



OLD SPRING STREET
PRESBYTERIAN CHURCH

NEW YORK CITY.

1811. THE SIXTY-FIFTH ANNIVERSARY 1876.

DECEMBER 17th & 18th, 1876.

AN HISTORICAL DISCOURSE

BY THE PASTOR,

REV. ALFRED H. MOMENT.

THE PRESENT CONDITION OF THE CHURCH,

LIST OF OFFICERS, ETC., ETC.

NEW YORK:

1877.

LIST OF OFFICERS, CHURCH SERVICES, ETC.

SESSION.

REV. ALFRED H. MOMENT, *Moderator*.
JOHN ENDICOTT,
WM. MITCHELL,
DAVID BROOME,

DANIEL MOONEY,
EDWIN WYGANT,
G. W. SHERMAN,
P. HALL SHURTS,

E. D. JENNINGS, *Secretary*.

TRUSTEES.

DANIEL B. PIERSON, *President*,
WILLIAM P. ROSS, *Secretary*,
WILLIAM H. MILLER, *Treasurer*,
WILLIAM C. BARRETT,

THOMAS DAVIS,
CHARLES Mc ULLA,
W. A. FULTON,
JOHN SCOTT,

S. PUTNAM.

DEACONS

R. C. YEARENCE, *President*,
ALBERT L. MILLER, *Secretary*,
JOHN H. THALIMER, *Treasurer*,
SAMUEL Y. CLARK,

WILLIAM M. WAITE,
JAMES H. CLOCK,
ROBERT SMITH,
JOSEPH MARTIN,

JAMES KAY, *Sexton*,

R. B. McILVAINE, *Chorister*.

Prof. L. M. ELWOOD, *Organist*.

SABBATH SERVICES.

PREACHING at 10:30, A. M., and 7:30, P. M. PRAYER MEETING at the close of the evening sermon.

SUNDAY SCHOOL, 9, A. M., and 2:30, P. M.

COMMUNION, first Sabbath of January and each alternate month, at 3 o'clock, P. M.

WEEKLY MEETINGS.

YOUNG MEN'S PRAYER MEETING, Tuesday, 7:30, P. M.

REGULAR CHURCH PRAYER MEETING, Wednesday, 7:30, P. M.

PASTOR'S BIBLE CLASS, Friday, 7:30, P. M.

MONTHLY MEETINGS.

YOUNG PEOPLE'S ASSOCIATION, first Monday, 7:30. P. M.

Each of the Boards holds a Monthly Meeting, and once a Quarter, a Union Meeting.

SIXTY-FIFTH ANNIVERSARY

OF THE

ORGANIZATION

OF

SPRING STREET PRESBYTERIAN CHURCH.

At a meeting of the Congregation and friends of Spring Street Presbyterian Church, New York City, on December 15th, 1875, the following resolution was passed :

“Resolved, That this meeting be regarded as an initiatory anniversary meeting; and that, to insure the attendance of the former pastors and members of this Church at an adjourned meeting, a committee consisting of three from the Session of the Church, together with Rev. S. B. HALLIDAY, G. S. CHAPIN, and JAMES YEARENCE (former members) be appointed to designate a future day and arrange for further and fuller commemorative service, including an historical sketch of the Church.”

In accordance with this resolution, the committee, consisting of the Rev. ALFRED H. MOMENT, EDWARD D. JENNINGS, and P. HALL SHURTS (members of the Session), and Rev. S. B. HALLIDAY, GARDNER S. CHAPIN, and JAMES YEARENCE, convened on December 1st, 1876. ALFRED H. MOMENT having been appointed Chairman, and EDWARD D. JENNINGS Secretary, the committee agreed to issue the following letter :

NEW YORK, December 1st, 1876.

BELOVED BRETHREN AND FRIENDS :

The present year marks the Sixty-fifth Anniversary of the organization of this Church, and has been deemed a fitting time for reviewing the past and gratefully acknowledging the loving kindness of the Lord in His dealings with this Church. Therefore

Sunday and Monday, December 17th and 18th.

have been designated and set apart for holding such special services, after the following general outline :

SABBATH, DECEMBER 17th.

- 9 A. M., *Sabbath School Bible Study.* Lesson—Acts, XII: 1, 17.
 10:30 A. M., *Historical Discourse*, by the Pastor, Rev. ALFRED H. MOMENT.
 2:30 P. M., *Sabbath School Jubilee.* Short talks from former members and workers.
 7 P. M., *Praise-service.*
 7:30 P. M., *Re-union Devotional Service.* Conducted by the Rev. S. B. HALLIDAY.

MONDAY, DECEMBER 18th.

- 8 A. M. to 9 A. M., "*Sweet Hour of Prayer.*"
 7:30 P. M., *Social Re-Union.* Rev. JAMES D. WILSON, presiding, with short addresses from friends and former members of the Church.

It is especially desired that you will be present at these services, and accept our "*Welcome Home;*" for can you not unite with the Psalmist, "We have thought of Thy loving kindness, O God, in the midst of Thy temple."

Please early inform the Secretary if we may expect to be favored with your attendance, and notify him before the 10th inst., if you desire entertainment, which will be cheerfully afforded you.

Above all, as from our varied fields of labor, to which God in His providence has scattered us, we gather here where many of us first found CHRIST precious, and at these altars where we made the consecration of ourselves to Him, let us come praying that "with one accord and in one place" we may receive a fresh Pentecostal blessing.

Yours in the bonds of the Gospel,

Rev. ALFRED H. MOMENT,
 Pastor, Chairman.
 EDWARD D. JENNINGS,
 396 Canal St., Sec'y.
 P. HALL SHURTS,
Committee of Present Membership.
 Rev. S. B. HALLIDAY,
 GARDNER S. CHAPIN,
 JAMES YEARENCE,
Committee of Former Membership.

Please bring Moody & Sankey hymn books.

I was glad when they said unto me, let us go into the house of the LORD. Ps. 122: 1.
 O, God, thou art my God; Early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; TO SEE THY PEOPLE AND THY GLORY, so as I have seen thee in the sanctuary. Ps. 63: 1, 2.

Through the kindness of the Associated Press, a notice of the Anniversary also appeared in all the prominent journals throughout the country.

The committee spared no pains in making every preparation, and a grand Church Jubilee was looked forward to with great expectancy.

Accordingly, on Sunday and Monday, December 17th and 18th, 1876, the SIXTY-FIFTH ANNIVERSARY OF THE ORGANIZATION OF SPRING STREET PRESBYTERIAN CHURCH was celebrated.

At our School, Sabbath morning, a large number of friends and former members of the Church were present. At the close of the study of the Bible-lesson, a short and spirited address was delivered to the Scholars by Mr. JAMES YEARENCE, of Newark, N. J.

By half-past ten our large Church was well filled, and after the opening exercises, which were conducted by Rev. S. B. HALLIDAY, of Brooklyn, Rev. WILSON PHRANER, of Sing Sing, N. Y., and Rev. SAMUEL CARLISLE, of Indiana, former members of the Church, the historical discourse was delivered by the Pastor, ALFRED H. MOMENT.

At 2:30, P. M., a large and enthusiastic Sunday School Jubilee was held, at which interesting addresses were delivered by Rev. JAMES D. WILSON, of the Central Presbyterian Church, Rev. Mr. HALLIDAY, Rev. Mr. PHRANER, Mr. P. HALL SHURTS, the Superintendent, G. S. CHAPIN, ex-Superintendent, the Pastor, and others.

At 3:30 the Sabbath School was dismissed, and a Communion-service was held in the Church. The Lord was present, and the large audience felt His power.

The Praise-service in the evening lasted half an hour.

The Re-union Devotional Service, conducted by the Rev. S. B. HALLIDAY, opened at 7:30 o'clock, was, perhaps, the most interesting meeting of the Anniversary. All hearts were full. The spirit of praise and thanksgiving pervaded the crowded congregation; many remarkable conversions and incidents in Christian work in connection with "Old Spring Street" were related, while a score of prayers were offered for her future prosperity.

SECOND DAY.

Monday, Dec. 18th.

A sweet Hour of Prayer was held in the parlors of the Church, at 8 o'clock, Monday morning. The meeting was presided over by Mr. C. E. HERRING, of Orange, N. J. The XCV Psalm was read, and appropriate remarks made by the leader, on verses 6 and 7: "*O come let us worship and bow down,*" etc.

After a few minutes of silent prayer, Mr. GEORGE ROBBINS told about the "old folks" who worshipped in Spring Street fifty years ago.

Mr. J. M. MORSE, of New Jersey, once an Elder of the Church and a Superintendent of the Sabbath School, led in prayer, and in a short speech related a few happy reminiscences of the old home. Many others took part in the meeting, which was largely attended, though the morning was stormy.

The Social Re-union in the evening, presided over by Rev. Mr. WILSON, a former Pastor, was a delightful meeting. Speeches were delivered by the Rev. Mr. WALLACE, of this State, Mr. JAMES CLARK, of Westfield, N. J., Rev. Mr. PHRANER, Mr. JOHN R. MORRIS, of Brooklyn (son of one of the founders of the Church), and others. After the speeches, refreshments were served, and all enjoyed a happy time.

As it was impossible for multitudes of the former members of the Church to attend the Anniversary, many of them sent letters. A sentence or two from a few of them we give:

The Rev. W. W. PATTON, D.D., of Chicago, son of a former pastor, writing to the committee, said: "I was connected with the church from 1837 till 1843. * * * I have always blessed God for my membership in Spring Street Church. It did much in preparing me for all kinds of ministerial work."

The Rev. WILLIAM AIKMAN, D.D., a former Pastor of the Church, wrote, from Detroit, Michigan: "I look back to my pastorate in Spring Street Church with deep interest.* * * I left the field with abiding sorrow. But the work goes on. And what a work this beloved Church has done! Always weak financially; but ever strong in far-reaching Spiritual power, making many rich for time and eternity."

The Rev. JAMES A. LITTLE, Pastor of the Presbyterian Church of Hoken-danqua, Peru, in a letter said: "I was baptized in Spring Street Church when six years old; I was received at the age of 16, in the year 1853, as one of its members, and in 1859 I preached my first Sermon, and that in your pulpit."

From Urbana, Ill., the Rev. D. W. EVANS, a former Missionary for the Church, sent a letter, saying: "I was connected with your Church for three years. They were bright years to me. The moulding hand of old Spring Street Church is felt in my life-work to-day as is no other influence."

The Rev. D. D. T. MACLAUGHLIN, of Litchfield, Conn., sent a long letter, giving interesting reminiscences of the Church, back as far as 1818, when he was a member and a Sunday-school teacher.

“No man, woman or child,” says the Rev. D. D. SAHLER, of Carmel, N. Y., “that has ever formed a part of the life of Spring Street Church, can hear its name mentioned without an emotion of peculiar pleasure. It was always a social Church. The people all knew each other, spoke to each other, and loved to attend the meetings of the Church. The prayer meetings were wonderful in their social and spiritual character. The young people’s meetings were grand in the ancient days—a quarter of a century ago—while the Sabbath-school was a perfect bee-hive of earnest workers.”

Letters were also received from the Rev. WM. PATTON, D.D., of New Haven, a former pastor; from Rev. J. L. SWAINE, of Raymond, Penn.; from Rev. Mr. RAMSDALL, of Washington, D. C., and from scores of others who, at various times, were members of Spring Street Presbyterian Church.

THE SERMON.

Psalm XC : 16, 17.

Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us : and establish Thou the work of our hands upon us ; yea, the work of our hands establish Thou it.

Such were the splendid words of the Hebrew bard as he drew to a close a Psalm which, for sublimity of thought and style, is one of the most wonderful products of the human intellect. Looking to God, Moses beheld his eternity and glory, and to man he saw his brevity and weakness—how that his years are spent in sorrow and “as a tale that is told.” But before closing his matchless poem he rises, by a clear-sighted faith to a comprehension, on the one hand, of the way in which God manifests His glory among men, viz. : by the establishment of, and His providential care exercised towards the Church, and, on the other hand, of the way by which man, notwithstanding his weakness, vanity, sorrow, and the brevity of his life, can, through divine help, rise to the highest good and be subservient to the most glorious ends.

These are the two ideas set forth in the prayer before us. The suppliant cries unto God, who is “from everlasting to everlasting,” to manifest His providential acts and the glory of His grace, to His servants and to their children—“LET THY WORK APPEAR UNTO THY SERVANTS, AND THY GLORY UNTO THEIR CHILDREN.” Then turning to man, whom he beholds as a co-worker with the LORD, he craves the sum of God’s gracious acts to favor man’s labors—“*Let the beauty of the LORD our God be upon us.*” Yea, more, the prayer rises higher, and implores God to make the Church prosperous and successful in its great mission, through the instrumentality of man, saying : “*Establish Thou the work of our hands upon us ; yea, the work of our hands establish Thou it.*”

Of all the prayers recorded in the Scriptures, no one is of greater compass ; neither has any been more assuredly answered than the one contained in the text. To see how earnestly God has harkened to this great petition, we might look to the history of Israel—“that people whom God adopted for

His children, whose were the glory of the Shechinah, and the covenants, and the lawgiving, and the service of the temple and the promises of blessing." Not, however, that history but another; even the history of our own Church, must I use to-day in order to explain and enforce the great truth of my text. During the past career of Spring Street Presbyterian Church, God has very exuberantly caused the work of His servants to prosper, while, time and again, he has given marvelous displays of His providential care over her.

Let us go back to a time when these crowded thoroughfares, busy marts, stately warehouses, and comfortable houses all about here were not; to a time when this great metropolis occupied but a small portion of this island, far to the south of where we are now assembled, with a population of less than one hundred thousand souls; while in and about Spring Street there was but a little suburban village, surrounded by groves and meadows fringing the bank of this majestic river. Let us go back to such a time—the year 1809—and behold in Wall Street Presbyterian Church two young converts—JOHN MORRIS and JOHN MILLS. Animated by that spirit which ever looks with faith to God, saying, "Establish Thou the work of our hands upon us," those young men went forth to do mission work on the outskirts of New York City. Eventually they came to this spot, and succeeded in establishing a Sabbath evening prayer meeting—the first of the kind with which the "village" had been blessed. The good LORD so greatly established the work of the zealous young missionaries, that in less than a year a site was purchased and a frame "meeting-house," 60x30, was erected April, 1810. The exact location of that edifice is said to have been forty feet back from the rear of this building. It was furnished with pulpit and pews from the old Wall Street Church. Mr. HALLIDAY describes the first edifice thus: "The old house was a frame building, covered with shingles, with a small lecture-room standing immediately beside it."*

Through the unwearied efforts of JOHN MORRIS this Spring Street Church was organized in that building, on the fifth day of May, 1811; the Rev. PHILLIP MILLEDOLER, D.D., Pastor of Rutgers Street Church, preached the Sermon; while Mr. MORRIS was, by the new society, elected Ruling Elder. For a time the pulpit was supplied by the Rev. SAMUEL MILLER, D.D., Collegiate Pastor with Dr. RODGERS, of Wall Street Church, and afterwards a Professor in the Theological Seminary at Princeton. But the little flock increasing rapidly, a regular under-shepherd had soon to be chosen. To this office the Rev. MATTHEW LARUE PERRINE, D.D., a native of New Jersey, was called, and installed October 31st, 1811, as the *first Pastor* of this Church.

*"Winning Souls," by Rev. S. B. HALLIDAY; chapter III.

Dr. PERRINE is said to have been a man of metaphysical turn of mind, somewhat given to theological speculation, not over popular as a preacher—being a close reader, but yet possessed of much power, always instructive and interesting. His power, however, lay not so much in his Sabbath performances as in his intercourse with his people, who looked upon him, not only as a preacher and pastor, but as a friend and brother. During his Pastorate the beauty of the LORD rested upon his efforts, and many souls were added to the Church. His labors closed in July, 1820.

On Christmas-Day of the same year, the Rev. SAMUEL HANSON COX, D.D., a native of Rahway, N. J., was installed as second Pastor. Being a man of brilliant pulpit gifts, the Church at once became crowded with earnest worshippers, while over one hundred and fifty new members were received during the first two years of his ministry.

We will now pass on till the year 1825, for at that time a circumstance took place which slightly disturbs the continuity of the history of our Church. During the year to which I have referred, a new edifice was erected on the corner of Laight Street and Varick Street, to which “Dr. Cox, with his congregation, removed; changing the name from* the Spring Street to the Laight Street Church.” The question is, “Did Spring Street Church remove its organization to Laight Street, or did the Laight Street party secede from Spring Street?” This is an important question, for the answer to it must determine the age of our Church.” Dr. Cox, himself, in a short article on Dr. PERRINE, which I find in “*Annals of the American Pulpit*,” says: “Dr. PERRINE was my predecessor in the Spring Street Church—afterwards Laight Street Church.” This favors the idea that the organization itself was removed to the other edifice, and that nothing was left behind. A writer in the last July number of *Christian at Work*, speaking of Dr. Cox’s success in this church, says: “The throng increased till the Church building became too small for the people, hence a new and larger house of worship was erected in Laight street.” The Author of “*Winning Souls*,” taking the same view, speaks of “the Spring Street Church removing to their new building, at the corner of Varick and Laight streets, of which Rev. Dr. Cox was Pastor.”

A different opinion, however, is held by some who, in part, have written up our history. They assert that during the years 1823 and 1824 there were two parties in the Church—the one dissatisfied with the other—and so great did the strife become that in 1825 the Pastor, Dr. S. H. Cox, closing his labors in Spring Street, and accompanied by sixteen members, seceding from this Church, went and organized the Laight Street Presbyterian Church. If this

* “The History of the Churches in the City of New York,” by JONATHAN GREENLEAF, page 142.

last statement is the correct one, then our Church is sixty-five years old; if, not, we are this day celebrating our semi-centennial.

A word as to the Laight Street Church. It had but three pastors; Dr. Cox, whose ministry, as separate from Spring Street, extended over ten years. At the end of that time he was elected Professor in the Theological Seminary at Auburn. In Laight Street he was succeeded by Rev. F. S. MINES. After a Pastorate of five years he resigned; leaving the congregation "disheartened by heavy debt, and borne down by trials of various kinds." In a few months a union was formed with the Reformed Dutch Church of Franklin street, and Rev. JAMES HARKNESS was installed as Pastor of Laight Street Church. But the Union did not succeed. In two years Mr. HARKNESS resigned; in a few months the house was sold to the Baptists (who still hold it), and on the tenth day of October, 1843, the Laight Street Church was dissolved by the Presbytery, after an unsuccessful career of less than eighteen years.

Soon after the Laight Street break under Dr. Cox, Spring Street Presbyterian was re-organized December 9th, 1825, with a membership of forty-three and the Rev. Mr. PILLSBURY as stated supply.

The following year the Rev. HENRY G. LUDLOW, D.D., succeeded him as stated supply, and on December 25th, 1828, he was regularly inducted as the pastor of this Church.

If ever the truth of the great prayer of Moses was realized by any Church it was by Spring Street during the pastorate of Mr. LUDLOW. For ten long years God's glory rested upon this Zion, while the work of that servant's hands was greatly established. Mr. LUDLOW was preëminently both a preacher and a pastor. He was not a preacher in the sense of being a brilliant orator and manifesting great profundity of scientific and metaphysical knowledge; but in the sense of being able to send home the plain Word of Truth to the conscience of men with an unction of soul which made his hearers feel "not only that they *ought* to be better, but made them *want* to be better."

As a pastor, however, he had even greater power. Being a man of great sociability, genial disposition, tender affections, broad sympathies, agreeable in his manner, together with a heart dedicated to the welfare of all about him, this servant of Jesus won for himself a reputation of being "the most beloved and useful Pastor in this city."

From such a man great results must be expected, and when we look at the period of his pastorate we are not disappointed. He came to this Church when it had but a small congregation of worshippers and a handful of members; but in the year 1837, when he resigned his charge, there were

over eight hundred communicants, a congregation which crowded the very balconies of this edifice, and a Sabbath-school of over seven hundred scholars. No less than eight powerful revivals took place during his ministry of ten years, and as many as seventy-five new members were known to connect themselves with the church at a single communion. Dr. LUDLOW was not only a prodigious worker himself, but he also imbued his people with the same spirit of Christian enterprise. The teachers of his Sabbath-school are spoken of as possessed of the greatest zeal for the salvation of the souls of their scholars. Spring Street Church then furnished more tract distributors and cottage prayer meeting workers than any Church in New York. But her work was not confined to the city only. During the summer of 1829 the young men and young women of Mr. LUDLOW's congregation carried this mission work as far north as Fort Lee, on the Hudson—then a most disreputable village, having no less than twenty-four rum shops and a settlement of infidels but a mile or so from the place. Then the Spring Street missionaries organized a Sabbath-school and a prayer meeting which effected, through the blessing of Heaven, a complete change in the moral aspect of that town. There are those in our midst to-day that can bear witness to the greatness of the work which, on that occasion, the soldiers of the Cross from this Church accomplished up yonder on the Hudson. The power of infidelity was broken, public sentiment was turned against the grogeries—Satin's Dead Houses—so that their number was speedily reduced; many were brought to a saving interest in Jesus Christ, while an influence for good was started which has been going on till this day. To God let us give the praise, for He ever establishes the work of His servants' hands.

The years 1831, 1832 and 1833 were times of great blessing to this plant of the Lord—the glory of His grace being visible in the salvation of multitudes. In the winter of 1832 so intense was the religious interest in this Church, that the congregation meeting for the usual season of prayer on a Tuesday evening, did not disperse till morning. You will find this “All Night Prayer Meeting” described at length in the eighth chapter of that excellent little book to which I have already referred.* Allow me to quote one or two short sentences. “The prayers in this all-night meeting were characterized by those elements which we are wont to suppose constitute that of Jacob in his all-night wrestling with the angel. ‘*I will not let thee go,*’ he said; and so these praying men and women lingered importunately at the Throne of Grace, and many, very many marked answers came to those prayers.”

In addition to the regular Sabbath and week-day meetings, there was, during the year 1832 and part of 1833, a morning prayer meeting, commencing

* “Winning Souls.”

at five o'clock in the summer and six o'clock in the winter. Often as many as one hundred and fifty would be in attendance. If these facts do not indicate the work of God and the power of His grace, I know not what would.

But allow me to refer to another important matter which serves to render memorable the pastorate of that remarkable man—HENRY G. LUDLOW. The year 1834 has passed into the history of New York City as the year of Riots. On the tenth of April, of that year, occurred "The Election Riot," and three months later, on July 11th, the great "Abolition, or Negro Riot." It is with this latter uproar that we have to do, for it threatened destruction to this Church, as both Pastor and people were bitter Abolitionists. The rioters began their nefarious deeds at the Chatham Street Chapel; from that they went to the house of Mr. LEWIS TAPPAN, on Rose Street, which they entered and spoiled, burning his valuable furniture on the street. From Rose Street they crossed over to this part of the city, with the intention of destroying two Presbyterian Churches—this one on Spring Street, and Dr. Cox's, on the corner of Laight and Varick. By ten o'clock on the night referred to, these streets were crowded with a wild negro-hating mob, breathing out slaughter and destruction against the enemies of slavery. Spring Street, from Varick to Macdougall, was barricaded with carts, barrels, boxes, ladders, etc. The greatest excitement prevailed. Brick-bats, stones, and missiles of various kinds, were flying from all quarters; the church door was wrung from its hinges, many of the pews flung into the street, while prominent politicians were haranguing the maddened rabble to go on with their work of destruction and demolish the obnoxious building to the ground; when Col. STEVENSON, with his troops, arrived, and put a stop to the riot.

The following year the old frame building which had stood for a quarter of a century was removed, and this substantial and spacious edifice erected in its place. During the interval of re-building, the congregation worshipped in the West Presbyterian Church, on Carmine Street (now Dr. HASTING'S Church, on Forty-second Street).

On the tenth of April, 1837, on account of failing health, Mr. LUDLOW at his own request, was released from the pastorate of this Church, and on the eleventh of October, of the same year, the Rev. WM. PATTON, D.D., was installed as his successor. The next year "*The Youths' Missionary Society*," which a few weeks ago celebrated its thirty-eighth birthday, was organized. During the year 1839 and 1840 God poured out His spirit copiously upon this Church, and greatly established the labors of Dr. PATTON by adding to the communion one hundred new converts. This servant of the Lord, like the one who had gone before him, had great power over the hearts of men. Though not so highly endowed with pastoral qualifications, yet as a teacher of the Word he was not inferior to Dr. LUDLOW. During the whole of his

ministry the Church continued to be the centre of great Christian activity; the communion table was thronged, this house was filled to its utmost capacity, while perhaps the Sabbath-school saw its most palmy days. The Author of the "History of the Churches of New York," thus describes this Church as it was in 1846: "Spring Street Presbyterian Church has now nearly eight hundred members, a very large and flourishing congregation, and a Sabbath-school of about one thousand children."

After a most successful ministry of ten years and seven days, the pulpit again became vacant by the resignation of Dr. PATTON on the eighteenth of October, 1848. Nearly a whole year now passed before another minister was called. Eventually a decision was arrived at, and on Sept. 17th, 1848, Rev. ALFRED E. CAMPBELL was regularly inducted into the pastoral office. For ten years he preached a pure Gospel from this pulpit, and went in and out among his people as a holy man of God. Since I came among you I have heard many speaking in terms of highest praise of Mr. CAMPBELL, and dating the beginning of their Christian experience back to his ministry. I find that about three hundred and thirty members were added to the Church during his time; but financially there appears to have been a great falling off. In autumn, 1857, this pulpit was again declared vacant by the Presbytery, and on the twenty-fourth of November, the following year, the Rev. LUTHER H. VAN DOREN was called and settled. In a year's time he resigned. Then came Rev. ROBERT DAVIDSON, D.D., who acted as stated supply from December 4th, 1859, till March 26th, 1862.

These were the stormy days when the war was at its height; a dense cloud overcast the political sky of this fair land; but not less forbidding was the darkness which hovered over Spring Street Church. With a greatly reduced membership, pews sparsely filled, a debt of \$18,500, and no money in the treasury, the outlook for this Church caused her most zealous friends to be alarmed as to her future. The morning papers of April 21st, 1862, announced that the congregation of another denomination (the Duane M. E. Church) would soon take possession of this building. A few months later a bill of sale was placed on the front of this edifice, as if by stealth. Few persons, however, were permitted to read that advertisement; *as a young "Spring Streeter,"** *zealous for the Church of his fathers*, mounted the fence and tore the vile thing away, as an insult upon the very brick and mortar, to say nothing of the fond memories of departed ones who, with prayers, and tears, and consecrated money, reared this temple as a monument to the glory of God!

But the time had not then arrived for this Church to be struck out of ex-

* E. D. JENNINGS, now a member of the Session.

istence by the auctioneer's hammer. God had still a work for it to do, so He chose His own man to accomplish it, and that man was Mr. JAMES D. WILSON, of the class of 1862 from Union Seminary, and called here as stated supply on the seventh of September of the same year. With a heart consecrated to his Master, a zeal according to knowledge, splendid common sense, and a speech made powerful by the grace of God and good old calvanistic theology, that young licentiate praying, I have no doubt, the prayer of my text, went to work. Soon he found himself surrounded by a people strong in the supremacy of conscience, zealous for the welfare of this beloved Zion, and anxious for the salvation of souls. The blessed LORD at once began to establish the work of His servant's hands. During the first three months of Mr. WILSON's ministry I read of twenty-five conversions, while \$4,000 were raised toward the debt, and in less than two years every fraction of the great debt was wiped out.

Among the members of the Church who contributed towards bringing it successfully through its embarrassments, the late MATTHIAS CLARK, Mr. G. S. CHAPIN, Mr. JOHN ENDICOTT, Mr. JAMES HADDEN and Mr. DANIEL B. PIERSON deserve special mention; while among those from other Churches who contributed, Mr. WILLIAM E. DODGE, Sr., Mr. APOLLOS R. WETMORE, Mr. THOMAS DENNY, Jr., and Mr. JOHN H. SPRAGUE, to this day merit our gratitude for their large donations.

On the first day of July, 1863, Mr. WILSON was ordained by the Presbytery of New York, and regularly installed as Pastor of Spring Street Church. For over seven years he proclaimed from this pulpit the Word of Life to a crowded house and a constantly increasing communion. Here he made full proof of his ministry, going out and in among you as a preacher, a pastor, a friend and a brother. No watcher on these towers has ever been more faithful, and none whose work the LORD has more largely established—419 new members having been added during his ministry. On September 7th, 1862, he came to Spring Street Church. It was then weak, helpless, in debt, discouraged. He left it January 1st, 1869, "united, harmonious, well equipped, entirely out of debt and hopeful for the future." May God bless Brother WILSON, and as Pastor of the Central Presbyterian Church* of this city, may he realize there as fully as he did here the truth of the great Law-giver's prayer—"Let the beauty of the LORD our God be upon us, and establish Thou the work of our hands upon us."

Two Pastors still remain to be noticed. I must do it briefly, as my time has nearly expired. On the twenty-fifth of January, 1869, a unanimous call was extended to the Rev. WILLIAM AIKMAN, D.D., a native of this city, and

* West 57th Street.

late Pastor of Hanover Street Church, Wilmington, Del. On the 3d of March the installation services took place; the Rev. Dr. BONAR, of Montreal, Canada, preached the sermon; Rev. R. AIKMAN charged the Pastor, and Rev. J. D. WILSON the people. Dr. AIKMAN, a man of great culture and deep religious experience, labored with great diligence for three years in this Church. Among the many interesting features of his ministry while here, I notice a series of Sabbath morning discourses on "The Family Life," which he preached to very large and appreciative congregations. The papers spoke of this series of sermons as being "full of the eloquence of good sense, and no less artistic than theological." The discourses were afterwards published in book form, and had a large sale.

Having received a call to a Church in Detroit, Michigan, Dr. AIKMAN, on the seventeenth of April, 1872, resigned his pastoral charge in New York—the pulpit was declared vacant on May 12th.

The Rev. GEORGE M. McCAMPBELL, a native of Jeffersonville, Ind., a graduate of Hanover College and of Princeton Theological Seminary, was the next pastor. On the second of February last Mr. McCAMPBELL closed his labors among you. During the following months the Rev. WALTER D. NICHOLAS,* one of the most brilliant of pulpit orators, preached to you as stated supply. The present incumbent entered regularly upon his labors July 9th.

I have now briefly sketched the career of our beloved Zion under the ministry of nine Pastors and three stated supplies, during which time about 2,962 members were added to the Church.

I will now pass on to notice, in few words, other departments of Christian work which must never be omitted from the history of Spring Street Church.

In the year 1838, during the pastorate of Dr. PATTON, "*The Youths' Missionary Association*" was organized. Through this society over \$20,000 have been raised for Home and Foreign Mission purposes.

Education Society. In the year 1859 this society was organized for the purpose of raising money to educate young men for the Gospel Ministry. At the present time there are men preaching the Word who, during their College and Seminary course were largely assisted by this society.

The Young People's Prayer Meeting. Once upon a time there lived in a basement on Vandam Street a colored woman, a Methodist by persuasion. Her name was "AUNT NANCY." On New Year's Day, 1863, two young men from this Church—Mr. C. WRIGHT and Mr. JAMES YEARENCE—well known to

* Mr. NICHOLAS is now (May 16th, 1877) Pastor of the Temple Presbyterian Church, Philadelphia.

many of you, called upon her, and finding her helpless and unable to attend her own place of worship, proposed that they should hold a little prayer and praise meeting once a week in her house. "AUNT NANCY" was delighted to hear such a proposition, and said, "Such meetings would make me feel that I was in Heaven." The first meeting was attended by six persons. Here, again, we behold an answer to the great prayer of my text—God establishing the work of His servant's hands—for the meeting soon came to be attended by scores, and before the month of April over forty hopeful conversions had taken place in it. About that time, her health growing worse, "AUNT NANCY" was taken to one of the Old Ladies' Homes, and the little prayer meeting was removed to the Lecture Room of this Church. Here it has continued for thirteen years under the name of "*The Young People's Prayer Meeting*"—one of the most popular and efficient prayer meetings in all this great city. Thousands of strangers have attended this meeting, and through its instrumentality multitudes have been saved and encouraged "to stand up for Jesus!"

The Sabbath School. I suppose that a volume, giving a history of our Sabbath-school, could be written—it being one of the great historical schools of the city. I find a constant reference made to its great efficiency during the splendid days of LUDLOW and PATTON—now seven hundred scholars, now one thousand, and so on, together with teachers earnest and faithful. While a more recent writer speaks of it as the birth place of almost every powerful revival down as late as 1860. Time, however, will not permit me to dwell longer upon the Sabbath-school as a whole; allow me, therefore, to notice briefly two classes that have ever been prominent in this school. The first Infant Class established in New York City was in the Canal Street Presbyterian Church, and the *second was in this Church*. It was organized about the year 1828, and placed under the charge of Mr. HALLIDAY, who was then an active member of this Church. That is forty-eight years ago, and during all this time the glory of the grace of God has rested upon that Infant Class. Faithful teachers have ever been raised up to teach the little ones the Word of Truth, and at this very time I can assure you that there is no better instructed class in all New York.

In the second place, allow me to say a word or two about the Bible Classes that have risen to notoriety in our school. The first that I shall mention was organized in the year 1833, and called "*Tract Bible Class*." The regular attendance at this class often numbered over two hundred; while many remarkable conversions are spoken of in connection with it, by the author of "*Winning Souls*." During the pastorate of Dr. PATTON I find frequent references made to a large and flourishing Bible Class. The one, however, to which I would call particular attention you see represented on my right

here to-day. It is called "*The Young Men's Bible Class.*" This class was organized on the eighteenth of October, 1863, under the supervision of Mr. WILLIAM MITCHELL (Elder). With a disposition peculiarly fitted to attract and interest young men; a library scarcely second to any private library in the city, replete with all the standard works on Biblical interpretation and Eastern travel, together with a heart free from all sectarian prejudices, and an eye beholding daily the Blood of the Cross as the only hope for lost souls; the teacher of this class has for the last thirteen years carried forward his work with a degree of success such as can only be understood when looked at by the light of my text. Over four hundred names have been registered upon the books of the class. Of these, but very few entered having serious thoughts as to their souls. But look at the results—more than one-half of the number are now active Christian men; four have become Ministers of the Gospel, scores zealous Sabbath-school teachers, and many others members of Church Sessions and Sunday-school Superintendents. Surely the LORD our GOD has established the work of this brother whom you see here with his class to-day. May the prayer of the old Hebrew poet still continue to be answered, and may he be long spared to this class and to this Church, "with eye undimmed and natural strength unabated." This, I am sure, is the prayer of the members of this Bible Class, wherever scattered to-day, for to you all WILLIAM MITCHELL has become "a name and a power!"

The Class is now a permanent organization, having a full staff of officers and annually holding a re-union in the parlors of this Church.

The whole expense of carrying on the Sunday-school since its organization has been about \$25,000.

And now I will conclude this sketch by briefly referring to a few other names whose work in connection with this Church God has greatly established. First of all comes the name of JOHN MORRIS (already referred to), the founder of the first prayer meeting out of which this organization grew, and an Elder and active worker in the new Church for fourteen years.

Along with Mr. MORRIS must be coupled the name of a member of Wall Street Presbyterian Church, "JANE" we must call her as we know nothing further, who kept a little grocery but a few yards from this spot. Through that good woman's invitation did those young Missionaries first come to the "village;" in her house was the first prayer meeting organized; upon her land was the first "Meeting House" erected; in the early days of this Church she was one of the most active members. At her death she was buried near by, and as long as these walls shall stand this edifice will continue to be a shrine holding sacred the memory of that once obscure but now glorified saint!

Here the Rev. S. B. HALLIDAY, now assistant to Mr. BEECHER in the pastoral labors of Plymouth Church, Brooklyn, for many years labored, when a young man, as a Sabbath-school teacher, a member of the Session and a successful Missionary.

In this Sabbath-school, during the closing years of Mr. PATTON's ministry, labored with great zeal Mr. EDDY, now Rev. W. W. EDDY, D.D., and for nearly twenty years connected with the Sidon Mission, in Syria. With him, also, in Sabbath-school work, may be mentioned the name of WILSON PHRANER, for many years a successful Minister at Sing Sing; also, Mr. PATTON, now the well known W. W. PATTON, D.D., of Chicago, Rev. JOHN CROMWELL, Rev. D. A. HOLBROOK and Rev. S. DWIGHT. With the labors of such faithful men, it is not strange that God has in the past greatly blessed Spring Street Church.

But I will pass on. Then was that "good Sexton," JAMES FORD, a man who went in and out among you not so much to heat, light, ventilate your house and care for your property, as to preach to you the Gospel of the blessed Jesus; a man who once taught a Bible Class of forty young men, and never gave up praying till thirty-nine of the number were hopeful converts; a man who, in the dark days of 1862, said, "*he was willing to give his life rather than see old Spring Street die!*"

There, too, was Aunt SARAH CORNELL, an old colored woman, whom you all remember, who is said to have prayed more for Spring Street Church than any other person; a woman of simple trust, who lived daily at the foot of the Bleeding Cross, and of whom, when dead, Dr. AIKMAN said: "A thousand of the rich and lofty that we can think of could be better spared than this woman of love and faith."

And you all remember the sainted COLE, of whom it is said: "He lived upon his knees, and spent his leisure time in basements, garrets and murky tenements, that he might bring poor souls to a knowledge of the LORD JESUS." His last words—"I am going, washed in the Blood of the Lamb," furnishes us with the secret of his great power.

Perhaps there never was connected with the Church a more thoroughly devoted and spiritual man than Father HARRIS, whose widow is still one of our number. He was a member of the Session, and for many years before his death a City missionary. During the dark days of 1861 and 1862, by his hopefulness of spirit and his faith in God, he did much towards sustaining those who were endeavoring to carry the Church through what seemed almost insuperable difficulties. Those who knew him the best speak of him as a very remarkable man.

And last, but not least, is that good brother who sits among us to-day,

and who, at the present time, forms one of our strong factors of Christian work. I mean Mr. JOHN ANDERSON, our beloved and faithful missionary. For many years this disciple of JESUS has been laboring for this Church, and for the salvation of souls, in the Eighth ward. He has carried the Word of Life into the homes of thousands; established cottage meetings in various parts of this field; held street services during the summer months; brought hundreds of scholars into our Sunday-schools, and many, many poor sinners to the foot of the Cross. His work has been one of the most self-sacrificing. But Brother ANDERSON's reward lies beyond, in the many that in judgment shall rise up to call him blessed, and in the crown of glory which the LORD, the righteous Judge, shall place upon his head!

This is our history. Look at it! Cast your eyes back to 1811! Survey its pages! Read about those good men that have been among us—"hands that penned and tongues that uttered wisdom!" Behold the record of the Sabbath-school, the prayer meeting, and the glorious missionary enterprise of this Church! Follow the foot-prints of the many who have gone forth from here to the civilized and the heathen to tell the story of redeeming love! With an eye of faith, turn over the pages of God's Book of Remembrance, and mark the names of the glorified ones who first began to fear the LORD and think upon Him in this Church for the last sixty-five years! Having done all this, read my text and then thank God that He has so graciously established His work in Spring Street Presbyterian Church.

PRESENT CONDITION OF THE CHURCH,

MAY, 1877.

“Old Spring Street” is still “holding the fort.” “Her eye is not yet dim, nor her natural force abated.” The Church is now completely out of debt, together with a small amount in the treasury. Nearly all the pews are taken, and the large edifice is twice every Sabbath well filled with regular worshippers. The weekly meetings are largely attended. The membership is now about 350. The present pastorate began on the ninth of July, 1876, when Mr. MOMENT was ordained by the Presbytery of New York and installed into office; Rev. JAMES D. WILSON preaching the sermon; Dr. CHAPIN, of Canal Street Church, charging the people, and the Rev. JOSEPH WILD, D.D., of Brooklyn, the Pastor. The Boards of the Church are filled with earnest and devoted men.

The Sabbath-school. That institution which has been so characterized for its good works during the history of this favored Church of our LORD, still retains the vigor and enterprise of its most successful days. Under the supervision of a wise and talented Superintendent, P. HALL SHURTS, with a staff of forty-five faithful Teachers, excellent, Librarians, Secretaries, &c., together with an attendance of from four hundred to five hundred scholars, the school continues to carry on the glorious work began by our fathers.

