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The First Nine Decades

1826-1916

Second Presbyterian Church *of* Troy, N. Y.

1. Troy, N.Y. - Churches, Presbyterian - Second.
G.D.

Filmed by UMI.

IRM
(Troy)
number

see Saratoga & Wallston
records. Also Stamford Conn
Cornell's cemetery, Milton
see Durkees manuscript at
Albany N. Y. library.

For European line see
van Weede, N. Y. Public Lib
room 328, Dutch Wapenboeck

Jonas (Watertown 1630)
came over with Gov. Winthrop on
the Arabella (traditional)

To Stamford Conn 1640
John Weed (probably brother)

To Amesbury Mass, same time
Jonas (son or grandson of
Jonas Sr.)

Benjamin

Isaac d. at Milton 1803

Jared " " Troy 1842

Alsop " " " 1864

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IRM
(Troy)

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REV. PAUL R. HICKOK

1917

Second Presbyterian Church
of Troy, N. Y.



HISTORICAL SKETCH

Prepared and Read at the Reopening
of the Auditorium, October 3, 1915

BY

WILLIAM H. HOLLISTER, JR.

Clerk of the Session



REVISED AND EXTENDED TO
APRIL, 1916

Published by direction of the Session

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ALTHOUGH somewhat more than a decade remains until the rounding out of the century mark of the organization of the Second Presbyterian Church of Troy, it has been deemed advisable by the session to take advantage of the occasion of re-entering the auditorium for worship, after an absence of three months, made necessary by somewhat extensive repairs, improvements and renovation thereof, by preparing and presenting a historical sketch of the church covering its nearly ninety years of life and activities.

In its preparation the writer has been very largely informed as to its early history by the historical discourse given by a former pastor, Rev. Dr. William Irvin, on the occasion of the semi-centennial of the church in July, 1876, remembered by many who are still members of the church and congregation; and to him I am very largely indebted for many of the facts of the first fifty years of this church's history.

Some embarrassment as to historical accuracy still exists as to many early events by reason of the destruction of a part of our first church records by the great fire which swept over the city in 1862, destroying our first house of worship and the residences and homes of many of the members. Fortunately the original register of membership has been preserved and we are thus able to state with accuracy the list of the original fifty members, all of whom came upon certificate from other churches.

The Roll of Charter Members.

There were forty-five from the First Presbyterian Church of Troy, three from the Presbyterian Church of Stillwater, one from the Presbyterian Church of Lansingburgh, and one from the Reformed Dutch Church of Union Village, Washington County, N. Y.

These were received into membership on the 25th day of September, 1827, after the church had been ecclesiastically organized by the Presbytery of Troy, and are as follows:

From the First Presbyterian Church of Troy:

Elias Badaeu, Zenas Cary, Gurdon Corning, Mrs. Arabella Corning, Hannah C. Corning, Edward M. Coe, Mrs. Ann Coe, Mary Ann Coe, Mrs. Susan Drake (Dr. Samuel), Daniel Delavan, Mrs. Rachel Delavan, Theodosia Delavan, Mrs. Elizabeth Eldridge (Stephen), Gurdon Grant, Mrs. Lydia Grant, Mrs. Eunice Greenman (Josiah), Mrs. Mary Haight (William D.), Luther Hannam, Jr., Deliverance Knowles, Mrs. Elizabeth Lyman (Micah J.), John D. Mann, Mrs. Martha P. Mann, Timothy Mann, Abram Nash, Mrs. Sarah Nash, Lucy Nash, John Prescott, Mrs. Margaret Prescott, James Ranken, Mrs. Abigail Ranken, Mrs. Sarah Sackett (Daniel), Lucy Start, Roxanna Stearns, Edwin Wilson, Jr., Catherine Witbeck, Jared Weed, Mrs. Mary Weed, Alsop Weed, Mrs. Lucy Weed, Mrs. Lorinda Silliman (Robert D.), John Thomas, Mrs. Lucy Thomas, Sally Townsend, James Wallace, Mrs. Matilda Wallace.

From the First Presbyterian Church of Lansingburgh:

Mrs. Lois Ross (Stephen).

From the Presbyterian Church of Stillwater:

Mrs. Nancy Patrick (Jesse), Jane Patrick, Ann Osborne.

From the Reformed Dutch Church of Union Village:

Mrs. Eliza Stearns (Livy).

Why a Second Church.

About the first of February, 1826, a number of members of the congregation of the First Presbyterian Church were considering the matter of forming another Presbyterian church in Troy, then a city of about seven thousand inhabitants. While it has been said and thought by some that the proposed enterprise was started and nourished by

reason of certain theological dissensions and differences in doctrines and methods among the members of the First church, yet it is not so well authenticated as to conclude with any certainty that other reasons were not the primary ones. Later, in the year of 1826, the great evangelist, Charles G. Finney, then in the height of his evangelistic career, responded to an invitation to hold special services in the First Presbyterian Church, and as a result thereof a great revival work was accomplished. While the differences stated may have existed and, possibly, in some measure, may have been encouraged or emphasized by the work of the great revivalist, yet the fact remains that the movement to organize a Second Presbyterian Church had been under way for nearly a year before Dr. Finney came to Troy. It cannot therefore be said that these conditions were primarily responsible for the organization of a new church, but rather, that such organization was the consequence of a natural and rapid growth toward the north of a comparatively young and thriving town, and for the accommodation of many residing in that locality, and also looking toward an extension of religious and denominational influence in the community.

The Initial Work.

The initial practical work of the enterprise began when a committee consisting of Jeremiah Dauchy, William D. Haight, Robert D. Silliman, Stephen Eldridge, Uriah Wallace, and Gideon Buckingham, started a subscription for the purpose of purchasing a site for the erection of a church building in that locality, and as a result of that movement the sum of \$11,165 was raised for that purpose by subscription from one hundred and eight persons, in amounts ranging from five dollars to one thousand dollars

each. None of these persons apparently were ever in the membership of this church except Robert D. Silliman, who, several years after its organization, became a member upon profession of his faith; but members of the families of some of them were among those who brought their letters from the First church and became charter members of the Second church.

For some time those who had in mind the new church organization had been holding services on the Sabbath in a school house near the corner of Fourth and Elbow (now Fulton) Streets, the exact spot not being clearly identified, but probably it was on Fourth Street above Fulton.

The Civil Organization.

On the 25th day of May, 1826, a meeting was held in this school house of the male members of what was then designated as the Second Presbyterian Congregation of the City of Troy, and action was taken on the subject of forming a corporate organization as indicated by the following certificate, made under the provisions of the statutes of the State of New York.

CERTIFICATE.

This may certify to all whom it may concern, that at a meeting of the male members of full age belonging to the Second Presbyterian Congregation of the City of Troy, in the County of Rensselaer and State of New York, assembled at the usual place of divine worship in the school house near the corner of Fourth and Elbow Streets in the Fourth Ward of said City on the 25th day of May in the year of our Lord one thousand eight hundred and twenty-six, agreeable to public notice given at three stated meetings of the society previous to the meeting for the choice of trustees, and fifteen days before and previous to this day, we John Thomas and Alsop Weed, were nominated by the majority of the members present to preside at the election of trustees for

the aforesaid congregation, agreeable to an act of the Legislature to provide for the incorporation of religious societies passed April 5, 1813; and in conformity to the Third Section of the said act, Jeremiah Dauchy, Stephen Eldridge, William D. Haight, Robert D. Silliman, Uriah Wallace, and Gideon Buckingham, were duly elected trustees for the management of the temporalities of the said Congregation, and that they and their successors in office are to be forever hereafter known by the name of the "Second Presbyterian Congregation of the City of Troy."

Given under our hands and seals this 25th day of May, in the year of our Lord one thousand eight hundred and twenty-six.

(Signed) JOHN THOMAS.
A. WEED.

Sealed and Delivered in Presence of

E. BELL and
R. DELAVAN.

The above certificate was acknowledged on the 30th day of May, 1826, before David Buell, Jr., First Judge of Rensselaer Common Pleas, and recorded on the same day in the office of the Clerk of Rensselaer County.

The Ecclesiastical Organization.

The ecclesiastical organization of the church did not occur until more than one year afterward. At a meeting of the Presbytery of Troy at Salem on the 29th of August, 1827, a communication was received from some of the members of the new congregation requesting its organization as a church, and a committee was then appointed for that purpose. At a special meeting of the Presbytery of Troy on October 30th, following, the church was received by the Presbytery and placed on its roll as the Second Presbyterian Church of Troy, at the request of its three commissioners, Joseph Russell, Daniel Sackett, and Alfred Mosher. Gurdon Corning, one of the first elders, represented the new church in the Presbytery.

After the filing of the papers for incorporation under the statute in 1826, and before the reception of the church by the Presbytery in 1827, much and important work had been done.

The Building and Laying the Corner Stone.

On the 22nd of May, 1826, in consideration of the sum of \$550, conveyance was made by Stephen Warren to the trustees of the corporation of two lots (873-874) on the east side of Sixth Street and south of Grand Division (now Grand) Street, aggregating in size one hundred feet front and extending eastward to the alley, one hundred thirty feet. This is the same ground now partially covered by what is known as Church Place on the southeast corner of Grand Street and the railroad. Within two months from that date, and on July 12th, the corner stone of the new church building was laid. The Boards of Trustees of the First Presbyterian Church and of the new Second Church met on that day at the house of Gideon Buckingham on Fourth Street, next south of the present site of the Security Trust Company, and, with the ministers invited to take part in the service, proceeded to the site of the new church, corner of Sixth and Grand Division Streets, and in the presence of a very large gathering of people the corner stone was laid with appropriate ceremonies. The cast iron box deposited in the corner stone was made by Starbuck & Gurley, Iron Founders of Troy, and contained a copper plate on which was inscribed as follows: "The corner stone of the Second Presbyterian Church, laid July 12, 1826," also the names of the six trustees as above, and that of Nehemiah Brown, the mason, and John Ayres, the carpenter. The box also contained a copy of each of the several newspapers pub-

lished in Troy, and the different denominations of American silver and copper coins.

The interest shown in the new church enterprise by the First church was indicated by the presence and hearty co-operation of its officers and trustees, as well as by the fact that the address on this occasion was delivered by its pastor, the Rev. Nathan S. S. Beman. Thereafter the building proceeded rapidly, and in one of the city newspapers of the following December (1826) was described as follows: "The Second Presbyterian Society (one lately formed and worshipping with the First) have erected this season an elegant brick church at the corner of Grand Division and Sixth Streets. It will be entirely finished early next spring. It is eighty by fifty feet; has a Session Room, and rooms for other purposes in the basement story and discovers much taste and skill in its construction."

The pulpit was elaborately constructed of Honduras mahogany with a curved flight of balustraded steps on either side and was one of the costly appointments of the building. A fine toned bell cast by Julius Hanks was hung in the steeple. There were twelve hundred sittings in the building, five hundred of which were in the gallery. The building was completed in the early spring of 1827.

Old System of Pew Ownership.

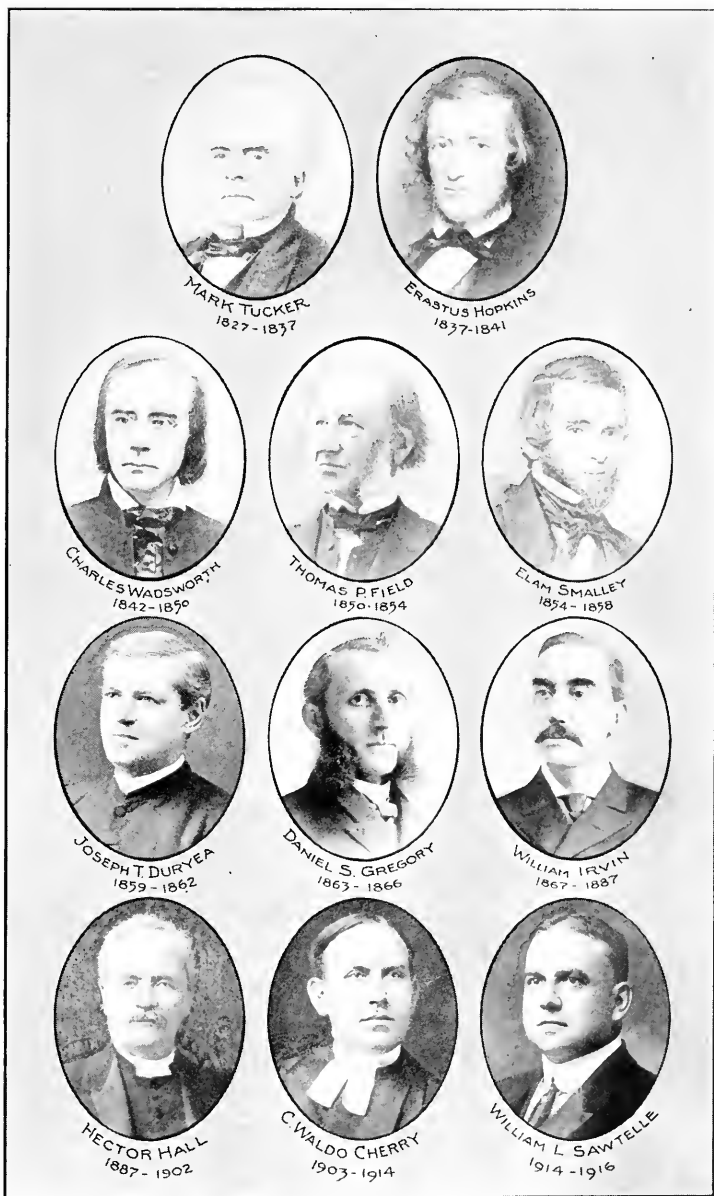
It was largely the custom of churches in those days to sell and convey by formal deed of conveyance, under seal, a pew or slip in the church to an individual, in form as elaborate as that pertaining to the transfer of real estate. These conveyances, however, were made subject to the payment of an annual rental therefor, amounting usually to about ten per cent. of the sum paid for such pew or slip. The title ran to the grantee, his heirs, executors,

administrators and assigns. This church adopted that custom in its beginning. The aggregate sum to be thus raised by rentals at that time was fixed at \$1,562 and the amount of rentals could only be increased by a two-thirds vote of all the pew owners on the ground floor of said meeting house, and then to a sum not to exceed \$2,000. In case of an increase in pew rentals, the same were to be apportioned among the pews in the same ratio as the original rentals. Among the conditions imposed upon the pew holders, as set forth in their deed of conveyance, was that in case it should happen that the yearly rent should be behind and unpaid for the space of thirty days beyond the time limit of payment, it should be lawful for the congregation (called the first party in the deed) "to re-enter and take possession and enjoy such pew or slip and *expel, put out and amove* therefrom such delinquent pew holders and all other persons"; and the title to said pew would then cease, become void and of none effect, and would revert to the corporation. This plan, however, was discontinued after the destruction of that building by fire in 1862.

One of the earliest of these conveyances is before the writer, dated January 19, 1829, and conveys title of the pew or slip to Micah J. Lyman and to his two sons, Charles and George Lyman, for the sum of \$190, with \$19 as an annual rental.

The Call and Pastorate of Mark Tucker.

On March 10, 1827, and before the selling of the pews, the congregation, although not yet ecclesiastically organized by the Presbytery as a church, extended a hearty call to the Rev. Mark Tucker, then of Northampton, Mass., and formerly of the Presbyterian Church of Still-



Pastors of Church since organization, 1827-1916.

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water, N. Y., to become its pastor, which call was subsequently accepted. During the month of August, 1827, the ceremonies attending the dedication of the new edifice were held, and the sermon on that occasion was delivered by Rev. Edward Dorr Griffin, D.D., then the distinguished President of Williams College, and popularly known as a "prince of preachers."

Rev. Mr. Tucker was duly installed pastor of the church by the Presbytery of Troy on the 31st day of October, the day following the placing of the church on the roll of Presbytery. At the installation of the new pastor, Rev. John Younglove of Brunswick, presided. Rev. John Kennedy preached the sermon, Rev. R. K. Rodgers of Sandy Hill gave the charge to the pastor, and the Rev. Solomon Lyman the charge to the people.

The church had made a fortunate selection in its first pastor. Dr. Tucker's preaching appealed to the emotions of his hearers, and his pastoral services were wise, affectionate, and acceptable. For nearly ten years he labored with great efficiency for the prosperity of the church. Large accessions were the reward of his labors.

In the year 1831, one hundred fifty-six persons were received into membership on profession of their faith as the result of a great revival. In 1834 there were four hundred thirty communicants on the roll, after a considerable number (about seventy) had been dismissed to the newly organized Second Street Presbyterian Church.

During eight of the years of Dr. Tucker's ministry, omitting two years of which no report is preserved, two hundred ninety-eight persons were received on profession, and two hundred eighteen by letter.

On May 2, 1837, Dr. Tucker's pastorate terminated by his resignation, and he became pastor of a Congrega-

tional church in Providence, R. I. Twenty-seven years later he was invited to take part in, and was present at, the dedication of this building wherein we now worship and offered prayer on that occasion. He died March 19, 1875, and as a mark of respect to the loving memory of their former pastor, a committee of the Session of this church attended the services of his burial at Weathersfield, Conn.

Erastus Hopkins and Charles Wadsworth.

Rev. Erastus Hopkins was called to follow Dr. Tucker, and was installed September 13, 1837. He was a man of genial manners and scholarly attainments, and an excellent writer and speaker. By reason of ill health he was compelled to give up his pastoral labors, and in 1841 resigned this charge much to the regret of his people, and sought rest and change in Northampton, Mass., the place of his early residence. During his pastorate the church registration reached four hundred forty one, which was the highest up to that time. During the latter part of Mr. Hopkins' pastorate he was prevented from preaching by reason of ill health, and for several months before, as well as following his resignation, the pulpit was supplied by Mr. Charles Wadsworth, a young man who had been licensed to preach by the Presbytery of Troy, but who had not yet been ordained. Mr. Wadsworth's services were so acceptable that he was unanimously and enthusiastically called to the pastorate and was ordained and installed in February following (1842). The Rev. Dr. Eliphalet Nott, then the president of Union College, preached the installation sermon. Mr. Wadsworth soon developed great powers as a preacher and established a reputation far beyond local limits as a man of rare rhetori-

cal gifts and brilliancy of speech. His power was in the pulpit rather than in pastoral and social service, and in this his peculiar gifts were remarkably effective. After eight years of service he also, like his predecessor, was compelled by ill health to give up his charge, which he did in March, 1850, to the great sorrow of his people. Under his ministry the church grew from three hundred sixty to four hundred ninety-one members, the additions in one year being nearly one hundred on profession. Dr. Wadsworth afterwards spent many years as a pastor in Philadelphia and San Francisco, taking a foremost place among the preachers of those cities, and in the church at large.

Thomas P. Field, Fourth Pastor.

The fourth pastor was Rev. Thomas P. Field, who, like two of his predecessors, came from Massachusetts, and was installed on November 14, 1850. He was a man of fine tastes, great scholarship and culture, and an attractive speaker. His pastorate of three and one-half years was successful, and with great reluctance his resignation was accepted on February 16, 1854, that he might accept a call to a professorship in Amherst College. Subsequently Dr. Field returned to the pastoral work and became pastor of the leading Congregational Church in New London, Conn.

Elam Smalley, Fifth Pastor.

On June 21, 1855, Rev. Elam Smalley was installed the fifth pastor of this church. I well remember the tenderness with which our late beloved brother, Elder Field, always spoke of Dr. Smalley, of his rare sweetness of disposition, his unusual spirituality, his deep piety and devotion to duty, which together with his pulpit power

completely won his people, and made him very successful in his ministry. Sadly enough, in the fourth year of his pastorate, ill health overtook him, and his work was terminated by his death on July 30, 1858, scarcely more than four years after his installation, beloved and lamented by all who knew him. Dr. Smalley's resting place is in our beautiful Oakwood, where a monument, erected by this church, marks the place of his burial. It may be worthy of mention here that the son of Dr. Smalley was George W. Smalley, who attained a world-wide reputation as journalist and newspaper correspondent, and whose decease has but recently occurred after a brilliant record of a full half century.

Joseph T. Duryea, Sixth Pastor.

Following Dr. Smalley came Joseph T. Duryea, a young man fresh from Princeton College and Seminary, not yet ordained, who was called, and on the 19th day of May, 1859, was ordained and installed as the sixth pastor of this church. He came with honors already earned and with a reputation as a writer and speaker of extraordinary promise. He was zealous, ambitious and inspiring, and had the power of imparting his zeal and spirit to his people, and especially the younger portion, and quickly they responded to his leadership with great enthusiasm and affection. The congregation and Sabbath School grew and prospered under the stimulating guidance of the young pastor. Because of his rare and extraordinary gifts, and his remarkable success in his first charge, other and larger communities sought him for wider, and perhaps more important, fields of labor. Within three years he was called to the City of New York as pastor of one of the

large Collegiate Reformed Dutch Churches, and was dismissed by this Presbytery in March, 1862.

The Great Fire of 1862.

Scarcely three months after the departure of Mr. Duryea, and on May 10, 1862, came the greatest trial to the church and the city that has probably occurred in the history of either. In a few hours, beginning about noon of that day, "the great fire," as it always since has been known, swept over and devastated the city, at a loss of nearly or quite three million dollars of property. Among the seven hundred buildings destroyed on that afternoon was the house of worship of this church. Early after the beginning of the fire, starting at the old railroad bridge, a wooden structure, a burning brand blown by a strong wind lodged in the steeple, and before one o'clock the whole structure was wrapped in flames. A present member of this congregation, then a young man, who came up at the time, in his zeal to save something, rushed up the steps and gathered some cushions on his shoulder and bore them away in safety, together with an armful of hymn books, some of which as relics he has yet in his possession. Practically everything was lost in the total destruction of the church and session house adjoining.

The hardest blow, however, was upon those of the congregation who lost practically all their possessions, and nearly or quite one hundred families in the congregation who had begun the day in comfort came to the night with their homes and places of business in ruins, and many with all their property destroyed. Surely the outlook to many was dark, but their spirit and resolution were put to the test and they prevailed over the misfortune thus suddenly thrust upon them, and met the emer-

gency with undaunted courage. The fire occurred on a Saturday. One week from the following Sabbath, services were held in Harmony Hall, conducted by Rev. Alfred H. Kellogg of New York, who had come to Troy on the day of the fire to supply the pulpit on the following day, but then found neither church building in which to preach, nor congregation to serve. For some time afterwards regular Sabbath morning services were held in Harmony Hall, which was occupied jointly with the congregation of the Fifth Street Baptist Church, which church had also suffered loss of its house of worship. Several of the other churches of the same and other denominations, Baptist, Methodist, and Episcopal, promptly and generously placed at the disposal of the suffering churches their various places of worship for other services, which kindly offers were to some extent accepted from time to time.

Within nine days after the fire and on May 19th the congregation met and appointed a committee consisting of Jared S. Weed, Ransom B. Moore, Ezra W. Boughton and Horace T. Caswell, to procure a new site for building. Already one of their number, with a business promptness and energy, born of a consecrated enthusiasm, and on his own responsibility, had secured control of lots for that purpose, and within twenty days after the fire; and on May 30th, the first deed was executed of one of the lots, followed during the month of June by deeds of the remaining lots composing the one hundred and fifty feet frontage on the west side of Fifth Avenue, between Fulton and Grand Streets, on which this building and the session house now stand, at a cost of \$13,250. The people then said, "Let us arise and build." "So they strengthened their hands for this good work," and the building of the present chapel was immediately begun and pushed forward

as rapidly as possible. It was finished before Christmas of that year and was well filled with a large and enthusiastic congregation.

Pastorate of Daniel S. Gregory and Building and Dedication of New House of Worship.

In the meantime the church had called the Rev. Daniel S. Gregory, a graduate of Princeton College and Seminary, like his immediate predecessor, and he was installed on November 5, 1862, before the completion of the chapel. The enthusiasm of the people over the success of the new chapel, and their interest in their new pastor, together with a rapidly increasing congregation, soon demanded something more than the limited space and accommodations of a chapel for worship, and they repeated the old slogan, "Let us arise and build," and they did it. The new pastor had scarcely become well started in his work, before the determination was made to begin subscriptions for a new church building, and the plan was so rapidly advanced that an early commencement of the work was warranted and actually begun. About one year and a half after the completion of the chapel, and on July 14, 1864, the corner stone of this building was laid by the pastor, Mr. Gregory, in the presence of a large gathering of people. On March 30th following, the building, entirely completed, was dedicated to the worship of God, the sermon on that occasion being preached by Rev. Wm. H. Green, of Princeton Seminary, and an address delivered by the pastor. It was on this occasion that the Rev. Dr. Tucker, the first pastor, returned and participated in the services, offering the dedication prayer.

By invitation of the Session, on the second Sabbath of April following the dedication, the pastors, sessions,

and members of the other Presbyterian churches of Troy, united in a communion service with this church in its new house of worship, as an expression of fraternal joy and satisfaction over the successful completion of the enterprise.

The new church building was then, and for many years continued to be, the largest auditorium in the city, having a seating capacity of thirteen hundred and fifty, including a gallery around three sides which would accommodate about four hundred. The organ was placed in the northwest corner, and the pulpit was a large platform in a recess at the west end, where the present organ now stands. At that time it was thought and said to be a beautiful auditorium, but to those who have been privileged to compare it with its present changed architecture and decoration, the terms of description must be considerably modified. By reason of its great size, it came to be sought for on many occasions when preparations were to be made for large and popular gatherings. Thus patriotic meetings at the close of the Civil War were held here, and in the early nineties when Dwight L. Moody held his evangelistic campaign in Troy services were all held in this church, although its capacity had been then somewhat reduced by alterations in 1880. The original cost of the church and chapel together with the site was about \$71,000, and the money was raised in a comparatively short time, except the sum of \$10,000, which was carried for a few years and finally paid in 1871.

As a consequence and natural result of all this activity and self sacrifice, let me quote the actual and impressive words of Dr. Irvin, the successor of Mr. Gregory, in the church.

“Such Christian zeal and perseverance and self sacri-

vice did not fail, as they never do fail, to receive speedily divine recognition and reward. The spiritual conditions of the church, throughout its trying experience, had been satisfactory and promising. The Gospel had been faithfully and powerfully preached; family visitation had been systematically pursued, and additions to the membership had been constant, if not specially numerous. But in the early months of 1866, God opened the windows of heaven and poured out upon the church an unusual blessing. Continuous evening services were held and largely attended through March, April and May. A deep and solemn spirit pervaded the people. Christians were moved to great activity and earnest prayer; and on the first Sabbath of June (1866), one hundred and ten persons were received into the church's fellowship on confession of their faith. God's people had laid their *carnal* things liberally upon his altar; and now by his grace, they reaped *spiritual* things a hundred fold."

The present records show that of the number added as above, there are six persons yet upon the roll of the church, some of whom are present at this service to-day.

In the following December, 1866, Mr. Gregory resigned his pastorate, after four years of faithful service, to accept a call to a Congregational Church in New Haven. Dr. Gregory afterward became a successful educator, a Professor of Mental and Moral Philosophy in Wooster University, Ohio, acquiring a great reputation as a scholar, preacher, commentator, and author, and a great defender and advocate of the conservative view of the scriptures and statement of Christian doctrine. Dr. Gregory lived to a good old age, and died at the age of eighty-three on April 13th during the present year (1915).

Pastorate of William Irvin.

The eighth pastor was Rev. William Irvin, who was called from the Presbyterian Church of Rondout, N. Y., and began his labors on the last Sabbath of May, 1867, and was installed on the 11th of July following. He was a graduate of Rutgers College and Princeton Seminary, and for a time was instructor in that college, soon after his graduation. He had but one pastorate before he came to this church. The beginning of his pastorate here is remembered by comparatively few persons in the church as there are only fourteen names now remaining on the church roll of those who were members at that time, after the lapse of over forty-eight years.

There are two events of especial prominence occurring under Dr. Irvin's pastorate, to wit, the formation of the Young People's Christian Union, and the organization of the Ninth Presbyterian Church of Troy. In each of these he had a leading and guiding hand.

Organization of Young People's Christian Union.

The Young People's Christian Union was organized in 1867 for the purpose of enlisting the activities of the young people in Christian work and for increased efficiency. The pastor suggested to the society its motto which has stood now for nearly a half century: "More united and earnest effort in the cause of Christ." It has been a training school for many a young man and woman in the development of Christian life and activity. Its energies were exercised and developed in various ways, both within and without the borders of the church. It has, ever since its organization, maintained a meeting on Sabbath evenings before the regular service, and encouraged the idea of every individual taking a personal part in the service. For many

years it took a leading part with other church organizations of a like character in maintaining, during the summer, open air services at places beyond the church buildings, such as the steamboat wharf and on Mount Olympus in the northern part of the city. It made a careful and systematic distribution of tracts and religious papers among the boatmen on the canal opposite our city, and in the saloons and other places. It held religious services at the county almshouse and at the jail, and distributed wholesome reading matter there, and also distributed personal comforts to those in need. Of late years these activities, or some of them at least, seem to have been somewhat halted or restricted. This may be by reason of changed conditions in the community or from some other cause. It is to be devoutly hoped that such conditions may arise as will permit the society to fully and completely resume its former Christian activities, and become the educative and spiritual power to our young people as of old.

This society was among the very first of such organizations in the country, and ante-dates the Christian Endeavor movement, organized for a similar purpose, by about fifteen years. It is pleasant to record that one of its organizers and its first president is our beloved brother in the eldership, Harvey S. McLeod, now one of the two senior members of the session.

There is one who was associated with its organization and history, who became its second president, and whose name will forever be so intimately and conspicuously linked with the spirituality and Christian activities of this church, that I would do violence to the history of this church and be false to my own feelings as a true chronicler, were I not here to pause and mention him in this con-

nection—Henry W. Sherrill. It will be no injustice to others—ministers or laymen—to say that he probably touched more lives during the ten years of his membership and activity in this church, by the sweetness of his disposition, the gentleness of his spirit, his loving counsel, his marvelous unselfishness, his noble Christian character, his complete consecration and his indefatigable efforts to lead young men to Christ, than any other one of his day in this whole community. Just forty years ago, September 28, 1875, at the early age of twenty-eight, he was taken from his earthly labors, but his name and memory are still fragrant and blessed to many who had the rare privilege of being associated with him in service. He still lives in the hearts of many, both within and beyond the bounds of this church, who received their first impulse toward the Christian life through his personal influence. “Yea, saith the spirit, that they may rest from their labors; and their works do follow them.”

Ninth Presbyterian Church.

The other conspicuous event in Dr. Irvin's ministry here was the development and organization of the Ninth Presbyterian Church which was very largely due to his wise and persistent efforts in that behalf. Many years before, and as early as 1846, a Sabbath School was organized near Mount Olympus and supervised by members of this church. After a term of suspension it was reorganized in 1856 under the auspices of the former Young Men's Christian Association, and under the superintendency of Mr. Frederick P. Allen, afterwards an honored Elder in this church. Following a second suspension it was finally placed under the care of this church in 1866. It grew so rapidly as to demand greater accommodations in a field that gave great promise, and in 1868 an effort was begun

to provide a chapel for that purpose. Over \$13,000 were subscribed in a brief period, mostly by members of this church, and four lots were purchased on the corner of North Second (now Fifth Avenue) and Jay Streets, and by December, 1868, a brick chapel accommodating four hundred was finished and occupied by the Sabbath School. Regular service also was held on Sabbath afternoons conducted by the pastor, Dr. Irvin, and others until May, 1868, when this church invited Rev. Ninian B. Remick, just graduated from Union Theological Seminary to take charge of the enterprise. The church was organized by the Presbytery of Troy on September 30, 1869, under the name of the Ninth Presbyterian Church of Troy, with eighty-one members, very largely drawn from this church, and who were residing in the neighborhood of the new church. Mr. Remick was installed as pastor of that church October 28, 1869. Through his wise and efficient leadership the church had a wonderful growth, became one of the strong churches of the city and Presbytery, and grew to a membership of over six hundred.

Of all the home missionary enterprises in this city there is none that can be pointed to with greater pride and satisfaction by any church than that of this church in the initiation and development of the Ninth Presbyterian Church of Troy. To William Irvin, then pastor, aided by the noble men then in the official boards of this church, is due the credit of this splendid monument of Christian enterprise and devotion.

In 1875 Dr. Irvin took an active part in a special revival effort among the various churches of the city under the supervision of the Rev. A. B. Earle, evangelist, which resulted in a general spiritual awakening throughout the city. As a result, this church profited very largely from

that work. In the report to Presbytery in the spring of 1876, there were reported as received into its communion during the preceding year, one hundred and three members, two-thirds of whom were received on profession of their faith.

Dr. Irvin labored here most acceptably and effectively for almost twenty years, his being the longest pastorate of this church, and until March, 1887, when he resigned to accept a call to become one of the Secretaries of the Board of Home Missions of the Presbyterian Church, U. S. A. In this office he labored for about five years and never thereafter took up a settled pastorate. On many occasions Dr. Irvin returned to take part in some function of the church and to supply the pulpit, and was always received by his former people with the deepest regard and affectionate demonstration. For many years after his retirement from the secretaryship of the Home Board, Dr. Irvin resided abroad, mostly in France and Germany, and passed away in Berlin on the 22nd day of February, 1909, in his seventy-sixth year.

Hector Hall, Ninth Pastor.

In July, 1887, Rev. Hector Hall, of Glasgow, Scotland, preached for three Sabbaths as a vacation supply in this pulpit. Even in midsummer large congregations attended the services. At the conclusion of his engagement the people expressed their desire to have him called to the pastorate, and at a congregational meeting called for that purpose later in the month, a call was heartily extended to him. After Mr. Hall's return to Glasgow he accepted the call and was installed on the 17th of November, 1887. The new pastor brought with him a ripe experience, rare scholarship, extraordinary biblical knowledge,

a strong personality and a zeal for service which made his pastorate of nearly fifteen years one of success, helpfulness and spiritual uplift. Dr. Hall soon took a leading position in the Presbytery and became an authority on subjects of Bible interpretation and exposition. His style of preaching was largely expository, but often in the development of his subject and in making his application he would become in his enthusiasm a veritable Boanerges. In his pastoral work he was particularly effective, kind, sympathetic and affectionate. During his term the usual and steady additions were made to the membership. Under his advice and counsel a large number of names were stricken from the roll or suspended by reason of removal without formal dismissal and other causes, being the accumulation of many years.

During the Spanish-American War in 1898, Dr. Hall was appointed Chaplain of the Second Regiment of Infantry going from this locality, and faithfully served in the southern camps for several months, during which period he was given a leave of absence from his pastoral duties, which he resumed at the close of the war.

On the 14th day of March, 1902, Dr. Hall read to the Session his purpose of closing his formal ministry in this church in which he says, "I have for some considerable time past been contemplating the propriety of withdrawing from the more active and stated duties of the Christian Ministry and of yielding place to a younger and abler man. I am in my thirty-fifth year of ordained pastoral work and feel the need of a period of retirement and rest. Therefore, with your consent at its approaching meeting, I will place my resignation in the hands of the Presbytery. I only desire you to believe that the memory of you all personally and your uniform kindness to me and mine

will abide with me while life endures, as one of the dearest treasures of my heart.”

In the minute adopted by the congregational meeting called to act on Dr. Hall's resignation there occurred the following passages:

“During the entire period of his pastorate, Dr. Hall has labored patiently and unceasingly for the welfare of this church.

“By his unfailing kindness and Christian courtesy, he has endeared himself to its members. His ministry has been one of unvarying service, with heart and life consecrated to his chosen calling. His kind and loving ministrations will always be a blessed memory to this people. His extraordinary knowledge of the Scriptures and his clear, forceful and straightforward presentation of Bible truth have always been an incentive to us to further study and research in the Scriptures, and have been an inspiration to attain to a higher plane of Christian living.”

The resignation of Dr. Hall was accepted by the Presbytery of Troy, April 22, 1902, to take effect the last Sabbath of April.

Renovation and Improvement of Church Building.

The subject of the observance of the Seventy-fifth Anniversary of the church at some time during the year 1901, was presented at a meeting of the Session held February 4, 1901, and it was referred to a committee to consider and report later. Subsequently the committee reported that a question had arisen whether such an anniversary should be held with the church building so seriously out of repair, nothing having been done to the interior for over twenty years. The matter was finally referred to a joint committee of Session and Trustees. At

such meeting it was expressed that a renovation of the church building would be of greater benefit to the church than the observance of an anniversary, if both could not be had. They thereafter appointed a committee consisting of Robert Cluett, Harvey S. McLeod, Frank Van Dusen, Edwin A. Frear and William H. Hollister, Jr., taken from the Session and Trustees, and authorized such committee to have prepared by a competent architect a set of plans for repairs, alterations and improvements, such as the committee should deem advisable, and submit the same to a subsequent meeting. The committee procured Mr. Fred M. Cummings, an architect, who prepared elaborate interior plans with estimate of cost. After inspection the joint boards determined to submit the whole matter of plans and cost to the congregation at a morning service during the month of April. Thereupon on the day appointed, the plans were presented and explained, occupying the whole morning service, and the same were approved and the work authorized with hearty unanimity.

The same committee was continued and empowered to raise the funds and proceed with the work. The committee procured subscriptions for over \$20,000 and in July the work of repairs and alterations was begun. For nearly eleven months during the repairs the congregation held all services in the chapel. The auditorium was completed and opened for services on the third Sabbath of May, 1902. The entire interior of the church had been changed both as to architecture and decorations. The extensive galleries were removed, only a balcony remaining at the eastern end, the organ was rebuilt, entirely new glass in windows, several class rooms made, and specially designed new pews placed. A new and costly brown stone and elaborately carved porch was added as a special gift

of Elder Robert Cluett, as a memorial to his father and mother. The entire outlay, including cost of construction of the porch and refurnishing, exceeded \$40,000.

Although the pastorate of Dr. Hall had terminated with the last Sabbath of April he was requested to continue his services to include the opening of the reconstructed auditorium, which he did, the house being entirely filled on that occasion.

Although thirteen years have passed since the resignation of Dr. Hall, it has been, and is, a source of great satisfaction to the people and to the succeeding pastors, to have him yet with us, after the lapse of the fourscore years allotment, modestly and faithfully rendering such service as he may be able to render from time to time, helping, cheering, and comforting many of this flock in the spirit of the Master, and beloved by both pastor and people. We are truly honored this day in having him present to participate in this reopening service.

Pastorate of C. Waldo Cherry.

After the resignation of Dr. Hall, the church was without a pastor until March, 1903, when an unanimous call was extended to Rev. C. Waldo Cherry, of Parnassus, Pa., who accepted the same and was installed on the 9th day of May, 1903, the sermon on that occasion being preached by Rev. A. C. Sewall, D.D., of the Second Street Presbyterian Church of Troy, the charge to the people by Rev. William M. Johnson, D.D., of the Silliman Memorial Church of Cohoes, and the charge to the pastor by Rev. George Dugan, of the Ninth Church of Troy. Mr. Cherry was a graduate of Princeton College and of the Western Theological Seminary. He came in all the strength, vigor and enthusiasm of his young manhood, being about thirty

years of age, and at once took a strong hold on the church and community by his pulpit work and general leadership. He was popular with the young people and soon secured a firm grip on them and enlisted them in the service of the church. He was instrumental in organizing the Brotherhood of the Church in 1906, which as a social factor soon became a vigorous association, with a membership of over one hundred men, and for the last few years has been active in many things, especially material changes and improvements of the church.

The electric lighting of the chapel and the changes in the interior glass, the laying of a concrete sidewalk in the front of the church, the installation of an ear phone, whereby those of defective hearing in the congregation may hear and more fully participate in the service, and invalids or "shut-ins" may enjoy such service by telephone connection between the pulpit and their homes, are among the improvements accredited to the Brotherhood.

Among the objects of the Brotherhood as stated in the constitution, are, "to aid the pastor and Session, to give a definite work to every man in the church; to enlist their activity in Christian life and increase their devotion in the church, and to work among men who are not Christians, to the end that they may attend church services and eventually become professing Christians." It can and will surely become also a further and increasing spiritual power if it shall carry out the program of its purposes.

Mr. Cherry soon grew into the foremost rank as a preacher, and had an extraordinary power and style of expression, and presented the truth in an eloquent, yet simple, manner. After receiving and declining several calls elsewhere, and after eleven years of faithful and

successful service in this church, Mr. Cherry received an unanimous call to the Central Presbyterian Church of Rochester, one of the largest in our denomination, and his resignation being accepted with much regret, he was dismissed by the Presbytery of Troy on the 21st day of April, 1914, to take up the work in his new field.

Call of William L. Sawtelle.

At the congregational meeting held on the 27th day of February, 1914, when the resignation of Mr. Cherry was acted on, a committee composed of elders, trustees, deacons and unofficial members of the congregation, was appointed to take steps to procure and nominate a new pastor, with this suggestion, that "when the person unanimately agreed upon by the committee should be presented, such person would be deemed worthy of favorable consideration by the congregation, in the absence of any facts to the contrary." The committee was composed as follows: Robert Cluett, Burton K. Woodward, John T. Birge and William H. Hollister, Jr., from the Session; William B. Frear and Thomas R. Lawson, from the Trustees; James A. Beattie and Edwin A. Grimes, from the Deacons, and Oscar A. Freemyer and Robert B. Reeves, from the congregation. The committee was just six weeks, after the departure of Mr. Cherry, in finding such a man; and at a meeting of the congregation duly called for that purpose on the 2nd day of July, 1914, the name of Rev. William L. Sawtelle, of Elmira, N. Y., a graduate of Williams College (1894) and of Auburn Seminary (1897), was unanimately presented by the committee as one possessing, in their judgment, all the requirements and qualifications for the pastorate, and thereupon by a standing vote of the one hundred seventy-five mem-

bers present, the judgment of the committee was ratified, and Mr. Sawtelle was extended an unanimous call to become the pastor. In due time the call was accepted and Mr. Sawtelle was installed on the 13th day of October, 1914, as the eleventh pastor of this church, and is now making history for himself and for the church, through the power of the Spirit of God, and the sympathy and support of a satisfied, loving and loyal people. At his installation the sermon was preached by Rev. George A. Armstrong of Silliman Memorial Church, Cohoes; the charge to the pastor by Rev. Charles H. Walker, First Church, Lansingburgh; the charge to the people by Rev. C. Waldo Cherry, retiring pastor, and the installation prayer by Rev. Alvin C. Sawtelle, of Binghamton, N. Y., brother of the pastor.

Sons of the Church Who Have Gone into the Ministry.

This church has a record of fifteen young men from its membership who have been ordained to the Christian ministry, as follows: Norman Kellogg, Merwin H. Stewart, Henry Augustus Boardman, John Jay Dana, Paul Eugene Stevenson, William R. Durnett, John K. Davis, Henry Willard, John M. Allis, Valentine A. Lewis, John Henry Lockwood, James Henry Ross, Thomas Blatchford Boughton, Dwight Edwards Marvin and Joseph Hillman Hollister.

It may be of historical interest to consider briefly the record of some of the sons of the church concerning whom facts have been obtainable and to whose Christian accomplishments this church may point with a great degree of satisfaction.

Of some of the earlier names there seems to be no record whatever preserved other than the meagre mem-

oranda on our church register, and concerning whom further information seems impossible to be obtained.

Rev. Norman Kellogg was at one time settled at Mishawaka, Ill.

Rev. John Jay Dana is recorded to have settled at Canaan, N. Y., in 1847, and at some time in Adams, Mass.

Rev. Paul Eugene Stevenson was installed at one time over a Presbyterian Church at Staunton, Va.

Rev. Henry Willard for many years was a pastor in Illinois.

Perhaps the most noted of the church's children was the Rev. Henry Augustus Boardman, D.D. He was born in Troy, January 8, 1808; graduated at Yale College in 1829 as valedictorian of his class; entered Princeton Seminary in 1830; ordained by the Third Presbytery of Philadelphia, and installed as pastor of the Tenth Presbyterian Church of Philadelphia in 1833, which church he served until 1876 as his first and only pastorate, for a period of forty-three years. Thereafter he held the relation of pastor emeritus until his decease in 1880, in his seventy-third year. In 1854 Dr. Boardman was chosen moderator of the General Assembly of the Presbyterian Church (Old School). He was a director of Princeton Seminary from 1835 until his decease in 1880. He was prominent in all the church's assemblies, wise in his counsels, of large literary attainments, and the author of a number of volumes on themes of public interest. While Dr. Boardman was of the conservative school in theology, he always commanded the respect and admiration of his opponents by his fair and courteous treatment both of them and the subjects of controversy.

The foreign field has been most faithfully served by the Rev. John Mather Allis, D.D., who was born in Dan-

ville, Province of Quebec, Canada, in 1839, and became a member of this church in 1859. He was educated at Princeton College, graduated in 1866, and finished his theological course at Union Seminary, New York City, in 1869. He was ordained by the Presbytery of Albany in 1870. His first pastorate was in Lansing, Mich., from 1871 to 1875, and from 1875 to 1883 served as stated supply in several churches in California, Ohio and Indiana. In 1883 he was appointed by the Foreign Missionary Board of the Presbyterian Church to take charge of a normal training department for native teachers which was proposed to be established in Valparaiso, Chile, but the plan was not consummated and thereupon he took charge of the theological training of native ministers under the care of the Presbyterian Mission at Santiago, and became the president of this mission. In the prosecution of his work he travelled the whole length of the Republic of Chile preaching the gospel with great fervor and effectiveness. He died at Valparaiso after sixteen years of faithful labors, in 1899, at the age of fifty-nine years.

Rev. Valentine A. Lewis was born in London, England, and was received into this church in 1860. He became a student at Princeton College and was graduated there in 1863. In connection with his college course he studied theology with the Rev. Joseph T. Duryea, then the pastor of this church, and was ordained by the Presbytery of Troy in January, 1864. During his student course at Princeton he went from Troy with the Second Regiment U. S. Volunteers, as Chaplain, in the War of the Rebellion, and in 1861 he was stationed at Fortress Monroe, but this service continued for only a few months as the government determined not to allow an unordained person to be a chaplain in the Army. From 1864 to 1888 he served in

the following pastorates: Port Chester, N. Y.; Cleveland, Ohio; Hillside, Mich.; Port Byron, N. Y.; Phelps, N. Y.; Napa, Cal., and Boston, Mass. He died at Dansville, N. Y., in 1899.

Rev. John Henry Lockwood was born in Troy and became a member of this church in 1866 upon certificate from the Second Street Presbyterian Church of Troy. He entered Williams College and was there graduated in the class of 1868. His theological course was taken at Princeton Seminary, graduating in 1871. During his Seminary course he became a member of the Fifth Avenue Presbyterian Church, New York City, and was licensed to preach by the Presbytery of New York in the spring of 1870, and during that year he spent some time in Minnesota under the Presbyterian Board of Home Missions, and organized a Presbyterian Church at Wells, Minn. He was ordained by the classis of Cayuga in 1871 and installed over the Reformed Church of Canastota in November of that year. In May, 1873, he became the pastor of the New England Congregational Church of Brooklyn, in 1879 was installed over the First Congregational Church of Westfield, Mass., and continued there in the active pastorate until 1896, when he retired and became pastor emeritus. After his retirement from the active pastorate he removed to Springfield, Mass., where he now resides (1916).

Rev. Dwight Edwards Marvin, D.D., was born in Greenwich, Washington County, N. Y., February 22, 1851. He became a member of this church upon certificate from the Reformed Dutch Church of Nyack, N. Y., in June, 1871. From that time and for several years he was engaged in active business life in the City of Troy and devoted much of his time and energy to the activities and

interests of this church, especially in connection with the Young People's Christian Union. These activities are remembered by many of his associates of that day with great pleasure and in some measure doubtless contributed to his further successful labors in the ministry. He took his theological course at Auburn Theological Seminary and graduated in 1880, thereafter pursuing a post-graduate course at Union Theological Seminary of New York. In 1881 he was ordained by a Congregational Council and became the pastor of the First Congregational Church at East Albany (now Rensselaer) where he continued in his pastorate until 1884. Subsequently he became pastor of the following churches, to wit: Plymouth Congregational Church, Utica, N. Y., from 1884 to 1888; First Congregational Church, Germantown, Philadelphia, from 1888 to 1900; First Congregational Church, Asbury Park, N. J., from 1900 to 1902; Flatbush Presbyterian Church, Brooklyn, N. Y., from 1902 to 1910.

In 1911 after his retirement from the active pastorate he took up his residence at Summit, N. J., where he still resides (1916). Dr. Marvin devoted much time to literary work and has become the author of several volumes which have been published and very largely circulated on the following topics: *Winning Souls*; *The Christ Man*; *The Church and Her Prophets*; *How to Excel*; *Common Sense Parents*, and *Curiosities in Proverbs*.

Rev. James Henry Ross was born in Troy August 21, 1851, and was received into the membership of this church in 1866 upon examination. His preparatory course was taken at the Troy High School and he entered Princeton College in 1870, graduating there in the class of 1874. He made an excellent reputation while in college as a writer and speaker, taking the highest honors given for

these accomplishments. His theological course was begun in Union Seminary, New York City, and completed at Princeton Seminary, where he graduated in 1877. He was ordained by an Ecclesiastical Congregational Council at Newburyport, Mass., February 22, 1878, and at the same time was installed as pastor of the Fourth (afterwards Prospect Street) Congregational Church of Newburyport, which he served until 1882. He was pastor of the Congregational Church at South Norwalk, Conn., from 1884 to 1888, and of the Franklin Street Congregational Church of East Somerville, Mass., from 1888 to 1893. Thereafter he had no settled pastorate. After 1894 Mr. Ross devoted himself largely to journalism and published a number of sermons and essays. In 1894 he published the *Life of Robert Ross, Martyr*, and in 1901, *Hymns and Singers of the Young Men's Christian Association*. He was greatly interested in hymnology and published many articles upon that subject in the religious press. He edited the proceedings of the American Missionary Association during the last fifteen years of his life. For some time before his decease his health had been very seriously impaired and he died at Clifton Springs, N. Y., December 7, 1907, in his fifty-seventh year and was buried at Newburyport, the place of his first pastorate.

The church has been very successfully represented in the Home Mission Field of the West by the Rev. Thomas Blatchford Boughton, a son of a beloved Elder of this church, Ezra W. Boughton. He was born in Troy September 4, 1859, and was received into membership of this church at the age of twelve years, in the year 1871. He received his preparatory education in the Troy Public Schools; entered Lafayette College and was graduated with the class of 1881. He taught one year in the Troy

High School after graduation, and thereafter in 1882 entered Union Theological Seminary at New York, and completed his course at that institution. Immediately thereafter he took up home missionary work in Parker, South Dakota, under the Presbyterian Board of Home Missions where he remained for fourteen years. He organized and served as pastor of the Presbyterian Church at Parker, which soon became self-sustaining, and organized also, and supplied during much of that period, two other churches within a radius of nine miles. By reason of impaired health he retired from pastoral work in 1899. In 1907 he became librarian and student adviser in Huron College, South Dakota, where he died April 23, 1909, while in the active work of the college. His whole life was therefore devoted to Christian activities in the Home Mission field of South Dakota, and he is remembered with the greatest affection by many in the church who knew him both as a youth, and as actively engaged in the Christian ministry.

The latest of the fifteen young men of this church to enter the ministry, and the only one now in the active pastorate, is Rev. Joseph Hillman Hollister, also a son of an elder, who was born in Troy, March 22, 1882, and united with this church at the age of twelve years. He was prepared for college at the Troy academy; entered Williams College in 1900, and was graduated with the class of 1904. In the fall of the same year he entered Union Theological Seminary at New York and completed his course in 1907. At graduation he was called to the First Presbyterian Church of Valatie, Columbia County, N. Y., and was there ordained and installed into the pastorate of that church by the Presbytery of Columbia in July, 1907. He remained in that pastorate for four years. In March, 1911, he was

called to the First Presbyterian Church of Mount Vernon, Westchester County, N. Y., and was installed in June following. He is now (1916) pastor of that church.

The Elders.

Conspicuous for faithfulness and devotion to the church as is the record of its eleven pastors, it can be said with justice and truthfulness, that the record of its eldership has not fallen behind in those qualities.

There have been forty-nine Elders chosen since its organization. They were elected and have served as follows:

In 1827—	Gurdon Corning	Served until	1842—	Dismissed
	James Wallace	“	“	1842—Died in service
	Alsop Weed	“	“	1864—Died in service
	Gurdon Grant	“	“	1837—Dismissed
In 1830—	Stephen W. Dana	“	“	1846—Died in service
	Abram Nash	“	“	1834—Dismissed
	Hezekiah Thayer	“	“	1843—Dismissed
	Abram Van Tuyl	“	“	1838—Dismissed
	George Vail	“	“	1834—Dismissed
In 1839—	Joseph H. Shepard	“	“	1842—Dismissed
	Thomas W. Blatchford ..	“	“	1842—Dismissed
	Charles H. Kellogg	“	“	1847—Dismissed
	Ebenezer Bell	“	“	1866—Died in service
	Robert D. Silliman	“	“	1866—Died in service
In 1843—	Gurdon Grant	“	“	1861—Died in service
	(Returned and re-elected)			
	Daniel Sackett	“	“	1845—Died in service
	John F. Rogers	“	“	1851—Dismissed
	Harvey Church	“	“	1877—Died in service
	Ezra W. Boughton	“	“	1892—Died in service
In 1849—	William Wheeler	“	“	1851—Dismissed
	Zenophen Haywood	“	“	1855—Dismissed
	Homer Merriam	“	“	1855—Dismissed
	Elisha Talmadge	“	“	1858—Died in service
In 1857—	Peter McDoual	“	“	1860—Died in service
	Hiram D. Pierce	“	“	1866—Died in service
	John Harrison	“	“	1901—Died in service
	Edward N. Dauchy	“	“	1868—Dismissed
In 1862—	Eleazer A. Peck	“	“	1887—Died in service
	T. Newton Willson	“	“	1889—Died in service
	Frederick P. Allen	“	“	1911—Died in service
	Franklin Field	“	“	1904—Died in service
In 1884—	Harvey S. McLeod			—Still serving
	William H. Hollister, Jr.			—Still serving

1943
A. J. ...
11-22-43
K L



Gordon Grant
1812 -



Joseph Weed
1822 - 1861



Abram Koch
1830 - 1834



Gordon Grant
1827-1857 1823-1861



Robert D. Millman
1839 - 1866



Stephen
1830



James M. Mitchell
1833 - 1872



Frederick P. Allen
1862 - 1911



James Merriam
1870 - 1859



Charles G. Kellogg
1849 - 1847



George Catmudge
1849 - 1858



C. Newton D. Mason
1862 - 1888



Clara W. Boughton
1843 - 1892



Franklin Field
1870 - 1904



Eleazar R. Beck
1872 - 1887



Richard H. Boughton
1861 -



Chas. D. Campbell
1861-1895 1903 -



John H. Stevens
1862 - 1888



Charles A. Dean
1803 -



William Wagon
1803 -



John F. Birge
1903 -



Durken T. Washburn
1903 -



Lemus W. Raymond
1903 -



Photographs of all who
THE SECOND PRESBY
from its organization
with their names
Excepting the followi
portraits are
James Wall
Hezekiah Tho
Joseph J. Spe
Ebenezer Be

Photographs of all who have served as Elders
from its organization



John E. Rogers.
1843 - 1851



Abraham Van Gosh
1830 - 1833



Harry Church.
1843 - 1877



George Park.
1830 - 1834



Timothy Hayward.
1844 - 1855



Daniel Eckert
1843 - 1846



Frank D. Pierce.
1857 - 1866.



Edward W. Dauchy.
1867 - 1868.



William Wheeler
1840 - 1851



Peter Mc Dowel
1857 - 1860



John Garrison.
1857 - 1901



John C. House.
1858 - 1897.



Wm H. Hallister Jr.
1894 -



Harry S. McLeod
1884 -



William D. Baber
1888 - 1911.



James H. Potts
1888 - 1891



Andrew S. Barger
1864 - 1891



William H. Hayes Jr.
1907 -



George J. Cavanaugh
1907 -



Robert Cluett
1898 -



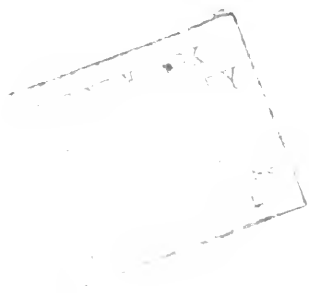
William b. Watkins
1907 -



Edwin Noble
1907-1909

...as ELDERS of
...TROY,
...April, 1912
...service
...is believed
...taken.
...1845
...1843
...1842
...1866

The Second Presbyterian Church of Troy,
1827 to April, 1917.



SECOND PRESBYTERIAN CHURCH OF TROY, N. Y.

	Andrew Sawyer	Served until	1891—Dismissed
In 1888—	William V. Baker	“ “	1911—Died in service
	John C. House	“ “	1897—Died in service
	James H. Potts	“ “	1891—Released from the Eldership at own request.
	Robert Cluett		—Still serving
In 1891—	Edwin A. Frear	“ “	1905—Released from active service and afterwards dismissed.
	Charles D. Campbell	“ “	1895—Dismissed
	Edward H. Boughton ...		—Still serving
In 1903—	Charles D. Campbell		—Still serving
	(Returned and re-elected)		
	John T. Birge		—Still serving
	Charles S. Dean		—Still serving
	William Hagen		—Still serving
	Burton K. Woodward ...		—Still serving
	Lewis W. Raymond		—Still serving
In 1907—	Edwin Veghte	“ “	1909—Dismissed
	Martin H. Walrath		—Still serving
	George B. Ehrmann		—Still serving
	William H. Breese, Jr. . .		—Still serving

Of the forty-nine Elders who have been thus chosen, twelve now remain in active service. Those who have passed to their reward have been men of great consecration to the work of the church, and are deserving of all honor as faithful and efficient servants of the church they dearly loved. They were men of sterling character and deep devotion to the interests of the Kingdom of God. While it may not be possible here to record at length their biographies, yet they are all well worthy of such mention and some of them are well remembered by many of our present membership, notwithstanding the fact that they began their official life in the church's early history and nearly three-quarters of a century ago.

Harvey Church and Ezra W. Boughton were chosen to the eldership in 1843, only sixteen years after the church's beginning, and yet their faces are familiarly remembered by many present to-day. The former united

with the church three years after its organization, and for about twenty years was the Clerk of the Session. It is said of him that he knew much of the personal history of nearly every one whose name had been enrolled in the membership. He had a warm sympathy with, and a great interest in, young people. The writer well remembers that even in Elder Church's advanced years, he was rarely absent from any meeting of the Young People's Christian Union, usually leading in the service of song with his high and clear tenor voice.

Ezra W. Boughton became as a youth a member of the Sabbath School at its organization, and continued such as either scholar, teacher or superintendent for about sixty years, and until physical infirmities prohibited his activities, thus extending his Sabbath School experiences over the first nine pastorates of the church—a record unique in its history. Elder Boughton's term of service continued until within a few months of a half century; during that time it has been said of him that the work of the church became and continued to be the one enthusiasm of his life. His kindly sympathy, his cordial greeting and the great generosity of his nature will ever remain in the memory of those who had the privilege of association with him.

Following in close recollection is Elder John Harrison, who was elected in 1857, and who served for nearly forty-four years, and until the time of his decease. Big in body and great in soul, his noble nature responded to every call of duty and personal sympathy, and nothing was too much or too difficult for him to undertake when the call came.

In 1862 another class of elders was chosen. These were all men strong in purpose and character who served the church with both zeal and efficiency.

Elder Eleazer A. Peck, who may be termed and remembered as the "beloved John" of the Session, served for twenty-five years; Prof. T. Newton Wilson, scholar and teacher, served for twenty-seven years; Franklin Field, friend, companion, and wise adviser to all who sought his counsels, served for forty-two years, twenty-two years of which were as the Clerk of the Session, and Frederick P. Allen, brilliant in thought and faithful in service, continued to within three months of the half-century mark, the longest term in the church's history. These were strong men in their day and made a deep impression on those who came in contact with them as the officials of the church, as men of great character, Christian devotion and efficiency in the work of the Kingdom.

Many of us remember also with great esteem and personal affection those who were subsequently chosen to the Eldership and who after shorter terms have entered into rest, leaving a precious memory of consecrated lives in the service of the church which will long endure. Of these are Elders Andrew Sawyer, John C. House, William V. Baker and Edwin A. Frear.

For the last sixty years the Session has had but three who have served as clerk of that body, Elders Church, Field and the present clerk.

A collection of photographs of all the Elders from the beginning in 1827, with the exception of four whose portraits had never been taken, has been made by the clerk and the same was framed and presented to the church at Easter, 1913, and now hangs in the Chapel. These were gathered from all sources, many retaken from daguerreotypes, ambrotypes, ivory-types and paintings.

The Deacons.

Until 1907, this church had chosen but nine deacons from the time of its organization, and there were never more than two serving at one time.

While it had been often advised and advocated before, during Dr. Hall's ministry, that a larger board of deacons should be chosen, yet it was delayed in accomplishment until 1907, during the pastorate of Mr. Cherry. At that time the number of the board of deacons was enlarged to thirteen. Such action has proven beneficial to the church in stimulating the activities of some in Christian service who heretofore had not had this opportunity so well presented.

The following are the persons who have been chosen to and have held that office at some time since the church's organization:

In 1827—Abram Nash and John Thomas.

In 1839—Warren L. Adams.

In 1849—William W. Wight and Ethan Armstrong.

In 1857—Thomas Goldsmith.

In 1884—Allen R. Williams and Hiram W. Gordinier.

In 1891—Nelson M. Hayner.

In 1907—J. Erwin Anthony, Thomas L. Blackburn, Herbert C. Betts, Arthur C. Dickinson, James H. Fairweather, Leo C. Grathwol, Henry McWhinnie, Burtis A. Raeder, George Sinclair and W. Fisk Stevens.

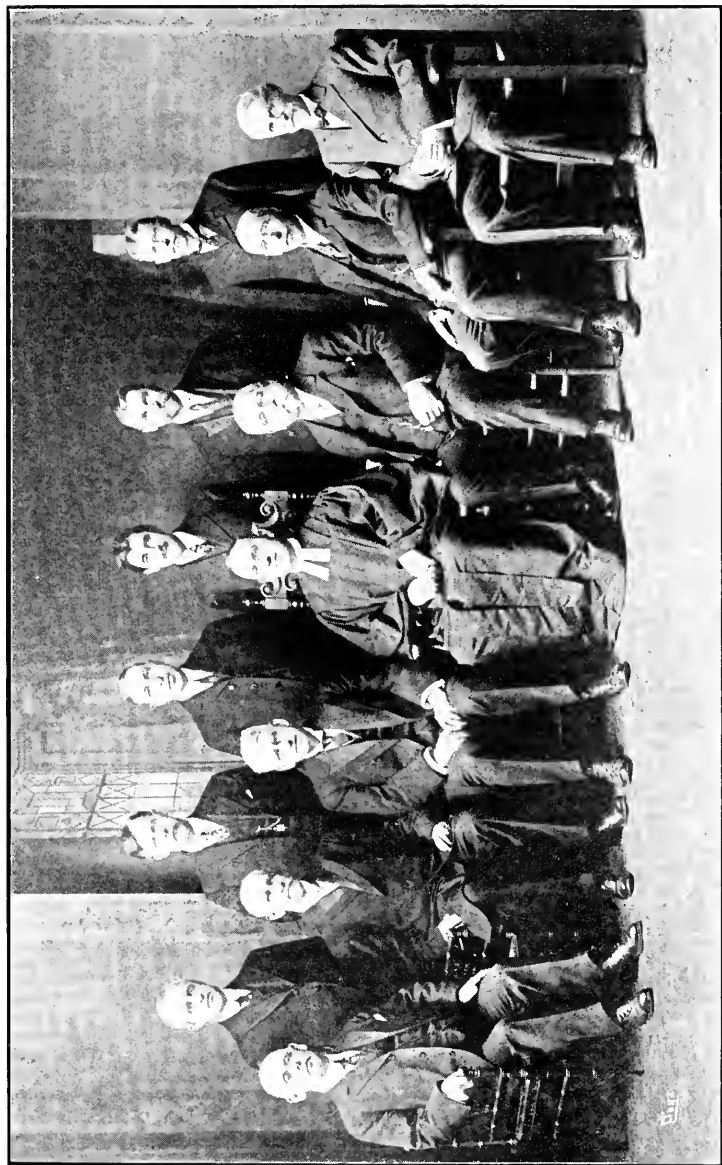
In 1909—Edwin L. Grimes and Alexander Meekin.

In 1910—George A. Ross.

In 1911—James A. Beattie and William Colvin, Jr.

In 1915—John McBride, Oscar A. Freemyer, Frederick M. McCoubrey and Judson W. J. Rogers.

Members of Session, 1914



Chas. S. Dean Martin H. Walrath Wm. H. Breese, Jr. Burton K. Woodward Geo. B. Ehrmann William Hagen
Robert Cluett John T. Bigge Harvey S. McLeod Rev. C. Waldo Cherry Wm. H. Hollister, Jr. Ed. H. Boughton Lewis W. Raymond

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The Sabbath School.

The Sabbath School was organized in March, 1828, the year following the organization of the church by the Presbytery of Troy. A Sabbath School had been maintained for some time by the First church of Troy in this locality, and this school was then taken over, assumed, and maintained by this church under the management of a committee of three of the original elders, Gurdon Corning, James Wallace and Alsop Weed. Subsequently Mr. Wallace was made superintendent. The names of the superintendents with the dates of their election (except that of Mr. Wallace which is not definitely known because of the destruction of the records by fire) are as follows:

James Wallace—Date of election not known; probably in 1828 or 1829.

Stephen W. Dana—1833.

Charles H. Kellogg—1844

Homer Merriam—1847.

Elisha Talmadge—1849.

Ezra W. Boughton—1858.

Frederick P. Allen—1867

Wm. H. Hollister, Jr.—1878.

Robert Cluett—1883.

William V. Baker—1893.

Robert Cluett—1896.

William Hagen—1905.

The superintendent or assistant has always been a member of the session.

The Missionary Societies.

This church has always been imbued with a true missionary spirit, and especially among its women.

The Woman's Church Missionary Society was organized in 1870, for the purpose of maintaining a local missionary to visit and minister to the sick and destitute of the community. For about thirty years Miss Joanna T. F. Willett has faithfully served as the church missionary under this society.

In January, 1872, the Woman's Foreign Missionary Society was organized, and through its activities the church's interest in the foreign work has been materially increased. The interests of this society have been largely in Siam and Persia. For a time it supported a missionary in Siam, and has contributed to work in Persia, and other special fields as suggested by the Foreign Board.

The Woman's Home Missionary Society was organized in 1880, and has contributed to work among the Mormons, mountaineers and freedmen, as well as to many other general home mission objects.

In 1902 the two Missionary Societies were consolidated into one society under the name of the Woman's Missionary Society, as a single organization divided into home and foreign branches.

In 1913, this church united in the general plan of the Foreign Board of securing one hundred and sixty new men that year to go into the Foreign Field. Through the powerful presentation to our congregation of the needs and the plan by Rev. Frank W. Bible, one of the Missionaries of the Board in China, personal subscriptions amounting to \$1,000 a year for a term of three years were made by members of the congregation for the purpose of maintaining a missionary of its own. As a result of this movement, the Rev. Alonzo Alden Pratt was sent to China, as our pastor in the foreign field, and is now laboring in Ko-Chow, China. At the congregational meet-

ing in March, 1916, the plan of individual subscriptions for this special purpose was discontinued and the full amount of one thousand dollars was placed in the general benevolence budget for that special purpose.

Mr. Pratt is a son of Rev. James R. Pratt, once an elder in the Ninth Church, and afterwards ordained to the ministry.

In 1829 the Ladies' Industrial Society was organized for work within the bounds of the church and continued under that name until 1907, when it was reorganized under the name of the Woman's Church Society, for the purpose of strengthening and increasing the work of the church in its religious, social and material features. It has been active in various departments of church work, and has proved itself of great value in enlisting the service of practically all the women of the church.

Twentieth Century Birthday Service.

An event of unusual interest occurred on the night of December 31, 1900, when the whole congregation met in a service of thanksgiving and prayer in the church two hours before midnight, and continued the same until after the hour when the nineteenth century had passed and the twentieth century had begun. For some time the pastor and session had it in mind to hold such a service, and a special effort to secure attendance was made by the use of printed invitations, sent to every individual and family, and also by affording conveyances to the church on that occasion for the aged and infirm, who otherwise would be denied the privilege. The service was termed a "Birthday Service of the Twentieth Century," and the invitations signed by the pastor and session read partly as follows:

"We therefore cordially invite every member and

family of this church and congregation to a service of thanksgiving and prayer in the church on the night of December 31, 1900, at ten o'clock. The service will continue until after midnight, when the new century will begin, and will be under the leadership in turn of the Session, the Sabbath School, and the Young People's Christian Union. A roll book for the signatures of every person in attendance will be provided and kept as a memorial of this historical occasion."

As a matter of fact over four hundred people attended the service, and the signatures of three hundred and forty-seven of those were obtained and are now preserved as a part of the records and archives of the church. As the bell tolled out the hour of midnight, and marked the passing of the old century, the whole congregation was bowed in prayer, led by the pastor, Dr. Hall, and the services closed ten minutes later.

The following is a brief account of the service as it substantially appeared in the Troy Record on the following morning, January 1, 1901:

NOTABLE SERVICE IN CONNECTION WITH THE
WELCOME OF THE TWENTIETH CENTURY.

"Make a joyful noise all ye Lands" was read by William H. Hollister, Jr., at the opening of the services in the Second Presbyterian Church last evening, and over four hundred voices responded "Serve the Lord with Gladness, Come before His Presence with Song," and thus alternating they read the 100th and the 134th Psalms, after which Elder John Harrison, father of the session, in a voice that at times trembled with emotion, thanked God for past blessings, and invoked future guidance on church and people.

The Pastor, Rev. Dr. Hector Hall, and the entire Session were present as follows: Elders John Harrison,

Franklin Field, Frederick P. Allen, William V. Baker, Robert Cluett, Edward H. Boughton, Harvey S. McLeod, Edwin A. Frear and William H. Hollister, Jr.

Mrs. Hector Hall sang "We Are Going to His Palace, Going to a Better Land." Elder Hollister in continuing the service said that the meeting at this particular time might be founded on sentiment, but it was a sentiment that made men better and stronger for service as the centuries of Christianity follow each other in succession.

The pastor, Dr. Hall, read a telegram from the former pastor, Dr. William Irvin, containing hearty congratulations to pastor and people, and best wishes for the new year and the new century. Several letters of greeting were read, among them one from Andrew Sawyer, of Hartford, Conn., a former member of the session.

Dr. Hall said that the watch night service was instituted by the Scotch Presbyterians when they gave up celebrating Christmas.

Fred C. Comstock sang "O How Precious Are the Lessons That I Learn at Jesus' Side."

Elder Robert Cluett, then taking charge of the meeting at this point in behalf of the Sunday School, called attention to the fact that Miss Cerynthia M. Sheldon, who was a member of the Sabbath School when it was organized in 1828, seventy-two years before, was present. Mr. Cluett read the names of past superintendents and said that the Sabbath School had always manifested a spirit of devotion to the study of God's word.

He then called upon Elder Frederick P. Allen, the oldest ex-superintendent in point of service, who told of his connection with the school when sessions were held in the old Sixth Street Church, and of Elder Ezra W. Boughton, of blessed memory, who had extended to him the Mosaic invitation "Come with Us and We Will Do Thee Good." Elder Hollister spoke in terms of deepest gratitude of the influence of Elder Field, and of the departed Elders Peck and Boughton, together with that of Mrs. Peck and Miss Clarissa Weed, as teachers in the Sabbath School.

Elder Baker followed, speaking of the beginning and progress of the Young Men's Christian Association of Troy and the Young People's Christian Union of this church and kindred organizations during the last century.

Mr. James A. Beattie, president of the Young People's Christian Union, called attention to the fact that the Young People's Christian Union had existed for one-third of a century, and then introduced Elder Harvey S. McLeod, its first president, who told of its organization in 1867, being one of the first, if not the first, of its kind. Dr. Irvin had given its motto "More united and earnest effort in the cause of Christ." The object has been to stir the young to higher aims and nobler ambitions.

Miss Ten Eyck then sang "Sweet Hour of Prayer."

Dr. Hall at the close of the prayer which was offered during the passing of the old and the beginning of the new century, extended the greeting of the pastor and session to those assembled, and wished them a happy new century; and after all had united in singing

"God of our fathers, whose Almighty hand
Leads forth in beauty all the starry band,"

the pastor pronounced the benediction, which was followed by a general New Year and New Century greeting and the signing of the midnight roll.

Day of Prayer and Conference.

In February, 1905, the session set apart the following March 10th to be observed by the church as "a day of special prayer and conference" with reference to the spiritual condition and activities of the church. This enlisted so much interest that it has been followed every year since with the addition of special evening services during the week on which the day of conference falls, and with which it closes. It has frequently been appointed to immediately precede the March communion service, and thus the special day of prayer has often been concluded with

the preparatory lecture. A printed program of topics of special spiritual interest has been usually prepared and brief addresses made by the pastor, members of the session, and occasionally by other members of the church, the program covering three services, morning, afternoon and evening. This custom, now observed for more than ten years, has been considered to be of great help in the development of the spiritual life and character of members of the church.

The Communion as a Separate Service.

It has been the custom of this church from time immemorial to hold a special and separate service in the afternoon for the celebration of the Lord's supper. While this is an unusual custom in churches, it has been thought to have been observed here from the beginning of the organization, or at least so long that the "memory of man runneth not to the contrary," and has been found to be of special interest and solemnity in its observance in that manner.

The New Year's Morning Meeting.

It has been also the custom of the church to hold a New Year's prayer meeting in the chapel on the morning of New Year's Day, which custom has been observed fully sixty years, if not more. It may be noted that the late Elder F. P. Allen had attended every such meeting, as he frequently stated, from the time of his coming to Troy in 1855, and this statement was repeated on the last New Year's service preceding his death in 1911. The meeting is led by the pastor and serves as a happy occasion of New Year greetings among the members, and a proper season to renew our consecration in Christian life and service.

Membership Since Organization.

The number of persons admitted to membership since the organization of the church to April 1, 1916, is 3,813, of whom 1,926 were received on profession of their faith, and 1,887 on certificate from other churches, being an annual average of about 42. The nominal membership in April, 1916, is six hundred and ninety, but a careful pruning of the register would probably show scarcely more than five hundred and fifty in active connection with the church. This has come to pass largely by the removal of members from time to time, and their failure to take letters of dismission to the churches of their changed locality, or give any information as to their residence. This is a practice both to be deplored and discouraged, as it tends to give a fictitious value to the records of the church.

Memorial Gifts.

In addition to the memorial porch heretofore referred to there are but two memorials in the buildings. Prior to 1907, Mrs. Anna Swartwout Phelps of New York, had expressed a desire to erect a memorial in the church in memory of her father and mother, Henry and Maria K. Swartwout, who had been members of the church since 1842 up to the time of their decease in 1892 and 1898 respectively. In 1907 the desire materialized in the building and presentation of a new organ, in conjunction with her brother, William M. Swartwout, then a member, at a cost of over \$20,000. The organ was built by the Hutchings-Votey Co., of Boston, contains an echo organ and chimes, and is reputed to be one of the finest in tone, power, variety of expression, and excellence of construction, of any such instrument outside the metropolitan

centers. The bronze tablet on the walls of the auditorium expresses the gift as follows:

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF HER PARENTS
HENRY SWARTWOUT
AND
MARIA KETELHUYN SWARTWOUT
THE ORGAN OF THIS CHURCH
WAS ERECTED BY THE GIFT OF
ANNA SWARTWOUT PHELPS
1907

In 1914, Elder Harvey S. McLeod presented to the church a second memorial, and placed in the western end of the chapel, a beautiful window in loving memory of his wife, Mary Field McLeod, who became a member of this church in 1866, and died April 26, 1891. The window is not only beautiful in appearance but adds much to the comfort and utility of the chapel by greatly increasing its light.

Gifts for Benevolent Fund.

From time to time the church has received various gifts from legacies, and otherwise, the income of which is to be used for distribution among the poor, for Sunday School purposes, for clothing destitute children, furnishing books for the Sabbath School and for missionary purposes. These gifts have amounted to over \$20,000 and are invested by the trustees, and the income is annually distributed by them through the proper channels.

Those who have contributed to this fund deserve the gratitude of this people for their kindly gifts. The follow-

ing are the names of the donors with the objects of their benefactions:

Clarence Willard, James H. Kellogg, J. Marshall Van Valkenburgh, Eliza Doolittle and Thomas Goldsmith, for the deacons' fund, used for the needy of the church; Mrs. Lena E. Boughton and Katherine J. Boughton, for the work of the Woman's Home and Foreign Missionary Societies; Mrs. Jane N. Green, for books for the Sabbath School; Jeremiah S. Hakes, for widows and orphans; Mary O. Hall, Charlotte E. King and Ida L. Dusenberry, for the work of a church missionary, and William J. Howes, for clothing and Christmas presents for the children of the infant or primary department of the Sabbath School.

Amounts Expended for Congregational and Benevolent Purposes.

Since 1876, there has been expended for congregational purposes, including repairs, reconstruction, improvements and decoration of the church and chapel, upwards of \$420,000.

The amount of the benevolences of the church during the same period reported from time to time in the session reports to the Presbytery, has amounted to about \$150,000. Of this sum \$68,000 have been given to Home Missions, \$43,000 for Foreign Missions, and the balance of \$39,000 distributed through the other Boards of the church and for special objects.

Systematic Envelope Giving.

For more than fifty years the church has had some form of systematic giving through the envelope system, for its current expenses. This supplemented the pew rents

for church support. About 1912, an every-member canvass plan was introduced, and an enlarged committee was formed by the Church Finance Committee with instructions to visit every member of the church and congregation, and solicit a pledge both for church support and for benevolences, the latter to be dispensed through the Church Boards in the ratios determined by the Session or as designated by the individual donors. This church was among the first to adopt the recommendation of the General Assembly, and the plan has been successful, yielding a larger return than formerly, both to church support and to general benevolences. By the visitation of the whole congregation through a large committee, especially set apart at the morning service by the pastor in prayer (which was done at the canvasses of 1915 and 1916) it became also a means of grace to the people as well as to the committee. It is possible that it may develop into the system of raising the entire church budget for current expenses, and thus discontinuing the system of pew renting as now practiced.

This church has now nearly completed its ninetieth year as a civil, and its eighty-ninth as an ecclesiastical, organization.

This sketch must necessarily be an imperfect and abbreviated record of its life and activities, but it has been sought to make it as accurate, as far as it goes, as under the circumstances of its preparation it could be made. Information has been sought from a large number of sources, and the writer is greatly indebted to those who have so heartily responded to his requests for historical information beyond his own personal knowledge.

To-day we re-enter our renovated and redeccorated house of worship after an expenditure of over \$8,000, due

very largely to the again repeated generosity of one of our members. This work has been done under the efficient management of a joint Committee of Trustees and Elders, of which the President of the Board of Trustees, Mr. Joseph McKay, is the chairman, to whom and to his associates by their patient and unremitting efforts for over three months, we are very largely indebted for these results.

By our presence here to-day, we pledge anew our loyalty and devotion to this church with such a noble record, and to the Great Head of the Church from whom comes all our inspiration for Christian service.



ADDENDA.

[Note.—Since the foregoing sketch was prepared it has been deemed advisable to cover some further data with reference to the church not included therein, but all of which may properly be stated as falling within the first nine decades of the ecclesiastical life of the church.]

Resignation of Mr. Sawtelle.

In June, 1916, Rev. William L. Sawtelle received an unanimous call from the First Presbyterian Church of Scranton, Pa., and in July announced to the congregation his acceptance of the same. On September 17, 1916, his resignation was received by the Presbytery of Troy, and the pastoral relations were dissolved with this church, to take effect on that date. Mr. Sawtelle's pastorate was the briefest of any in the record of the church—somewhat less than two years.

Mr. Sawtelle was a man of exceedingly strong personality, of an almost infectious geniality, of great kindness and sympathy of disposition and a preacher of unusual mental and spiritual power. It was with the deepest regret that this people were called upon to yield to the demands of what appeared to be a field of wider opportunity for pastoral service.

The Reverend Stephen W. Dana, D.D.

The Rev. John Jay Dana, referred to in the foregoing sketch, and who entered the ministry from this church, was the son of Stephen W. Dana, an elder from 1830 to 1846.

The Rev. Stephen W. Dana, a son of John Jay Dana, and a grandson of the elder Stephen W. Dana, was graduated in the class of 1861 at Williams College, ordained to the ministry by the Presbytery of Philadelphia in 1867, and was pastor of the Walnut Street Presbyterian Church

of that city for nearly forty-five years, during which pastorate he died, only a few years ago.

Although probably born after the removal of his father from this church, it is worthy of note that he was a lineal descendant from an elder, and son of one who entered the ministry from this church.

Descendants of Charter Members.

So far as known there are now on the membership roll of this church only two direct descendants of those who were the original and charter members received in 1827. They are, Mrs. Julius S. Hawley, granddaughter of Mrs. Susan Drake, wife of Doctor Samuel Drake, received from the First Presbyterian Church of Troy, and Miss Clara Stearns (who for nearly or quite twenty-five years has been the organist of the church), a granddaughter of Mrs. Eliza Stearns, wife of Livy Stearns, received from the Reformed Dutch Church of Union Village, N. Y.

Dr. Theodore Bliss.

Among those once members of this church who have gone to the foreign field is Doctor Theodore Bliss, son of Mr. and Mrs. William Bliss, present members. He was received into membership of this church on examination in 1895, prepared for college at the Troy Academy, entered Cornell University in 1897, where he was duly graduated, and subsequently graduating at Cornell Medical College in New York. While a medical student he joined the "student volunteers" at Northfield, during his attendance there at a student conference.

An offer of the Presbyterian Board of Foreign Missions of a place in one of its mission fields was offered

him, which, after due consideration, he declined, and thereafter took up the practice of medicine in Schenectady.

In 1909 he received an emergency call from Saint Luke's Hospital at Tokyo, Japan, under the auspices of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Not being then a member of the Episcopal Church he could not regularly be appointed to the medical staff of that hospital, but upon his confirmation in 1911, he received such appointment. Doctor Bliss was afterwards transferred to Saint James's Hospital at Anking, China, where he is now laboring (1917) in the medical branch of missionary service. His work is spoken of with the highest commendation by those with whom he is associated, and who have full knowledge of his labors.

Miss Helen Esther Boughton.

Our latest representative in the foreign missionary field is Miss Helen Esther Boughton, daughter of Elder Edward H. Boughton, and granddaughter of the late Elder Ezra W. Boughton.

Miss Boughton became a baptized member of this church in 1889, and in 1902 was received into full fellowship upon profession of her faith.

She was educated in the public schools of Troy, graduated from the Troy High School in 1908, took her college course at Mount Holyoke College, and a secretarial course at Simmons College in Boston, Mass., followed by a business course at the Troy Business College.

Miss Boughton sailed in May, 1917, to become the financial secretary of the American Presbyterian Mission at Hwaiyuen, Anhwei, China.

All the mission work at this station is financed by the

Central Presbyterian Church of New York City, under the auspices of the Presbyterian Foreign Mission Board.

Miss Boughton is the first and only woman from this church who has dedicated her life to Christian work in the foreign field.

Semi-Centennial of the Young People's Christian Union.

If an event may be anticipated in a historical sketch, it will be noticed by reference to a preceding statement herein that in 1917 the Young People's Christian Union will have completed fifty years of its existence. It was organized in 1867 under the pastorate of Rev. William Irvin. In October, 1892, it celebrated with considerable formality and enthusiasm its twenty-fifth birthday under the name of "A Semi-Jubilee," and welcomed back at that time to participate in its exercises many of its members who had removed to other parts of the country. Again with imposing ceremonies on February 25, 1901, the "Third-of-a-Century" celebration was observed at which greetings were brought from most of the other young people's organizations of the city and vicinity. It is now proposed to celebrate its semi-centennial in an equally imposing manner, and already arrangements are under way for such observance in October, 1917.

Rarely is it permitted to any charter member of an organization of this character to celebrate its half-hundredth anniversary, and yet there are those now here to whom this privilege is likely to be given. It is pleasant to present here the likenesses of all the twenty-eight members who have served for one or more terms in the office of president of the Young People's Christian Union of this church since its organization.



Presidents of Young People's Christian Union.

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The Reverend Paul Robinson Hickok.

The Rev. Paul Robinson Hickok, present pastor, was born in Nebraska in 1877. He was educated at the College of Wooster, Ohio, where he was graduated in the class of 1897. His theological course was taken at Auburn Seminary, where he graduated with the class of 1900. He was ordained to the ministry by the Presbytery of Wooster in August, 1900. For nearly three years, from 1900 to 1902, he was assistant pastor of the Old Stone (First Presbyterian) Church in Cleveland, Ohio, and in 1902 was called to the First Presbyterian Church of Delaware, Ohio, which church he served until 1909.

In June of that year he became pastor of the Metropolitan Church of Washington, D. C., from whence he was unanimously called to this church in December, 1916, and began his pastorate here in January, 1917. He was duly installed as pastor on the 19th of February following.

Mr. Hickok was called upon the unanimous recommendation of a committee of twelve representing the different boards of the church and from the congregation at large; and in the space of but little more than two months after their appointment, they were ready to report their choice, which report was unanimously approved by the congregation on December 2, 1916, at which date a call was issued.

Mr. Hickok is a trustee of his Alma Mater, the College of Wooster, and also a member of the Board of Church Erection Fund of the Presbyterian Church of U. S. A., both of which positions he has held for several years.

Trustees and Date of Election Since Organization.

	1827	
Jeremiah Dauchy	Stephen Eldridge	Uriah Wallace
Jesse Patrick	William D. Haight	Robert D. Silliman
	1828	
Samuel McCoun	Samuel Gale	
	1829	
Joseph Russell	Robert D. Silliman	
	1830	
Uriah Wallace	James Rankin	John T. McCoun
	1831	
John T. McCoun	Daniel Sackett	
	1832	
Jesse Patrick	William D. Haight	Robert D. Silliman
	1833	
James Rankin	George Fry	Stephen Eldridge
Orsamus Eaton		
	1834	
Daniel Sackett	Nathaniel Church	
	1835	
Robert D. Silliman	George Fry	John D. Willard
Elias Ross	Jeremiah S. Hakes	
	1836	
Orsamus Eaton	Edward Babcock	Elias Ross
	1837	
Daniel Sackett	John D. Willard	Charles H. Kellogg
	1838	
Robert D. Silliman	Jeremiah S. Hakes	George Fry
	1839	
Lorenzo D. Baker	Elias Gates	Orsamus Eaton
Elias Ross	Edward Babcock	
	1840	
Daniel Sackett	John D. Willard	Elias Gates
	1841	
Jeremiah S. Hakes	George Fry	Lorenzo D. Baker

SECOND PRESBYTERIAN CHURCH OF TROY, N. Y.

Trustees and Date of Election Since Organization—(Continued).

	1842	
Jared S. Weed Timothy Mann	Orsamus Eaton	Elias Ross
	1843	
John D. Willard	Ephraim Carpenter	Jared S. Weed
	1844	
Jeremiah S. Hakes	George Fry	Lorenzo D. Baker
	1845	
Timothy Mann	Orsamus Eaton	Jared G. Bacon
	1846	
John D. Willard	Ephraim Carpenter	Jared S. Weed
	1847	
Jeremiah S. Hakes	George Fry	Lorenzo D. Baker
	1848	
Timothy Mann	Orsamus Eaton	Jared G. Bacon
	1849	
Ephraim Carpenter	Jared S. Weed	Joseph W. Fuller
	1850	
Jeremiah S. Hakes	George Fry	Lorenzo D. Baker
	1851	
Timothy Mann	Jared G. Bacon	Henry E. Weed
	1852	
Ephraim Carpenter	Joseph W. Fuller	Hiram House
	1853	
Jeremiah S. Hakes	George Fry	Peter McDoual
	1854	
Timothy Mann	Jared G. Bacon	Henry E. Weed
	1855	
Joseph W. Fuller	Gurdon B. Wallace	Samuel S. McClure
	1856	
Jeremiah S. Hakes	George Fry	Peter McDoual
	1857	
Henry E. Weed	Ransom B. Moore	Eleazer A. Peck

SECOND PRESBYTERIAN CHURCH OF TROY, N. Y.

Trustees and Date of Election Since Organization—(Continued).

	1858	
Joseph W. Fuller Horace T. Caswell (To fill vacancy)	G. B. Wallace	Samuel S. McClure
	1859	
Jeremiah S. Hakes	George Fry	Peter McDoual
	1860	
Henry E. Weed C. Willard (To fill vacancy)	Ransom B. Moore	Eleazer A. Peck
	1861	
Gurdon B. Wallace	Horace T. Caswell	Charles H. Bigelow
	1862	
Jeremiah S. Hakes	George Fry	Clarence Willard
	1863	
Charles E. Dusenberry Hiram House (To fill vacancy)	George C. Burdett	Harvey Smith
	1864	
Gurdon B. Wallace	Horace T. Caswell	Hiram House
	1865	
Lorenzo D. Baker John H. Coon (To fill vacancy) Frederick A. Lape (To fill vacancy)	William H. Gallup Ebenezer R. Collins (To fill vacancy) Henry Swartwout (To fill vacancy)	Henry C. Sheldon Jacob C. Wood (To fill vacancy)
	1866	
John H. Coon	Ebenezer R. Collins	Allen Williams
	1867	
Charles E. Dusenberry	Jacob C. Wood	Frederick A. Lape
	1868	
Clarence Willard	William H. Gallup	Henry C. Sheldon
	1869	
Ebenezer R. Collins	Allen Williams	John H. Coon
	1870	
Charles E. Dusenberry William J. Howes (To fill vacancy)	Jacob C. Wood Harvey Smith (To fill vacancy)	Perry E. Toles
	1871	
William Allendorph	William H. Gallup	Henry S. Ranken

SECOND PRESBYTERIAN CHURCH OF TROY, N. Y.

Trustees and Date of Election Since Organization—(Continued).

	1872	
Ebenezer R. Collins	Allen Williams	William J. Howes
	1873	
Charles E. Dusenberry	Jacob C. Wood	Perry E. Toles
	1874	
Henry S. Ranken	William Allendorph	Charles E. Willett
	1875	
Ebenezer R. Collins	Allen Williams	William J. Howes
	1876	
Jacob C. Wood	Frederick A. Lape	John T. Christie
John C. Wheeler	(To fill vacancy)	
	1877	
Charles E. Dusenberry	William Allendorph	Charles E. Willett
	1878	
William J. Howes	John C. Wheeler	Allen Williams
	1879	
Jacob C. Wood	John T. Christie	Robert Cluett
	1880	
William H. Hollister, Jr.	Daniel W. Coon	George A. Packer
	1881	
William J. Howes	Allen Williams	Charles E. Delano
	1882	
Jacob C. Wood	Robert Cluett	Henry B. Nims
	1883	
William H. Hollister, Jr.	George A. Packer	Daniel W. Coon
	1884	
Allen Williams	Charles E. Delano	William H. Frear
	1885	
Robert Cluett	Frank Van Deusen	Henry B. Nims
	1886	
William H. Hollister, Jr.	George A. Packer	Daniel W. Coon
	1887	
Allen Williams	William H. Frear	Charles E. Delano

SECOND PRESBYTERIAN CHURCH OF TROY, N. Y.

Trustees and Date of Election Since Organization—(Continued).

1888

William J. Stevenson Frank Van Deusen Henry B. Nims
Julius S. Hawley (To fill vacancy for 1 yr.)

1889

William H. Hollister, Jr. George A. Packer Julius S. Hawley
H. E. Mitchell Henry G. Peirsons
(To fill vacancy for 2 yrs.) (To fill vacancy for 1 yr.)

1890

Allen Williams Edwin A. Frear James H. Fairweather

1891

Henry B. Nims Frank Van Deusen Melancthon W. Campbell
William P. Allendorph (To fill vacancy for 2 yrs.)

1892

William H. Hollister, Jr. George A. Packer Julius S. Hawley

1893

Edwin A. Frear James H. Fairweather William P. Allendorph

1894

Henry B. Nims Albert E. Bonesteel Frank Van Deusen

1895

William H. Hollister, Jr. George A. Packer Julius S. Hawley

1896

Edwin A. Frear James H. Fairweather William P. Allendorph
John B. Harvie Edgar J. Young
(To fill vacancy for 2 yrs.) (To fill vacancy for 1 yr.)

1897

Frank Van Deusen Edgar J. Young Albert E. Bonesteel

1898

William H. Hollister, Jr. Julius S. Hawley John B. Harvie

1899

Edwin A. Frear William P. Allendorph James H. Fairweather

1900

Frank Van Deusen Edgar J. Young Albert E. Bonesteel

1901

William H. Hollister, Jr. Julius S. Hawley John B. Harvie

SECOND PRESBYTERIAN CHURCH OF TROY, N. Y.

Trustees and Date of Election Since Organization—(Continued).

	1902	
William P. Allendorph	Edwin A. Frear	Joseph McKay
	1903	
Frank Van Deusen	Edgar J. Young	Albert E. Bonesteel
	1904	
William H. Hollister, Jr.	Julius S. Hawley	John B. Harvie
	1905	
Edwin A. Frear	William P. Allendorph	Joseph McKay
	1906	
Frank Van Deusen	Edgar J. Young	Albert E. Bonesteel
William B. Frear	(To fill vacancy for 2 yrs.)	
	1908	
William H. Hollister, Jr.	Julius S. Hawley	John B. Harvie
	1909	
William P. Allendorph	Joseph McKay	William B. Frear
	1910	
Frank Van Deusen	Edgar J. Young	Thomas R. Lawson
	1911	
William H. Hollister, Jr.	John B. Harvie	J. Erwin Anthony
	1912	
William P. Allendorph	Joseph McKay	William B. Frear
	1913	
Frank Van Deusen	Edgar J. Young	Thomas R. Lawson
	1914	
J. Erwin Anthony	John B. Harvie	Lewis W. Raymond
	1915	
William B. Frear	Joseph McKay	William P. Allendorph
	1916	
Frank Van Deusen	Edgar J. Young	Thomas R. Lawson

Presidents of the Board.

1855-1857	Jared G. Bacon
1857-1860	Peter McDoual
1860-1861	George Fry
1861-1863	Ransom B. Moore
1863-1865	Gurdon B. Wallace
1865-1867	Lorenzo D. Baker
1867-1876	Charles E. Dusenberry
1876-1877	William J. Howes
1877-1880	Charles E. Dusenberry
1880-1882	John T. Christie
1882-1914	William H. Hollister, Jr.
1914-	Joseph McKay

Church Organization.

(May, 1917)

Moderator of Session	- - - - -	Paul R. Hickok (1917)
Clerk of Session	- - - - -	William H. Hollister, Jr. (1899)

ELDERS.

Harvey S. McLeod (1884)	William H. Hollister, Jr. (1884)
Robert Cluett (1888)	Edward H. Boughton (1891)
John T. Birge (1903)	Charles S. Dean (1903)
Lewis W. Raymond (1903)	Burton K. Woodward (1903)
William Hagen (1903)	William H. Brcese, Jr. (1907)
George B. Ehrmann (1907)	Martin H. Walrath (1907)

DEACONS.

Nelson M. Hayner (1891)	J. Erwin Anthony (1907)
Herbert C. Betts (1907)	Arthur C. Dickinson (1907)
Burtis A. Raeder (1907)	James H. Fairweather (1907)
Edwin L. Grimes (1909)	James A. Beattie (1911)
William Colvin, Jr. (1911)	John McBride (1915)
Oscar A. Freemeyer (1915)	Frederick M. McCoubrey (1915)
Judson W. J. Rogers (1915)	

TRUSTEES.

Frank Van Deusen (1885)	William P. Allendorph (1891)
Edgar J. Young (1896)	John B. Harvie (1896)
Joseph McKay (1902)	William B. Frear (1906)
Thomas R. Lawson (1910)	J. Erwin Anthony (1911)
Lewis W. Raymond (1914)	

SECOND PRESBYTERIAN CHURCH OF TROY, N. Y.

President of Board of Deacons	- - - - -	Nelson M. Hayner
President of Board of Trustees	- - - - -	Joseph McKay
Secretary of Board of Trustees	- - - - -	William P. Allendorph
Treasurer of Board of Trustees	- - - - -	Lewis W. Raymond
Treasurer of Benevolences	- - - - -	Charles S. Dean
Superintendent of Sunday School	- - - - -	William Hagen
President of Woman's Missionary Society	- -	Mrs. John B. Harvie
President of Woman's Church Society	- - -	Mrs. Charles S. Dean
President of Young People's Christian Union	-	Carl L. Decker
President of Men's Brotherhood	- - - - -	Mortimer J. Barrett
Church Secretary	- - - - -	Miss Anna T. Baker

CHOIR.

Mrs. Margaret M. Belcher, Soprano	Fred C. Comstock, Baritone
Miss Mary I. Chitty, Contralto	William F. Sheehan, Tenor
Miss Clara Stearns, Organist.	

