brush, with a periodical white washing, frequently tinted yellow or green, kept their apartments clean and neat. The carpet, when first introduced, called in derision a dirt-cover, was in those days unknown here. The bare floors, as scrupulously clean as the bare table on which they ate their meals, were regularly scrubbed, then sprinkled with a fine beach sand which was brought to the city by the boat load, peddled in carts through the streets and roads of the Island. On cleaning day, it was spread moistened in little heaps over the floor, the family being taught to tread carefully between them. To disturb these would sadly mar the economy of the good housewife, and maybe provoke some good honest scolding in Dutch. The next day, the sand now dry was swept in waves, or other

figures, by drawing the broom lightly over it. It was in truth but a sample of the general tidiness which ruled the premises.

Living so largely within themselves, they knew little of the dangers and diseases incident to luxury and indolence. Their clothing, bedding etc., all of their own homespun, most that their table required the farm supplied. to which a mess of clams or fish often gave variety; but no dish with the Dutch farmer could compete with his *speck en koole*, pork and cabbage.

Their pride was of a kind which is no bar to pleasure if their only coach was a common wagon or perchance an ox-cart. Home made linsey-woolsey gave content equally with the finest imported fabrics and, says a contemporary, "though their low roofed houses may seem to shut the door against pride and luxury, yet how do they stand wide open to let charity in and out, either to assist each other or to relieve a stranger." Another bears this testimony: "They are sociable to a degree; their tables being as free to their neighbors as to themselves." And hospitality could not do too much for the guest, if welcome, the acme only reached, if he tarried for the night, when, soon after sunset, he was snugly ensconced in the best bed, made of softest down, and between homespun linen sheets, from which, if cold, the chill was taken, by the indispensable warming pan.

At the same time the idea of warming the church was yet unfledged, nor was this provided for until early in the nineteenth century, when a stove was introduced. Before this each church-going matron took to comfort her, her little *foot stove* and her Dutch Bible with silver clasps. Intermarriage among the resident families was the rule, and he was thought a bold swain truly who ventured beyond the pale of the community to woo a mate.

And with an unaffected welcome, a keen-eyed scrutiny also awaited the blushing bride, on her first arrival from the charming vales of Bloomingdale, the hills of Westchester, or rural home at Bergen, Hackensack or Esopus.

When friends gathered socially, or happened to meet, as at the village tavern, conversation, running in mellifluous Dutch, turned, as usual with farmers, upon their crops, or on horse, or cattle or modes of farming, unless some special topic intruded. With the good Juffrouws, church matters and the dominie's last visit were always in order.

Large productive farms and a convenient market for all they had to sell, led to certain wealth, and no thriftier farmers were to be found anywhere. They were proud, too, of their broad acres, fine stock, well tilled lands and barns well filled! But not the alluring example ever before their eyes could win them to the display and ceremony of city life; though the latter, simplicity itself as compared with the demands of modern fashion, sets in strongest contrast the style of living, so unpretentious yet so rational, which obtained in even the wealthier families, as the Waldrons, Meyers, Bensons and Bussings. English modes and manners could make but slow advance among a people so tenacious of the Holland tongue who for half a century later kept their records in Dutch, and their accounts in guilders and stivers.

CHAPTER III.

In the winter of 1665, the congregation began the erection of a church building under the direction of Montagne, Tourneur and Johannes Verveelen. The mechanics named were John Gulick, Neels Watson and Hendrick Karstens. The structure was very plain, both inside and out, and was constructed of rough timber. It was situated on the north side of what was known in those days as Church Lane (Lover's Lane, the young people called it) and afterward as Old Harlem Road. The map shows its location where now is the corner of First Avenue and 127th Street. A kerek lot of considerable size surrounded the building. Riker refers to this kerek lot as the land since known as the church farm, but the church records place the farm further to the south; the church farm was a much larger plot of ground than that directly adjoining the first church site. About a quarter of an acre connected with the original church afterwards became what was known as the "Negro Burying Ground."

It required two years to build this church the work being prosecuted as funds were found in the treasury, and for a number of years it did double duty as a church and school house. Indeed, it is said that the building had a convenient loft or second story, from which income was derived by renting it for dwelling purposes.

Montagne's accounts as treasurer show what was expended for materials, labor, etc. The charges are given in florins and stivers.

The Worthy Deaconry, Credit:—

1665.

23 Jan.	By feast given Stuyvesant by D. Tourneur, and J. Verveelen and J. Montagne f.	21:19
	By a book by J. Montagne	7:10
26	5 planks for benches at the church	7:10
	By labor, making the benches	8: 0
	By one half lb. nails for ditto	12
	By to Wessels for bringing the dominie	7: 0
	By to the sexton (Koster)	6: 0
	By ditto	1: 0
20 Dec.	By nails for the house on the church lot	15: 0
	By nails for the church	49: 2
	By wages for labor at the church	36:13
	By a piece of gold to the preacher	50: 0
	By nails for the church	16: 5
	By wages for labor at the church to Jan Glucke and Nelis	24: 0

1666.

27 Jan.	By ditto to ditto	40: 0
3 Feb.	By to the sexton	6: 0
25 Mar.	By ditto	6: 0
25 Apl.	By nails for church	17:18
	By planks for the church	90: 0
	By Hendrick Karstens for raising up the church and making the foundations (stander)	30: 0
	By ditto for plastering the same	6: 0
1 Dec.	By to the sexton	18: 0

1667.		
30 Jan.	By at allotment of the seats	4: 0
	By Jan Teunissen for a plank for church	1:10
7 Mar.	By to the sexton	6: 0
	By Nelis for making the table.	3: 0
	By 1 lb. nails	3: 0
	By 3 planks for the table and benches	4:10
27	By Bart, the mason	40: 0
Sept.	By to the sexton	6: 0
	By 2 schepels rye to sow upon the church lot	9: 0
1668.		
Jan.	By to the sexton	6: 0
	By a town book	4: 0
	By Matys for taking away the Dominic	19
	By to the masons and lime by Ver- veelen	19: 0
		f. 369: 0
		\$147.00

This modest building served the community as a church for twenty years after which its use was devoted exclusively to school-house purposes.

The following note from the town records shows how closely the Church was related to the Town in those early days.

“The year 1678 wore away with no other noticeable incident except the usual choice of town officers, and the visit from Dominie Nieuwenhuysen to install an elder and a deacon. On the latter occasion Claude le Maistre, at the expense of the town *furnished a half-rat of good beer for the entertainment of the dominic and the con-*

gregation, and Waldron, Dyckman, Bussing and Oblynus, advanced the dominie each three guilders (in all twelve guilders) for his services, while Jan Nagel provided the wagon to bring and return his reverence; *the visit costing the town* in all, 41 guilders.”

It seems that beer was the common beverage in those days and its presence was deemed indispensable to the proper transaction of business. The Court magistrates always required it while attending to their judicial duties. It was likewise used at the ordination of elders and deacons, and at funeral solemnities. At such times, wine and other liquors, with pipes and tobacco, were also freely distributed. Families commonly laid in their beer by the quarter and half vat, or barrel. Such were the social habits and customs prevailing among our ancestors, all oblivious as to the evils of the indulgence.

The second church edifice (which really should be called the first, since the former was of such rude construction and served so many purposes that it hardly deserved the dignified name of a church) was built in 1686. It was situated on the opposite side of the lane and a little further to the south where now is the corner of 1st Avenue and 125th Street.

It was built of stone, an arrangement being made with Laurens Jansen and the Delamater family, who gave up a portion of their land for the purpose, and which was sufficient to afford ample ground for a new churchyard or cemetery. The community pledged themselves liberally, and assumed the labor of preparing and bringing the stone, lime, timber, shingles, lath etc., all of which was to apply on their subscriptions.



OLD STONE CHURCH ON CHURCH LANE, WHERE NOW IS
FIRST AVENUE AND 125TH STREET
ERECTED 1686 DESTROYED DURING REVOLUTIONARY WAR
THE BELL IS THE ONLY REMAINING RELIC



The corner stone was laid with considerable ceremony, March 29th. We are told that the first stone was put in place by Resolved Waldron, and the second by Johannes Vermilye. The builder was Wm. Hellaker, who is described as a "good mechanic and honest though a little rough."

Here are the specifications and contract:

Specification of the Church at Harlem: The size of the church, across it either way, is 36 Dutch feet: upon which William Hellaker undertakes to construct the roof, with an arch therein and a small tower upon it, and to cover all properly with shingles, and to make a scuttle thereto; upon condition that the people of the town shall be obligated to deliver the timber at the building place. For which the Constable and Magistrates promise to pay the aforesaid William Hellaker, the sum of Seven Hundred and Fifty Guilders in Wheat, to be delivered at the current price. Thus arranged and agreed to in the presence of the afternamed witnesses, and which, with our usual hand, is subscribed. Done at New Haerlem, this 30th of March, 1686.

Witnesses:

Johannes Vermelje,
Resalvert Waldron,
Willem Hellaker,
Jan De Lameter, Constable,
Daniel Tourneur,
Jan Nagel.

Before me,
Jan Tibout, Clerk.

Voluntary subscription for building the Stone Church:

Daniel Tourneur	f. 100
Jan Dyckman	100
Isaac Delamater	30
Cornelis Jansen Kortright	100
Jan Louwe Bogert	100
Jan Hendricks Van Brevoort	100
Jan Delamater	75
Barent Waldron	50
Laurens Jansen	70
Jacques Tourneur	25
Adolph Meyer	90
Jan Nagel	100
Joost Van Oblinus	100
Arent Harmans Bussing	75
Resolved Waldron	100
Abram Delamontanie	25
Thomas Tourneur	25
Pieter Van Oblienienis	50
Johannes Vermalje	50

f. 1365. (\$546.)

This amount was not sufficient to defray the entire expense of the building; special taxes were, therefore, levied and additional contributions were made. Besides the labor of the people themselves and the materials they furnished, the church cost them over 2600 guilders, or about \$1040. During the first year of its occupancy, the collections amounted to 171 guilders, 4 stivers, thus averaging 3 guilders 5 stivers or \$1.25 each Sunday.

On the 30th of September, 1686, the first Sermon was preached and the Lord's Supper administered in the new church by the Rev. Henry Selyns, minister at Brooklyn and the Bouwery. The following account of the last service in the old church and the first in the new is recorded by Riker in his History of Harlem.

"On Thursday, April 15th, the people had gathered around the Lord's Table for the last time in that humble but hallowed sanctuary where, through their early struggles they had sought and found inward strength and comfort. The collection was large and significant, being 24 florins. The work upon its successor was pushed forward rapidly, so that on Thursday, September 30th, Dominie Selyns preached the first sermon in the new church, and administered the Lord's Supper. A liberal collection, 22 florins, was taken up. This item is also recorded, "1686, Septemb. 30th, to bread and wine, 12 florins and 10 stivers." Before the people separated they took the opportunity to nominate new town officers; those appointed being sworn in at New York, on the 2d of November. They were Jan Hendricks Van Brevoort, constable, and Jan Dyckman, Lawrence Jansen and Isaac Delamater, magistrates. On November 4th, the constable and magistrates resolved that the churchyard (kerckhof) should be inclosed with clapboards, within the ensuing two months."

It is a striking coincidence that the Lenox Avenue edifice, the last built by the Harlem Church, was dedicated exactly two hundred years after this stone church, the service being held in the same month and on the same day of the month, September 30th, 1886.

This substantial building was destroyed during the Revolutionary War. Only one relic remains; it is the

venerable bell which was cast in Amsterdam, Holland, expressly for the Harlem Church in the year 1734. It is said that, among other metals, it contains twenty dollars worth of gold and twenty dollars worth of silver. The following inscription may be read on it:

Amsterdam, Anno 1734, Me Fecit.

Inasmuch as there was no use for a belfry on the church until the year 1734 when the bell arrived from the Fatherland, it was not added to the tower until that time.

Owing to the various nationalities of the early settlers, it was not always easy to maintain the Church in the unity of the Spirit and the bond of peace. The services were usually conducted in the Dutch language. Of course this was not entirely satisfactory to those speaking the French language, nor indeed to the Lutherans. Some of the Huguenots were so much discontented that when the French church in New York obtained a minister they refused absolutely to support the Dutch Voorleser at Harlem, and allowed their possessions to be attached by the magistrate. Among them were two ancestors of well-known American families: Delamater and Demarest. The latter with his whole family left the town and removed to Hackensack.

Governor Cornbury, who was a very strong churchman, during his administration which extended from 1702 to 1708, attempted to place over the Harlem church an English Episcopal minister. This caused considerable opposition. The people persistently refused to support him, and the effort was finally abandoned.

Another dissension arose at the time of the well-known Coetus Conferentie Controversy which excited the entire



BELL, MADE IN AMSTERDAM, HOLLAND, 1734,
FOR THE HARLEM CHURCH

IT CONTAINS THE FOLLOWING INSCRIPTION:
"AMSTERDAM, ANNO 1734, ME FECIT"

denomination. The Conferentie party were determined that the Church in America should continue its connection with and subordination to the Classis of Amsterdam in Holland. The Coetus party insisted upon the right of the Church here to ordain its own ministers and to manage its own affairs. Besides, it was inconvenient and expensive to send men to Holland in order that they might be ordained and the desire was growing for a ministry educated in this country. The Controversy was a long one, but the struggle for ecclesiastical independence was finally successful, and a plan of union was subscribed in 1772. In the Harlem Church those who adhered to the Coetus were in the majority and embraced largely the spiritual and progressive element of the Church.

CHAPTER IV.

The first minister to be installed over the Harlem Church was the Rev. Martinus Schoonmaker. This was in the year 1765. He divided his services between the Harlem and Gravesend churches, and was one of the ministers who in 1772 subscribed to the articles of organization of the General Synod of the Reformed Church.

The war of the Revolution caused an entire suspension of his labors; he was an ardent patriot, and with many of his people was compelled to take refuge within the American lines. It is unfortunate that certain letters and documents showing the part played during the war by many of the people of our Harlem Church have been lost or destroyed. These, it is said, contained accounts of many interesting experiences and served to deepen the impression of the real value of the church's influence upon the minds and hearts of a people in great want and extremity. Often, during those early days of siege and suffering, the church building must have been sought and used as a real refuge, and when the actual invasion of the British made this no longer possible, the thoughts kindled by former sacred associations must have acted as an encouragement in trial and an incentive to nobler being and doing. The following war refer-

ences have been gleaned from certain family records which have on them the stamp of genuineness.

In 1776, when the Revolutionary war opened, the Provincial Convention, on leaving New York, met for a month in the church at Harlem. The records of the convention were concealed in the home of one of the elders, John Bogert, a good Whig. His house stood at the end of what is now 125th Street and the Harlem river. It is related that Captain Samson Benson, also an elder of the church, rendered important service with his Harlem company in standing guard and carrying out the orders of the convention until forced to retire before the fire of the enemy.

? William Dyckman and his sons residing near the Harlem river at 210th Street, rendered valuable service during the war. The two boys, Abraham and Michael, immortalized themselves as the "Westchester Guides." Abraham was killed March 4th, 1782, while doing service. The name of Abram Delamontagnie is found on the church books and also in records that refer to valuable service rendered by him during the war. He was the innkeeper, and his house, near the Commons, was a famous resort for the Liberty Boys.

With the acknowledgment of our national independence, after seven years of exile, the people returned only to find their homesteads laid waste and their sanctuary in ruins. Dominie Schoonmaker remained until 1785, twenty years after the date of his call, when he was elected to the pastorate of the six collegiate churches of King's County, at a salary of one-hundred-fifty pounds per annum. He took up his residence at Flat-

bush where he spent the remainder of his life. He died on the 20th of May, 1824, leaving six sons and five daughters. A great-grand-daughter of his, Mrs. D. Phoenix Ingraham, is at present a member of the Lenox Avenue Church.

Dominie Schoonmaker was the second son of Joachim and Lydia Schoonmaker and was born at Rochester, N. Y., March 1st, 1737. He commenced his classical studies with Dominie Goetchius of Schraalenburgh, N. J. in 1753 and his theological with the Rev. Mr. Marinus of Acquackanock in 1759. On June 27th, 1761, he married a Miss Mary Basset and in 1763 was licensed to preach, accepting a call from the congregations of Harlem and Gravesend.

For the following very interesting sketch of Dominie Schoonmaker, and some of the customs and manners of the people during his pastorate, we are indebted to an article in the Christian Intelligencer of October 23d, 1858, by the Rev. Peter Van Pelt:

“Dominie Schoonmaker resided at Flatbush, central and convenient for his other churches. He was a man of reserved and retiring habits; more so, perhaps, from the circumstances that it was exceedingly difficult for him to hold even a common conversation without mangling most horribly the English language. Fluent and ready in the language in which he was educated, he displayed by his manner and gestures, all the dignity and sincerity applicable to his position and functions. Courteous and polite, he was a relic of the old school and universally respected. Indeed it may be questioned whether the venerable minister had a solitary enemy. An anecdote has been related, and many years ago was in common circulation, which some may consider a slander upon his abilities and acquirements. I would rather regard it as

an innocent and harmless witticism of some wag, and probably one of his best friends. Having celebrated a marriage, at the close of the ceremony, for the benefit of the spectators, he attempted to terminate it in English with the sentence, 'I pronounce you man and wife, and one flesh; whom God hath joined together, let no man put asunder.' His English failed him; yet conscious of perfect rectitude, and the propriety of a shorter translation, with much solemnity and emphasis and an appropriate congee, he exclaimed, 'I pronounce ye two to be one beef.'

"It was in 1819 that I last heard or recollect to have seen the old Dominie. It was at the funeral of one of his old friends and associates. A custom had very generally prevailed, which, though then very rarely observed, yet in this instance was literally adhered to. The deceased had many years before provided and laid away the materials for his own coffin. This one was of the best seasoned and smoothest boards and beautifully grained. Other customs and ceremonies then existed, now almost forgotten. As I entered the room I observed the coffin elevated on a table in one corner. The Dominie, abstracted and grave, was seated at the upper end; and around in solemn silence the venerable and hoary-headed friends of the deceased. All was still and serious. A simple recognition or a half audible inquiry, as one after another arrived, was all that passed. Directly the sexton, followed by a servant, made his appearance, with glasses and decanters. Wine was handed to each. Some declined, others drank a solitary glass. This ended, and again the sexton presented himself with pipes and tobacco. The Dominie smoked his pipe and a few followed his example. The custom has become obsolete and it is well that it has. When the

whiffs of smoke had ceased to curl around the head of the Dominie, he arose with evident feeling and in a quiet, subdued tone, made a short, but apparently impressive address. I judged solely by his appearance and manner; for although boasting a Holland descent, it was to me speaking in an unknown tongue. A short prayer concluded the service; and then the sexton taking the lead was followed by the Dominie, the doctor and pall bearers, with white scarfs and black gloves. The corpse and a long procession of friends and neighbors proceeded to the churchyard, where all that was mortal was committed to the earth, till the last trump shall sound and the grave shall give up the dead. No bustle, no confusion, no noise nor indecent haste, attended that funeral."

The inhabitants of Harlem who survived the Revolutionary war and returned to their devastated homesteads, as soon as their condition would admit, began the erection of a new edifice on the site of the Old Stone Church. This was about 1789. The subscriptions for this building, according to the record, amounted to £63, 4s. Besides this, Benjamin Benson collected a large sum which was the cause of the adoption of the following minute, October 22d, 1790.

"Whereas Benjamin Benson of the Township of Harlem has collected from the year 1788 to 1790, with a great deal of fatigue and trouble, of sundry well-disposed persons from several of the United States, to the amount of £89, s6, d6, and has disposed of the same toward furnishing the church of such township in manner following (here follows a list of disbursements), and has given as a further volunteer gift to said church, £6, s12, d7, a table and cup." This (the above) was ordered to be placed on record.

Until this church was completed, the congregation passed through a trying and discouraging period, being compelled to worship in a barn belonging to Mr. Benson which adjoined the church yard. But on November 9th, 1791, the Rev. John Frelinghuysen Jackson, a son of the Rev. William Jackson, the first pastor of the Reformed Church of Bergen, Jersey City, was called to become pastor in conjunction with the church at Tarrytown, and in this relationship he continued for thirteen years and five months.

Corwin's Manual gives the date of his birth as 1768 at Bergen, and states that he was educated at Queen's College in 1788 and early introduced into the ministry; that for nearly half a century he served the Master with singular consistency, faithfulness and zeal; that he was a man of sound, experimental and practical piety, of great simplicity of character, singleness of heart, and of self-denying humility. His portrait and sketches of his life may be seen in the *Tarrytown Bicentennial*. M. D. Raymond in his sketch thus speaks of him:

“His refined spirituelle face shows him the scholarly cultured gentleman that he was; a gentleman by birth, by association and by education. When he first came to Tarrytown in 1791, he was a young man just from the schools, and this, conjointly with Harlem, was his first pastorate. His learning and natural dignity from the first commanded respect, and no man thought lightly of him because of his youth.

“He was well born, the son of Rev. William Jackson and Anne Frelinghuysen, his wife, who was the daughter of Rev. John Frelinghuysen born 1727, the son of Rev. Theodorus Jacobus Frelinghuysen of New Jersey, so prominent in his day in that state and the nation. His father, Rev. William Jackson and his grandfather,

Rev. John Frelinghuysen, both graduated at Amsterdam, Holland, were distinguished alike for their high character and pulpit eloquence.

“His father, Rev. William Jackson, who is spoken of as a second Whitfield, was a son of Patrick Jackson of New York, who was baptized March 16th, 1701, and married Anna Van der Spiegel, June 10th, 1727. He was the son of William Jackson of Edinburgh, Scotland and later of New York, where he married Anna Wessels, January 24th, 1694. A mingling as will be seen of good Scotch and Dutch blood. Such was the honorable ancestry of Rev. John Frelinghuysen Jackson.”

The following is taken from “Riker’s Harlem:”

“In regard to William Jackson from Edinburgh, Scotland, above named, and the first of that family in this country, and the ancestor of the Rev. John F. Jackson, the following interesting facts were related by Rev. Dr. Howard Crosby in his address at the 250th Anniversary of the Collegiate Reformed Church of New York.

“In the month of January, 1707, a distinguished Presbyterian clergyman from Maryland, who had arrived in the city, desired to hold public services according to the form of worship of that denomination, but this did not meet with the favor of Lord Cornbury, the Colonial Governor, whereupon Mr. William Jackson fearlessly and nobly opened his own house on Pearl Street for such services, and then and there was this powerful and influential church first organized in this city. For this act the Presbyterian clergyman was imprisoned for two months. Mr. Jackson was also threatened with arrest. And that was the beginning of that Church in New York.”

This pen picture of Dominie Jackson is from Dr. Allen's Historical Address on the Old Dutch Church, delivered before the Tarrytown Historical Society several years ago:

"The Rev. John F. Jackson was pastor from the year 1791 to 1806. He was held in high repute by his ministerial brethren, but was not altogether popular with the people. He is described as a tall, fine looking man, but the people thought him very proud. He powdered his hair and was always patting it, and never spoke to any of his flock whom he met by the way. He lived in Harlem and rode up on horseback on Saturdays. His old horse, Snap, is still remembered. Stopping with his parishioners, he was accustomed to order his horse put up, and when he wanted him again he would order him up. The troubles between him and the people seem to have increased, and when he left, it was evidently with a sore heart, as is shown by the last hymn which he gave out to be sung at the last service. It was the 120th Psalm of the old collection:

"Thou God of Love, Thou ever blessed."

The *Tarrytown Bicentennial* gives the following interesting facts regarding the will of Dominie Jackson:

"The will of Rev. J. F. Jackson, made December 12th, 1835, with a codicil dated March 5th, 1836, was proven May 2d, 1836, he having died on the 26th of March. By its nearly thirty provisions, he disposed of a very large estate. In it he speaks of himself as 'I, John F. Jackson, of Harlem, in the 12th ward of the City of New York, minister of the Gospel,' etc. Besides to his wife, Hannah, he bequeathed valuable property in different parts of the city and several thousand dollars in money, to each of his five children, to wit: His sons, Theodore F., and Dr. Wm. H. Jackson, and his

daughter, Maria, wife of Dr. Lewis Belden, Margaret, the wife of Dr. Edgar F. Peck, and Catherine Eliza, who afterward married Mr. Frederick E. Westbrook, son of Rev. Dr. Cornelius Dupuy Westbrook, of Fish-kill and Kingston.

“Rev. Mr. Jackson also by his will donated the ground for a new Reformed Dutch Church on 21st Street, with the proviso that it should be built upon, within two years. His widow also made liberal provisions toward it, and the church, of which the Rev. Dr. Bethune was at one time pastor, was erected, but was afterward disposed of, it is said, in violation of the spirit, if not of the letter of the trust.

“The explanation of how this large holding of real estate which included one hundred acres in the city of New York, came into possession of the Rev. John F. Jackson, was found in the will of his father, Rev. William Jackson, also on file in the Surrogate’s office of the city of New York, dated January 11th, 1811. In it he describes himself as a Minister of the Gospel, of Bergen, N. J., and after giving annuities to his sons, Patrick and Theodore F., he gives ‘all my real estate which is in the city of New York, which I have inherited from my late father, Patrick Jackson,’ to his sons, Henry and Rev. John F. Jackson. And then the widow Benson, whom he married, also inherited a large property. Hence the valuable estate bequeathed to their descendants.”

At the close of Dominie Jackson’s pastorate in Harlem, the consistory adopted the following:

“We, the underwritten, the elders and deacons, constituting the consistory of the Reformed Dutch Church at Haerlam, do hereby certify that the Reverend Mr. John F. Jackson was called, ordained and settled in the

said church, in combination with the church at Tarrytown, in the month of November, in the year of our Lord, 1791. That he has since that time maintained his standing as a lawful and faithful minister of the Gospel, and as such labored among us thirteen years and four months. That he has faithfully fulfilled the obligations of his call in preaching the Gospel in its purity, catechising, administering the sacraments, visiting the congregation, in which he has been exemplary. And that now having, by mutual consent, resigned his pastoral charge, he leaves this church in the same good standing.

“We sincerely pray that the Lord may prosper his ministerial work and render him extensively useful in whatever part of His vineyard he may hereafter be called to labor. Given at Haerlam, this 13th day of February, 1805.”

The above is a copy of what was probably the original draught of the certificate and does not contain the names of the elders and deacons. The copy given to Dominie Jackson undoubtedly contained the signatures of the following persons who composed the consistory at that time:

Elders:

David S. Waldron
Jonathan Randell

Deacons:

William Waldron
John Goodwin
John Adriance

Dominie Jackson was succeeded by the Rev. Jeremiah Romeyn, D.D., who was called from Red Hook, N. Y., and began his work at Harlem on September 28th, 1806. After a pastorate of seven years, he tendered his resig-

nation to the consistory owing to some disagreement, the character of which does not appear in the records. Whereupon the consistory unanimously adopted the following:

“Resolved, that regretting as we do the unhappy state of things which has prompted him to make this request, we believe it to be our duty to yield a compliance with it; explicitly declaring that we esteem him a sound and good preacher, and praying fervently that the Lord will have him and his family in His Holy keeping, and make him a distinguished blessing to that people, among whom Providence may cast his lot.”

The consistory granted him a year's salary, and accorded him the use of the parsonage until the following April. One of his contemporaries thus describes him: “He was a man of imposing personal appearance, of full habit, grave, dignified and graceful. His head was finely formed, his visage dark, with a dark-blue, powerful eye, and set under an expanded brow; his countenance florid; his hair full and white, and usually powdered when entering the pulpit, or associating with gentlemen of the olden school. His voice was clear and of remarkable smoothness and filled easily the largest church edifice. He was a thorough and accurate linguist, and as a Hebrew scholar, particularly, his reputation was very high. His attachment to this language brought him and kept him for many years in close intimacy with the Jewish Rabbi and other teachers of Hebrew in New York, who often spoke of his high scholarship in this department. He was a man of wit and great colloquial talents, and hence he was always cordially welcomed by such men as Chancellor Livingston and Gouverneur

Morris. He was never placed in circumstances the most favorable to the development or the exhibition of his powers. Had he been thrown into a different situation, where he could have had a wider and more public sphere in which to operate, I cannot doubt that he would have attained a degree of distinction far greater than he ever reached.”

After leaving Harlem he supplied churches at Schoharie Kill and Beaverdam in Delaware County until 1817, when he removed to Woodstock, Ulster County, where he died in the following year at the age of fifty.”

It was during Doctor Romeyn's pastorate that the church was incorporated, and as the legal document is a matter of considerable interest, a copy of it is herewith appended:

At a meeting of the Consistory of the Reformed Low Dutch Church of Haerlem, in the ninth ward of the City of New York and in the county and state of New York, convened for the purpose of incorporation agreeable to a law of the State of New York, “passed 27th March, 1801,” entitled an Act to provide for the incorporation of Religious Societies, held at the parsonage of said church on the 8th day of January, 1810, the following Certificate was unanimously agreed upon and duly executed, viz.: “We, Jeremiah Romeyn, Minister; Samson Benson, Jr., Samson A. Benson, Samuel Bradhurst and John Goodwin, Elders; John Adriance, Samuel B. Waldron and Joseph Mott, Deacons, Do Certify by these Presents, That we and our successors shall forever hereafter be known in Law as a Body Corporate by the name, style and title of the *Minister, Elders and Deacons of the Reformed Low Dutch Church of Haerlem*, in the ninth ward of the City of New York.

Done in Consistory, the day and year last above written,
as witness our hands and seals.

Signed and sealed
in presence of:
Harvey Elliott
Herman M. Romeyn

Jeremiah Romeyn, Minister, [L. S.]

Elders:

Samson Benson, Jr. [L. S.]
John Goodwin [L. S.]
Samson Benson [L. S.]
Samuel Bradhurst [L. S.]

Deacons:

John Adriance [L. S.]
Samuel B. Waldron [L. S.]
Joseph Mott [L. S.]

“Be it remembered that on this thirteenth day of March, in the year one thousand eight hundred and ten, personally appeared before me Jacob Radcliffe, Mayor of the City of New York, Harvey Elliott and Herman M. Romeyn, the subscribing witnesses to the within Certificate, who being duly sworn, did depose and say that they and each of them did see the persons within named as the Minister, Elders and Deacons of the church within mentioned, duly sign, seal and execute the within Certificate as their act and deed and that they severally subscribed the same as witnesses thereto and I do therefore allow the same to be recorded.

Signed, Jacob Radcliffe.

“Recorded in the office of Clerk of the City and County of New York in Lib. No. 1, of Record of Incorporations of Religious Denominations, Page 64, this 28th day of March, 1810.

Signed, Robert Benson, Clerk.”

CHAPTER V.

The first record of any special religious work in the interest of young people is found in one of the minute books under date of June 22nd, 1816. At this time the Rev. Cornelius C. Vermeule, a licentiate, was acting as Stated Supply of the church.

The record reads: "Whereas it has been represented to the Consistory that some of the ladies of this place are desirous to establish a Sabbath School in this village, to become a branch of the parent school in the city of New York, and wish the approbation and sanction of this body to further their laudable undertaking, therefore—Resolved that as it meets our approbation, Rev. Mr. Vermeule be requested to announce from the pulpit next Sabbath day their design, requesting the females of this congregation and neighborhood, who are disposed to aid their undertaking, to meet them next Tuesday afternoon at five o'clock, at the Town School House; and that Mr. Vermeule open the meeting with prayer."

It was, therefore, on Tuesday, June 25th, 1816 that the Sabbath school was organized. Among its efficient workers in those early days should be mentioned, John Adriance, James Redfield, Mrs. Vermeule, Mrs. James Baily and Miss Letitia Doughty. Its superintendents, including those of the Lenox Avenue School, which came into existence October 4th, 1886, have been:

FIRST CHURCH

Mrs. James Baily	L. I. Balloni
Miss Letitia Doughty	Thomas Sproul
Charles Howell	A. B. Demarest
H. S. Van Buren	Samuel Holmes
Judge D. P. Ingraham	Peter Walters
Edgar Ketcham	C. A. Demarest
William Welsh	John C. Giffing
John Dean	Henry Hageman
Dr. D. Van Doren	Joseph T. Brown
Augustus Rollins	Charles A. Mapes
John Rollins	Henry Neu
Hugh Henry	

LENOX AVENUE CHURCH

Frank A. Ferris	William P. Uhler
Harris H. Uhler	Robert A. Martin
James R. Senior	James D. Shipman

The first sessions of the school were held in "The Old Red School House," which was located on Church Lane, between Second and Third avenues, and 122d and 123d streets; during the first years of its history a large colored department was connected with it, under the care of some of its most devoted workers. What was called a "Mission School" was organized in 1858, which developed into a strong and flourishing body. Its sessions were held in a building erected for its accommodation in the rear of the church on Third avenue. It finally united with the Church School.

A prominent feature in the Lenox Avenue School previous to the year 1897, was the work of the Pleasant

Sunday Afternoon Club, which was organized as an adjunct to the school and presided over for a time by its first superintendent, Mr. Frank A. Ferris. Later the Rev. Charles P. Fagnani, D.D., became its presiding officer. Sessions were held in the church every Sunday afternoon when the Sunday School lesson was expounded. At one time the membership roll of this club reached 300. It disbanded after Dr. Fagnani's withdrawal.

For almost a century, the school, which to-day consists of two branches; one at the First, and the other at the Lenox Avenue Church, has steadily pursued its work, and thousands have been blessed through its influence. Its roll now numbers six hundred and fifty.

At a meeting of the consistory, held August 21st, 1816, steps were taken to secure the Rev. Mr. Vermeule, who had supplied the church for almost a year, as a permanent pastor, and the following resolutions were adopted:

“Whereas, Cornelius C. Vermeule, appears from personal consultation with this congregation to be the person most acceptable to them as a stated pastor, and as this consistory most cordially unite with them in the choice, therefore be it

“Resolved, that a call upon the said Mr. Vermeule as the stated pastor of this congregation be made; that we offer him the sum of six hundred and fifty dollars per annum, payable half yearly together with the parsonage house and garden for his support; that the call be made out agreeably to the 36th explanatory Article of the Government and Discipline of the Reformed Dutch Church, and that our neighboring minister, the Rev. Alexander Gunn be invited to superintend our

proceedings in the premises; to meet this consistory in this place on the 26th day of this month to moderate said call.

“Resolved, also, that an extra meeting of Classis be solicited to receive and approve the call; that time may be afforded Mr. Vermeule, after having the call in his possession, to determine whether to accept it or not, that his answer may be obtained before the next regular meeting of Classis; that if he accepts the call, his examination at that time may take place and his ordination follow as soon after as may be.”

All the conditions set forth in the above were complied with. The following letter received from Mr. Vermeule, communicating his acceptance of the call, is of interest.

Haerlem, October 13, 1816.

To the Consistory of Haerlem Church,
Respected Sirs and Brethren in the Lord:—

I have received your call and hope that I have been rightly induced to accept it. If so, the blessing of the Lord will follow. Oh, it is a weighty concern! Things of eternal moment are connected with it. May we be prepared for the solemn connexion contemplated.

Respecting the temporal part of the contemplated connexion, permit me to remark that in justice both to you and to myself, I could not have consented to an ordination, did I not think that Providence has given me pledges, both in your liberalities as a consistory and in those of individuals, that I shall be provided for in this place. I need not tell you that the salary offered is insufficient for my support on the most economical plan. But you have taught me to expect that if the

funds of the church increased, I shall be benefited by them; and that you will make reasonable exertions to effect such increase. I hope it will not be forgotten that I hazarded something in coming to you on the terms which I did. It was at least an experiment, and a failure would have fallen most heavily on myself. I will only add that I have nothing to complain of but everything to be thankful for.

I avail myself of the present opportunity to return you my most hearty thanks for your kind benefaction of the summer past.

Your servant and, I trust, brother in the Lord,

C. C. VERMEULE.

Dr. Vermeule was ordained to the ministry and his installation as pastor of the Harlem Church took place November 13th, 1816. The exercises of the day consisted, so the record states, of an introductory prayer by the Rev. Mr. Rowan of Greenwich, a sermon appropriate to the occasion by the Rev. Mr. Labagh from 1 Corinthians 4:2. "Moreover, it is required in stewards that a man be found faithful," the form of ordination read by the Rev. Dr. Kuypers, the concluding prayer by the Rev. Mr. Gunn of Bloomingdale, the imposition of hands by all the clergymen present, the whole conducted with proper solemnity.

Dr. Vermeule served the Church for twenty years, tendering his resignation October 6th, 1836, on account of impaired health. The consistory voted "as a mark of our respect and esteem for our pastor that a year's salary be paid to Dr. Vermeule on the dissolution of his connection with this church." He is said to have been an earnest and faithful pastor, "of more than usual

modesty and humility of spirit, and of great tenderness and sensibility of feeling." He died January 15, 1859, at the age of seventy-two.

We find in the minute book of this period these two resolutions:

August 6th, 1819:—"Resolved that the thanks of the consistory be presented to Mr. Samuel Benson, Jr., for his valuable and pious gift of a set of plated ware for the communion service in Harlem Church."

September 1st, 1820:—"Whereas the congregation is disturbed on the Sabbath during divine service by the bleating of sheep that graze on the burying-ground, and, whereas, the grazing of sheep and cattle thereon is otherwise offensive—Resolved that in future no sheep, cattle or other beast be allowed to pasture or graze on the burying-ground adjoining the church, and that the sheep now pastured there be removed by the sexton."

It was during Dr. Vermeule's pastorate that the fourth church edifice was erected. The village had grown away from the church, and it was, therefore, deemed advisable to secure a new site and erect a new building.

At a sale of property by Governor Wilkins, May 6th, 1824, a plot of ground was purchased by the consistory on Third Avenue in the vicinity of 121st Street. Not long afterward the work of building commenced, and finally on September 18th, 1825, it was dedicated to the service of God. Its total cost was about \$6500. The plans were drawn by Martin E. Thompson who was employed to superintend the building. The consistory at the time consisted of Joseph Mott, John Adriance,

Thomas Brass, Elders, and David Wood, John S. Adriance, James Bogert, Jr., Deacons.

After Dr. Vermeule's withdrawal the church was without a pastor for one year and a half. In March, 1838, the Rev. Richard L. Schoonmaker accepted a call to the church and continued as the pastor until September 7th, 1847, when he resigned. He came from a Presbyterian Church in St. Augustine, Florida, and after leaving Harlem served churches at North Hempstead, Waterford, Amity and Rotterdam, this State; he was afterward chaplain at Sing Sing prison for five years. It is said that he was of a genial and winning disposition and of considerable pulpit power.

No mention is made in the records of any church choir until this period. Under date of October 7th, 1839, we read: "Resolved that the persons desirous of having a choir be permitted to form one, on condition that the church will pay \$50 per annum, and that the persons forming it shall engage to continue it for one year." Previous to this the precentor had stood in front of the pulpit and conducted the singing. After this period we find frequent references to small appropriations for choir music.

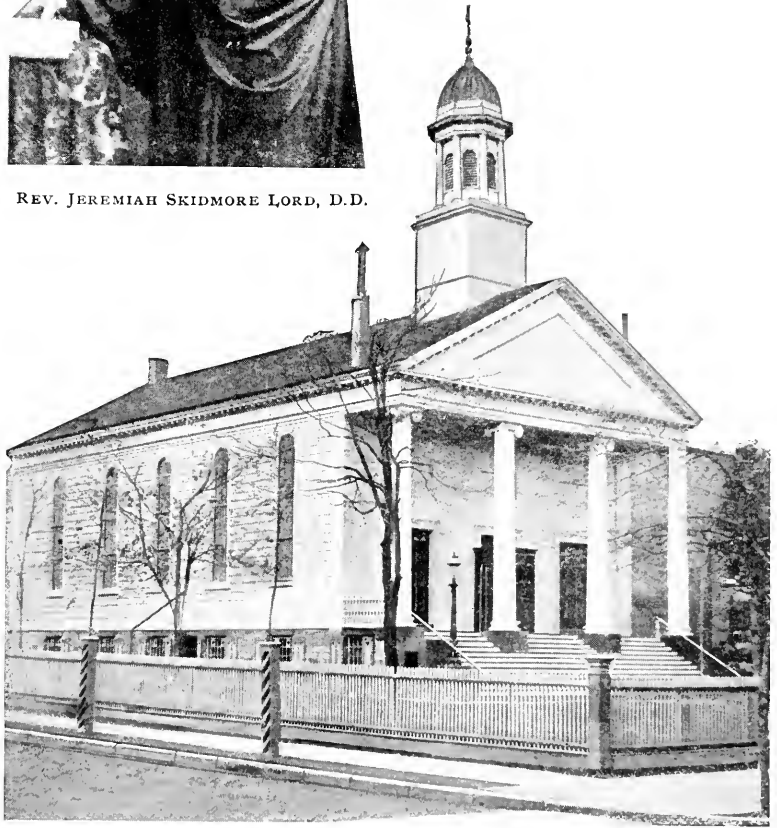
The catholic character of the church is shown in the following minute recorded October 2nd, 1844. "An application was made by the Baptist Church for the use of the church on Thursday evening next week, for the purpose of organizing their congregation, and whereupon it was resolved, that the use of the church for that night be granted them." With the growth of population in various localities in these later years, other congregations of different denominations were organized, into which many of the Harlem Church members entered at different times.

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REV. JEREMIAH SKIDMORE LORD, D.D.



CHURCH FRONTING ON THIRD AVENUE AT THE CORNER OF 121st STREET
MOVED AROUND ON 121st STREET, 1884

Over twenty-five years had now rolled by since the erection, on Third Avenue, of the fourth church edifice. At a meeting of the consistory held September 21st, 1852, a petition was received from members and pew-holders of the church for its enlargement. It was favorably voted upon, and Elder L. I. Balloni and Deacon James Crawford were appointed a building committee, with instructions to carry out the wishes of the people. Elders D. P. Ingraham and D. Fanshaw, with Deacon G. A. Rollins were appointed a finance committee. The church was raised and enlarged, the front altered, and the basement fitted up for a prayer-meeting and Sunday School room. The cost of the improvement was \$11,259.89. This was the church with its beautiful location on Third avenue, before that avenue had become a business centre, that many old residents of Harlem remember.

On January 8th, 1854, the consistory adopted this resolution: "Resolved, that the thanks of this consistory be given to Elders Balloni and Crawford for their indefatigable exertions in procuring for us such a comfortable and beautiful house of worship; and especially does this consistory feel indebted to Elder Balloni, for his personal sacrifice in neglecting his own business for many weeks, that he might attend to the building, fitting up and furnishing the church, that we might obtain early possession." At a subsequent meeting a Bible was voted to each as "a testimonial of regard for their services." At the same meeting the thanks of the consistory and a Bible were voted to Judge D. P. Ingraham, "as a token of esteem, and for the able and devoted manner in which he has for many years discharged the duties of treasurer."

An organ had been placed in the church in 1850, and in the Spring of 1865, it was enlarged and removed to the rear of the pulpit. At the same time galleries were built and other alterations made, at an expense as per contract of \$2800, less a donation by the builder of \$225. This work was done by Jesse W. Powers, now a member of the Lenox avenue congregation. Upon its completion, Consistory, April 10th, 1865, adopted this:

“Whereas Jesse W. Powers, truly interpreting the universal desire of our congregation for the shortest possible suspension of Divine Worship, has, at increased cost to himself, completed the construction of the galleries in our church much sooner than was expected; and whereas this act has been crowned by another equally unselfish in donating to this consistory the entire profits accruing from his contract, now, therefore, be it Resolved, that in accepting the said gift, this consistory tender to Mr. Powers an expression of their high appreciation of his disinterestedness, and desire to bear their united testimony to the workmanlike and rapid manner in which his contract has been completed.” A volume of “Harper’s Illustrated Bible” was also presented to Mr. Powers by the consistory.

At this time the Rev. Jeremiah Skidmore Lord, D.D., was pastor of the church, having been installed in May, 1848. His whole pastorate covered a period of twenty-one years and was a remarkably successful one. He was the first pastor of the church who died while in its service, entering into rest April 2nd, 1869. He was greatly beloved, and his funeral brought together a large assembly of people and many of the clergy. It was conducted by the Rev. Talbot W. Chambers, D.D., minister of the Collegiate Church of New York. The

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ATTORNEYS AND
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IN MEMORIAM

REV. JEREMIAH S. LORD, D.D.

For Twenty one years

Pastor of this Church.

Earnest, Faithful, wise in
winning souls, and deeply
beloved by the Children,
the Youth, and the Aged.

Fell asleep in Jesus April 2, 1869,
in the 56th. year of his age.

*"From the confines of the
Eternal World, I beseech you in
Christ's stead, be ye reconciled to
GOD." J. S. L. March 25, 1869.*

By the Sabbath School.

congregation erected a monument over his remains in Greenwood cemetery, the Sunday School placed a tablet to his memory in the church and the consistory adopted the following minute:

“Whereas our Heavenly Father has, in His all-wise but mysterious Providence removed by death our much loved pastor, Rev. J. S. Lord, D.D., Resolved, that though we feel overwhelmed by this great affliction, yet we would bow in submission to the will of Him ‘who doeth all things well.’

“Resolved, that in the death of our beloved pastor, we have lost a devoted and sympathetic friend and brother, our church an earnest and faithful shepherd, who has for more than a score of years labored among us with a zeal in the cause of his Master, which has been crowned with great success in advancing the interests of our Redeemer’s Kingdom; and our community one who was beloved for his exemplary and Christian Character.”

The Rev. Giles Henry Mandeville, D.D., his successor, paid him the following tribute in a historical discourse preached April 20th, 1873.

“To very many of you his memory is fragrant and precious. The bonds that knit you to him grew in power and tenderness with each year of his ministry. His unusual social qualities, his personal interest and tender sympathy in all your experiences, the fervor and unction and deep devotedness that characterized all his pastoral and ministerial labors, all served to endear him to your hearts and give him power with you as a preacher of the Everlasting Gospel. The influence of Dr. Lord will live for many years among this people, while in many hearts, here and elsewhere, his name will be cherished with tender affection.”

Dr. Mandeville was the seventh pastor of the Harlem Church and entered upon his work here November 1st, 1869. For twelve years he discharged the duties and responsibilities of his office with a conscientiousness and fidelity that greatly endeared him to the people. He expounded the Scriptures with clearness and force, and his sermons were always luminous with great truths stated in original language and new forms.

He had previously served the Reformed Church of Flushing, Long Island, where he was ordained and installed. He remained with the Flushing congregation over eight years doing a most acceptable work both as minister and citizen. While there he delivered a lecture on Flushing in a course for the benefit of the village poor, which was subsequently published in a small volume with illustrations, under the title, "Flushing Past and Present." It is said to be the best historical sketch of the place extant.

After leaving Flushing he became the pastor of the Reformed Church of Newburg, N. Y., where he remained for a period of ten years, resigning his charge to come to Harlem.

It was during Dr. Mandeville's pastorate here that an exceedingly important work was accomplished by the consistory.

In the year 1869, the Consistory, realizing that the growth of the city northward would soon encroach upon the last resting places of the old members of the church, decided to find a new place of interment far from the life of the city.

A plot of ground was purchased in that year in Woodlawn Cemetery, on North Cedar Avenue, sixty-two feet by ninety-six feet, for the sum of two thousand two hundred and fifty dollars.



Yours truly
G. Henry Mandeville

Then Harlem having outgrown the rural churchyard or "God's Acre," which is the misfortune to which all city churches are subjected, the consistory took steps toward effecting the removal of the remains which were interred in the old cemetery in First Avenue between 124th and 125th Streets and also those in the churchyard on Third Avenue and 121st Street. To the plot in Woodlawn, or subject to the disposition of relatives, this transfer was made but not completed until the year 1875, when the committee in charge made its report, which in part is as follows:

"In conclusion, the committee are happy to be able to report that the removal of these remains representing many of the oldest and most honored names in the history of Harlem and of this church, and held in affectionate regard by surviving friends, has been accomplished without discord or strife and to the satisfaction of the vault owners and friends."

The names of many of the families who had used our churchyard for burial purposes and whose remains were removed at this time are appended.

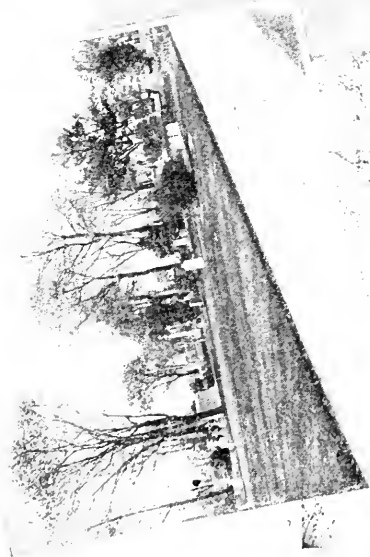
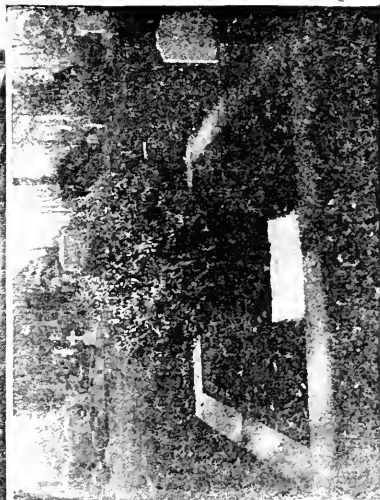
John Randell,	David Wood,
Morris Randell,	Sarah Meyer
Daniel P. Ingraham,	Alexander Pabor,
Margaret McGown,	Benjamin P. Benson,
Samson B. McGown,	Peter Van Arsdale,
Margaret E. Adriance,	Myndert Van Schaick,
James P. Roosevelt,	Lewis S. Ford,
James Amory,	Peter Meyer, Jr.,
Peter B. Amory,	John Adriance,
Thomas Brass,	William Molender,
Elizabeth Post,	William H. Jackson,
Lucretia Southwick,	James DePeyster.

The following names appeared on headstones:

Austin,	Irwin,
Armstrong,	Johnston,
Benson,	Keley,
Budd,	Leggett,
Boice,	Longhurst,
Bussing,	Moody,
Duryea,	Mann,
Dunscomb,	Ott,
Deyo,	Pymm,
Eastman,	Read,
Finley,	Scholefield,
Faugeres,	Tanner,
Glendenning,	Taylor,
Gautro,	Williams,
Green,	Wildman.

After leaving the Harlem Church, Dr. Mandeville became the corresponding secretary of the Board of Education of the Reformed Church, and for seventeen years gave all of his energy to the work of arousing and maintaining the interest of the church in the education of young men for the Gospel ministry. His splendid executive ability was a valuable asset for the Board, and when in the year 1900 failing health compelled him to ask for relief from active work, he was made Honorary Secretary and Treasurer which office he held until his death, November 8th, 1904.

We have as members of the Lenox Avenue congregation to-day, two of his daughters, Mrs. Walter P. Silleck and Mrs. Robert A. Hevenor.



DIFFERENT VIEWS OF CHURCH PLOT IN WOODLAWN CEMETERY
PURCHASED BY THE CHURCH IN 1869

CHAPTER VI.

Dr. Mandeville was followed in the pastorate by the Rev. George Hutchinson Smyth, D.D. His installation took place Sunday evening, November 6th, 1881, the following account of which appeared the next morning in the issue of the *New York Times*.

“The venerable Reformed Church of Harlem, at Third Avenue and East 121st Street, installed a new pastor last evening in the person of the Rev. George H. Smyth. The services were conducted by the Rev. Dr. Talbot W. Chambers, of the Collegiate Middle Church; the Rev. Dr. E. B. Coe, of the Fifth Avenue, and the Rev. E. Fairchild, of the Union. The installation sermon was preached by the Rev. Dr. Coe, who took his text from Mark 13:31. ‘Heaven and earth shall pass away, but my words shall not pass away.’ The charge to the pastor and people were delivered by the Rev. Mr. Fairchild and Dr. Chambers, respectively. The benediction was pronounced by the pastor. Mr. Smyth is of Scotch-Irish parentage, and 43 years old. His father’s family were Scotch Covenanters. He is a stout, pleasant-faced and intellectual looking man. He studied in the University of New York and the Queen’s University at Belfast, Ireland, and was graduated from the Allegheny Seminary at Pittsburg, Pennsylvania. In 1864, he offered his services to Secretary Stanton, which were accepted, and he served a year and a half as Chaplain

in the Army. At the conclusion of that time he became pastor of the Sixth Presbyterian Church in Washington, where he remained for five years. He accepted a call to the West Presbyterian Church in Wilmington, Delaware, and was its pastor for three years. At the end of that time his health failed, and he was compelled to abstain from work. In 1873 he was sufficiently recovered to take the Chaplaincy of the Randall's Island Reform School, which position he occupied until October last."

During the ten years of Dr. Smyth's pastorate the church prospered and many changes took place. There were large additions to the membership roll. The old edifice was removed from its frontage on the avenue to that on 121st Street. It was repaired, improved and beautified in all of its appointments. The Third Avenue plot was then used for business purposes, greatly increasing the value of the property and adding to the income of the church. The avenue had become a business thoroughfare, and the elevated railroad, then of recent construction, had added to the undesirability of Third Avenue as a location for a church.

When considering the real estate or property interests of the church corporation, it should be remembered that originally the church came into legitimate ownership of about five acres of land which was known as the Church Farm. Its boundary line may be roughly described as running from a point on the Old Harlem Lane below what is now known as 121st Street, in a northeasterly direction to a point above 123rd Street; thence in a northwesterly direction to a point above 124th Street, between Second and Third Avenues; thence southwest to Kingsbridge Road at a point where Lexington Avenue approaches 121st Street; thence



REV. GEORGE HUTCHINSON SMYTH, D. D.

southeast along Old Kingsbridge Road to the point of beginning.

The church also came into possession of a plot of ground on the water front above 125th Street, which was the site of the original church and was afterward used as a negro burying ground. It also came into possession of a piece of meadow land near 200th Street known as Dykeman's Flats.

In these later years members of the Consistory have often expressed regret that so much of this property was sold from time to time in order to defray the expenses of church maintenance. There is no disposition to criticise the business ability or foresight of some of our earlier church officers, for undoubtedly they were hard pressed at times to meet the financial obligations of the church; and when the people allowed debts to accumulate, there seemed to be no other course to pursue than that of realizing on the property. In very early times, the rentals amounted to but little, and were not sufficient to take care of the annual deficits that may have existed in the church maintenance account. However, all this does not dispose of our regret that lots, 25x100 feet, were sold for \$125 each, which to-day are worth \$10,000. We find the following under date of April 10th, 1848:

“Resolved, that application be made to the Court for permission to sell real estate sufficient to pay off the debts of this Church, not exceeding three thousand dollars and that the President be authorized to sign the same and affix the seal of the Corporation. The treasurer reported that Dr. Wood has agreed to take the lots on 121st Street for \$650.”

Also the following under date of July 7th, 1853:

“Resolved, that the property known as the Negro Burying Ground be sold to the highest bidder.

“Resolved, that Elders Balloni and Crawford, Deacons Denison and Rollins be and are hereby appointed a Committee to negotiate the sale of said property, with power.”

This plot was finally sold for \$3,000.

Of course, as Third Avenue began to be used for business purposes, it became necessary to obtain money to improve the vacant property and meet conditions which arose through the expiration of certain leases. Long term leases had already been given on some of the lots, and buildings had been erected by the tenants. These buildings were finally purchased and the whole property placed on a better income bearing basis through the sale of several lots. The last piece of property on Third Avenue disposed of by the church was a lot 25x100 feet, which was sold July, 1883, to Thomas C. Freeborn for \$15,000.

In April, 1885, eight lots on 122nd Street, between Second and Third Avenues were sold for \$40,550, and this amount was used toward the purchase of ten lots at the corner of Lenox Avenue and 123rd Street, which were secured for \$65,000. Later a small part of this plot fronting on 123rd Street was sold for \$24,000, which brought the actual purchasing price of the site on which the Lenox Avenue Church, Chapel and Parsonage now stand to the very low figure of \$41,000. At a meeting of the Consistory held April 11th, 1884, a committee had been appointed to consider the expediency of building a new church on another site, and this purchase was one of the results of their conferences.

Ground for the Lenox Avenue church was broken, April 26th, 1885. The laying of the corner stone took



LENOX AVENUE CHURCH, CHAPEL, AND PARSONAGE

place June 24th, 1886, and on September 30th, 1886, the church was dedicated with appropriate services. The first Sunday services in the church were held October 3rd, 1886.

It was at first thought that when the new Lenox Avenue Church was completed, the church on the East Side would be abandoned, but this idea was changed. Although one hundred and fifty members of the old church, with the pastor, Dr. Smyth, were transferred to the new church, it was decided to continue work in the old field. The two churches were, therefore, joined into one corporation and thus became collegiate, having one governing body, the Consistory, with representatives from each congregation. The Consistory meeting at which this was authorized was that of November 12th, 1886, when the following motion prevailed, namely, that "*For the sake of convenience, this church be known as the Collegiate Reformed Church of Harlem.*" Accordingly, new "Standing Rules" of the church corporation, as revised by the committee appointed for that purpose, were unanimously adopted "to go into effect at once." These rules were ordered printed and, as amended from time to time, are in use in the Consistory to-day.

Mention should here be made of Mr. Edward Cobb, for thirteen years the faithful and efficient clerk of the Consistory, who died February, 1900, while in its service, and of Mr. Thomas Crawford, the treasurer of the church, by whose energetic work the property interests of the corporation were so well conserved, not only during this period, but throughout his whole administration from 1883 until 1908. It was ill health that finally compelled Mr. Crawford to relinquish the office

of treasurer, and at a meeting of the Consistory held February 14th, 1908, the following minute was adopted:

The Consistory of the Collegiate Reformed Church of Harlem, desire to record their high appreciation of the efficient services of Mr. Thomas Crawford, treasurer of the Church for the long period of twenty-five years.

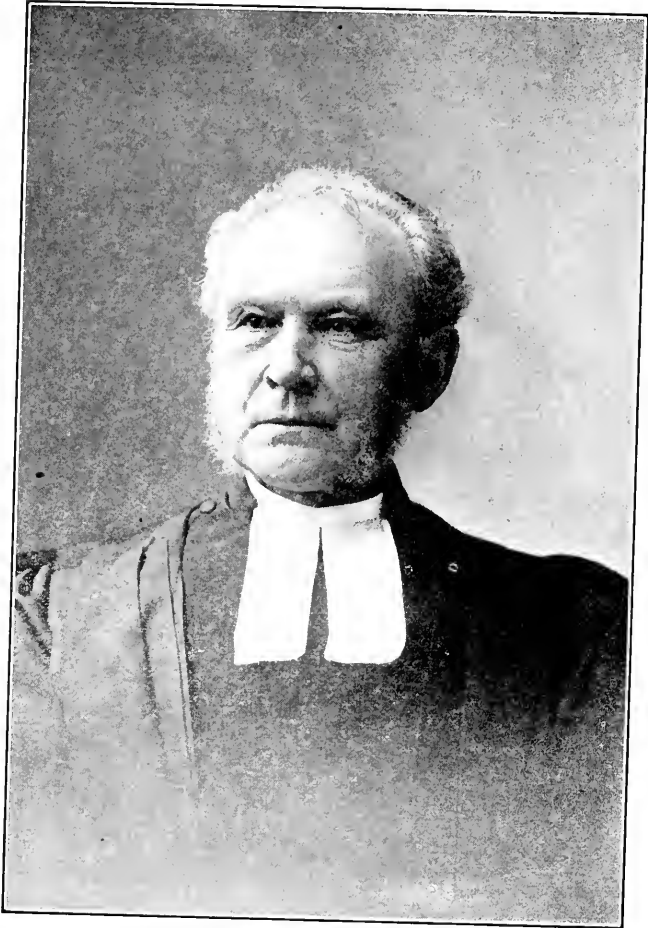
During this time very important and responsible work devolved upon the treasurer in safeguarding the property of the Church and in the extensive alterations of its buildings, and the erecting of the Lenox Avenue Church, Chapel and Parsonage. This work he ably performed; Mr. Crawford's ability as a financier, his well earned reputation for probity and uprightness in the community, and especially among the officers and directors of financial institutions, were of very great value to our Church and corporation.

The thorough mastery of the details of the property under his care and his unfailing courtesy made the official relations of the members of Consistory with him an agreeable duty.

And now at the close of our official relations we assure Mr. Crawford of our continued respect and affection.

Committee { Edgar Vanderbilt,
David Henry,
Eugene S. Hand.

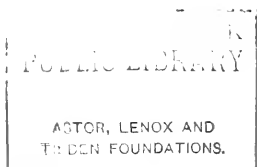
Mr. Peter S. Gettell, who for several years had served as clerk of the Consistory, was elected to succeed Mr. Crawford as treasurer.



REV. JOACHIM ELMENDORF, D. D.



REV. WILLIAM JUSTIN HARSHA, D. D.



CHAPTER VII.

When Dr. Smyth was transferred to the pastorate of the Lenox Avenue Church, the Rev. Joachim Elmendorf, D.D., then pastor of the Second Reformed Church of Poughkeepsie, N. Y., was invited to succeed him at the First Church. He accepted the call extended to him on June 24th, 1886, and on Wednesday evening, September 22nd of that year occurred his installation as pastor.

Dr. Smyth remained with the Lenox Avenue Church until 1891, and was followed by the Rev. William Justin Harsha, D.D., who for fifteen years had been pastor of the First Presbyterian Church of Omaha. After seven years of service here Dr. Harsha resigned and in 1901 became one of the pastors of the Highland Park Presbyterian Church of Denver, Colorado. He is now engaged in agricultural pursuits in that State.

For twelve years Dr. Elmendorf carried on an aggressive campaign on the East Side of Harlem. By the end of that period many changes in the community had occurred. The tenement and the apartment house had taken the place of the old dwelling house. A large number of Harlem's representative people had removed to the West Side or the suburbs. A foreign element of population had commenced to appear. A parish house had been erected alongside of the First Church, and a large chapel joined to the Lenox Avenue Church.

Although Dr. Elmendorf had for some time been assisted in the work by the Rev. Frank Malven, a

young and energetic graduate of our Seminary at New Brunswick, N. J., advancing years and the strain of the work were beginning to tell upon his strength. It was, therefore, decided by the Consistory to relieve Dr. Elmendorf, by calling an associate, continuing him, however, as the Senior minister with only occasional demands upon him for active service.

The present minister, Rev. Edgar Tilton, Jr., D.D., then completing his seventh year of service in the Jamaica Reformed Church, was called and on September 4th, 1898, preached his first sermon in the church. His installation took place Tuesday evening, September 27th. His relationship with Dr. Elmendorf while at the First Church was a most happy one and resulted in the formation of a close and affectionate friendship which was only severed by the death, several years later, of this much loved and venerable man of God.

After serving the First Church for seventeen months, the present minister was transferred to the Lenox Avenue Church to succeed Dr. Harsha who had resigned his charge in November, 1899. He began his work in the Lenox Avenue parish, February 1st, 1900, the installation service being held Sunday evening, February 4th. Dr. Elmendorf had already been appointed the Senior Minister of the Church corporation.

In the Spring of the same year the Rev. Edward S. Ralston, pastor of the Reformed Church of Piermont, N. Y., was engaged by the Consistory to assume charge of the work at the First Church, where he labored with success for about two years and a half, when he accepted a call to the Second Reformed Church of Poughkeepsie, familiarly known to the Harlem people as "Dr. Elmendorf's Old Church."

The next minister to be called to the Harlem Church was the Rev. Benjamin E. Dickhaut of the South Reformed Church, Brooklyn. Mr. Dickhaut had previously served the Reformed Church at Fishkill, N. Y., and one of the chapels of the Collegiate Church in this City. He began his work as pastor of the First Church May 1st, 1903 and continued in the pastorate until a call was tendered him by the First Presbyterian Church of Jamaica, N. Y. He then resigned his resignation taking effect August 31st, 1909.

During this period a disastrous fire occurred which destroyed the large commercial building at the corner of Third Avenue and 121st Street, occupied by Cowperthwait & Company, and owned by the church corporation. The destruction of this building brought before the Consistory two problems; one relating to the reconstruction of its building, and another concerning the readjustment of its religious work on the East Side of Harlem.

Reference has already been made to the changing conditions in the community which were creating demands for new methods in religious work. For several years the Consistory had been assuming a waiting attitude until some event in the life of the Church should unmistakably point out a definite course to be pursued.

The Old Church with its parish house stood just west of the plot formerly occupied by the Cowperthwait building. The church itself was a frame structure, over eighty years old and regarded by many as a fire-trap. The whole plant seemed to occupy much more land than was actually needed to meet the religious demands that were being made upon it. A portion of this land in connection with the corner property could be advantageously used in constructing a new building which

should add materially to the income of the corporation and thus provide larger means for the furtherance of its many benevolences.

The Consistory, therefore, at a meeting held May 10th, 1907, decided to remove the church building, use a portion of its site for business purposes, remodel the parish house to accommodate the needs of the congregation, and retain a part of the land to the east of the parish house to be used when needed for enlarging its work.

This plan met with some opposition on the part of the members of the First Church and a petition was addressed to the Consistory, asking that the action of May 10th, relative to the removal of the First Church Building be reconsidered and reversed.

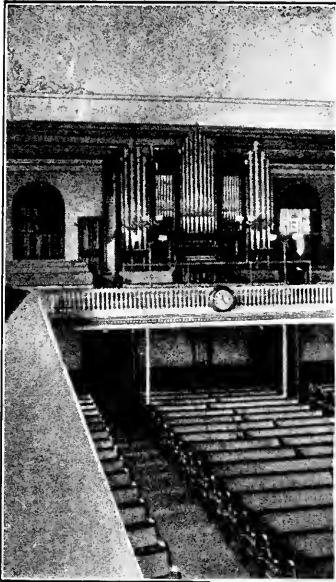
The Consistory formulated a reply to this petition which was read from the pulpits of the two churches, was printed and mailed to all the members. A part of this reply under date of May 24th, 1907, follows:

“In framing a reply to this petition, the members of the Consistory desire, first, to express their appreciation of the deep interest manifested in the wish to preserve this ancient landmark. They themselves share in the desire to retain and preserve, if possible, the old things of life around which are clustered reverent and tender associations, and in an especial sense does the old church building appeal to them, since, aside from their own personal relationship to it, there is connected with it a long and glorious record of worship and service for the Master’s sake. But there have been reasons other than those of feeling, sentiment and personal attachment that have entered into their action; a prayerful and deliberate consideration of the whole situation has made it impossible for them to reach any decision other than that

1872
ASTOR, LENOX AND
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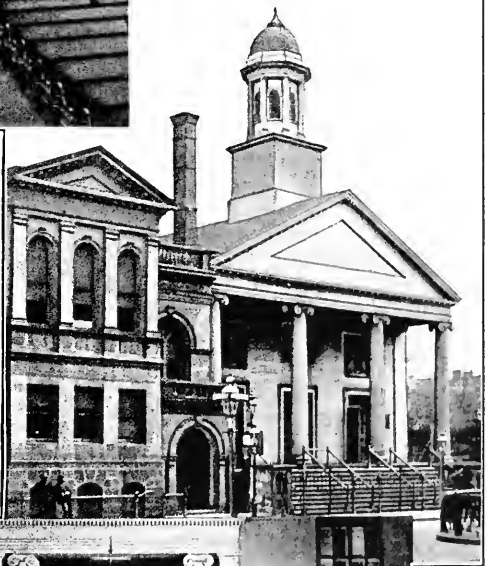


REV. BENJAMIN E. DICKHAUT



CHURCH AND CHAPEL,
ON EAST 121ST STREET
WITH VIEWS OF MAIN
AUDITORIUM

CHURCH
TAKEN DOWN
AUGUST, 1908



ALLEN FOUNDATION

reached on the evening of May 10th, and this decision they cannot now conscientiously reconsider and reverse; the conditions are unchanged and the command of God is, Forward!

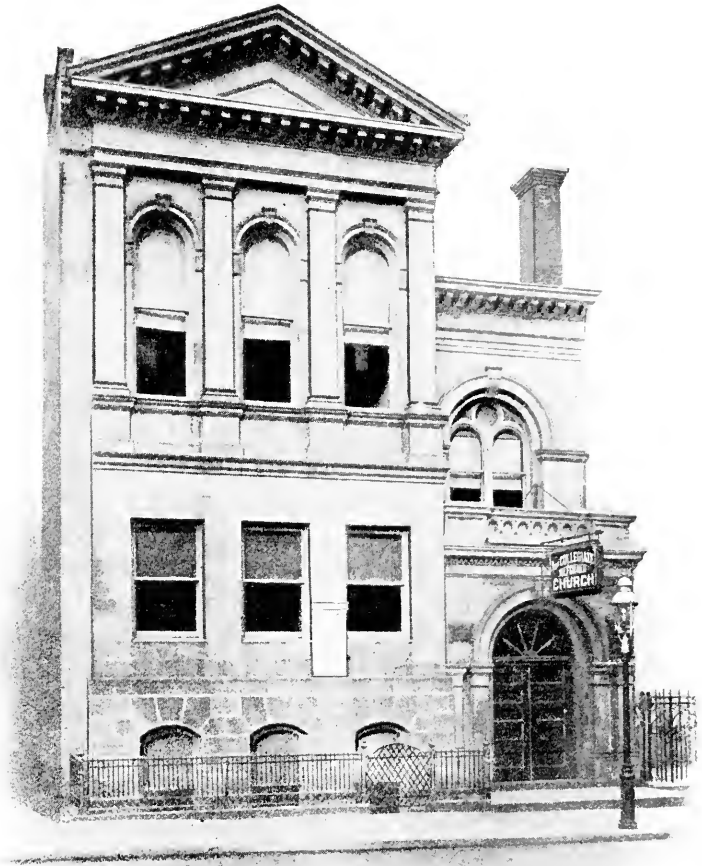
How often must we learn that the stern realities of life are to be met unflinchingly in the spirit of faith and consecration, while feeling and sentiment must give way to that which is practicable and expedient. When, through the changes of time, God speaks to a church or community, as He has so often spoken in the past, and makes it imperative that His work shall be carried forward along different lines, and that new methods be adopted, it is the duty of the church or community to hear and obey, however painful may be the process of readjustment; and, furthermore, it is not only a duty, but also a necessity placed upon all concerned to heed the compelling force of the Divine movement.

The following statement of certain facts may serve, in part, to reveal more clearly to the petitioners the true situation.

Last year the low-water mark in the finances of the First Church was reached when the congregation raised for its own support only \$510.52; the expenses for maintaining the church amounted to \$9,055.93, thus making a deficit of \$8,545.41. During the last seven years, the pew rentals of the First Church have amounted to \$7,580.85, while the cost of maintenance has been \$70,349.20. Thus, the deficit met by the Church corporation during these seven years has been \$62,768.35. It is true that the corporation has been able to meet this deficit of \$8,000 or \$9,000 each year, but surely that fact in itself is no reason why it should continue to meet a similar deficit in the years to come under precisely the same conditions of organized effort. A change in the character of

the population together with a decline in the prosperity of the church may suggest and warrant a re-arrangement of its plans to reach, and save souls. With the same outlay, perhaps more or less if you please, the church may be able to carry on its religious work in the same community along new and different lines, may make its Church institutional in character. And this is exactly what is proposed. The Consistory, as a body, has never been more interested in the community to which the First Church ministers than it is to-day, and its desire is to minister to the community in the best possible way. It is not simply a question of demolishing the old church building because the expense of maintenance is so great, it is a question of removing a building, that, in the providence of God, has served its purpose, and of providing for the needs of the community in a well-equipped structure which shall suit those needs; and, furthermore, to enable the corporation to add to its source of income, for purposes of additional religious and philanthropic work. As to appointments, etc., it has already been intimated that the Consistory intends to provide its Chapel with suitable and adequate equipment, and should the work under these new conditions develop to such a considerable extent as to demand larger facilities, a portion of the land on which the church now stands, and which is to be reserved for just such a contingency, will supply the necessary space for the enlargement of the building."

This letter closed with assurances of continued devotion on the part of the Consistory to the best interests of the church and the community, and of the most cordial feelings of Christian fellowship. However, Classis was importuned by those who still opposed this consistorial action but in vain, as the Classis decided that it had no



FIRST CHURCH BUILDING, EAST 121ST STREET



AUDITORIUM OF THE FIRST CHURCH



constitutional right to interfere and that the Consistory was capable of managing its own interests.

The old church building was taken down during the following summer and the sum of \$12,000 was expended in remodelling the parish house and making it ready for reopening the work in the autumn.

A great improvement in the auditorium of the Lenox Avenue Church had been made during the summer of 1901. The wall back of the pulpit was removed, an arch constructed, and iron pillars placed in the small chapel to support a gallery for the organ. Extra space was thus secured for the pulpit platform and for new pews, both in the body of the church and in the gallery seating 110 additional persons. The organ was removed from the rear to the new gallery, and the whole interior redecorated. The cost of this improvement was about \$12,000 and was met by the members of the Lenox Avenue Church and congregation. The Church was rededicated at its reopening on the completion of the alterations, November 3rd, 1901.

After the year 1904, Dr. Elmendorf made his residence at Saratoga Springs, N. Y., having been relieved of all active work, although still the senior minister. He made occasional visits to the city, however, when he would be seen in the pulpits of both churches.

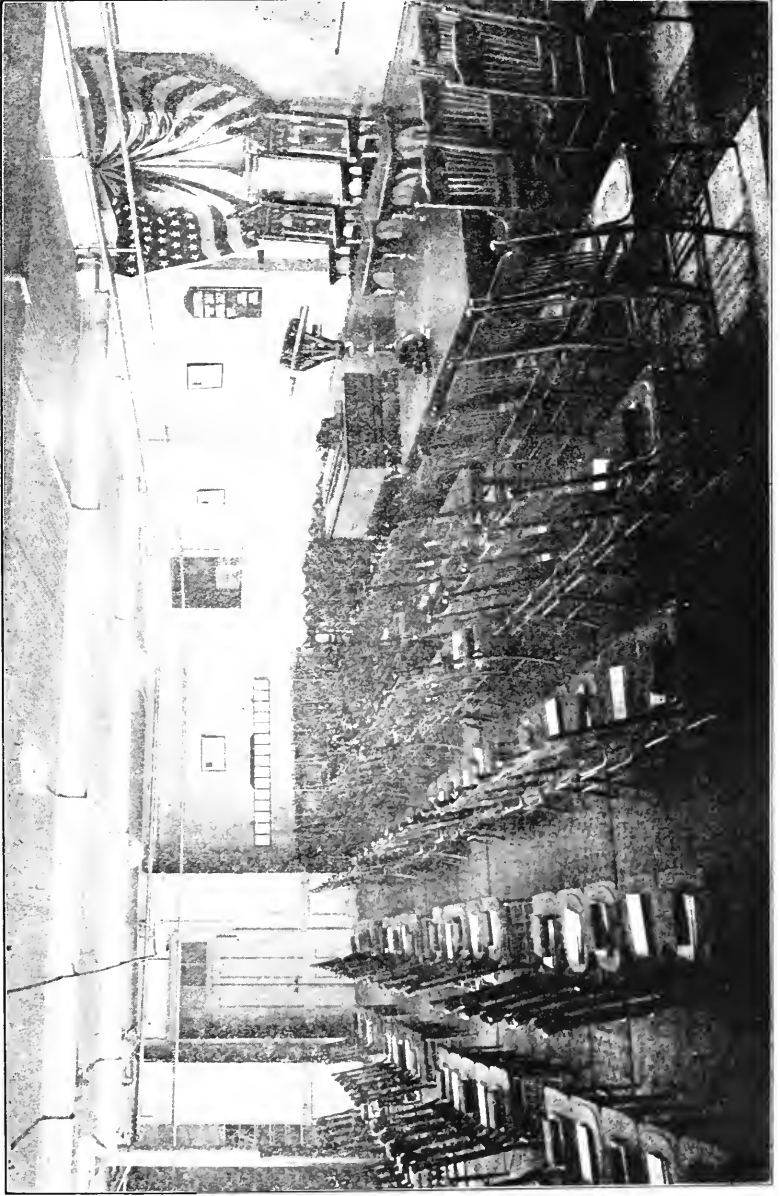
A pleasant occurrence in connection with one of these visits was the observance of his eightieth birthday on Sunday, March 24th, 1907. In the morning he preached at the Lenox Avenue Church and in the evening at the First Church. *Church News*, the weekly paper of the Lenox Avenue Church, gave the following account of the celebration in its next issue:

“It was a benediction to all who were fortunate enough to be present last Sunday morning, when our revered senior pastor occupied our pulpit, and with all his old time force and vigor unfolded again to us the Word of God from the text, ‘He must increase, but I must decrease.’ It is not given to many men to be capable at eighty of such sustained mental and physical effort, and our heartfelt prayer is that the Doctor may be spared to us for many years to come. He carries with him into his eightieth year the tender love and good wishes of all who know him.

In welcoming the Doctor, Dr. Tilton read the following minute adopted by the Consistory at its March meeting:

“In view of the fact that our senior pastor, the Rev. Joachim Elmendorf, D. D., will, on the 26th of March, 1907, celebrate the eightieth anniversary of his birth, we, the Consistory of the Collegiate Reformed Church of Harlem, extend to him our heartiest congratulations and best wishes. In doing so, we desire once more to place on record our high appreciation of him as a man and a minister of Jesus Christ.”

“We remember with great satisfaction the high esteem in which he is held by the church at large; we call to mind the many honors, ecclesiastical and otherwise, that have been conferred upon him, as well as the many offices he has so worthily filled in the councils of the benevolent and charitable organizations of the day; we recall, with sincere gratitude, his loyal and loving service rendered to this church for so many years; and we trust and pray that a kindly Providence may spare him for many years more to guide by his counsel, to inspire by his example, and to brighten and encourage by the purity and consistency of his Christlike life and spirit.”



MAIN BIBLE SCHOOL ROOM, FIRST CHURCH CHAPEL.

The ladies of our Ladies' Aid and Dorcas Societies, wishing to give some tangible expression of their affection, presented the Doctor with a Doctor of Divinity hood, which he honored them by wearing.

After the service, there were distributed pamphlets containing Dr. Elmendorf's picture and a brief sketch of his life that had appeared in the columns of the *Christian Intelligencer* from the pen of Mr. Lyman S. Stone, a member of our Lenox Avenue Church.

It was a little over a year after this visit, July 19th, 1908, that Dr. Elmendorf was called to his reward. A service in memory of him was held at the Lenox Avenue Church on the evening of Sunday, October 25th following.

The ministers of the Harlem Collegiate Church presided, and brief addresses were given by the Rev. James M. Taylor, D.D., president of Vassar College; the Rev. W. H. S. Demarest, D.D., president of Rutgers College; the Rev. John G. Gebhard, D.D., secretary Board of Education, R. C. A.; the Rev. Frederick J. Stanley, D.D., L.H.D., general secretary American Sabbath Union, and the Rev. Edward S. Ralston, pastor Second Reformed Church, Poughkeepsie, N. Y.

The minute adopted by the Consistory soon after Dr. Elmendorf's death was read and is as follows:

The Collegiate Reformed Church of Harlem, after having been associated for twenty-two years with the Rev. Joachim Elmendorf, D.D., who, on July 19, 1908, entered into the new and larger life of the upper Kingdom, is called upon through its Consistory to give a final expression of appreciation which may convey to the public its just estimate of his life and character, and be preserved in its records as a fitting testimonial to one who through long years had proved himself pre-eminently

worthy of the Apostolic description— 'A Good Minister of Jesus Christ.'

That he made full proof of his ministry in whatever field God placed him is attested by the many tributes evoked by his death from individuals, institutions of learning, benevolent societies and Christian churches; and the Consistory of the church, remembering with gratitude his life, whether in the active service or in the honored office of senior minister in this his last parish, adds one more to the long list.

Men took knowledge of and were won by his consecrated spirituality, comprehensive intellectuality, genial, kindly personality. The choice, dignified language with which he habitually expressed his thought, whether in the pulpit or out of it, together with the earnestness and enthusiasm which characterized all his acts and utterances, gave him a distinguished place as preacher and pastor among his fellow ministers, while his affectionate interest in and tender solicitude for all who in any way sought his sympathy and help made him to many of the Lord's followers, a Father in the Gospel. His presence was always a benediction. In the assemblies of the church and in the various philanthropic institutions with which he was identified he ever proved himself a wise and an able counselor.

Dr. Elmendorf was born in Rochester, Ulster Co., N. Y., March 26, 1827, and at the time of his death was in the eighty-second year of his age. He was educated at Rutgers College and the New Brunswick Theological Seminary, and began his ministerial career in the year 1853 in the Reformed church of Ithaca, N. Y. From 1855 until 1886 he served Reformed churches at Saugerties, Syracuse, Albany and Poughkeepsie, N. Y., after which he was called to the pastorate of our Collegiate

Church of Harlem. For thirteen years he was in active service in the pulpit of the First Church on East 121st Street, after which he was appointed to the honorable position of senior minister of the Harlem parish. For the last few years he resided at Saratoga Springs, N. Y., but retained the office of senior minister until his death.

Union College honored him in 1863 with the degree of Doctor of Divinity. In 1869 he was elected a trustee of Rutgers College and of Vassar College in 1880. He was the president of our General Synod in 1872, for forty-two years a member of the Board of Education of the Reformed Church, a charter member and manager of the American Sabbath Union.

While it is with a deep sense of loss that we remember and record his absence from us, the predominant thought in our minds is that of a completed life, gloriously triumphant. The fulness of the time had come for him and he realized it. Just before he was finally stricken down, a farewell message in his own handwriting was found in his desk. It is appended as a fitting conclusion to this brief minute.

Joachim Elmendorf having proved their measureless power & preciousness to the living & dying, has chosen for his farewell words to his beloved family, parishioners, ministerial brethren, Christian friends, those of the Apostle Paul in his Epistle to the Hebrews, C. IV. Vers 14-16. "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

For we have not a high Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, & find grace to help in time of need."

The address which follows is that delivered at the memorial service by the Rev. Dr. W. H. S. Demarest, the president of Rutgers College:

I count it a privilege to speak of Dr. Elmendorf from the standpoint of traditions and institutions, his inheritance and my own. He was of the stock of the pioneers who, by their faith, intelligence and thrift, laid the foundations of the Empire State, of the warm, generous and gallant blood that made the life of the commonwealth. He was born in the country, in such a home and amid such surroundings as have been the cradle of so many distinguished servants of Church and State, so many souls of rarest quality. Eighty-two years ago, with the simplicity of the time, perhaps life had a fairer chance to root in standards of simplicity, straightforwardness and unselfishness than now, when the child comes into the world and lives his tender years so much amid complex and even morally doubtful conditions.

It is not strange that, born of such ancestry, at the very center of the traditional life, he should, when grown to young manhood, go to the college, founded nearly a century before by the ministers and elders of the Reformed Dutch Church. With the day of his entrance upon study within its walls began a supreme attachment to Rutgers College, which continued through his life. He was a member of the class of 1850. Among his classmates were Justice Richard L. Larremore, of the Supreme Court of New York; Governor George C. Ludlow, of New Jersey, and such ministers of the church as Dr. Charles I. Shepard and Dr. Edward Payson Terhune. Only two of those who were graduated with him now survive. From one of these, as from other sources and from Dr. Elmendorf's own reminis-

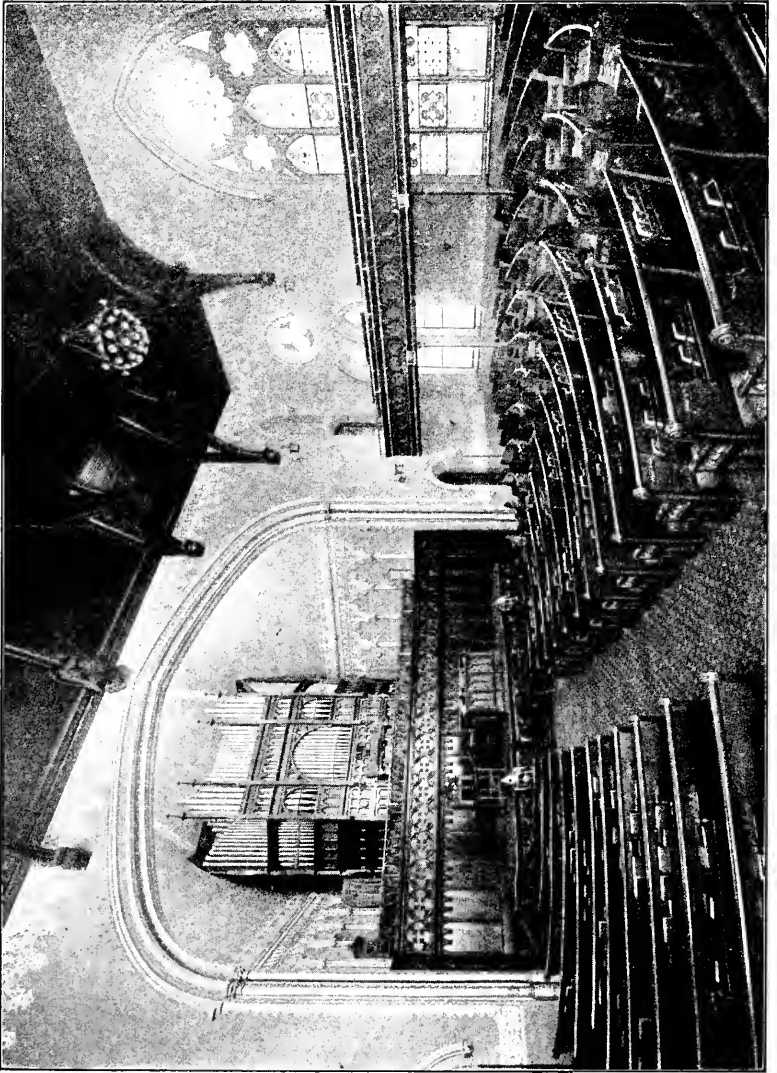
cences and continuance of old relations, I have well known how deep and strong must have been the current of his undergraduate life. His fraternity was no small part of its interest, and a few years after he named his son after his classmate and society mate, especially dear to him.

It may well be imagined that the ministry was in the young man's mind when he entered college. In those days, as now, perhaps, many young men enter college only because they intend to enter the ministry, and most of those who enter the ministry have chosen it before their college entrance. Then, as now, the interest of a parish would devotedly follow the young man leaving home for far off halls of learning, where for many years he must prepare to preach the unsearchable riches of Christ. So it was the quite sure thing that one born as he was, of such mind, not given to turnings to right hand or left, should go straight on into the seminary of his church; and he was graduated from it, the New Brunswick Seminary, in 1853. Then followed that gracious life of ministerial service, extending through fifty-five years, from the freshness and enthusiasm of youth to the sweetness and solemnity of old age—in the pulpit yet when the end of his earthly days was not far distant.

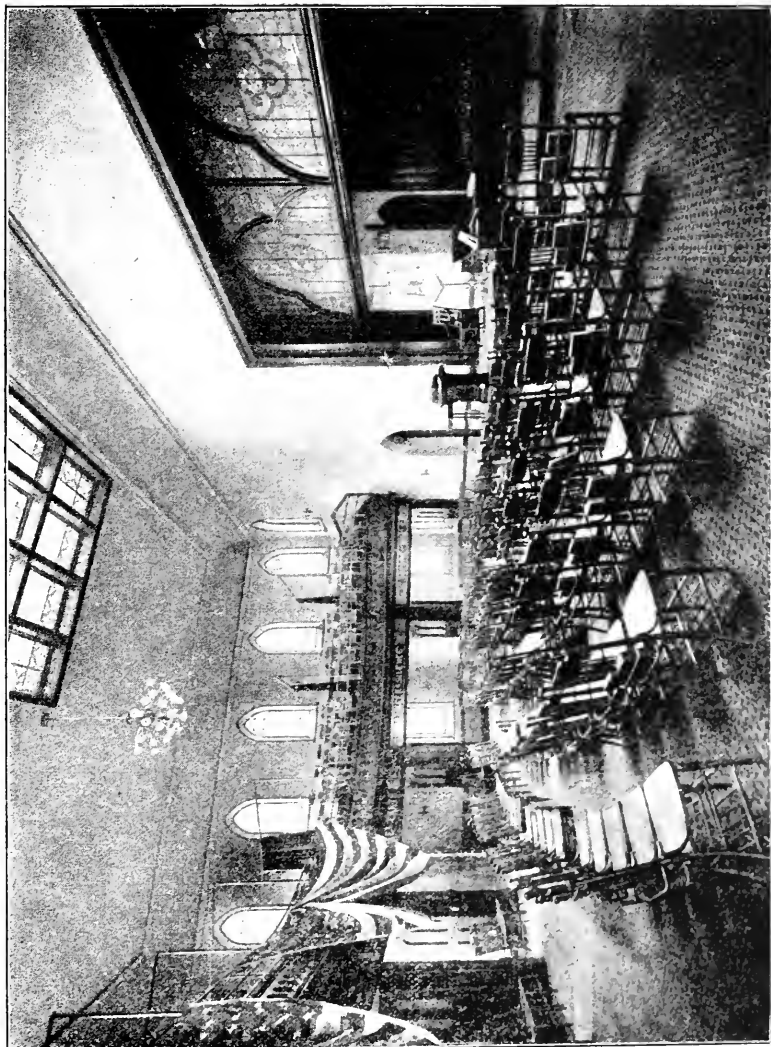
As an alumnus he remained always a devoted son, delighting in his Alma Mater and returning to her, unforgetful, as the years came and passed. The interests of both college and seminary were his constant concern, and he substantially served the welfare of each in word and deed. It was quite natural that, when he had shown in the church and in the world what he was, and what he could do, when he had come to recognized high place in the ministry of the church, the college which

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AUDITORIUM OF THE LENOX AVENUE CHURCH



MAIN BIBLE SCHOOL, ROOM, LENOX AVENUE CHAPEL

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always maintains some Dutch Church ministers among its trustees should make him a member of the board. In 1869 he became a trustee of Rutgers College, and he continued in the office until his death, through nearly forty years. The service which he rendered in such official capacity was genuine and unreserved. He attended the meetings, gave in their deliberations wise counsel, was a serene and optimistic overseer, and a faithful member of important committees. In him the officers of the college found always a prudent adviser, a firm supporter and a generous friend. When the newly-elected president two years or more ago asked him as an inherited and personal friend, and as the eldest minister in the board, to make the prayer at the inauguration, he evinced a pleasure in accepting the commission and performing the service, which will always be to me a happiest personal remembrance.

In bringing Dr. Elmendorf to spoken remembrance, we are bringing into vision not only a service, but a life, and a character. The service was long continued, varied and faithful. It was his, not to be ministered unto, but to minister. He served not simply the college and the local church, but the denomination and the church at large, the community in which he lived, and all classes of men. Men were moved to put him in places of honor and of influence where he might do a distinguished work. But it was his life, if we may make the distinction, that perhaps even more impressed us, the type of manliness, of gentlemanliness, of Christianness, that was lived in the goings out and comings in of each day throughout the year. His was one of those lives that seem to especially comport with that saying of the Saviour, "Ye are the light of the world, let your light shine; ye are the salt of the earth." The light simply

shines, not as by effort of its own, it is only let shine; the salt spreads its savor, not as it were by violent and apparent effort, simply works out its nature. So this life that so naturally and serenely lived itself on so high a plane and so unconsciously wrought into other lives its beauty and its strength. So, after all, life is the outflow of character, the fruit of character, if we may again make distinction. In watching the life we have seen the spirit; in following the daily walk we have known the man.

If I may venture to suggest in more pointed way two or three aspects of his life and character that seem to me to compose that in which we glory on his behalf, I would suggest these:

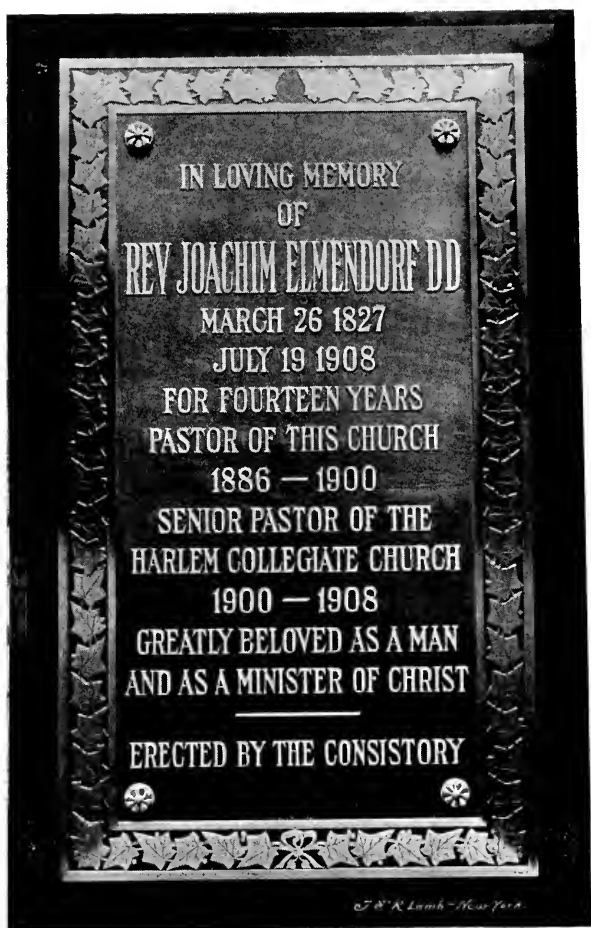
His *culture*: the all-round capacity he possessed and the all-round development of his varied powers; the fine taste and high refinement of his full manhood. His refinement was the refinement of strength, his culture was the culture of sincerity and truth. It sometimes seems to us that the type is of the olden time, that to-day's type of eminent manhood is a little different. I do not know. For myself, I do feel keenly the passing of men of this circle and of this type, lest the succession thereof decrease or fail. It is hard for us to judge, to compare men of our own generation with those ahead of us. But what I mean especially is the culture which stands in some sure contrast with the pronounced specialism of to-day and indeed, perhaps, with a specialism somewhat insistent in the more eminent ministry of to-day. Success, the high human attainment of to-day, seems so much of the narrow sort. I do not know that Dr. Elmendorf had a specialty. But he had a culture, an all-round attainment and human quality, which was more. The quality we surely admire, and

the usefulness contrasted even with that of the specialist we can not question. He was a full-grown man, and his power was circumferent. So, as I said, even the minister tends to the same specialistic standard. Preaching must be his strength; then not so much the pastorate or the reverse. Or executive ability, social service or missionary zeal, is the dominant aspect, dwarfing others. Not so, Dr. Elmendorf. He was a minister of the old school, scholarly, a preacher of sound doctrine, a user of chaste, even classic, language, a patron of life's fine things, a worker in the world-field. Somehow weighed anywhere, measured anyhow, he was not found wanting.

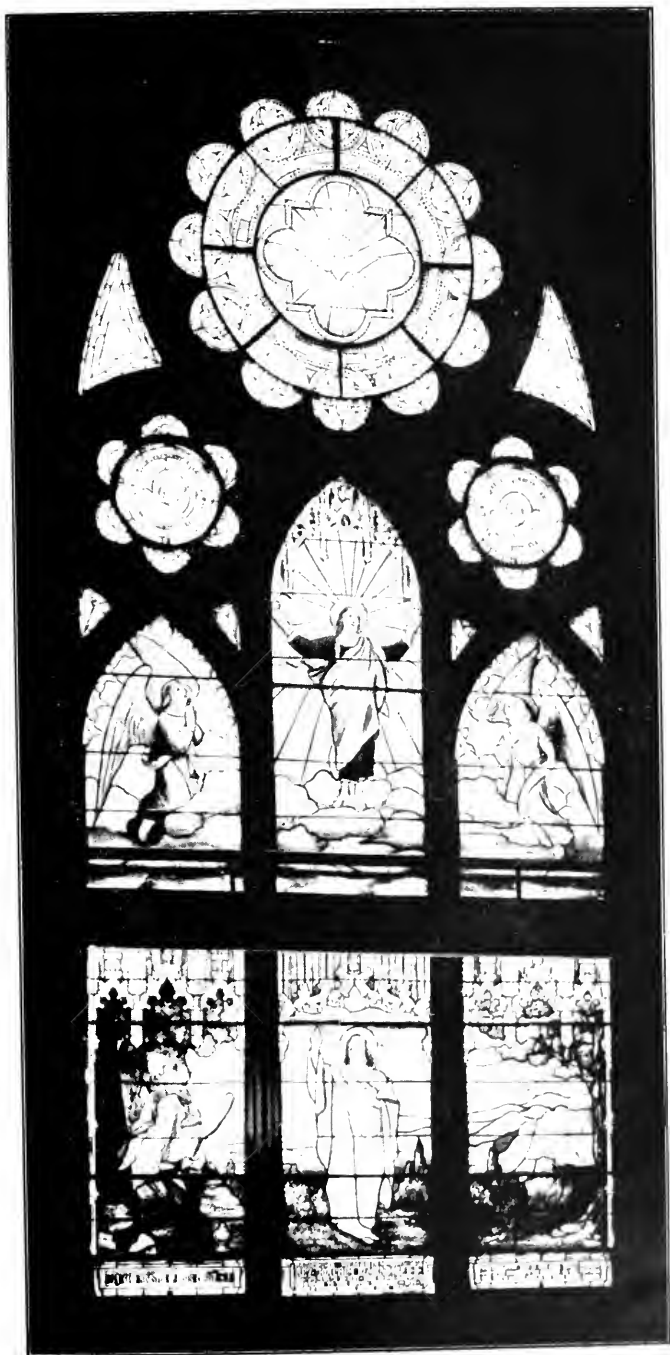
A second thing, his *personality*: the nature beneath the culture, that approved itself to men that attracted him. I mean in special way that winsomeness, that friendliness, that courtesy, which made him so gracious to all in the social world, so dear to the wide, yet inner circle of friends. We may surely say that he had a genius for friendship. It is to my mind a great thing in life to have such a cast of soul. So many men of the bravest and strongest and truest are not winners of their fellowmen's hearts. It is surely a great happiness to a man if he can thus cast anchor in the affection and thought of friends. It is surely a great happiness to men who have anchored in their hearts such friendship treasure. All the values of life, even for the wide world about us, are not in strenuous energies and great achievements. They are as well in the personalities that are rich with human quality, that are radiant of good will, that unceasingly and unconsciously give themselves as a satisfaction and inspiration to their fellows. It seems to me that Christ gives to us high sanction for

this where he tells us to so order our common life that we shall make friends to receive us in Heaven.

And the third thing, his *spirit*: the real, vital spirituality; the religious fervor, the Christian consecration, that inspired and crowned the service, the life, the character. The simplicity of his faith and the intensity of his devotion were all in all his beauty and his strength. All his experience and activity centered in the life of the Kingdom, the business of the King, the Gospel of God. His long and distinguished service for Christ and the church and all noble institutions, his high and varied attainments, his charming personality, were all the life of God's child.



ELMENDORF TABLET, FIRST CHURCH



THE ELMENDORF MEMORIAL WINDOW
LENOX AVENUE CHURCH

CHAPTER VIII.

Not long after the memorial service for Dr. Elmendorf, the Consistory decided to erect in the First Church a tablet to his memory, and having in mind the large number of people who loved and revered him, they suggested that a memorial window be placed in the Lenox Avenue Church, and that the people themselves be invited to express their affection for him by undertaking the work.

This suggestion would have been carried out had it not been that when the Consistory communicated their intentions to Mrs. Elmendorf and her daughters, they themselves expressed a preference and asked the privilege of rearing such a memorial as had been suggested. The result was that on Sunday morning, November 14th, 1909, a service of an impressive character was held in the Lenox Avenue Church when the presentation of the window, in memory of Dr. Elmendorf, and its acceptance by the Consistory occurred.

The window, which is on the south side of the church, is the gift of Dr. Elmendorf's family, and there are two pictures in it. The part beneath the gallery is a reproduction of one of the resurrection scenes of Christ, that recorded in John 20:11-18, and is after the interpretation of the artist Plockhorst. The part immediately above the gallery describes the Ascension of Jesus as recorded in Luke 24:50-52; it is a copy of Hoffman's famous painting, while the dove at the highest point and the architectural features are the

original design of the maker of the window, Mr. Emil Zundel, of Hollis, L. I., who has built so many beautiful windows for our Reformed churches. The phrase, "A Good Minister of Jesus Christ," appears on the base of one of the inscription panels, while on the base of another are inscribed the words: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." At the base of the center panel one may read:

In Memoriam

Rev. Joachim Elmendorf, D.D.

March 26, 1827—July 19, 1908

Ordained to the Gospel Ministry, 1853

Minister of the Harlem Collegiate Church, 1886-1908

The present minister, in accepting the window, spoke of his personal relationship to Dr. Elmendorf, referred to the Doctor's twenty-two years of earnest service in the Harlem parish, fourteen years as minister in the First Church, after which he was made senior minister, serving in that capacity until his death, and emphasized the fact that the worth and influence of his life as man and minister could not be estimated. The sermon was preached by the Rev. Edward B. Coe, D.D., LL.D., senior minister of the Collegiate Church of New York, who in the course of his remarks paid Dr. Elmendorf a warm tribute. His text was a most appropriate one for the occasion, Acts 26:19; "I was not disobedient to the heavenly vision."

The memorial tablet for Dr. Elmendorf, erected by the consistory in the First Church, was unveiled with appropriate ceremonies the evening of the same day.



THE MILLS MEMORIAL, WINDOW
LENOX AVENUE CHURCH



THE HAND MEMORIAL, WINDOW
LENOX AVENUE CHURCH



THE KINDERGARTEN WINDOWS IN MEMORY
OF THE CHILDREN OF THE CHURCH

The interior of the Lenox Avenue Church has been greatly beautified, not only by the Elmendorf window but also by several others. On Children's Day, June 8th, 1902, two windows over the east gallery in memory of children were unveiled. The subjects of these memorials reveal the child life and the child spirit as interpreted by Jesus Himself.

"The Boy Jesus in the Temple," a reproduction of Hoffman's painting, is the subject of the window in memory of Samuel Fairchild Mills, who was thirteen years of age when he was called home on June 26th, 1900. It is a gift to the church from his parents, Mr. and Mrs. Benjamin F. Mills.

"Christ Blessing the Children," a reproduction of Plockhorst's painting, is the other window and is in memory of Lillian May Hand, who had reached the age of fifteen when she entered into rest August 18th, 1894. This also is a gift to the church from the parents, Mr. and Mrs. Eugene S. Hand.

These memorials are reared by loving hearts and hands, not as we erect a memorial to some man of rank, some public official or one who had for years been conspicuous for service in God's Church. Every memorial has its own purpose, tells its own story. These monuments do not stand for fame; they are the simple expression of loving parents who seek not to honor or reward their children, or even to praise their virtues. They are outward expressions of a tender love within, given with the prayer that the Lord alone may be glorified.

Other children's windows are those over the south gallery erected recently by the Kindergarten department of the Bible School in memory of the children of the church, and are allegorical in character. Whoever

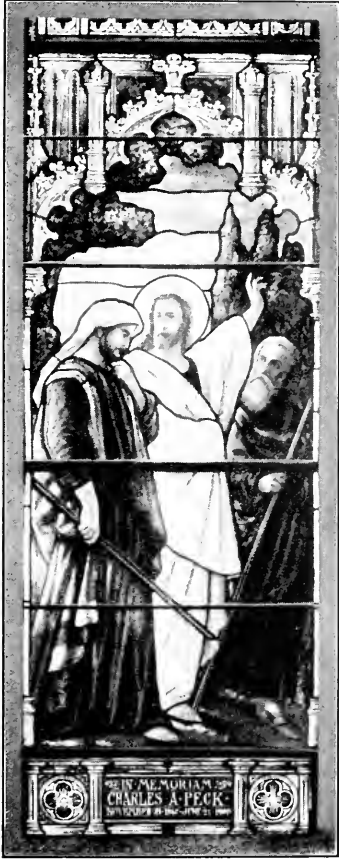
may look upon these memorials must be impressed not only with their beauty but also with the truth which all human hearts love, that Jesus was once a little child and that when He grew to manhood said: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

The last windows placed in the church were unveiled at the Easter services, March 27th, 1910. One is the "Walk to Emmaus," after the interpretation of Plockhorst. This is in memory of Charles A. Peck and was presented by his widow. Mr. Peck had served for several years as a deacon in the church, and was a most faithful and efficient officer. His loss was keenly felt.

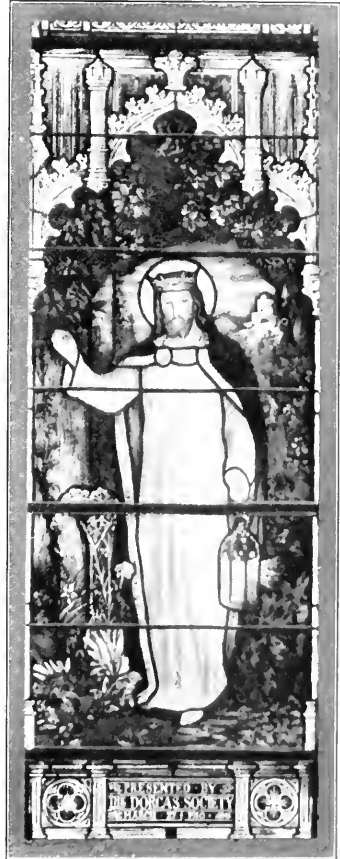
The other window represents Holman Hunt's famous picture in the Bodleian Library at Oxford, "The Light of the World," and is the gift of our Dorcas Society. Although it is not a memorial window, in the accepted sense of the term, it is after all a memorial of many loving deeds accomplished by earnest Christian workers in the spirit and in the name of Him who when upon earth "went about doing good." These two windows are on the south side of the church, beneath the gallery and west of the Elmendorf window.

All gifts like these, in addition to serving their primary object, exert a lasting influence for good on the general work of the Church of Jesus Christ. But large gifts are not the only acceptable ones; indeed, no gift is too small or insignificant for the Master's use, and any individual who, in Christ's name, does what he can along any line of human endeavor, is contributing that which the Giver of all gifts will recognize as his full share of effort.

There are many agencies connected with the church which, through the consecrated endeavor of our men,



THE PECK MEMORIAL WINDOW
LENOX AVENUE CHURCH



THE DORCAS WINDOW
LENOX AVENUE CHURCH

women and young people, are filled with a divine power; and these could supply abundant material for homilies calculated to arouse and inspire. But let it be remembered that this book claims to be a historical sketch and its main purpose must not be transgressed.

After Mr. Dickhaut's withdrawal, it was for many reasons decided by the Consistory not to extend a formal call to another minister to preside over the First Church, but to engage one temporarily to take charge of its work. In accordance with this decision, therefore, the Rev. Arthur A. Fellstrom, formerly of Newark, N. J., was secured. He began his work September 1st, 1909, and is at present endeavoring to carry out the policy outlined by the Consistory for this most difficult field.

The active organizations in the First Church are:

THE BIBLE SCHOOL.

Hugh, Henry,	Superintendent.
Dr. E. W. Meyers,	Assistant Superintendent,
Lyman N. Jones,	Treasurer.
Louis Hunt,	Secretary.
Edwin Herbst,	Assistant Secretary.
William Schmidt,	Librarian.
Irving Murray,	Assistant Librarian.
Mrs. Benjamin Hunt,	Primary Dept. Supt.

CHRISTIAN ENDEAVOR SOCIETY.

A. G. Schillberg,	President.
Alfred T. Burri,	Vice-President.
Miss Jennie Frech,	Treasurer.
Miss Ida Lemmon,	Secretary.
Miss Madeline Frech,	Corresponding Secretary.
Miss Louise Bowen,	Supt. Junior Department.

LADIES' AID SOCIETY.

Mrs. E. T. Hoag,	President.
Mrs. Frank Meeker,	Treasurer.

KING'S DAUGHTERS' CIRCLE.

Miss E. J. Haendle,	President.
Mrs. E. T. Hoag,	Vice-President.
Miss Susie Boutwell,	Secretary.

GIRLS' COLLEGIATE CLUB.

Miss Jennie Frech,	President.
Miss Ida Lemmon,	Vice-President.
Miss Helen Stewart,	Secretary.
Miss Grace McClurg,	Treasurer.

The Club conducts a gymnasium class which is in charge of Miss Ida Lemmon and Miss Isabella Hunt.

BOYS' CLUB.

Mr. Edwin Herbst,	Superintendent.
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The choir and gymnasium class are in charge of Professor John G. Williams.

MEN'S BROTHERHOOD.

Charles A. Conner,	President.
Dr. E. W. Meyers,	Vice-President.
George J. Heidt,	Secretary.
Conrad Herbst,	Treasurer.

There is a weekly Kindergarten Class in charge of the Jennie Hunter Alumnae Association.

There is an organization in the Lenox Avenue Church which is unique for its age if for nothing else. It is the men's organization and is known as the Collegiate Club of New York. Statistics show that the average age of a men's church club is about three years. The Collegiate Club is in its sixteenth year, having been organized in 1895 with a membership of less than one hundred.

The object of the Club is to promote friendly social relations among members; their intellectual improvement; the development of correct views on the social and economical questions of the day, and the aggregation of personal influence in stimulating the intellectual, moral and religious life of the community.

In the face of many changing conditions in the community, particularly in the last few years, it has steadily grown stronger, more active, more attractive and useful each succeeding year, numbering at this time nearly two hundred members. As an institution of this church its value and influence cannot be overestimated. Organized for the purpose of promoting friendly social relations, and its membership not being restricted to men who are members of or attend this church, it has attracted representative men from all over the city, who are adding their support in carrying out one of the main objects of the Club—the stimulation of the intellectual, moral and religious life of this community. Such a body of men, banded together for one common purpose, must, in the very nature of things, be a power for good. The fame of the Club extends beyond this community and city, even beyond the borders of our State, and many clubs of like character have been organized along the same lines after the pattern of the Collegiate Club.

The annual seasons of the Club cover the period from November to April, regular meetings being held on the second Monday evening in November and the first Monday evenings in December, January, February, March and April. The November meeting opens the season with the annual dinner, and the close in April is the occasion of the annual meeting for the election of officers and "Ladies' Night." These meetings are of special interest and particularly attractive programs are provided. A new and attractive feature recently inaugurated is known as "Members' Night," which is celebrated at the January meeting. On this occasion members of the Club are selected by a special committee in charge to supply the talent for the entertainment, and the new departure has developed an enormous amount of musical, literary and dramatic ability that has lain dormant these many years.

The development of correct views on the social and economical questions of the day is accomplished by bringing before the Club at its meetings eminent speakers, men of rare attainments. Among the distinguished speakers who have addressed the Club since its organization may be mentioned:—

REV. C. P. FAGNANI, D.D.
 PROF. T. C. MARTIN
 HON. FRANK MOSS
 REV. A. F. SCHAUFFLER, D.D.
 HON. WM. SHEARER
 HON. ELLIOTT DANFORTH
 REV. D. S. MACKAY, D.D.
 COL. ALEXANDER S. BACON
 AUSTIN SCOTT, LL.D.
 BOOKER T. WASHINGTON
 REV. JAMES I. VANCE, D.D.
 COL. ROBERT GRIER MONROE

HON. M. LINN BRUCE
 REV. HOWARD DUFFIELD, D.D.
 MR. HOMER DAVENPORT
 HON. WM. JAY SCHIEFFELIN
 MAJOR-GEN. O. O. HOWARD
 COL. JOHN J. MCCOOK
 JUDGE CHAS. S. WHITMAN
 REV. W. I. CHAMBERLAIN, D.D.
 HON. JOHN L. TOMLINSON
 REV. DAVID J. BURRELL, D.D.
 REV. S. PARKES CADMAN, D.D.
 HON. WILLIAM J. GAYNOR

The management of the Club is vested in a Board of Governors consisting of the officers and fifteen members.

GEORGE H. TAYLOR, *President*

WILLIAM M. ROSENDALE, *Vice-President*

WILLIAM T. DEMAREST, *Secretary*

CHARLES M. MAPES, *Treasurer*

BOARD OF GOVERNORS

REV. EDGAR TILTON, JR., D.D.

LOUIS F. BLAUVELT

S. P. CARMICHAEL

ROBERT E. CHRISTIE

GEO. WARREN DUNN

WILLIAM G. GASTON

DR. WILLIAM C. HANDS

FRANK M. LAHM

W. F. MONTROSS

A. D. ROCKWELL, JR.

A. FRANK SHAW

JOSEPH STEVENSON

LYMAN S. STONE

JAMES D. SHIPMAN

WALTER P. SILLECK

CHAPTER IX.

The present minister completed his tenth year of service with the Lenox avenue congregation February 1st, 1910, and his twelfth year in the Harlem Church, September 1st, 1910. The former date he observed by preaching an anniversary sermon, a part of which is here repeated since it sets forth the present status of the church, its recent growth and development, the conditions which confront it to-day, and deals with a general policy which, it is believed, should be followed in the new era that is dawning. He spoke in part as follows:

“In the first sermon I preached as your minister, choosing for the text the words of the Apostle Peter to Cornelius, ‘I ask, therefore, for what intent ye have sent for me,’ I stated: ‘You have sent for me with the intent that people in this community may be converted and saved; with the intent that the truths of the Bible may be faithfully expounded; with the intent that you all, individually, may be incited to Christian effort.’ These worthy motives, among others, we included in our platform of unity and fraternity. Conscious of difficulties, duties, needs, opportunities, privileges, all pressing upon us from many quarters, we faced a new situation; we joined hearts and hands as we together stood at the entrance of a new way, and we together sang, as we claimed for our own God’s precious promises:

“ ‘Take my life and let it be
Consecrated Lord, to Thee.
Take my hands and let them move
At the impulse of Thy love.

“ ‘Take my love, my God, I pour
At Thy feet its treasure store;
Take *myself*, and I will be
Ever, only, *all* for Thee.’



REV. EDGAR TILTON, JR., D. D.

“I believe that the degree of success which has attended our labors together here is due in a large measure to a strict endeavor to adhere to high ideals in religious life and worship. As I give expression to some of these, you will at once recognize the course of administration that has been followed, and that in future will continue to merit the appreciation and commendation of the thoughtful.

“We have aimed to impress the people with the fact that our church is the *House of God*, and that the worship most acceptable to Him is that which is intelligent and beautiful. To this end we have sought to enrich the service, making it devotional in character, and to avoid in both sermon and song what might be regarded as sensational, eschewing all methods that tend to secularize.

“We have aimed to make our church really and truly a *Church Home* for every worshipper. To this end we have commended constantly the cultivation of a cordial spirit of Christian fellowship, and have welcomed gladly the stranger, so that he might realize that we are ‘given to hospitality.’

“We have aimed to make the work of our church *missionary* in character by our recognition of two special commands of the Master; that one relating to the feeding of the hungry, the clothing of the naked (witness the work of our women’s organizations), and that other relating to the all-inclusive words, ‘Go ye into all the world and preach the Gospel unto every creature’ (our own missionaries at home and abroad so testifying).

“We have pressed upon the attention of every member the thought of *loyalty to Christ*. That has meant the enlightenment of mind and conscience and the strengthening of the heart by Bible study and prayer; faithful-

ness in attendance at the Sabbath and mid-week services, contributing regularly, generously, cheerfully toward the support of the church and all its benevolences, and by word and example and earnest study the promotion of the purity, peace and prosperity of the church.

“Not least among our endeavors these past years may be mentioned that of extending our fellowship to other bodies having aims kindred to our own. We have representatives in such organizations as the Young Men’s and Young Women’s Christian Associations, the New York City Mission, the Charity Organization Society, the Silver Cross Day Nursery and the Stony Wold Auxiliaries. Thus have we stood ready to co-operate and make possible the growth and enlargement of the church’s power and influence.

“We have tried to be recognized as a united people, a body of believers warmed and inspired by the throbbing life of the Divine Heart, and we have tried to carry the warmth of our fellowship out into the world, remembering Him ‘Who went about doing good.’

“Now *to what extent* have our labors been rewarded, our prayers answered and our hopes of ten years ago realized?

“An examination of our church record discloses the following facts: During this period we have received into membership 775 persons; 299 came on confession of Christ, and 476 on certificate from other churches. In all this time no communion season has passed without the addition of some to our membership. During the ten years we have lost but 108 members through death, and of the 287 dismissed to other churches, many of them for years had been on our absent list. Our membership roll, carefully revised up to date, now numbers 800.

“With regard to our finances:—During the last ten years, this church has raised upwards of \$200,000—or to be exact, \$191,881. Of this amount, that of \$94,881 is the sum collected from pew rentals, \$12,000 for the alteration of our church auditorium in the year 1901, making in all for congregational purposes, \$106,881. The remainder, \$85,000, represents the benevolent contributions that have been received through Church collections and through the work of our various organizations.

“Thus have we been enabled to send substantial gifts not only to all of our denominational boards, but also to outside benevolent and philanthropic institutions, like the City Mission, the City Hospitals,* the Young Men’s and Young Women’s Christian Associations, the American Bible and Tract Societies, the Silver Cross Day Nursery and Stony Wold institutions. And, furthermore have we been enabled to assume support of two missionaries of our own—Miss Jennie A. Scardefield in Arabia and the Rev. Frank Hall Wright in Oklahoma.

“In view of all this, it must be realized how the loyalty and devotion of the people to the Master have made possible the successful operation of the Church’s activities; how working together in harmony, *co-operation* throughout these years has made possible a continued prosperity. We have recognized the elements of power for the advancement of the church as set forth in the Scriptures when the church was first instituted.

“And yet these condensed statements can give no adequate idea of the spiritual influences felt and exerted in prayer and conference and work. How much is

*The \$5,000 endowment for a bed in perpetuity in the Presbyterian Hospital has just been completed.

comprehended in these statements of what we do not dream, and how far-reaching is the work which, in part, is thus declared! Not until the books are opened at the judgment may we understand these things.

“It is true discouragements have not been lacking. I recall many a sorrowful day when duty summoned me to the house of mourning. It would be stirring up feelings too tender were I to mention the names of dear ones who have gone before us. I, therefore, simply bless God that it has been my privilege during all this time to preach to you the resurrection hope. ‘If we believe that Jesus died and arose again, even so them also who sleep in Jesus will God bring with Him.’ ‘Weeping may endure for a night but joy cometh in the morning.’ Other losses have been felt through the removal of members to distant towns or cities. The appearance in our community of a certain foreign element of population, possessing views out of sympathy with our religion has not been at all reassuring; yet notwithstanding these facts, we are able to thank God and press on, remembering that the work of the church is His work and cannot fail.

“The rapid changes that are taking place in the community are calling loudly for a continual readjustment of our methods of work to meet new conditions; and of this we must ever take cognizance. We must ‘know the times;’ we must recognize the opportunity. There was once a city that failed to seize its opportunity. ‘Jerusalem knew not the time of her visitation.’ The result is well known. History tells the story. The new needs and new opportunities that are continually thrusting themselves upon the attention of the church must be wisely and aggressively met. May God help us to recognize them in the work of the Church in this community, and

may He give us the power and the broad vision to meet them with an aggressive faith.”

The thought of individual responsibility was then treated to this effect; that in his own place and to the extent of his own power, every member, even the humblest is responsible for the life, activity, prosperity, spirituality and efficiency of the church to which he belongs. The *life* of a church is but the life of all its individual members mingling together in one stream. The *zeal* of the church is simply the zeal of all its members fused and blended together. The *devotion* of a church is a hundred or a few hundred coals glowing upon one altar. The *good works* of a church are the good works of all its members combined.

These points were illustrated and developed, and the concluding word was an exhortation to faithfulness on the part of every individual member of the church.

The writer cannot allow this opportunity to pass without expressing his gratitude to God for the privilege of being associated with a body of Christians whose loyalty and devotion to the Master have made possible the successful operation of the Church's activities. Indeed, he is bound to rejoice and give thanks for the opportunity of co-operating with an aggressive people who have been instrumental in wonderfully quickening the Church's power and enlarging its influence, not only in the immediate neighborhood, but also throughout the denomination and, to no inconsiderable degree, the Church at large.

He wishes it were possible to single out individuals, mentioning them by name, both men and women, those who in the past have worked side by side with him and

those who are doing so to-day, and describe the eminent character of their services. But the reasons for such omission at this period of the Church's history must be obvious to all. However, he cannot refrain from referring to the severance of a tie which occurred in the Spring of the present year through the resignation of Mrs. Daniel B. Van Houten, our church visitor for thirteen years, and a teacher in the Bible School for almost twenty-five years. The members of the Consistory gave tangible evidence of their appreciation of the services rendered by her not only to our church, but in every incident of religious and charitable duty and loyalty to the denomination; and the officers and teachers of the Bible School placed on their records the following minute:

“The Teachers' Association of the Bible School desires to place on record a minute in regard to the services of Mrs. D. B. Van Houten, who, twenty-four years ago, entered the school as a teacher, and is now laying down this work because of removal from the city.

“Her retirement from the school after this long period of service calls for some expression of appreciation. No teacher has ever been more faithful and efficient than she, and the attachment of her various classes to her, personally, as well as their interest in her teaching of the lessons, so plainly evidenced by their regularity in attendance and enthusiastic participation in every concern of the school, gives proof of the great value of her work, and, furthermore, tells of the loss which the school suffers by her withdrawal from it.

“Not only has she served the school as teacher, but her official position during the last thirteen years as Pastor's Assistant and Church Visitor, has given opportunity

for service in the homes of the scholars, the value of which can never be fully estimated.

“It would be impossible through this brief minute to fully express all we know and feel concerning the force and influence of Mrs. Van Houten’s life and work among us. We part with her with the deepest regret, with the sense of loss felt over her going, and with the earnest prayer that the blessing of God may ever attend her.”

Mrs. Van Houten’s office has been filled by Miss Elizabeth Kemlo, formerly of New Brunswick, New Jersey.

Following are the active organizations connected with the Lenox avenue Church:

THE BIBLE SCHOOL.

Rev. Charles L. Clist,	Superintendent pro tem.
Louis F. Blauvelt,	Associate Supt. and Treas.
Frank M. Lahm,	President, Teachers’ Assoc.
Harry V. Babcock,	Secretary.
Howard R. Lay,	Associate Secretary.
Frank J. Smith,	Associate Secretary.
Cyril S. Snider,	Associate Secretary.
Clark S. Shipman,	Librarian.
Clarence Corney,	Librarian.
William H. Gardner,	Librarian.

JUNIOR DEPARTMENT.

Mrs. Joseph Stevenson,	Superintendent.
Miss Richarda Van Sant- voord,	Secretary.

PRIMARY DEPARTMENT.

Miss Laura H. Lay,	Superintendent.
Miss Helen L. Lay,	Secretary.
Miss Mabel E. Montross.	

KINDERGARTEN DEPARTMENT.

Miss Emily R. Van Cott, Superintendent.
Miss Mary C. Gaines.
Miss May Hands.
Miss Marie L. Furber.
Miss Alice H. Robertson.

CHRISTIAN ENDEAVOR SOCIETY.

Charles E. Rice, President.
George B. Somerville, Vice-President.
Charles R. McCulloch, Treasurer.
Miss Rachel C. Kortright, Recording Secretary.
Miss Helen L. Kenyon, Corresponding Secretary

Meets Sundays, 7 P. M.

INTERMEDIATE DEPARTMENT.

Miss Grace A. Weis, President.
Mr. E. Wiley Taylor, Vice-President.
Miss Lillian V. Eddowes, Secretary,
Milton S. Yost, Treasurer.
Cyril S. Snider, Superintendent.
Miss Marguerite L. Senior, Associate Superintendent

Meets Sundays, 10 A. M.

JUNIOR DEPARTMENT.

Miss Alice L. Miller, Superintendent.
Miss Evelyn L. Miller, Associate Superintendent.

Meets Sundays, 10 A. M.

WOMEN'S MISSIONARY SOCIETY.

Mrs. Thomas Vaughn, President.
Mrs. William F. Freeman, Vice-President.
Mrs. James D. Shipman, Secretary.
Mrs. Frank M. Lahm, Treasurer.

Meets first Wednesday of each month, 2.30 P. M.

LADIES' AID SOCIETY.

Mrs. J. DeWitt Krebs, President.
Mrs. H. Griswold, Vice-President.
Mrs. Clarence Corney, Secretary.
Mrs. William G. Gaston, Treasurer.

Meets Tuesdays, 10 A. M.

DORCAS SOCIETY.

Miss Emma W. Bull, President.
Mrs. Leo L. Redding, First Vice-President.
Mrs. Edward S. Long, Second Vice-President.
Mrs. James C. Picken, Secretary.
Mrs. Peter S. Gettell, Treasurer.

Meets Tuesdays, 2.30 P. M.

THE FORTNIGHTLY CLUB.

Mrs. Wm. T. Demarest, President.
Miss Carrie L. Shutes, Secretary.
Miss Grace L. Patrie, Treasurer.

Meets first and third Tuesdays, 8 P. M.

THE GIRLS' GUILD.

Miss Marie F. Redding, President.
Miss Grace W. Vanderbilt, Vice-President.
Miss Estelle K. Bertine, Secretary.
Miss Louise A. Pfluger, Treasurer.

Meets second Wednesday of each month, 3.30 P. M.

THE COLLEGIATE CLUB.

George H. Taylor, President.
William M. Rosendale, Vice-President.
William T. Demarest, Secretary.
Charles M. Mapes, Treasurer.

Meetings: Second Monday in November; first Monday each month from December to April inclusive.

FRANK HALL WRIGHT FUND COMMITTEE.

Benjamin G. Talbert, Abraham Amerman,
James D. Shipman, Treasurer.

THE CHURCH CHOIR.

Frank J. Smith,	Organist and Choirmaster.
Mrs. Edith C. Goold,	Soprano.
Miss Corinne Welch,	Contralto.
John Young,	Tenor.
La Rue R. Boals,	Basso.

The church supports the following missionaries on the field:

Rev. Frank Hall Wright, Oklahoma.
Miss Jennie A. Scardefield, Arabia.

CHAPTER X.

In the Spring of 1909, the Consistory decided to observe the two hundred and fiftieth anniversary of the founding of the Church. The following Autumn a tentative schedule of services and meetings was arranged, the details of which were carefully worked out with the result that these anniversary services were held from November 13th to the 21st inclusive, of the present year.

In planning for the celebration the Consistory felt that the occasion would be incomplete if the people of the church were to have no opportunity of expressing in a tangible way their thankfulness for the Divine Guidance which has led the Harlem Church through all its years of service. It was therefore decided to include in the plans a thank offering to the Lord to be made by the people on Sunday, November 20th, the day of the Anniversary Communion Service; and that the amount received should be invested in a sectional church building to be used in establishing new churches. It was felt that there could be no more appropriate way of expressing gratitude than by aiding in the extension of Christ's Kingdom here in our own land where our own church has been for so many years established. The amount asked for was two thousand dollars.

On the following page may be seen a copy of the engraved invitation, bearing at its head the corporate seal of the church in gold, which was extended by the Con-

sistory to certain ecclesiastical bodies, educational institutions, patriotic societies, governmental officials and the clergy of neighboring churches. Many replies of a congratulatory nature were received.



1660

1910

*The Minister, Elders and Deacons of the
Reformed Low Dutch Church of Harlem known as the
Collegiate Reformed Church of Harlem
cordially invite*

*to be present at the
Services and Meetings to be held in Celebration of the
Two Hundred and Fiftieth Anniversary
of the Founding of the Church
November thirteenth to twentieth
nineteen hundred and ten
in their churches at
Lenox Avenue and One hundred and twentythird Street
and Third Avenue and One hundred and twentyfirst Street.*

Our General Synod was represented at one of the services by its president, Rev. James I. Vance, D. D., and our Parent Synod in Holland sent the following letter:

ALGEMEENE SYNODALE COMMISSIE
der
Nederlandsche Hervormde Kerk.

—
No. 915.

'sGRAVENHAGE, the 25th of November, 1910.

Dear Brethren:—

The Reformed Dutch Church Synod was highly pleased at the cordial invitation of the Minister, Elders and Deacons of the Reformed Low Dutch Church of Harlem to be present at the services and meetings held in celebration of the two hundred and fiftieth anniversary of the founding of the Church, and the President much regrets that he was prevented from coming.

The Synod feels the old relation with the Church of Harlem and rejoices at her welfare. She gratulates the jubilant Church with the word: "Grace and peace be multiplied to you!"

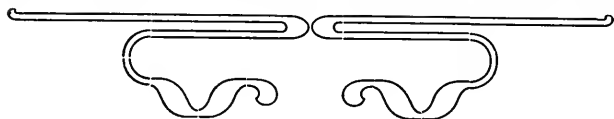
With fraternal feeling,

The Reformed Dutch Church Synod,

W. ELLEND, President.

The Anniversary Programme which is here reprinted was enclosed in a beautiful cover which had in colors on its title page the emblem of the Reformed Church in America.

PROGRAMME



Sunday, November 13th, 1910

At the Lenox Avenue Church

Morning Service—11 o'clock.

Historical Address by the Pastor, Rev. Dr. Edgar Tilton, Jr.

An Illustrated Volume containing the History of the Church is now in preparation and will shortly be published. Information regarding it may be obtained from any member of the Consistory.

Sunday School Reunion—3 p. m.

Addresses by former Superintendents

Mr. H. H. Uhler

Mr. Robert Martin

Mr. W. P. Uhler

Mr. Frank A. Ferris

Musical Service—8 p. m.

With Quartette and Chorus Choir—

Mrs. Edith Chapman Goold, *Soprano*

Mr. John Young, *Tenor*

Miss Corinne Welch, *Contralto*

Mr. La Rue R. Boals, *Bass*

Mr. Frank J. Smith, *Organist and Director*

1. "A Prayer of Thanksgiving"
An ancient folk-song of the Netherlands—A. D. 1626
2. Offertory "Saviour Thy Children Keep" *Sullivan*
3. Cantata "A Song of 'Thanksgiving'" *Mauder*
 - No. 1. "O Come, Let Us Sing"
Chorus—O Come, Let Us Sing
Duet (*Soprano and Tenor*)—The eyes of all wait upon Thee
Chorus—Before the mountains were brought forth
 - No. 2. "Great Is The Lord"
Solo (*Soprano*)—When o'er the trees of Eden
Chorus (*Tenors and Basses*)—Great is the Lord
Chorus (*Sopranos*)—The streamlet raised its gentle voice
Chorus—Great is the Lord
 - No. 3. "The Promise"
Solo (*Tenor*)—Thus saith the Lord
Trio—While the earth remaineth
 - No. 4. "The Fulfilment"
Recit. and Air—Consider the lilies
Solo (*Soprano*)—O lovely flowers, blest messengers divine
Duet (*Soprano and Tenor*)—The blushing fruits appear at
His command
Chorus—For ever, O Lord, Thy word endureth
 - No. 5. "Let All The People Praise Thee"
Solo (*Tenor*)—O Thou, Whose constant mercies
Chorus (*with Bass Solo*)—Let all the people praise Thee
Hymn (*Choir and Congregation*)—All people that on earth
do dwell

At the First Church

Sunday School Reunion—9.45 a. m.

Addresses by former Superintendents

Morning Service—11 o'clock.

Sermon by the former Pastor, Rev. Benjamin E.
Dickhaut

Historical Service—8 p. m.

Address by Rev. Dr. Edgar Tilton, Jr.

Monday, November 14th, 1910

At the Lenox Avenue Church

Greetings from Contemporary Reformed Churches—

8 p. m.

Addresses by—

Rev. Dr. Edward B. Coe
Senior Minister of the Collegiate Church of N. Y. (1628)

Rev. Dr. James S. Kittell
Pastor of the First Church of Albany, N. Y. (1642)

Rev. Dr. John E. Lloyd
Pastor of the Flatbush Church (1654)

Rev. John S. Gardner
Pastor of the Flatlands Church (1654)

Rev. Dr. Cornelius Brett
Pastor of the Bergen Church (1660)

Rev. Dr. James M. Farrar
Pastor of the First Brooklyn Church (1660)

Tuesday, November 15th, 1910

At the Lenox Avenue Church

Meeting for the Women of the Church—2.30 p. m.

Addresses by—

Rev. Dr. A. F. Schauffler
of the New York City Mission

Miss Cornelia Anderson
of the Women's Board of Domestic Missions

Miss Gertrude Dodd
of the Woman's Board of Foreign Missions

Readings by Mrs. Minnie Marshall Smith

Young People's Meeting—8 p. m.

Addresses by—

Rev. Dr. W. H. S. Demarest

President of Rutgers College, New Brunswick, N. J.

Dr. Gerrit J. Kollen

President of Hope College, Holland, Michigan

Mr. Harry A. Kinports

*Secretary for Young People's Work, Reformed Church
in America*

Followed by Social Hour

At the First Church

Meeting for the Women of the Church—2.30 p. m.

Social Hour

Wednesday, November 16th, 1910

At the Lenox Avenue Church

Preparatory Service—8 p. m.

Address by Rev. Dr. Edgar Tilton, Jr.

Followed by Social Hour

At the First Church

Preparatory Service—8 p. m.

Address by Rev. Arthur A. Fellstrom

Followed by Social Hour

Thursday, November 17th, 1910

At the Lenox Avenue Church

Greetings from Neighboring Churches—8 p. m.

Brief Addresses by—

Bishop Morris W. Liebert
of the Moravian Church

Rev. Dr. George R. Vandewater
Rector of St. Andrew's Episcopal Church

Rev. Dr. Charles J. Young
Pastor of the Presbyterian Church of the Puritans

Rev. Dr. Duncan J. McMillan
Pastor of the New York Presbyterian Church

Rev. Dr. Allan MacRossie
Pastor of St. James' Methodist Church

Rev. Dr. Harry P. Nichols
Rector of Holy Trinity Episcopal Church

Rev. Dr. Frederick J. Lynch
Pastor of Pilgrim Congregational Church

Rev. Dr. Charles J. Goodell
Pastor of Calvary Methodist Church

Rev. Dr. J. Lyon Caughey
Pastor of the Harlem Presbyterian Church

Rev. Dr. J. Herman Randall
Pastor of the Mount Morris Baptist Church

Rev. F. H. Bosch
Pastor of St. Paul's Lutheran Church

Friday, November 18th, 1910

At the Lenox Avenue Church

Popular Meeting—8 p. m.

“THE REFORMED CHURCH IN 1910”

Addresses by—

Rev. Dr. John G. Gebhard

*Corresponding Secretary of the Board of Education
Reformed Church in America*

Rev. John Brownlee Voorhees

*Corresponding Secretary of the Board of Domestic Mis-
sions, Reformed Church in America*

Rev. Dr. William I. Chamberlain

*Corresponding Secretary of the Board of Foreign Mis-
sions, Reformed Church in America*

Rev. Dr. James I. Vance

*President of the General Synod of the Reformed Church
in America*

Sunday, November 20th, 1910

“THANK OFFERING DAY”

At the Lenox Avenue Church

Anniversary Communion—11 a. m.

Musical Service—8 p. m.

The Choir will repeat the Cantata “A Song of Thanksgiving”

As rendered on the evening of Sunday, November 13th.

At the First Church

Anniversary Communion—11 a. m.

Reunion Service—8 p. m.

Sermon by Rev. Edward S. Ralston

Monday, November 21st, 1910

At the Waldorf-Astoria Hotel

Banquet under the auspices of the Collegiate Club—
6.30 p. m.

Addresses by—

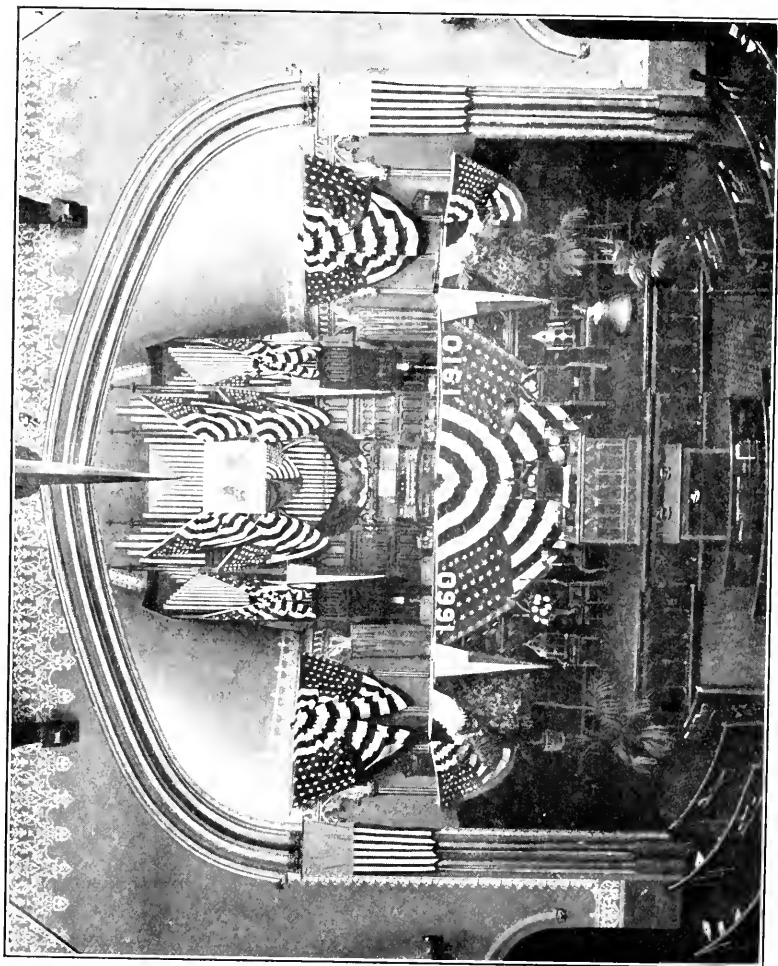
Hon. William J. Gaynor
Mayor of New York

Hon. A. T. Clearwater
President of the Holland Society

Rev. Dr. David J. Burrell
Minister of the Marble Collegiate Church

Hon. J. R. Planten
Consul-General of the Netherlands

And others



LENOX AVENUE CHURCH PULPIT AND CHOIR GALLERY
AS THEY APPEARED DURING ANNIVERSARY WEEK

That the services and meetings outlined on the preceding pages were worthily planned, and that the plans materialized in results most satisfactory to all concerned was the general consensus of opinion. The whole celebration was a truly splendid and impressive occasion.

We take pleasure in clipping press accounts of the Anniversary from the columns of the *Christian Intelligencer* and *The New York Tribune*.

From the issue of the *Christian Intelligencer*, November 30th, 1910.

Quarter Millennial Anniversary of the Harlem Church.

This anniversary began on Sunday, the 13th inst., with services in both churches, which were beautifully decorated. The old Dutch flags emblematic of our ancestry, the Stars and Stripes, significant of preservation in the past and continued protection in the future, and the glowing figures, 1660 and 1910, blazing forth from the pulpit of the Lenox avenue Church, which was flanked with palms, the presence of the old bell cast in Holland in 1734 especially for the old Dutch Church of Harlem—all being so suggestive of a gala time resulting from a glorious history, added to the impressiveness of the services.

Dr. Tilton gave a historical address at the Lenox avenue Church in the morning, which he repeated at the First Church in the evening. This address will be incorporated in a historical volume which will soon be issued. Both Sunday Schools held reunions which were addressed by former superintendents, and at the Lenox avenue Church in the evening a sacred cantata, "A Song of Thanksgiving," was rendered by the church quartet assisted by a large chorus. All the union services were held in the Lenox avenue Church.

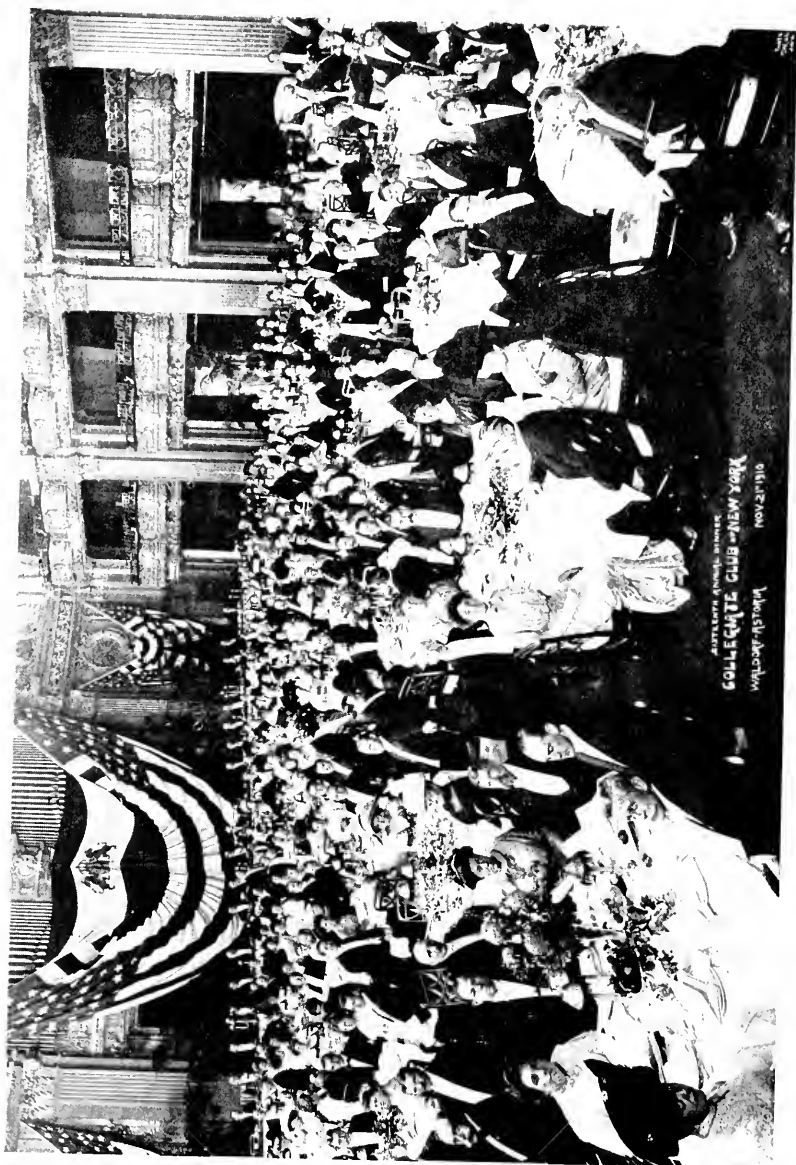
The names of the speakers for Monday evening alone go to show that the program for that evening was unique. It is most exceptional to be able to hear the same evening words of greeting from six contemporary sister churches. The speakers were the Rev. Dr. Coe of the Collegiate Church, Dr. Kittell of Albany, the twins, Dr. Lloyd and the Rev. John Gardner, both of 1654; Dr. Brett of Bergen and Dr. Farrar of Brooklyn, who come from twin sister churches of 1660, which, with the Harlem church, were called by Dr. Brett "the three twins."

Tuesday afternoon, meetings for the women were held, and the young people had their celebration at night. Addresses were delivered by President Demarest of Rutgers College and Mr. H. A. Kinports, secretary of the young people's work of our Church. A social hour followed.

All must have been impressed by the size of the congregation which gathered in the Lenox avenue Chapel on Wednesday evening for the preparatory lecture. Dr. Tilton lifted our thoughts from pride in the past to future activity, his remarks centering in the inspiring words, "looking unto Jesus." At the close of the service there was a season of hospitality. A similar service was held in the First Church.

Thursday evening greetings were received from about a dozen neighboring ministers, while Friday evening was all that had been anticipated, with such speakers as the president of our General Synod, Dr. Vance. Dr. Gebhard of the Board of Education and Drs. Chamberlain and Voorhees of our Missionary Boards.

The religious services were fittingly brought to a close by the communion service Sunday morning, the 20th, when fifty-three new members were received; at



CLOSING EVENT IN CONNECTION WITH THE TWO HUNDRED FIFTIETH ANNIVERSARY
OF THE FOUNDING OF THE HARLEM CHURCH

the Lenox avenue Church, twenty-two on confession and five on certificate; at the First Church, twenty-one on confession and five on certificate. A special feature of the service was the thank offering,* which resulted in the raising of \$2,000 for the purchase of a sectional church to be used in Church Extension work.

The final event was a banquet at the Waldorf-Astoria Hotel on the evening of the 21st. It was managed by the Collegiate Club, the men's organization of the Lenox avenue Church. Almost four hundred guests were present, and the speakers included the Hon. William J. Gaynor, the Mayor of our city; Hon. J. R. Planten, Consul-General of the Netherlands; Hon. A. T. Clearwater, president of the Holland Society; President-General Marble, of the Sons of the American Revolution, and the Rev. Drs. David J. Burrell, S. Parkes Cadman and James S. Kittell.

From the issue of *The New York Tribune*, November 22nd, 1910.

Mayor Gaynor delivered his own speech at a public dinner last night for the first time since the attempt on his life last summer. He addressed the four or five hundred members of the Collegiate Club of New York, who held their annual dinner in the grand ballroom of the Waldorf, in commemoration of the 250th anniversary of the Collegiate Reformed Church of Harlem. The gathering was made up mostly of church people from Harlem, affiliated with the Dutch Reformed Church, and many ministers of that denomination were present.

*Mention should here be made of a beautiful pulpit Bible to be used in the pulpit of the sectional church. It was the gift of some unknown friend, and came through the American Bible Society.

The Mayor surprised his audience with the strength of his voice, and had little difficulty in making himself heard in all parts of the ballroom. He told the ministers and numerous women present that it was refreshing to attend a dinner where there was no tobacco smoke to smart his eyes, and none of the "usual accessories," which he did not mention. The Mayor also spoke of the "yellow newspapers that made more noise than all the rest of the papers put together, but are of little account."

They all gave the Mayor an enthusiastic reception when George H. Taylor, president of the club, who acted as toastmaster, introduced him as a man whose administration of the office to which he had been elected commanded the admiration and respect of every fair minded man, regardless of his party affiliations.

"When I accepted the invitation to come here," said Mayor Gaynor, "I thought I would be able to do my share of the talking, as I generally do when I go to a dinner, but I fear I will have trouble in making myself heard in a room so large as this. If I am not altogether mistaken the Dutch Reformed Church was one of the first established in this part of the world, but I cannot speak by the book in regard to this. At any rate, it shows that we are growing quite old in this country. Your denomination is getting to be a very large one, not only here, but all over the country. You have churches in sections now where formerly the people never saw a Dutchman.

"Everything good in this world is of slow growth. Things that are done in a hurry are badly done. Everything of good comes to a maturity by slow degrees. You mustn't be discouraged if we can't do everything at once.

"I know some ministers who expect the Mayor to reform the city in a minute. We have made progress, but the trouble is you want us to do everything, and leave nothing for the generations to come.

"Although the 'yellows' make more noise than the rest of the papers put together, they are of little account. They are always calling on me to right a wrong without suggesting either the ways or the means to accomplish that end. They want the gamblers put out of business without delay, and just fall short of telling me how to do it.

"Some of my friends would call upon me to act if they saw a man spit upon the Brooklyn Bridge. Some would complain that there are too many newspapers dropped down from the elevated railroad structure. It takes time to rectify all these wrongs. It cannot be done in a day.

"Two hundred and forty years ago, when the Dutch gathered at a dinner, there were always schnapps on the table and they drank gin, and plenty of it. But it didn't seem to hurt them, because the Dutch blood is well distributed in their veins.

"It is very refreshing to attend a dinner where there is no tobacco smoke and the other usual accessories, which I won't mention, but I think you will know what I mean. Generally my eyes smart from the smoke when speaking at a dinner.

"I want to thank your president and you all for inviting me here, and it has given me great pleasure to come."

Among the other speakers were J. R. Planten, Consul-General of the Netherlands; the Rev. David J. Burrell, D.D., of the Marble Collegiate Church, the Rev. S. Parkes Cadman, D.D., of the Congregational Church

and Judge A. T. Clearwater, president of the Holland Society.

When the orchestra in the gallery played the popular airs the applause unfailingly demanded an encore.

Our own *Church News* of November 27th, 1910, contained a few lines of acknowledgment which should appear in connection with this account of our Anniversary exercises; we therefore quote from our own valuable periodical which is published weekly, and is now in its fourteenth year of service.

Anniversary Echoes.

A word of acknowledgment is due the many good friends by whose help our anniversary exercises were carried through so successfully. We wish to express our gratitude to our organist and choir, to Mr. Brown, our sexton, to those who served on the committees, and to all who were in any way actively engaged in forwarding the cause of the celebration. Special mention should be made of Mr. William Burhans, our electrician, who contributed his time and services gratis for the arrangement of the illumination of the numbers 1660 and 1910 in the pulpit, the old bell on the platform, and the emblem of the church, which appeared over the main entrance doors. This emblem, together with the two Dutch flags that were seen flying from our towers, were a loan from the Collegiate Church of New York.

CONCLUSION.

Taking one broad look back over the past and considering our present status, we praise God that we are still anchored upon that Divine Rock which is the same, yesterday, to-day and forever; that we still preach Jesus Christ and Him crucified, the Fatherhood of God and the brotherhood of man; that as the years have gone by we have come to emphasize a Christianity which is intensely social in its character, which believes in injecting its life into civic matters, and the benevolent deeds of which are patterned after those of the Divine Man Who, when upon earth, "went about doing good."

High ideals in worship, loyalty to Christ, missionary zeal. Let us never fail to emphasize these elements of power. Conservative, yet progressive, we stand for all that is best and truest in life. And these things are the pledges of our future progress toward that far off Divine event for which the church is praying and working.

What better concluding words than those used by the writer in his historical address on Sunday morning, November 13th, 1910! The words of Whittier in his Centennial Hymn:

Our Father's God from out Whose hand
The centuries fall like grains of sand,
We meet again, united, free,
And loyal to our Church and Thee;
To thank Thee for the era done,
And trust Thee for the opening one.

True
N.Y. March 29, 37

Dr. Edgar Tilton To Resign From Harlem Pulpit

Reformed Church Minister
Will Retire September 1,
at End of 39 Years at Post

Author of Parish History

Plan to Catch Up on Reading
and 'Do Some Writing'

The Rev. Dr. Edgar Tilton jr., pastor of the Harlem Reformed Church, East Eighty-ninth Street and Park Avenue, since September 1, 1898, announced at the conclusion of his morning service yesterday that he would resign on the thirty-ninth anniversary of his pastorate this year.

Dr. Tilton, who has been a minister of the Dutch Reformed Church for forty-eight years, intends to devote part of his time to writing. He is the author of the "History of the Reformed Church of Harlem," which was published in 1910 when the church celebrated the 250th anniversary of its founding.

Until the publication of this work, many persons had assumed that the church, which was founded in 1660, had had a succession of ministers from the time of its formation. But Dr. Tilton's research disclosed that during the first 110 years of the church the services were conducted by "voorlesers"—lay readers—save when the parent church, the Collegiate, in lower Manhattan, sent ministers to the then distant parish to ordain elders and deacons and to administer the sacraments.

To Give



The

Twelfth Pastor of Church

The first dominie was the Rev. Martinus Schoonmaker, who was installed as pastor in 1765. Dr. Tilton was its twelfth pastor. His immediate predecessor, the Rev. Dr. Joachim Elmendorf, was pastored longer than any who preceded him—twenty-two years.

Asked yesterday for his plans after his retirement in September, Dr. Tilton said:

"One has to neglect many books worthy of reading when in charge of a church. So I plan to read—and to do some writing, also. We have a place at Cold Brook, Conn., that we have used as a summer home and I expect I'll spend considerable time there."

Dr. Tilton was born in Brooklyn on January 12, 1865. After receiving his Bachelor of Arts degree from New York University in 1886, he studied at the Theological Seminary of the Dutch Reformed Church at New Brunswick, N. J., from which he was graduated in 1889. In 1902, Rutgers College conferred the degree of Doctor of Divinity upon him.

Had Charge in Queens

His first charge was Bethany Reformed Chapel, Brooklyn, of which he was pastor from 1889 to 1891. He then went to the Reformed Church of Jamaica, Queens, remaining there until the consistory called him to the Old Haarlem Church, as his present charge was once known.

He has been a director of the Reformed Church of America since 1901; president of the board of trustees, Classis of New York, 1910-'35, and for several years was chairman of the committee on foreign missions.

Dr. Tilton has served as chaplain of the 71st Regiment, New York National Guard, and of the Empire State Society, Daughters of the Revolution.

After finishing his theological studies, he was married to Miss Clara Louise Skinner on June 11, 1889.

at





