



FIRST PRESBYTERIAN CHURCH, BABYLON, N. Y.
This was the Fourth Building erected in 1870.



THE THIRD CHURCH BUILDING

Built in 1839, now used as a Sunday School Room



THE SECOND CHURCH BUILDING

Built in 1783, was a two story Building, now used as a Dwelling House

Marks made by carriages driving too close to the structure
can be seen on the east side of building.



JAMES W. EATON
AUTHOR

HISTORY
OF THE
FIRST
PRESBYTERIAN CHURCH
OF
Babylon, Long Island

FROM 1730 TO 1912

Consisting of a Historical Sermon by Rev. James C.
Nightingale and an Outline of the History of the
Church by Rev. Robert D. Merrill.

COMPILED BY JAMES W. EATON



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DEDICATION

To the Descendants of the Founders of
THE FIRST PRESBYTERIAN CHURCH
OF ISLIP AND HUNTINGTON
SOUTH

This book is Respectfully Dedicated
by the Author.

Aug 2nd 24, 1953

ILLUSTRATIONS

1. THE FOURTH CHURCH
2. THE SECOND AND THIRD CHURCH BUILDINGS
3. JAMES W. EATON, AUTHOR
4. REV. HOLLIS READ
5. REV. GAYLORD L. MORE
6. REV. CHARLES W. COOPER
7. REV. JAMES MCDUGAL, PH. D.
8. REV. JAMES C. NIGHTINGALE
9. REV. W. B. FLOYD
10. REV. JAMES C. HUME
11. REV. JOHN DIETRICH LONG
12. REV. ROBERT D. MERRILL



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INTRODUCTION

At the suggestion of Orville B. Ackerly of Yonkers, New York, these notes of the early history of the Presbyterian church were compiled. He gave me a copy of a sermon preached by Rev. James C. Nightingale, July, 1876. Then the Rev. Robert D. Merrill furnished me with the outline history published by him in 1908, together with the old church registers, and several photographs of the ministers of the church. The work now seemed easy, especially as my great grand parents and my family, down to myself had been connected with this church until 1871. The writer's earliest recollection was in attending the services of this church when the Rev. Charles W. Cooper preached, and when the church was heated by stoves, burning wood. The preacher in my estimation at that time was the most learned person in the village, and naturally the best person.

The records of the baptisms in this church will be of great value to the genealogical student, as it comprises the early inhabitants of Islip, Bay Shore, West Islip, Babylon, Lindenhurst, Copiague and Amityville. The short extracts from the minutes, will give a good idea of the fashion of handling church offenders in olden times.

Portraits of several ministers of the church, and of the church building are inserted.

Some incidents in connection with the early history of the church are added.

Mr. Nightingale in his sermon says the church was organized under the name of "*The Presbyterian Church of Islip and Huntington South.*" The records show that before organization it was called the church or congregation of Islip and Huntington South. When the covenant was signed by fourteen persons January 7, 1798—they used the words "*We the first church of Islip and Huntington South,*" and again December 14th, 1818—"We the members of the first Presbyterian church of Islip and Huntington South." So it would seem

that Mr. Merrill gives the name correctly in his outline history, viz: "*The First Presbyterian Church of Islip and Huntington South.*" Again Mr. Nightingale says, Mr. Cook commenced his labors in 1824—Mr. Merrrill says in 1826, which seems to be in accordance with the church records.

Out of respect to the memory of the late Rev. James C. Nightingale his sermon is printed in full and the "*outline of the history of the church*" by the present pastor, Robert D. Merrill is given as a tribute to one who is beloved by all his church members, and one who is doing great good in the community.

Katury Losee was propounded for baptism July 22, 1798 and was baptised August 5th, 1798, being the first recorded baptism.

A list of the memorial windows in the present church is given.

The author could easily have given his readers a more concise and connected history of the church, had he prepared it as a whole, but felt that what had already been done by those in the church, should be preserved.

Thanks are due to all who have kindly assisted in this work and it is given to the public for the interesting history it contains of the church in olden times.

West Islip, February 19, 1912.

J. W. EATON





REV. HOLLIS READ
Pastor for the year 1838

HISTORICAL SERMON

By the Rev. James C. Nightingale

Published in the South Side Signal July 22, 1876

The history of this church extends over a period of nearly one hundred and fifty years.

THE CORPORATE NAME

The church was organized under the name of "*The Presbyterian Church of Islip and Huntington South.*" This name was retained until a separate congregation was formed at Islip in 1857, when the title was changed to "*The Presbyterian Church of Huntington South.*" After the division of the town of Huntington, and the incorporation of the present town of Babylon, in 1870 the name was again changed to that which it now bears, "*The First Presbyterian Church of Babylon, Long Island.*"

THE FIRST CHURCH EDIFICE

The first church building was erected in the year 1730. It was a small and unpretending structure. The exact site on which it was built is not known at the present time. The church was used for religious worship, only occasionally, as the people were few in number, and were not able to secure the services of a permanent pastor. With such supplies as they could get from the Presbytery, they continued their worship, doing what they could to promote the glory of God. They were undisturbed in the enjoyment of their religious privileges, until the breaking out of the Revolutionary war, when they were called upon to suffer a great loss in the destruction of their little church. It was torn down by British soldiers, in the year 1778, and such portions of it as could be used for military purposes were transported to the western part of the Island. It was useless to make another church edifice during the existance of hostilities, and hence, for a number of years the congregation was deprived of a house of worship.

THE SECOND CHURCH EDIFICE

At the close of the war, the people took new courage and made a determined and successful effort to secure for themselves a church home. The site on which the present building stands was purchased for five pounds, current money of New York. The purchase was made November 4th, 1783. In the meantime, the following subscription, bearing date August 14th, 1783, was circulated among the people, viz:

"We whose names are hereunto subscribed, believing it to be our duty to endeavor to promote the public worship of Almighty God, have and do by these presents unanimously agree, to build a convenient house for that purpose, upon the terms and conditions following:

FIRST, it is agreed that the house be set on some convenient piece of ground secured for that purpose, near the highway, and between the houses of Arthur Dingee and Aaron Higbie; or Jesse Weeks and Jacob Dow that they now live in.

SECONDLY, it is agreed that we appoint two or more of us to have the care of building said house, and to receive the sums of money that we subscribe against our names, and that they give in writing from under their hands, that they will faithfully execute the trust reposed in them; and that they will render to us a true account of all that they shall do in this affair; and that they detain no more of said money in their hands than we shall judge reasonable for their services.

THIRDLY, it is agreed that said house be for the use of the minister and people of the Presbyterian denomination; and that when we have such a minister settled among or with us, he is to have the care of the pulpit; but at such other times as we have no minister settled with us, and on such days as the house shall not be wanted for the ministers and people of the Presbyterian denominations, that then any two of the subscribers who have given five pounds each, or any one that has given ten pounds, and their successors, shall have liberty to ask any licensed or ordained minister of the gospel, of other denominations, to preach in said house; but not statedly unless it be with the approbation of at least three-fourths of the subscribers or their successors.

FOURTHLY, it is agreed that if the subscribers choose to have particular seats for themselves, and their families, then he or she that has given most, to have first choice, and so to descend in that order.

FIFTHLY, it is agreed, and we do each of us for himself, promise to perform what we subscribe in money, labor and materials, as witness our hand on this 14th day of August, Anno Domini, 1783.

This paper received the signatures of 84 persons, who subscribed the sum of £324, 4s., 0d. The largest sum contributed was £58, 17s, 0d. The smallest contribution was 2s, 9d. The building of the church was commenced in 1783. The date of its completion is not known, but it was not paid for until 1790, when a second subscription paper was circulated to make up the deficiency in the amount subscribed upon the first paper. The principal contributors, who gave ten pounds or more to the building fund, were Isaac Thompson, Aaron Higbie, Nathaniel Conklin, Garret Monfort, John Moubray, Arthur Dingee, Jesse Conklin, Timothy Scudder, Silas Muncy, Jesse Wicks, Phoebe Conklin.

ORGANIZATION OF THE CHURCH

The congregation, under the name of "*The Presbyterian Church of Islip and Huntington South.*" was received into the Presbytery of Long Island, April 11th, 1797, and measures were taken for the completion of its organization. A meeting of all those who wished to be united as a church under the care of the Presbytery was held at the house of Isaac Thompson, Dec. 10th, 1797, and a covenant was drawn up, which the members were required to sign. The covenant was read in the church on the following Sabbath, and was signed January 7, 1798. The covenant is as follows:

"We do this day in the presence of the great, eternal and holy God, solemnly take the Lord Jehovah, Father, Son, and Holy Ghost to be our God; and we do desire to give up ourselves soul and body to be at His disposal, yielding ourselves to His service as willing and obedient subjects. And as we are by nature, children of wrath, and are sinners by nature and practice, we do now openly express our abhorrence and detestation of whatever in our lives and conversation has not been agreeable to the divine rule, and promise by the assistance of divine grace (without which we can do nothing) to walk agreeably to the rule above mentioned.

We also solemnly promise to watch over one another in the love of the Lord; promising to submit ourselves and ours to the discipline of this church, according to the directions of Christ, and that we will hold communion with each other in the worship of God, and in the careful and diligent use of the ordinances of Jesus Christ, so long as

we continue together in this relation.....By the grace of God, this we promise."

This covenant was signed by the following persons: Isaac Thompson, Jesse Ketcham, Tredwell Scudder, Anning Moubray, Thomas Ketcham, Sarah Thompson, Temperance Ketcham, Kaziah Scudder, Mary Moubray, Rebecca Sammis, Phebe Ketcham and Jemima Sprague.

On the 20th of January, 1798, at a meeting called for the purpose, Isaac Thompson and Tredwell Scudder were elected elders, and Jesse Ketcham was elected deacon, and on the 4th of February they were ordained to their respective offices. The trustees, Jesse Ketcham, Nathaniel Conklin and Tredwell Scudder, had already been chosen, so that the church as an organization was now complete. The Lord's supper was administered for the first time in the new church on the first Sabbath of April 1798.

The church adopted the following as a declaration of their principles:

"This may certify all whom it may hereafter concern, that we the first church of Islip and Huntington South, have been formed upon Presbyterian principles; and do adopt the Directory of the Presbyterian Church in the United States of America as containing the most consistent summary of the scripture doctrine that we know of."

In order to provide for the increase of the church, and the exclusion of all unworthy or improper persons, the following were adopted as terms of admission:

FIRST. *In order for a person to be a member in full communion with this Church, his or her knowledge and piety must be such as to give satisfaction to the church; and he or she must also sign the covenant.*

SECOND. *Adults who may apply to be baptized, and who do not see it to be their duty under their present circumstances, to come to the ordinance of the supper, upon their giving satisfaction to the church with respect to their knowledge and piety, and their making a public profession of their faith, and that they will submit to the government and inspection of this church, may be baptized.*

THIRD. *It is expected of the members in full communion, and also of those who have or may put themselves under the inspection and government of this church (except they are under the censure of the church) that they bring their children forward for baptism as soon after their birth as with prudence and convenience may come.*

FOURTH Such persons as may have been baptized by regular ministers of other denominations, who may apply to join this church in full communion, or to have their children baptized, shall be admitted upon the same terms as those baptized by a Presbyterian minister.

FIFTH. Persons who put themselves under the inspection and government of this church must adopt the constitution of the Presbyterian Church in the United States of America, containing the confession of faith, catechism, etc., as being the most convenient summary of scripture doctrine that they know of, and they must be regular in their lives and conversation.’’

FIRST PASTOR OF THE CHURCH

The first successful effort to procure the services of a permanent pastor was commenced June 11th, 1796, at which time the following paper was drawn up, and circulated among the people to obtain subscriptions for the support of Rev. Luther Gleason, whom they desired to call as their pastor, in connection with the Presbyterian Church at Smithtown:

“We whose names are hereunto subscribed, believing it to be our duty to promote the worship of Almighty God, and having a desire to enjoy the preaching and the ordinances of the gospel amongst us, do unanimously agree to the following particulars:

FIRST. If it shall be agreeable to the people at Smithtown for them, and for us here at South, to have Rev. Luther Gleason to be their and our minister, and for him and his family to live on their parsonage, and to preach one half of the Sabbaths at Smithtown, and the other half of the Sabbaths here at South, in our meeting house; and in case it shall be agreeable to said Luther Gleason to accept of their and our call, that then we do each one of us for himself promise to pay yearly to said Mr. Gleason, or to such other person or persons as we may appoint to receive it for his use, the sums of money that we have subscribed against our names, so long as he shall continue to preach to us or be our minister.

SECOND. It is agreed that in case any of us should move away from this parish or society, or should be taken away by death; in such cases our subscription for that year in which we shall move away or die shall be paid, and then it shall cease.

THIRD. It is agreed that a contribution shall be kept up on the Sabbath that he shall preach to us; and a house or houses shall be appointed for him to stay at when he comes, with his horse, to

preach to us, and from the contribution money such person or persons shall be paid a reasonable sum for the same; and further, in case there should be some failure in our subscription by reason of death or moving away or some unavoidable accident, in such cases it shall be made up from the said contribution, if it be sufficient for the purpose. And in case that the contribution shall not all be wanted for the purposes aforesaid, then in such case it may be applied in repairing the meeting house, and purchasing a bible, psalm book, and other things necessary for the use of our minister and congregation.

And further, it is agreed that we shall appoint some one or more of us to take the contribution and to take care of the temporalities of our society. And lastly it is agreed that this present writing shall not be in force until Mr. Gleason shall accept our proposals or call, and shall begin his first year in preaching to us; and then we will endeavor to pay what we have subscribed yearly by the time it is due or before. And in case Mr. Gleason shall need some part of our subscription before the end of each year, for the support of his family, in such case we will endeavor (those of us that can do it) to pay our subscriptions in two payments, half a year apart.'

The above paper was signed by seventy-five persons, who contributed £79, 3s, 0d, in sums ranging from £7 to 4s. The largest subscriptions were those of Isaac Thompson, Nathaniel Conklin, Tredwell Seudder and Anning Moubray.

Having ascertained that they were able to contribute eighty pounds yearly, towards the support of a pastor, this congregation united with the church at Smithtown, in the following call and agreement:

"At a meeting of the Trustees of the Presbyterian Church and congregation of Smithtown, and a committee chosen by and from the Presbyterian Society and congregation of Islip and Huntington South, held at Smithtown on the 22d day of July, 1796, it was unanimously resolved by the said Trustees and by the said committee whose names are hereunto subscribed, to call Rev. Luther Gleason to come and take the pastoral charge of the said church and congregation of Smithtown, and the said society and congregation of Islip and Huntington South. And for his encouragement and support among us, we do hereby covenant and agree with each other to give him the use of the parsonage house, and barn and lands and meadow, belonging to the said church and congregation at Smithtown, during his natural life, he continuing faithfully to discharge the office and duty of a Presbyterian minister of the gospel among us. And we do further agree with each other to pay

to the said Luther Gleason, yearly, and every year during his continuance among us as our minister the sum of one hundred and sixty pounds of good and current money of New York. And we do further agree with each other to raise by subscription, or otherwise, the said sum of one hundred and sixty pounds to be paid yearly and every year as above mentioned. And we do further agree that said Mr. Gleason shall preach one half of the Sabbaths in the meeting house in Smithtown and the other half of the Sabbaths in the meeting house at Huntington South. And further it is agreed that in case there should be any public fasts or thanksgiving days appointed in which Mr. Gleason cannot attend at both meeting houses, then in such cases Mr. Gleason is to attend at the meeting house in Smithtown. And it is further agreed that the parsonage shall be under the care of the trustees of said church, and that they shall keep the buildings on the parsonage and the circular fence around the parsonage in sufficient repair.

ISAAC THOMPSON

JESSE KETCHAM

*Committee for Islip
and Huntington South.*

PHILETUS SMITH

JEREMIAH PLATT

MILLS PHILLIPS

JOHN FLOYD

EPENETUS SMITH, Jr.

ISAAC ARTHUR

*"Trustees Presbyterian Church and
congregation of Smithtown."*

The action of the trustees and committee was ratified by the two congregations represented, and the call was sent to the Presbytery of Long Island for presentation. The call was found in order but owing to the incompleteness of the church organization, it was not presented to the candidate. At the spring meeting of the Presbytery, April 11th, 1797, the organization of the church having been completed, the call was presented and accepted. Mr. Gleason, the pastor elect, entered upon his duties, July 9th, 1797, but was not installed until September the 28th of the same year. His pastorate continued for nearly nine years.

A REVOLT IN THE CHURCH

The pastor, Rev. Luther Gleason, was a man of very limited education, a ready, and in some respects a popular preacher, and won the hearts of people to such an extent that they retained their confidence in him, even after he had been convicted of gross sins, and had been deposed from the ministry. On the 20th of March, 1804, he was convicted before the Presbytery of Long Island on the charges of "*making too free use of intoxicating liquors,*" and a "*lightness of deportment, unbecoming the sacred profession.*" He confessed his guilt, and was restored to his former good standing. On the 17th of June 1806, he was again arraigned on charges of a more serious nature, and after an impartial trial, lasting five days, he was convicted, and was suspended from the ministry, until he should make satisfaction to the Presbytery. He at first denied his guilt, but afterwards came before the congregation and confessed his crimes. New disclosures of still more serious nature, furnished matter for a new series of charges which were preferred against him in Presbytery. He refused to submit to a trial and abruptly left the Presbytery. The usual course in such action was taken, and he was suspended from the ministry August 20th, 1807, and deposed October 16th of the same year. Before the judicial process was completed, he united with the Long Island convention. The only reason which they could give for the reception of a man against whom charges of a serious nature were pending, was that they considered him as belonging to them because he had been ordained by the Connecticut Convention from which they had derived their ecclesiastical existence. This point was afterwards submitted to arbitrators and decided in favor of the Presbytery, justifying them in their action. The correctness of the decision was disputed by a large number of the congregation, who contended that the Presbytery had usurped power in depriving them of a pastor whom they loved, and whom they regarded as innocent, notwithstanding the overwhelming proofs of his guilt. They petitioned the Presbytery to restore him, but their petition was declined, when the discontented members asked for letters of dismission, which were refused. Every effort possible was made to convince the dissatisfied portion of the church, that the decision of the Presbytery was just, but in vain. They still regarded the church as a prison, the members of the Presbytery as tyrants and oppressors, and they still asserted their belief that the Presbytery had destroyed their shepherd. All attempts at

reconciliation having failed, the discipline of the Church was enforced in 1812, and the offending members were excluded from the communion of the Presbyterian Church. The entire membership at this time was but 58, and when a large number of these withdrew, the church was so weakened that they were no longer able to support a pastor. The few remaining members had strong faith in the correctness of the action which had been taken, and patiently waited for the dawning of a brighter day for their little church. This lamentable state of things continued for six years.

RE-ORGANIZATION OF THE CHURCH

In the year 1818, the session which originally consisted of Isaac Thompson and Tredwell Scudder, had been increased by the addition of Jesse Ketcham and Benjamin K. Hobart, in 1811, had but two active members. When the effort to reorganize commenced, they began by electing two more elders in the persons of Thomas Ketcham and Eliphalet Moubray, and one deacon in the person of Anning Moubray, who were ordained March 15th 1818. On the 11th of April, in the same year, a meeting of the session and members of the church was held at the school house, to consider the unhappy state of the church, and after a free conversation, the following preamble and resolution was adopted:

“WHEREAS, difficulties have existed which it has been hitherto found impracticable to obviate—the harmony of the church and the fellowship of the members have unhappily and for a length of time been interrupted—the order of God’s house and the ordinances of the gospel have been criminally neglected by us as a church. We therefore do view it as our duty in our present broken situation to come forward individually and acknowledge our obligations to adhere to the covenant we have once solemnly adopted, and this we consider the only prudent and practicable method of restoring the church to the order of the gospel.

WHEREUPON, the session having the approbation of the other members present, do RESOLVE that each member of this church be required, in order to enjoy the privileges of regular membership in this church, to make a profession of their love for each other, and their intention to adhere to the covenant of this church. And the session do agree to consider all those who within one year from this time make known to the session their acquiescence in the following profession as members in regular standing in this church.”

The "*profession*" which all the members were required to subscribe is as follows:

"We, the undersigned, members of the First Presbyterian Church of Islip and Huntington South, lamenting the unhappy condition to which this church is reduced by means of our sins, penitently humbling ourselves before God, and imploring his pardoning mercy, do hereby acknowledge our obligation to adhere to the covenant of this church, as agreed upon at its organization in 1798. We renewedly profess our love for each other, and our intention to walk together in the fellowship of the gospel and in the communion of this church, agreeably to our former engagement.

Depending on the assistance of divine grace we thus promise."

This profession was signed by Jesse Ketcham, Anning Moubray, Thomas Ketcham, Henry Smith, Morris Barto, Thomas Wiggins, David Sammis, Eliphalet Moubray, Medad Rogers, Sarah Thompson, Kaziah Scudder, Deborah Sammis and Abigail Gould. On the following Sabbath the Lord's Supper was administered in the church for the first time since July 21, 1811—an interval of nearly seven years. The above profession, recommended and adopted at the meeting held April 11, was not signed until December 14, 1818. In the following year an addition was made to the session in the persons of Medad Rogers and Thomas Wiggins, who were ordained August 1, 1819.

PASTORS AND THEIR WORK

Rev. Samuel Weed began his labors as a missionary in 1817. When the congregation was reorganized an effort was made to secure his services as pastor. He was ordained May 12, 1819, but was not installed. In the following year he was elected a Commissioner to the General Assembly. He was taken sick while the Assembly was in session, and died on the 25th of June, 1820, at Philadelphia. During his ministry the membership of the church numbered 29.

Rev. Alexander Cummins entered upon the discharge of his duties in the latter part of the year 1820, and continued to perform the duties of pastor until the beginning of the year 1824. The membership was increased by the addition of one person.

Rev. Nehemiah B. Cook commenced his pastorate in 1824, and continued until 1832. The church prospered under his administration. During the eight years that he labored here, 42 persons were added to the church, all on profession of their faith but one. Of these, 27 were received at one time, August 12, 1832.

Rev. Jonathan Cable commenced his labors as an evangelist at the beginning of the year 1833. Owing to the failure of his health, he was obliged to retire from his work, after laboring about four months. His work was very successful, resulting in the addition of 98 persons to the membership. One of this number, Mr. Ralph Smith, became a minister of the gospel. During the few months of Mr. Cable's sojourn, at his suggestion the session was increased by the addition of Elvyn F. Ketcham, Silas Muncey, Samuel Ireland, Harry Brewster and E. C. Stadge. At his suggestion, also, the parish was divided into six districts, and one assigned to each elder, who was required to visit all the families in his district, and report at a monthly meeting of the session.

Rev. Ebenezer Platt supplied the pulpit until January 1, 1834, and then became pastor. During his pastorate the plan of visiting by the elders was continued with excellent results, and a prayer meeting was established in each district. During his pastorate, 31 members were added to the church. Many cases of discipline were tried by the session, a number of persons were suspended, and several were excommunicated. The offending persons were those who had been impressed during the revival and admitted into the church before they were really converted. Rev. E. Platt retired from his pastorate June 30, 1837.

Rev. Hollis Read supplied the pulpit of the church during the year 1838. There was still a great deal of trouble with some of those who had been admitted during the great revival, and one person was excommunicated. During the time that Rev. Hollis Read supplied the pulpit, 13 persons were added to the church, and among this number was Miss Hannah D. Sackett, who went out to Bombay as a missionary, under the care of the American Board of Foreign Missions. She was a most zealous worker. She became the wife of Rev. Robert W. Humes, and is now represented on the mission field by two of her sons.

Rev. Alfred Ketcham entered upon the discharge of his duties as stated supply, January 1, 1839, and remained until May 1848. The session was still troubled with cases of discipline, and several more persons were excommunicated. The system of visitation by elders was still continued with good results. During this pastorate 82 persons were added to the church.

Rev. Edward Vail having supplied the pulpit for six months, was installed as pastor November 8, 1848. The pastoral relation

was dissolved at the close of the year 1851. During his pastorate 7 were added to the church.

Rev. Gaylord L. More began preaching February 15, 1852 and remained until October 12, 1856, when the pastoral relation was dissolved. During this pastorate 38 persons were added to the church, and steps were taken to organize a separate church at Islip.

Rev. Charles W. Cooper was called in the Fall of 1857. He was installed as pastor November 10, 1857, and the relation continued until the 21st of November 1869. This is the longest pastorate in the history of this church. At the beginning of this pastorate 21 were received as members, and at the close 16 were received. During the twelve years 105 members were added to the church, and the session was increased by the addition of William A. Barto, Epenetus Wood and Gagy S. Taylor, who were ordained July 29, 1866.

Rev. James McDougall, jr., having supplied the pulpit for nine months, was installed as pastor May 24, 1871. He was elected President of the Collegiate Institute at York, Pa., and was dismissed at the meeting of the Presbytery in the Fall of 1873. During this pastorate, 30 members were added to the church.

Rev. James C. Nightingale was called November 16, 1873, and installed as pastor February 10, 1874, and still continues in his pastoral office. During the present pastorate 33 members have been added to the church.

FORMATION OF CHURCH AT ISLIP

The number of members residing in Islip having increased to such an extent as to warrant the formation of a new congregation, letters of dismission were given to 28 persons, who were afterward formed into the Presbyterian Church of Islip. These persons were dismissed August 16 and August 23, 1857.

THE THIRD CHURCH EDIFICE

On account of the great increase in the membership of the church, the congregation felt straitened for room, and measures were taken to erect a new building. Additional land was purchased, 50 feet 8 inches X 78 feet, at the rear of the old site, to accommodate the new church. The new building was in size 40 X 50 feet. The entire cost of the church when completed was \$3,410. The money to meet this expense was raised by subscription. The principal subscribers who contributed \$100 or more were Nathanael and William

Conklin, Timothy P. Carll, Julia Carll, Edward W. Underhill, A. P. Hamlin, James Carll, Samuel Ireland, Samuel and Ellis Strong. The ground was purchased May 28, 1838, and the building was completed the same year.

THE PRESENT CHURCH EDIFICE

On the 24th of September, 1870, the corner stone of the present house of worship was laid. The old building was removed to the adjoining lot, and is now used for a lecture and Sabbath school room. On the 24th of May, 1871 the new church was dedicated to the service of Almighty God. The dedication sermon was preached by Rev. Henry J. Van Dyke, of Brooklyn. The cost of the church and lecture room, as they now stand, including the sum paid for the lot to which the old church was removed, is \$13,714.39. Of this amount \$5,000 still remains unpaid.

THE PARSONAGE

The old parsonage being unadapted for the purpose, was sold and the new one was built on a lot purchased for that purpose. The house is large and commodious, and is in fact a model parsonage. It was completed July 6, 1871. The cost of its construction was \$7,538.30, of which amount \$3,000 still remains unpaid.

MEMBERS

Since the organization of the church 568 persons have been admitted as members. The number at present upon the church register is 178. Of this number, however, some are not residing within the bounds of this parish.

OFFICERS OF THE CHURCH

Pastor—Rev. James C. Nightingale.

Elders—Epenetus Wood, Wm. A. Barto, Gury S. Taylor.

Deacon—Hiram Brush.

Trustees—R. O. Colt, James Baylis, Sidney L. Seaman, Henry Oakley, W. F. Norton, Benjamin P. Field.

SUMMARY

The church has passed safely through many trials, and has abundant reason to thank God for his goodness. We are now in possession of a church property admirably adapted to all our present wants. The contributions of the church are now given to all the boards, and there are no blanks in our report to the Presbytery for the

was dissolved at the close of the year 1851. During his pastorate 7 were added to the church.

Rev. Gaylord L. More began preaching February 15, 1852 and remained until October 12, 1856, when the pastoral relation was dissolved. During this pastorate 38 persons were added to the church, and steps were taken to organize a separate church at Islip.

Rev. Charles W. Cooper was called in the Fall of 1857. He was installed as pastor November 10, 1857, and the relation continued until the 21st of November 1869. This is the longest pastorate in the history of this church. At the beginning of this pastorate 21 were received as members, and at the close 16 were received. During the twelve years 105 members were added to the church, and the session was increased by the addition of William A. Barto, Epenetus Wood and Gugy S. Taylor, who were ordained July 29, 1866.

Rev. James McDougall, jr., having supplied the pulpit for nine months, was installed as pastor May 24, 1871. He was elected President of the Collegiate Institute at York, Pa., and was dismissed at the meeting of the Presbytery in the Fall of 1873. During this pastorate, 30 members were added to the church.

Rev. James C. Nightingale was called November 16, 1873, and installed as pastor February 10, 1874, and still continues in his pastoral office. During the present pastorate 33 members have been added to the church.

FORMATION OF CHURCH AT ISLIP

The number of members residing in Islip having increased to such an extent as to warrant the formation of a new congregation, letters of dismission were given to 28 persons, who were afterward formed into the Presbyterian Church of Islip. These persons were dismissed August 16 and August 23, 1857.

THE THIRD CHURCH EDIFICE

On account of the great increase in the membership of the church, the congregation felt straitened for room, and measures were taken to erect a new building. Additional land was purchased, 50 feet 8 inches X 78 feet, at the rear of the old site, to accommodate the new church. The new building was in size 40 X 50 feet. The entire cost of the church when completed was \$3,410. The money to meet this expense was raised by subscription. The principal subscribers who contributed \$100 or more were Nathanael and William

OUTLINE HISTORY

By Rev. Robert D. Merrill

The beginnings from which the First Presbyterian Church of Babylon, N. Y., has grown date back as far as the year 1730. At that time a small meeting-house was built near the spot where Christ Church, West Islip, now stands. Occasional services were held here, without any regular church organization, up to the year 1778, when the building was destroyed by the British.

On the 14th of August, 1783, a subscription paper was circulated in order to obtain money for the erection of a new meeting-house, the organization to be of the Presbyterian denomination. Eighty-four persons joined in this subscription, giving varying amount which reached a total of £320 4s. It is interesting to note that each person who gave £10 or over was to have a vote in the calling of a pastor, the privilege to descend to his heirs. In the same year ground was purchased near the present site of the church, and a building begun promptly. In July, 1790, a second subscription paper was passed in order to secure funds for the completion of the building. This was a two-story frame structure. That it was well built is proved by the fact that it is still in use, forming a part of the residence of the Misses Sammis.

Six years later, in June, 1796, an arrangement was entered into with the Presbyterian Church of Smithtown, in accordance with which one pastor was to serve both churches, giving half his time to each church, although living at Smithtown. A call was made out by representatives of both churches on July 22, 1796, to Rev. Luther Gleson, a Presbyterian minister, who had served as Chaplain in the Continental Army. At the next meeting of the Presbytery of Long Island, which was held the following spring, the call was placed in the hands of the candidate and accepted. On September 28, 1797, Mr. Gleson was regularly installed as pastor.

At about the end of this same year a church covenant was adopted. This covenant was signed by fourteen members on January 7th of the following year, the date usually given as the date of the completion of the church organization, the oldest church organization of the town of Babylon. The name adopted for the organization was "The First

Church of Islip and Huntington South." Strictly speaking, the organization was not completed until February 4, 1798, when Elders and a Deacon were ordained to office, the former being Isaac Thompson and Tredwell Scudder, and the latter Jesse Ketcham.

On the first Sunday of the following April the first Communion Service was held in the church.

The pastorate of Luther Gleson lasted about nine years, during which the scanty church records tell of increasing membership and the regular details of church work, but of few items of special interest. Unfortunately for the church, the first pastorate ended with trouble and conflict. Mr. Gleson was charged with conduct unbecoming a pastor, some of the charges being of a serious nature; the charges seemed to be substantial, and he was deposed from office by the Presbytery. Many of the church people stood loyally by him, and were bitterly opposed to the action of the Presbytery. This caused a dissension which nearly wrecked the church. By the year 1818 the church membership had fallen from sixty-one to only eighteen. In this year the church covenant was renewed by the eighteen faithful members, and the church began the second chapter in its history.

For several years the pulpit had been supplied with some degree of regularity by a number of ministers. After the second signing of the church covenant, a renewed effort was made to secure a settled pastor, and as a result of the effort, a call was extended to Rev. Samuel Weed; Mr. Weed accepted the call and was installed on May 12, 1819. His pastorate, however, proved a very brief one, lasting but a year; while in attendance at the General Assembly in Philadelphia, he was taken ill and died suddenly.

Again for several years the pulpit was supplied by various ministers. In 1826 Rev. Nehemiah B. Cook became the regular pastor of the church, serving in the capacity for six years. During this time the work seems to have gone forward steadily; the records show few items of an unusual nature. It is often a fact that such records accompany a healthy and satisfactory condition of the church work and life.

In the year 1833 Rev. Jonathan Cable, an evangelist who had been at work in the church, was invited to become Stated Supply of the pulpit. He was not regularly installed, but gave to the church a most effective year's work. The membership increased largely during this time. Mr. Cable seems have won the hearts of all the people. A copy of a letter addressed to the congregation at the time of his resigna-



REV. CHARLES W. COOPER
Born in 1830, died in 1886
Pastor from 1857 to 1869



REV. JAMES McDOUGALL, PH. D.

Born in 1836, died in 1892

Pastor from 1870 to 1873

tion is still preserved in printed form, and tells much of his affection for the church and his zeal in the work. One noteworthy fact which the records of this period show is that a strict temperance pledge was adopted by the church to which every member was required to give his explicit consent. This seems an unusual action for early a year as 1833.

Rev. Ebenezer Platt was called as pastor in the same year, and served the church until 1837. He appears to have been an earnest organizer, for early in his pastorate the congregation was divided into districts for visitation, each district being assigned to one Elder. Moreover a systematic effort was made to distribute tracts and temperance literature. The enlargement of the meeting-house was discussed at this time, showing a growth of numbers, but no action was taken for several years. Unfortunately, a large number of cases of discipline grew out of the adoption of the temperance pledge mentioned above, and these interfered with the work of the pastor and of the church.

In 1838 Rev. Hollis Reed became pastor of the church, serving only about one year. He was followed by Rev. Alfred Ketcham, who remained with the church for eight years. His pastorate appears to have been an active and useful one; many members were brought into the church; a new district arrangement of the congregation was adopted; extra prayer meetings were established in the districts with special leaders. In 1839, a new church building was erected, which still serves as the lecture room.

Rev. Edward I. Vail became pastor in 1848, being installed on November 28th by the Presbytery of Long Island. The records of this period are very incomplete, owing to the death of the Clerk, and the loss of many of the papers. Mr. Vail continued as pastor until 1851.

Rev. Gaylord L. More began to preach in February, 1852, and served as pastor until late in 1856. Early in his pastorate the roll of the church was revised, the membership as revised numbering 117. It is of interest to find in the records at this time the unanimous opinion recorded that a separate church organization be formed at Islip; evidently the church work in that village had become of sufficient importance to demand such a step as soon as possible.

The pulpit having been supplied for one year after Mr. More had left, Rev. Charles W. Cooper was called as the pastor of the church in September, 1857, being regularly installed on November 10, following. In the year that intervened one most important action was taken in the

dismissal of twenty-eight members to form a new parish, to be known as The Presbyterian Church of Islip.

The pastorate of Mr. Cooper was unusually happy and effective. The records, which were kept with far greater care than formerly, tell of a prosperous condition of the church. The year following the installation, nineteen members were received into the church on examination at one time. There was a regular and constant growth. The pastorate continued for twelve years, during which the people became deeply attached to the pastor. The church passed a hearty expression of regard upon the resignation of Mr. Cooper in 1869.

The following year Rev. James Mc Dougall began his work in the church, serving for a number of months as supply, and being installed as pastor by the Presbytery of Nassau, on May 24, 1871. This was an important day in the history of the church, for on the same evening that the pastor was installed, the new church building, which had been started the year before, was dedicated with appropriate exercises. This is the building which is still in use for church purposes. Two other items of importance appear at about this same time; one, the change of the name of the church to its present form, The First Presbyterian Church of Babylon; the other, the completion of the new house for the use of the pastor; this house was occupied by him and his family in the summer of 1871; this is the house which still serves the same purposes.

Mr. McDougall having resigned in September, 1873, to become the President of the Collegiate Institute, of York, Pa., Rev. James C. Nightingale became his successor, beginning his work with the first of the year 1874. He was installed on the 10th of the following February, and continued his work as pastor for more than six years. Few records of especial significance appear during this time, but the work of the church evidently went forward with harmony and steadiness. The well-kept records tell of steady growth and of healthful conditions. In October, 1880, Mr. Nightingale resigned on account of poor health, and against the strong protest of a good-sized minority the pastoral relationship was dissolved.

The following February, Rev. Walter B. Floyd was chosen as Supply of the pulpit and Moderator of the Session; he was not installed as Pastor, but continued to serve the church until 1883. In June of this year Rev. James McDougall returned to the church as Supply for eleven Sundays. Soon after this, a call to the pastorate was given to Rev. James C. Hume; he accepted the call, and was installed on Nov-

ember 14, 1883. During this pastorate three of the present Elders of the church were chosen and installed. Work was also undertaken at Deer Park, of a mission character. Mr. Hume continued as Pastor until the autumn of 1888.

In January, 1889, Rev. John D. Long was called; on April 17th, he was installed. He entered upon his work in an energetic manner, introducing illustrated services, inviting a succession of evangelists to hold special meetings, providing stages to bring those to church who lived at a distance, and in other ways making use of new methods of furthering the church work. Two items in respect to the Communion Service are worthy of mention; in 1889 the Session voted that only unfermented wine should be used thereafter; and in 1897 the Individual Communion Cups were adopted, the sets which have since been in use having been given by one of the church members.

In January, 1898, the centennial of the church was observed with elaborate exercises which began on Sunday, the second day of the month, and continued each evening of that week through Friday, the seventh, the actual centennial day.

The following year the tenth anniversary of the installation of the Pastor was observed with appropriate exercises.

The missionary work which the church undertook at this time deserves special mention; it was decided to support a missionary on the Foreign Field, and to raise \$600 a year for this purpose. This support was given to Rev. Robert H. Milligan, whose field of labor was in Africa, and was continued for about six years.

The last night of the year 1900 a Twentieth Century Watch Night Service was held, with exercises fitting for that occasion.

Mr. Long resigned from the pastorate in December, 1904; a majority refused to concur in his request for a dissolution of the pastoral relation, but the request was granted by the Presbytery; Mr. Long continued to serve the church until the May following; his pastorate was the longest in the history of the church, lasting sixteen years.

Rev. A. H. Fish, Pastor of the Islip Presbyterian Church, acted as Moderator during the next few months, the pulpit being supplied with preaching. In September, 1905, a call was given to the present Pastor, Rev. Robert D. Merrill. Mr. Merrill was installed on October 31st, following.

At that time the lecture room of the church had been placed in thorough repair and newly decorated by the gift of a member of the

congregation. In the autumn of 1906, thorough repairs to the church building were undertaken, the congregation worshipping during the winter in the lecture room. These repairs and improvements included outside paint, interior decoration, a hardwood floor, new carpet in the aisles, new pews, a lower pulpit platform, new pulpit furniture, a concrete floor in the basement, and new furnaces. In addition a door was cut as an extra means of exit at the side of the pulpit, and two small memorial windows were placed in the pulpit alcove, the gift of one of the church people. Granitoid walks had been laid in front of the church and connecting with church and lecture room a short time before this by the effort of the Men's Club of the church. Over \$3,500 was raised for this work, the remainder necessary for the completion of the improvements being borrowed, amounting to \$2,500. Of this last sum, \$1,000 was paid in December last.

The church has at present 172 members.

In one hundred and ten years the church has thus had fourteen regular Pastors, in addition to Stated Supplies.

During this length of time the church has had, so far as the records show, twenty-three Elders; some of these gave long and valued years of service to the church. The longest term of service seems to have been that of Elvyn Ketcham, who was ordained to the office in 1833, and died in 1875, having served for forty-two years. Gury S. Taylor served almost as many years, having been ordained in 1866, and having died in 1905, after almost forty years of faithful service. Others have served between thirty and forty years.

All the past is a rich heritage which we do well to prize, in which we do well to rejoice. But its greatest value may lie in its power to help us to faithful work in the present, to maintain its virtues and successes, to avoid its mistakes. The Pastor could ask nothing better than that this brief outline of the past history of the church should contribute even in a small degree to such a result.



History of the First Presbyterian Church OF BABYLON

From 1730 to 1912

By James W. Eaton

THE FOUR CHURCH BUILDINGS

Historic sketches of old churches mean a great deal more to the seeker after information in regard to the early history of a place than the ordinary reader would at first suppose. One can at a glance look back and see the greater part of any village existing one hundred and fifty years ago, by simply studying carefully the history of a church established in the place.

Stop and think for a moment: In studying the history of a church, you find the names of most of the people living in the locality and a record of the baptisms, marriages and deaths. In some instances you find that the church acted in many cases as a court where most of the disputes were settled and slander cases were often tried and thus you have in well preserved records about the best history that it is possible to get of a locality.

The records of the Presbyterian Church of Babylon or as it was known in earlier times First Presbyterian Church of Islip and Huntington South extend back to 1730.

The first church was erected on the main road in West Islip in the year 1730, about four hundred feet west of the location of the present Episcopal Church in West Islip. This church was torn down during the Revolution by British soldiers in 1778 and taken to Hempstead, where it was used by them in building barracks. The next church was built in 1784, and located on the site of the present church between the houses of Nehemiah Heartt on the East and the blacksmith shop of Joshua Heartt on the West. In 1783 there was a blacksmith's shop where Smith & Salmon's Drug Store now stands and on this corner in 1803 was built the residence of Nathaniel Conklin which is now known as the Washington Hotel and stands on Deer Park avenue just south of

the railroad track. Adjoining the church property on the West was a small burying ground.

The second church building in 1838 was moved from the site now occupied by the Presbyterian Church to the site directly adjoining the present church property on the East and was converted into a dwelling house now occupied by the family of the late D. S. S. Sammis. The building is in a perfect state of preservation, and forms the front of the house. I have often heard my grandmother, Mrs. Samuel Higbie, tell of taking a foot stove, (which is still preserved), as there was no heat in the building, nor were the rafters covered with any plaster. A stove for burning wood to heat the building was installed in 1832. Very few persons know this building is now standing, and was at one time a church. It was a two-story structure and the shingles on the outside seem as good today as when they were put on one hundred and twenty-eight years ago. Very few villages can show the sight seen three old church buildings standing side by side as they do in Babylon today.

The third church building was built in 1838, on the site occupied by the second church building, the former was moved in 1870, to its present position adjoining, and in the rear of the fourth church building. The latter was built in 1870, on the old site of the second and third church buildings.

THE FIRST BUILDING FUND

List of subscribers to the first building fund in 1783 is as follows:

The full text of the subscription paper is given in Mr. Nightingale's history of the church so that only the names and amounts of the various subscriptions are given here, in order that the reader may know who resided in this vicinity in 1783.

That the Presbyterian Church is closely connected with the history of this vicinity can readily be gained by reading the names of the contributors to the second building erected in 1784, viz:

Isaac Thompson,	£58.17. 0
Aaron Higbie,	30. 8. 4
Phebe Conklin,	15. 0. 0
Nathaniel Conklin,	15. 0. 0
John Mowbray,	10. 0. 0
Anning Mowbray,	5. 0. 0
Arthur Dingee,	10. 0. 0
Selah Dingee,	3. 3.10

Jesse Conklin,	2.10.
Jesse Conklin, Jr.,	10. 0. 0
Garret Monfort,	12. 1. 1
Silas Muncey,	10.10.
Timothy Scudder,	10. 6. 0
Thomas Wickes,	10. 0. 0
Samuel Carman,	8. 0. 0
Zebulon Ketcham	7.10. 0
Isaac Muncey,	5.15.
Eliphalet Oakley,	5. 0. 0
Daniel Heartt, land,	5. 0. 0
Nehemiah Highbie,	4.10. 0
David Jones,	3. 4. 0
✓ Pen Wickes,	3. 4. 0
Miles Oakley,	3. 0. 0
Joseph Whitman,	2.10. 0
Zophar Smith,	2. 5. 0
Zachariah Rogers,	2. 2. 8
Alexander Conklin,	2.10. 0
John Snedikor,	2. 6. 0
Abijah Ketcham,	2. 0. 0
Philip Kellam,	2. 0. 0
Isaac Young,	2. 0. 0
Jesse Ketcham,	2. 0. 0
Charles Berry,	2. 0. 0
Luke Fleet,	2. 0. 0
Wilmoth Oakley,	2. 0. 0
Jacobus Nostran,	2. 0. 0
Nathaniel Oakley,	2. 0. 0
✓ Jesse Weeks,	2. 0. 0
Benajah Strong,	2. 0. 0
Timothy and Phineas Carll,	2. 0. 0
Joshua Ketcham,	1.17. 4
Jonathan Stratton,	1.10. 0
Philip Ketcham,	1.10. 0
George Wickes,	1.10. 0
Joshua Ketcham, Jr.,	1. 6. 0
Platt Brush,	1. 4. 0
Gilbert Hartt,	1. 4. 0

Joshua Hartt,	1. 4. 0
Amos Baldwin,	1. 4. 0
Jacob Conklin,	1. 1. 4
Peter Berry,	1. 0. 0
Deborah Conklin,	1. 0. 0
Elijah Chichester,	1. 0. 0
Silas Carman,	1. 0. 0
Richard Ruland,	1. 0. 0
Peter Ruland,	1. 0. 0
Jesse Baldwin,	1. 0. 0
James Berry,	1. 0. 0
Abel Wood,	1. 0. 0
Isaac Oaks,	0.18. 0
Joseph Dow,	0.18. 0
Samuel Muncey,	0.16. 0
John Foster,	0.16. 0
Parrot Fleet,	0.16. 0
Zophar Ketcham,	0.16. 0
Timothy Carll, Jr.,	0.16. 0
Philip Platt,	0.16. 0
Samuel Smith,	0.15. 0
Obediah Barto,	0.15. 0
George Norton,	0.13. 0
Lewis Hartt,	0.13. 0
Jedediah Williamson,	0.11. 0
Abraham Snedikor,	0.10. 0
——— Lamberson,	0.10. 0
Foster Norstrant,	0.10. 0
Joseph Quason,	0.10. 0
John Henderson,	0. 8. 0
Jesse Hartt,	0. 8. 0
William Brown,	0. 7. 0
Richard Weekes,	0. 6. 0
Philip Dow,	0. 6. 0
Andrew Oakley,	0. 3. 0
David Ruland,	0. 3. 0
Mowbray Smith,	0. 2. 9
<hr/>	
Total,	£320. 6. 4

CONTRIBUTORS TO SALARY OF FIRST MINISTER

The subscription paper for the salary of the first minister, Luther Gleson, is given in order to show additional names of residents since the first paper in 1783. It is dated the 11th day of June, A. D., 1796, and is as follows:

Isaac Thompson,	£7. 0. 0
Nathaniel Conklin,	7. 0. 0
Treadwell Scudder,	5. 0. 0
Anning Mowbray,	4. 0. 0
Jesse Ketcham,	1.12. 0
Thomas Ireland,	1. 4. 0
Silas Muncey,	2.10. 0
Jesse Smith,	1.10. 0
Thomas Fleet,	1.10. 0
Nehemiah Higbie,	1.10. 0
William Garret,	0.16. 0
Isaac Muncey,	2.10. 0
Henry Smith,	1.10. 0
Eliphalet Oakley,	2. 0. 0
Miles Oakley,	1. 0. 0
Jonathan Stratton,	0. 8. 0
Elias Leak,	0. 8. 0
John Snedikor,	0.16. 0
Peter Ruland,	0. 4. 0
David Sprague,	0. 8. 0
John Wheeler,	0. 8. 0
Gilbert Heartt,	0. 8. 0
William Risley,	1. 0. 0
Edmund Sands,	0. 8. 0
Jonas Weekes,	0. 8. 0
John Heydelberck,	0.10. 0
Richard Weekes,	0. 8. 0
James Abbot,	0. 8. 0
James Berry,	0. 8. 0
John Vanderbilt,	1. 0. 0
Isaac Youngs,	0. 4. 0
John Rogers,	0.16. 0
Zacariah Rogers,	2. 0. 0
Samuel Strong,	3. 0. 0

Garret Monfort,	2. 8. 0
Stephen Stratton,	0. 8. 0
James VanCot,	0. 8. 0
Reuben Sammis,	0. 4. 0
David Sammis,	0. 8. 0
Samuel Muncey,	1. 0. 0
Obediah Barto,	1. 0. 0
Jesse Conklin,	2.10. 0
Joseph Whitmann,	0. 8. 0
Thomas Farrington,	0. 8. 0
Zebulon Ketcham,	2. 0. 0
William Nicoll,	1. 4. 0
John Hendrickson,	0. 8. 0
Silas Carman,	1. 0. 0
Moses Scudder,	0.16. 0
Moses Wickes,	0. 8. 0
Jeremiah Smith,	0. 8. 0
Theodorus Weeks,	0. 8. 0
Platt Willets,	0. 8. 0
John Willets,	0.16. 0
Nathan Bishop,	0. 4. 0
Eneas Bishop,	0. 8. 0
Jesse Baldwin,	0. 5. 0
Philip Morrel,	0. 8. 0
Jas. Pearsall,	0. 8. 0
Christopher Trim,	0. 8. 0
Thomas Wiggins,	0. 8. 0
Thomas Ketcham,	1. 0. 0
Philip Ketcham,	0.12. 0
John Lamberson,	0.10. 0
Joshua Heartt,	0. 8. 0
John Vallance,	0. 4. 0
Fred Brush,	0. 8. 0
Elijah Chichester,	0.16. 0
Philip Ketcham,	1. 4. 0
Lemuel Howell,	0. 8. 0
David Davis,	0. 8. 0
Oliver Youngs,	0. 8. 0
John Kelcey,	0.10. 0

Isaiah Jarvis,	2. 8. 0
John Whitman,	2.10. 0
Total,	<hr/> £85. 3. 0

That these names comprise most of the principal families at that time there is not much doubt.

Treadwell Scudder lived on H. B. Hyde's, now Louis Boissert's place. The writer remembers when the home stood directly on the Main road in front of the present house, and his farm barns and sheds were all open to the road and his farm wagons stood on the highway in front of the buildings.

Isaac Thompson, grandfather of Doctor A. G. Thompson lived on Sagtikos Manor, where David Gardiner now resides. The next house was probably Willets, which stood just west of the dividing line between Col. Alfred Wagstaff and his brother, C. DuBois Wagstaff's place on the East side of the pond, they were Quakers and their names do not appear on the list of subscribers.

The next house was Doctor Richard Udall's, directly on the road and on the West side of the pond. The next house was Nehemiah Higbie's, now the "La Grange" Hotel, it then stood directly on the Main road.

Between the hotel and the old mill there was the Brush house, the site of which is now occupied by Christ Episcopal Church.

EXTRACT FROM OLD DEED

Extract from deed dated November 4th, 1783, from Daniel Heartt, Anna Heartt, Nehemiah Heartt and Mercy Heartt to Isaac Thompson, Timothy Scudder, John Mowbray and Garret Monfort, yeomen of Islip; and Phebe Conklin, Jesse Conklin, Silas Muncey and Joseph Whitman, yeoman of Huntington, Suffolk County, State of New York:

"All that piece or parcel of land being and lying within the Township of Huntington and on the South Side of the Island on a neck of land commonly known by the name of Sumpaums Neck; and bounded on the South by the publick highway that lies East and West across, said neck, and on the East by a marked white Oak stake that stands on the North side of said highway about eleven Rods and six feet west from the dwelling in which the above named Nehemiah Heartt now liveth; and from said white Oak stake Northward three Rods to a marked Maple stake; and from said Maple stake Westward five Rods to a

Marked black Oak stake and from said black Oak stake Southward three Rods to a red Oak stake standing in the North side of the highway afore-said, and about ten Rods and six feet from the Corner where Joshua Heartt's blacksmiths shop now standeth. Said granted piece containing fifteen square Rods of Land, viz: five Rods in length East and West and three Rods in breadth North and South."

Sealed and delivered in the presence of Thos. Wickes, Nehemiah Higbie, Lewis Snedecor.

BAPTISMS FROM 1798 TO 1857

There seems to be no record of marriages made on the minutes of the church records down to 1857 and the records of death are so imperfectly kept that it would be of very little use to publish them, as the word "dead" written after a name seventy years ago means nothing historically.

The records of baptisms in the Church seems to have been kept quite regularly by the ministers and only when the Church was without a minister, were they neglected.

They commence Aug. 5, 1798, down to 1811, when there is a break of seven years. There were four baptisms in the year 1818 and then no records are made until the year 1826.

From that time with only one or two exceptions they were regularly entered.

The most grievous neglect was made by E. C. Stadge, clerk from the Fall of 1848, down to the Fall of 1850, when not a single entry was made by him, nor any account of the meetings. The Baptisms are arranged in this shape for convenience and to preserve uniformity with part of a regular schedule kept in the records. The spelling of names has been closely adhered to in order to show the quaintness of olden times. The records will grow more valuable as time goes on.

A list of adults and children baptised in the First Presbyterian Church of Islip and Huntington South from August 5th, 1798, to December 27, 1818; viz:

NAMES.	PARENTS, ETC.	BAPTISED	BORN
Katury Losee	Wife of Peter Losee.	Aug. 5, 1798	
Elizabeth Sands	Wife of Edmund Sands	Aug. 5, 1798	
Richard	Wm. and Sarah Garrett	Sep. 16, 1798	
Phebe	Wm. and Sarah Garrett	Sep. 16, 1798	

BABYLON PRESBYTERIAN CHURCH

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NAME	PARENTS, ETC.	BAPTISED	BORN
Hannah	Tredwell and Keziah Scudder.	Sep. 16, 1798	
Abraham Cooper and——	Children of Gilbert Heartt	Sep. 16, 1798	
Keziah Fleet		Oct. 27, 1799	
Debbe	Gilbert and Hannah Heartt	Oct. 27, 1799	
Israel	Isaiah Jarvis	Oct. 27, 1799	
Thomas Whited	D. and Jemima Sprague	Dec. 1, 1799	
Hannah Smith	Jonathan Seaman. mother lying dead in room Grandfather Jesse Smith	Jan. 6, 1800	
Jonathan,	Jesse and Hannah Smith	June 1, 1800	
Abigail,	Thomas and Patience Ireland	July 28, 1800	
Fanny,	Thomas and Patience Ireland	July 28, 1800	
Hannah,	Thomas and Patience Ireland	July 28, 1800	
Samuel,	Thomas and Patience Ireland	July 28, 1800	
Keziah,	Thomas and Patience Ireland	July 28, 1800	
John Oakley,	Thomas and Patience Ireland	Apr. 5, 1801	

NAME	PARENTS, ETC.	BAPTISED	BORN
Tredwell Oakley	Tredwell and Keziah Scudder	Apr. 5, 1801	
Rachel,	Wm. and Sarah Garrett	June 14, 1801	
Charity Wiggins,	Wife of Thomas Wig- gins	July 12 1801	
Anna,	Thomas and Charity Wiggins	July 12 1801	
Henry,	Thomas and Charity Wiggins	July 12 1801	
Sarah,	Thomas and Charity Wiggins	July 12 1801	
David,	Thomas and Charity Wiggins	July 12 1801	
Zeroiah,	Thomas and Charity Wiggins	July 12 1801	
Nathaniel,	Thomas and Charity Wiggins	July 12 1801	
Naomi Trim,	Widow	July 12 1801	
Charity,	Naomi Trim	July 12 1801	
Elizabeth,	Naomi Trim	July 12 1801	
Brewster,	Isaiah and Phebe Jarvis	Aug. 9, 1801	
Else,	Henry and Ruth Smith	Aug. 21, 1801	June 2, 1801
John Blidenburgh,	Moses Swezey	Aug. 21, 1801	April 5, 1801
Morris,	Morris Barto and wife	Aug. 23, 1801	
Jesse,	Morris Barto and wife	Aug. 23, 1801	
Josiah Smith,	Morris Barto and wife	Aug. 23, 1801	
Philetus,	Morris Barto and wife	Aug. 23, 1801	
Elkanah,	Morris Barto and wife	Aug. 23, 1801	
Mary,	Morris Barto and wife	Aug. 23, 1801	

NAME	PARENTS, ETC.	BAPTISED	BORN
Israel,	Morris Barto and wife	Aug. 23, 1801	
Rubin,	Morris Barto and wife	Aug. 23, 1801	
Elvin Fleet,	Thomas Ketcham	Feb. 19, 1802	Nov. 15, 1801
Betsy,	Thomas Wiggins	Oct. 3, 1802	
Isaac,	Isaac Willets	Oct. 3, 1802	
Matthew Beale,	Moses Swesey	Mar. 20, 1803	
Charity,	Jeremiah and Rebecca Smith	Mar. 20, 1803	
Mary,	Medad and Nancy Rog- ers	June 12, 1803	Jan. 8, 1803
Obadiah,	Morris and Hannah Barto	June 12, 1803	April 23, 1803
Jesse,	Wm. and Sarah Garrett	June 12, 1803	
Nancy,	Jarvis and Mary Rogers	June 12, 1803	Sept. 6, 1802
Alexander Barto,		June 12, 1803	
Elizabeth Barto,	his wife	June 12, 1803	
Zeroiah Barto,		June 12, 1803	
Phebe Stratton,	Alexander and Eliza- beth Barto	June 12, 1803	
John,	Alexander and Eliza- beth Barto	June 12, 1803	
Ebenezer,	Rachel, widow of Ebe- nezer Hawkins	Oct. 29, 1803	
Richard Joel,	Tredwell and Keziah Scudder	Dec. 25, 1803	
Ann Juline,	Thomas and Phebe Ket- cham	Apr. 15, 1804	Jan. 9, 1804
Sarah,	Jamima and David Sprague	Apr. 29, 1804	April 5, 1804

NAME	PARENTS, ETC.	BAPTISED	BORN
Mary,	Thomas Wiggins	Aug. 5, 1804	May 24, 1804
Walter,	Tredwell and Keziah		
	Scudder	Nov. 25, 1804	
Rachael Brush,		Mch. 17, 1805	
Ruth,	Alexander and Eliza-		
	beth Barto	Mch. 17, 1805	
Keziah,	Wife of Elias Leeke	Mch. 31, 1805	
Benjamin,	Elias and Keziah Leeke	Mch. 31, 1805	
Sarah,	Elias and Keziah Leeke	Mch. 31, 1805	
Rachel,	Elias and Keziah Leeke	Mch. 31, 1805	
Walter,	Elias and Keziah Leeke	Mch. 31, 1805	
Phebe,	Elias and Keziah Leeke	Mch. 31, 1805	
Eliza,	Elias and Keziah Leeke	Mch. 31, 1805	
Elias,	Elias and Keziah Leeke	Mch. 31, 1805	
✓ Mary Foster,	Wife of John Foster	Apr. 28, 1805	
Jane,	Moses and Hannah Bar-		
	to	Apr. 28, 1805	Jan. 21, 1805
Isabel,	Jeremiah and Rebecca		
	Smith	Apr. 28, 1805	July 29, 1804
Mary,	Timothy and Ruth Carl	Apr. 28, 1805	Dec. 5, 1804
Deborah,	Samuel Muncey	July 6, 1805	
Melinda,	Samuel and Deborah		
	Muncey	July 6, 1805	
Anna,	Samuel and Deborah		
	Muncey	July 6, 1805	
David Jackson,		July 6, 1805	
Hannah			
	Fraitenburg, Child under David		
	Jackson's care	July 6, 1805	



REV. JAMES C. NIGHTINGALE
Born in 1836, died in 1895
Pastor from 1874 to 1890



REV. WALTER B. FLOYD
Pastor from 1881 to 1883

NAME	PARENTS, ETC.	BAPTISED	BORN
Jonah Kellam,		About Aug.	1805
Mary Kellam,	His wife	About Aug.	1805
Mariah,	Jonah and Mary Kellam	About Aug.	1805 Dec. 29, 1804
Elizabeth,	Wife of Jonathan Stratton, Jr.	About Aug.	1805
Cornelius,	Jonathan and Elizabeth Stratton, Jr.	About Aug.	1805 April 26, 1804
Sarah,	Jonathan Stratton	About Aug.	1805 March 20, 1792
Sarah,	Nathaniel Wicks	About Aug.	1805 Dec. 10, 1796
Margaret Weekes	Wife, Theodorus Weekes	Oct. 27, 1805	
Samuel Muncey,		Jan. 5, 1806	
Jonas Brush,		Jan. 5, 1806	
Geo. Y. Conklin,	Joseph and Zeroiah Conklin	Jan. 6, 1806	
Anning Mowbray,	Jarvis and Mary Rogers	Apr. 27, 1806	Jan. 14, 1806
Richard,	Thomas and Charity Wiggins	Apr. 27, 1806	March 4, 1806
William Nicoll,	Medad and Nancy Rogers	Apr. 27, 1806	Nov. 26, 1805
Richard,	Selah Platt	Apr. 12, 1806	June 9, 1792
Ellison,	Selah Platt	Apr. 12, 1806	Feb. 18, 1797
Mary,	Eliphalet and Lettee Moubray	May 10, 1806	Jan. 20, 1804
Rachel,	Jonathan Stratton, Jr.	May 25, 1806	Mar. 4, 1806

NAME	PARENTS, ETC.	BAPTISED	BORN
Mary Ann,	Alexander Barto	May 25, 1806	Mar. 11, 1806
Conklin,	Elias and Keziah Leeke	Sep. 14, 1806	Sept. 26, 1805
Sharlot,	Eliphalet and Lettee		
	Moubray	Apr. 25, 1807	Oct. 25, 1806
Israel,	Jeremiah and Rebekah		
	Smith	Apr. 26, 1807	Dec. 6, 1806
Charles Edwy,	Thomas and Phebe Ket-		
	cham	Oct. 25, 1807	
Julia,	Tredwell and Keziah		
	Scudder	Nov. 15, 1807	
Charles Philip,	Jonah and Mary Kel-		
	lam	Mar. 27, 1808	
Peter Coalman,	Morris Barto	Oct. 16, 1808	Jan. 23, 1808
George Conklin,	Thomas Wiggins	June 25, 1809	
Deborah,	Jeremiah and Rebecca		
	Smith	Aug. 5, 1809	
Sarah Ann,	Morris Barto	Aug. 5, 1809	
John,	Thomas Wiggins	June 17, 1810	
Wilmot,	Tredwell and Keziah		
	Scudder	Jan. 13, 1811	
Elizabeth Susan,	Thomas and Abigail		
	Gould	Jan. 13, 1811	
Nathaniel Alexan-	Nathaniel Ketcham de-		
er,	ceased	June 2, 1811	
Mehetable,	Widow Nat'l. Ketcham	June 2, 1811	
John William,	Thomas and Abigail		
	Gould	April 5, 1818	
Hannah,	Morris Barto	Apr. 12, 1818	
Jesse Brown,		Dec. 27, 1818	
Henry Brewster,		Dec. 27, 1818	

A list of persons baptised from July 23, 1826, down to July 10, 1857, in the First Presbyterian Church of Islip and Huntington South, followed by a list of adults baptised within the above period, or from March 10, 1833, to March 29, 1856.

NAME	PARENTS, ETC.	BAPTISED	BORN
———Purdy,		July 23, 1826	
Charity Barto,	Adult	Nov. 5, 1826	
Phebe C. Nicoll,	Adult	Nov. 5, 1826	
Rhodaett,	Widow of Philip Smith	Jan. 22, 1827	Feb. 6, 1817
Susan Emmy,	Widow of Philip Smith	Jan. 22, 1827	Feb. 15, 1819
Charles Lester,	Widow of Philip Smith	Jan. 22, 1827	March 8, 1827
Mary Rogers,	Adult	Feb. 18, 1827	
Julia Ann Barto,	Adult	Feb. 18, 1827	
William Suly,	Jesse and Mary Brown	Mar. 22, 1827	
Sally Ann,	Jesse and Mary Brown	Mar. 22, 1827	
Alexander,	Jesse and Mary Brown	Mar. 22, 1827	
Jonah,	Jesse and Mary Brown	Mar. 22, 1827	
Mary,	Jesse and Mary Brown	Mar. 22, 1827	
Amos Hogans,	Jesse and Mary Brown	Mar. 22, 1827	
Mary Matilda,	Fanny Fleet	July 4, 1829	Mar. 25, 1820
Arnol Sammis,	Fanny Fleet	July 4, 1829	Nov. 19, 1823
Rachael,	Fanny Fleet	July 4, 1829	Feb. 14, 1826
Deborah Ann,	Fanny Fleet	July 4, 1829	Jan. 5, 1829
Nathaniel Ketcham	Alex. and Elizabeth Barto	Feb. 15, 1830	
Will Augustus,	Alex. and Elizabeth Barto	Feb. 15, 1830	
Eliza Almedia,	Alex. and Elizabeth Barto	Feb. 15, 1830	
Alexander,	Alex. and Elizabeth Barto	Feb. 15, 1830	

NAME	PARENTS, ETC.	BAPTISED	BORN
Jared,	Alex. and Elizabeth Barto	Feb. 15, 1830	
Conklin Ketcham,	Isaac and Elizabeth Muncey	Dec. 20, 1830	Aug. 18, 1821
Sarah Ann,	Isaac and Elizabeth Muncey	Dec. 20, 1830	July 4, 1825
Isaac Edwin,	Isaac and Elizabeth Muncey	Dec. 20, 1830	Aug. 4, 1829
Thomas William,	Joseph and Abigail Weeks	July 16, 1831	
Hannah Maria,	Daniel and Deborah Austin	Aug. 28, 1831	Mar. 6, 1831
Elisha Smith,	Adult	Nov. 6, 1831	
Jesse,	Isaac and Elizabeth Muncey	Aug. 11, 1832	
Keturah,	Fanny Fleet	Aug. 11, 1832	
Silas Muncey,	Adult	Aug. 12, 1832	
Ann Eliza Muncey	Adult	Aug. 12, 1832	
Charity Sammis,	Adult	Aug. 12, 1832	
Hannah Williams,	Adult	Aug. 12, 1832	
Ruth Butler,	Adult	Aug. 12, 1832	
Sarah Muncey,	Adult	Aug. 12, 1832	
Mary Ann Jarvis,	Adult	Aug. 12, 1832	
Cornelia Ann Wiggins,	Adult	Aug. 12, 1832	
Phebe Oakley,	Adult	Aug. 12, 1832	
Mariette Smalling,	Adult	Aug. 12, 1832	
Eunice Barto,	Adult	Aug. 12, 1832	
Mary Ann,	Julia, widow of Selah S.		

BABYLON PRESBYTERIAN CHURCH

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NAME	PARENTS, ETC.	BAPTISED	BORN
	Carll	Nov. 17, 1832	
Julia Elizabeth,	Julia, widow of Selah S.		
	Carll	Nov. 17, 1832	
Timothy Smith,	Julia, widow of Selah S.		
	Carll	Nov. 17, 1832	
Mary Jane,	Nathaniel and Phebe		
	Wiggins	Nov. 17, 1832	
Henry Smith,	Nathaniel and Phebe		
	Wiggins	Nov. 17, 1832	
Edward Lewis,	John and Phebe Barto	Nov. 17, 1832	
John Thomas,	George and Cornelia		
	Ann Wiggins	Nov. 17, 1832	
Sarah,	Timothy and Bathvina		
	Ketcham	Nov. 17, 1832	
Platt Carll,	Timothy and Bathvina		
	Ketcham	Nov. 17, 1832	
Elizabeth,	Timothy and Bathvina		
	Ketcham	Nov. 17, 1832	
Mary Ann,	Charity Samist	Nov. 17, 1832	
Martha Maria,	Widow of Jared Samist	Nov. 17, 1832	
George Thomas	Daniel and Angeline		
	Totten	Nov. 17, 1832	
Charlotia Levine,	Daniel and Angeline		
	Totten	Nov. 17, 1832	
Lineus Eldridge,	Daniel and Angeline		
	Totten	Nov. 17, 1832	
Mary Elizabeth,	Elvin and Angeline		
	Ketcham	Nov. 17, 1832	
Samuel, Benoni,	Elvin and Angeline		

NAME	PARENTS, ETC.	BAPTISED	BORN
	Ketcham	Nov. 17, 1832	
Silas,	Conklin and Hannah		
	Ketcham	April 4, 1833	
Oakley,	Conklin and Hannah		
	Ketcham	April 4, 1833	
Peter,	Conklin and Hannah		
	Ketcham	April 4, 1833	
Patience,	Conklin and Hannah		
	Ketcham	April 4, 1833	
Hannah,	Conklin and Hannah		
	Ketcham	April 4, 1833	
Mahala,	Conklin and Hannah		
	Ketcham	April 4, 1833	
Susannah,	Zebulon and Ann Ket-		
	cham	Apr. 4, 1833	
Mariett,	Zebulon and Ann Ket-	April 4, 1833	
	cham	April 4, 1833	
Zebulon,	Zebulon and Ann Ket-		
	cham	April 4, 1833	
Eliza Ann,	Zebulon and Ann Ket-		
	cham	April 4, 1833	
Martha,	Zebulon and Ann Ket-		
	cham	April 4, 1833	
Henriett,	Zebulon and Ann Ket-		
	cham	April 4, 1833	
Elizabeth,	Jarvis and Keziah Ket-	Apr. 4, 1833	
	cham		
Emila,	Jarvis and Keziah Ket-	April 4, 1833	
	cham	April 4, 1833	

NAME	PARENTS, ETC.	BAPTISED	BORN
George,	Jarvis and Keziah Ket-		
	cham	April 4, 1833	
Henry,	Platt and Nancy Brush	April 4, 1833	
Maryett,	Jesse and Elizabeth		
	Muncey	April 4, 1833	
Jemima	Joel and Elizabeth		
	Jarvis	April 4, 1833	
Ann Elizabeth,	Joel and Elizabeth		
	Jarvis	April 4, 1833	
Charlot R,	Joel and Elizabeth		
	Jarvis	April 4, 1833	
Scudder, C.,	Joel and Elizabeth		
	Jarvis	April 4, 1833	
Henry, C. S.,	Joel and Elizabeth		
	Jarvis	April 4, 1833	
Jesse,—	Joshua and Rebecca		
	Purdy	April 4, 1833	
Scudder,	Archelaus and Sarah		
	Doxey	Apr. 10, 1833	
James Henry,	Archelaus and Sarah		
	Doxey	Apr. 10, 1833	
Elsey Charlotte,	Archelaus and Sarah		
	Doxey	Apr. 10, 1833	
Almedia,	Nathaniel and Almedia		
	Barto	Apr. 10, 1833	
Mary Frances,	Nathaniel and Almedia		
	Barto	Apr. 10, 1833	
Charlotte,	Luther and Sarah Soper	Apr. 10, 1833	
Nathaniel K.,	Daniel K. and Charity		

NAME	PARENTS, ETC.	BAPTISED	BORN
	Barto	Apr. 10, 1833	
Alanson,	Daniel K. and Charity		
	Barto	Apr. 10, 1833	
Richard,	Daniel K. and Charity		
	Barto	Apr. 10, 1833	
James Edward,	Eli and Julia Ann		
	Thompson	Apr. 10, 1833	
Permelia,	Selah and Zeviah Wil-		
	morth	Apr. 25, 1833	
Henry,	Selah and Zeviah Wil-		
	morth	Apr. 25, 1833	
Eliza Ann,	Selah and Zeviah Wil-		
	morth	Apr. 25, 1833	
Mary Elizabeth,	Selah and Zeviah Wil-		
	morth	Apr. 25, 1833	
James,	Selah and Zeviah Wil-		
	morth	Apr. 25, 1833	
Juliet,	Selah and Zeviah Wil-		
	morth	Apr. 25, 1833	
Daniel,	S. and Z. Wilmorth	Apr. 25, 1833	
		Apr. 25, 1833	
William Cable	Elvin and Angeline		
	Ketcham	Apr. 25, 1833	
Charles Woodhull	Charles and Parthena		
	Weeks	Apr. 25, 1833	
Elvin Atwood,	Joseph and Abigail		
	Weeks	Apr. 25, 1833	
Edward Brush,	Charles and Ann Ket-		
	cham	Apr. 25, 1833	

NAME	PARENTS, ETC.	BAPTISED	BORN
Mary Esther,	Jonathan and Charity Conklin	Apr. 27, 1833	
David Smith,	Jonathan and Charity Conklin	Apr. 27, 1833	
Epenetus,	Selah Wood, mother	Apr. 27, 1833	
Phebe,	deceased	Apr. 27, 1833	
Sarah Ann,	and name unknown	Apr. 27, 1833	
Elizabeth,	and name unknown	Apr. 27, 1833	
Mary Catherine,	Selah and Sarah Wood	Apr. 27, 1833	
Henry,	Mary Peltreau, now Conkling,	Apr. 27, 1833	
Albert,	Jonas and Angeline	Apr. 27, 1833	
Silas,	Muncey	Apr. 27, 1833	
Sarah Ann,	Betsy Conkling	May 2, 1833	
Platt,	Betsy Conkling	May 2, 1833	
John,	Betsy Conkling	May 2, 1833	
Mary,	Betsy Conkling	May 2, 1833	
Charles,	Samuel and Betsy Sea- man.	May 2, 1833	
Mary Ann,	John and Hannah Bald- win	May 2, 1833	
Susan,	John and Hannah Bald- win	May 2, 1833	
Cornelia Ann,	Jonas and Angeline Muncey	May 2, 1833	
Jarvis Rogers,	Zebulon and Ann Ket- cham	May 2, 1833	
Mary Anna,	Ebeneze and A. H. Platt	July 1834	
Francis Platt,	Charles and Ann Ketch- am	Oct. 5, 1834	

NAME	PARENTS, ETC.	BAPTISED	BORN
Elizabeth Ann	Of the household Alex.		
	Slocum, Barto	July 3, 1835	
Francesett,	daughter of Jacob Fleet	July 3, 1835	
Many Ann,	daughter of John Barto	July 3, 1835	
Joshua Smith,	son of Joshua Purdy,	July 3, 1835	
Caroline,	daughter of Sam'l Jar-		
	vis	July 3, 1835	
Elbert,	Ebenezer and Rebecca		
	Smith	July 5, 1835	
William Ireland,	Joel Jarvis	July 30, 1835	
Francis Pelletreau	Ralph and Cornelia		
	Smith	Aug. 9, 1835	
Isaac Elbert,	Hiram and Maria Brush	Aug. 23, 1835	
Phebe Maria,	Hiram and Maria Brush	Aug. 23, 1835	
Charles Edgar,	Hiram and Maria Brush	Aug. 23, 1835	
Juliaetta,	Hiram and Maria Brush	Aug. 23, 1835	
Silas Augustus,	Hiram and Maria Brush	Aug. 23, 1835	
Sarah Wiggins,		Sept. 27, 1835	
Mary Eliza Wig-	of the household Thom-		
	gins, as Wiggins	Sept. 27, 1835	
Hannah Elizabeth,	Isaac Muncey	Oct. 4, 1835	
Sarah Bra,	Nathaniel Wiggins	Jan. 1, 1836	
Augustus Warren,	Daniel and Charity Post	July 19, 1836	
John Edward,	Daniel and Charity Post	July 19, 1836	
Mary Experience,	Henry and Marietta		
	Brewster	July 19, 1836	
Phebe Adelaide,	Mary Whitman	July 19, 1836	
Harriet,	Mary Whitman	July 19, 1836	
Henry Doxsee,	Mary Whitman	July 19, 1836	

NAME	PARENTS, ETC.	BAPTISED	BORN
Thomas Bloomer,	Elvin F. Ketcham	Nov. 17, 1836	
Mary Ann,	Charles Ketcham	Nov. 17, 1836	
Wm. Hewlet			
	Wickes, Elizabeth Weekes	June 30, 1837	
Sarah Maria,	Elvin F. Ketcham	Jan. 20, 1838	
Kneeland Platt,	Zophar Ketcham	Jan. 20, 1838	
Edgar Fleet,	Angeline Totten	Jan. 20, 1838	
Henry Martyn,	Elizabeth Muncey	Oct. 14, 1838	
Sarah Maria,	Jesse Wicks	Aug. 6, 1839	
Julia Elizabeth,	Elizabeth Weeks	Aug. 6, 1839	
Hannah,	Jonas and Angeline		
	Muncey	Aug. 6, 1839	
Israel Anderson,	Rebecca Smith	Aug. 6, 1839	
Sidney,	Rebecca Smith	Aug. 6, 1839	
Edgar Martin,	Zebulon Ketcham	Feb. 28, 1839	
Catherine Worth-			
	ington, Elvin F. Ketcham	Nov. 26, 1839	
Louisa Emma,	Mary Ann Barto	Nov. 26, 1839	
Julia Anna,	Henry and Marietta	May 6, 1841	
Henry Doxsee,	Brewster	Jan. 13, 1842	
Julia Thompson,	Elbert and Mary Ann		
	Carll	Sept. 29, 1843	
William Elvin,	Daniel and Angelin Tot-		
	ten	April 5, 1844	
Samuel Johnson,	Charles and Eliza Em-		
	mons	June 23, 1844	
Cornelia Adelaide	Thomas Ireland	June 23, 1844	
Phebe Ann,	Thomas Ireland	June 23, 1844	
Caroline Ophelia,	Wm. A. and Mary Ann		

NAMES.	PARENTS, ETC.	BAPTISED	BORN
	Barto	July 5, 1844	
Anna Cecelia,	C. L. A. and Anna C.		
	Betlenger	July 28, 1844	
Hannah Maria			
	Gerrard Rebecca Brewster	July 28, 1844	
Rhoda Frances			
	Gerrard Rebecca Brewster	July 28, 1844	
Sarah Melissa,			
	Gerrard Rebecca Brewster	July 28, 1844	
Edmund Smith			
	Gerrard Rebecca Brewster	July 28, 1844	
Mary Esther,	Jonah Brower	Sep. 15, 1844	
Sarah Cornelia,	Jonah Brower	Sep. 15, 1844	
Edward Franklin	John and Henrietta		
	Oakley	Aug. 8, 1845	
John Henry,	John and Henrietta		
	Oakley	Aug. 8, 1845	
Nathaniel Thomas, J. and H.	Oakley	Aug. 8, 1845	
Children of Ezra C. and Caroline	Stadger	No. date	
Junius Selden,	Daniel and Angeline		
	Totten	Oct. 11, 1850	
Theodore Allison, Charles and M. M.			
	Bishop	Oct. 11, 1850	
William Augustus, A. F. and A.	Ketcham	Oct. 11, 1850	
Edward Nostrand, A. F. and A.	Ketcham	Oct. 11, 1850	
Catherine Louisa,	C. L. A. and A. C. Bet-		
	linger	Oct. 3, 1852	
Henrietta,	C. L. A. and A. C. Bet-		
	linger	Oct. 3, 1852	

NAME	PARENTS, ETC.	BAPTISED	BORN
Henry Smith,	J. H. and Almira Dox-		
	see	June 18, 1853	
Ellen Isadora	F. M. A. and Angeline		
	Weeks	June 18, 1853	
Mary E. Doxsee,	Moses and Mary Doxsee	July 9, 1854	
Milton Spencer,	J. H. and Almira Dox-		
	see	Sep. 20, 1854	
Augustus Fleet,	Dr. and Mrs. M. Bishop	Jan. 5, 1855	
Frederick William	F. W. and J. Renwick	Aug. 26, 1854	
Robert Maurice,	Dr. A. G. and Sarah		
	Thompson	June 22, 1855	
Milton Strong,	Dr. A. G. and Sarah		
	Thompson	June 22, 1855	
Susan Maria New-			
	ton, E. and Mary Newton	June 22, 1855	
William Jarvis,	Wm. W. and M. A. Jar-		
	vis	June 22, 1855	
Mary Elizabeth,	Samuel and Rebecca		
	Muncey	June 22, 1855	
Ezra Smith,	Samuel and Rebecca		
	Muncey	June 22, 1855	
Edward Henry,	Samuel and Rebecca		
	Muncey	June 22, 1855	
Hannah Eveline,	William and Maryett		
	Muncey	June 22, 1855	
Smith Tredwell	William and Maryett		
	Muncey	June 22, 1855	
John ———,	Mr. and Mrs. Frazer	Aug. 6, 1855	
Elizabeth Rogers,	Woodruff and M. E.		

NAME	PARENTS, ETC.	BAPTISED	BORN
	Leak	Dec. 29, 1855	
Phebe Adeline,	James E. and Eliza		
	Dodd	June 28, 1856	
Edgar,	Wm. B. and E. Lind	Sept. 1, 1856	
Thomas Warren,	Edward and Mary New-		
	ton	Sep. 27, 1856	
Ella Augusta,	Eliphalet and Caroline		
	Smith	Oct. 11, 1856	
Laura Frances,	Eliphalet and Caroline		
	Smith	Oct. 11, 1856	
Eugene,	J. Harvey and Almira		
	Doxsee	Oct. 11, 1856	
Ellen,	Joseph and Mary Brown	Oct. 12, 1856	
Alice Olivia,	F. M. A. and Angeline		
	Weeks	Oct. 13, 1856	
Francis Smith,	F. M. A. and Angeline		
	Weeks	Oct. 13, 1856	
Eva Maria	William A. and Mary		
	Barto	July 10, 1857	



Names of adults baptised from March 10, 1833 to Oct. 12, 1856:

NAME	BAPTISED
Miss Cornelia Peltreau,	March 10, 1833
Mrs. Maria Brush,	March 10, 1833
Miss Martha Jones,	March 10, 1833
Miss Caroline Muncy,	March 10, 1833
Miss Mary E. Whitman,	March 10, 1833
Miss Phebe Doxy,	March 10, 1833
Miss Emily Smith,	March 10, 1833
Miss Phebe Smith,	March 10, 1833
Mrs. Rebecca Smith,	March 10, 1833
Miss Harriet Oakley,	March 10, 1833
Mrs. Angeline Muncy,	March 10, 1833
Mrs. Selah Wood,	March 10, 1833
Miss Harriet Ketcham,	March 10, 1833
Miss Fanny Ketcham,	March 10, 1833
Mrs. Ruth Ketcham,	March 10, 1833
Miss Cornelia Ketcham,	March 10, 1833
Miss Phebe Ireland,	March 10, 1833
Miss Eliza Ireland,	March 10, 1833
Miss Phebe M. Jarvis,	March 10, 1833
Mrs. Elizabeth Muncey	March 10, 1833
Miss Mary Ann Jackson,	March 10, 1833
Mrs. Charity Conkling,	March 10, 1833
Miss Phebe Frost,	March 10, 1833
Mrs. Diannah Jarvis,	March 10, 1833
Miss Hannah M. Smith,	March 10, 1833
Mrs. Francis Barteau,	March 10, 1833
Oliver Samist,	March 10, 1833
Mr. Daniel H. Post,	March 10, 1833
Mr. Nathaniel Barteau,	March 10, 1833
Mr. Alexander Barteau,	March 10, 1833
Mr. Zebulon Ketcham,	March 10, 1833
Jarvis Keetcham,	March 10, 1833
Mr. John Ketcham,	March 10, 1833
Mr. John Purdy,	March 10, 1833
Mr. Silas Muncey,	March 10, 1833
Mr. Selah Wilmot,	March 10, 1833
Mr. Israel Oakley,	March 10, 1833

NAME	BAPTISED
Mr. David Smith,	March 10, 1833
Mr. Conkling Ketcham,	March 10, 1833
Capt. Jonas Weeks,	May 5, 1833
Doct Ralph Smith,	May 5, 1833
Silas M. Weeks	May 5, 1833
Jonas Weeks, Jun.,	May 5, 1833
Edward Smith,	May 5, 1833
Jonas Muncy,	May 5, 1833
Jonath S. Conkling,	May 5, 1833
Mrs. Phebe Weeks,	May 5, 1833
Mrs. Clarrissa Underhill	May 5, 1833
Mrs. Maria Jarvis,	May 5, 1833
Mrs. Sarah Yonge,	May 5, 1833
Maria Brush,	May 5, 1833
Hetty Brush,	May 5, 1833
Mary Ann Ketcham	May 5, 1833
Mrs. Hannah Baldwin,	May 5, 1833
Mrs. Eliza Weeks,	May 5, 1833
Mrs. Phebe Weeks,	May 5, 1833
Mrs. Parthena Weeks,	May 5, 1833
Eliza Fleet,	May 5, 1833
Mrs. Fanny Conkling,	May 5, 1833
Richard W. Smalling,	Jan. 3, 1834
Elizabeth Barto,	Jan. , 1834
Sarah E. Smith,	July 6, 1834
Mrs. Sarah Wood,	July 6, 1834
Mrs. Elizabeth Jarvis,	July 6, 1834
Phebe Wood,	Oct. 5, 1834
Phebe Wiggins,	Oct. 5, 1834
Keziah Ann Leek,	Oct. 5, 1834
John Youngs,	July 5, 1835
Margaret Berry,	Oct. 4, 1835
Ann Maria Youngs,	Oct. 4, 1835
Elizabeth Nichols,	Jan. 3, 1836
Hannah Weekes,	July 24, 1836
Mrs. Mary Smith	Oct. 14, 1838
Mrs. Mary Back,	Oct. 14, 1838
Miss Almedia Barto,	Oct. 14, 1838



REV. JAMES C. HUME
Pastor from 1883 to 1888

NAME	BAPTISED
Miss Chassy M. Laws,	Oct. 14, 1838
Miss Mary Smith,	Oct. 14, 1838
William C. Smith,	Oct. 14, 1838
Miss Hetty Willets Smith,	Jan. 13, 1839
Miss Mary Smith	
Daughter of Elisha Smith.	Jan. 13, 1839
Jesse Weeks,	Jan. 5, 1840
John DeClew,	Jan. 5, 1840
Charles M. Reeve,	Jan. 5, 1840
Mrs. Emmaline Thompson,	Jan. 5, 1840
Mrs. Elizabeth A. Brown,	Jan. 5, 1840
Miss Phebe Higbie,	Jan. 5, 1840
Miss Cornelia A. Fleet,	Jan. 5, 1840
Miss Phebe A. Wood,	Jan. 5, 1840
Miss Charlotte Fleet,	Jan. 5, 1840
Mr. Daniel Totten,	April 5, 1840
Mr. Alexander Totten,	April 5, 1840
Mrs. Mary Totten,	April 5, 1840
Mrs. Phebe Ann Ketcham,	April 5, 1840
Mrs. Sarah Baldwin,	Jan. 1, 1843
Mrs. Julia M. McRea,	Jan. 1, 1843
Miss Julia Ann Strong	April 2, 1843
Mrs. Deborah Ann Burling,	April 2, 1843
Miss Julietta Fleet	April 2, 1843
Miss Marietta Fleet,	April 2, 1843
William Muncy,	April 2, 1843
Samuel Muncy,	April 2, 1843
Silas Whitman,	April 2, 1843
Daniel Sheldon,	April 2, 1843
Archelaus Doxsee,	April 2, 1843
Miss Almira Smith,	April 2, 1843
Richard Jones,	April 2, 1843
Mrs. Maria Catherine Smith,	April 2, 1843
Selina Davis	April 2, 1843
Jane Nelson,	April 2, 1843
Treadwell Fleet,	April 2, 1843
Jane Jones,	Oct. 11, 1846
Mary Eliza Dodd,	March 27, 1853

NAME	BAPTISED
Mary Ann Carll,	June 26, 1853
Mary Ann Leak,	Sept. 25, 1853
Jemina Smith,	Nov. 27, 1853
Andrew Titus,	Dec. 31, 1854
Martha Miller,	March 25, 1855
Mary Ann Jarvis,	June 23, 1855
Mary Newton,	June 23, 1855
Rebecca Muncey,	June 23, 1855
Hannah A. Fleet,	June 23, 1855
Adriana Fleet,	June 23, 1855
Mary Strong,	Sept. 29, 1855
Martha Smith,	Nov. 10, 1855
E. Platt Conklin,	March 29, 1856
Mrs. Elizabeth Weeks,	Oct. 12, 1856

* Mr. E. C. Stadge children in the record this way.

† Mrs. Phebe Weekes' name is entered twice unless there were two persons of the same name.



CHURCH GOVERNMENT IN OLD TIMES

People of the present day can hardly realize the duties devolving upon the elders of the church in those days. Most of their time was taken up in investigating the conduct of their church members. Petty quarrels among the church members were generally laid before the session for consideration.

Again tattling among the church members was as common as among children.

Spying upon the conduct of their neighbors was another amusement and it seemed to be their bounden duty to report it to the session. The spirit of being much better than your neighbor was cultivated in the highest degree.

Another heinous crime for a person belonging to one church, was in attending the services of another denomination. The writer himself remembers that the subject was often discussed among the boys in his youth, and it was considered a sin to attend a Roman Catholic Church. Fortunately for the boys at that time, there was no such church in Babylon until 1878, so they could not sin in that way. The only thing that they were called upon to do was to drive their servants to Bay Shore or Penataquit, four miles away, to attend the Roman Catholic Church of that place. The boys also thought that the Roman Catholic Church was preparing to slaughter the christians, as in olden times. The writer has heard it suggested that when a stone church which was built in Brooklyn, up to the first floor and then roofed over until further funds could be obtained. It was thought that it was built in that way so that it could be used as a fort in case they attempted to carry on a slaughter of the christians.

In order that the reader may gain some idea of the trials and troubles in the early history of the grand old First Presbyterian Church of Islip and Huntington South a few quotations from the old records of the church may be interesting.

One Gilbert Heartt in March, 1799, was brought before the session and confessed that he had been guilty of drinking. In October of the same year he was again an offender. In the summer of 1800 additional charges were lodged against him, viz:

“That some time about last November about the time he killed his hogs he was intoxicated with spirituous liquor and that he was also intoxicated with spirituous liquor some time near the first of March last, at a time that he and Selah Howell went in a wagon together to mill—

the last charge was for being concerned or aiding at a horse race on the first day of April last, near Ketcham Terry's Tavern."

William Garret was a similar offender and his case was before the session several times..

This is one of the most curious decisions rendered by the session. On June 12, 1802, Jesse Ketcham brought a charge against Temperance Jackson *"of imprudent and inconsistent conduct in her saying that she would not be confined to any church or society and had acted accordingly in going to other meetings."*

Thomas Wiggins was a witness. The session held that the charge was proven. Temperance apologized and the session restored her, but Jesse, the complainant was dissatisfied with the decision and the session gave him permission *"to stay back from the next communion of the church in partaking of the Lord's Supper in order to obtain further satisfaction."*

This seems to show that Jesse still harbored a feeling against Temperance and was willing to be deprived of the Lord's Supper in order to find his christian spirit. Also it would seem that the session might have punished Jesse if he had stayed away from the Communion without permission.

Gilbert Heartt seems to have been an old offender for he was again before the session who referred the matter to the Presbytery and *"it recommended upon his confessing and sorrow that they receive him one time more."*

There was a report laid before the session that *"William Garrett and Sarah, his wife had made to free use of liquors they were notified to stay away from the communion until the session could verify the report."*

They were notified several times to attend the session but gave as a reason that they had no horse, and the distance was too great, they were finally excluded from the communion.

The first minister, Rev. Luther Gleson, seemed to have completely won the hearts of his people. He was convicted by the Presbytery of Long Island *"in making too free use of intoxicating liquors"* on March 20th, 1804. He was again arraigned on June 17, 1806, on a more serious charge and finally deposed October 16, 1807.

His admirers petitioned the Presbytery to restore him. On being refused, they felt very bitter against the Presbytery and finally began to absent themselves from the Church.

In 1809, in consequence of the troubles over Mr. Gleson, the session

was confronted with the fact that many of their members were leaving their church and connecting themselves with other churches. On February 10, 1812, the following was passed :

“RESOLVED, that Thomas Ireland and Patience, his wife, Samuel Muncey and Deborah, his wife, David Jackson and Temperance, his wife, Jonathan Stratton and Mary, his wife, Ebenezer Smith and Margaret, his wife, Jonathan Seaman, Hannah Douglas and Phebe Higbie having habitually for a length of time absented themselves from the worship and ordinances of the church be cited to appear before the session.”

So an important session of the church was held April 20, 1812, Rev. Zacariah Green, moderator, Elders, Jesse Ketcham and Benjamin K. Hobart. Medad Rogers, Eliphalet Mowbray, Thomas Ireland and Patience, his wife, did not appear and it seems that there was no proof that they had been cited. Samuel Muncey and Deborah, his wife, appeared to answer their citations. Mr. Muncey *“charged Mr. Phillips of blackguarding in the pulpit when he preached to his people.”*

Mr. Jackson and Temperance, his wife appeared, she said she was *“a member of the church called Congregational and could not go with them while under Presbytery.”*

Jonathan Stratton and Mary, his wife, appeared and said *“they felt no disposition to return or unite, but if any union took place Presbyterians must come to them and unite.”*

Ebenezer and Margaret Smith said they *“had taken the liberty which they thought reasonable, and could not consider that a church was a prison. Mr. Smith said the Presbytery was oppressive, unjust, scribes and Pharisees, sitting in Moses’ seat and he abhorred their measures especially in regard to Mr. Gleson and considered they were exercising an authority that the Gospel did not warrant nor justify.”*

Mrs. Hannah Douglas appeared, *“confessed she was once a member of the church, but was as ignorant of its principles and discipline as an infant when she joined it. She said she had since learned that it was oppressive and its rules not consistent with the Gospel which gave liberty. That she came forward with others to receive her discharge but was much wounded on being denied it, and that she had since joined the despised Methodists, with whom she had found that peace she had not found before, and that liberty which was of the gospel...She professed to love all on whom she saw the image of the redeemer displayed...Yet the Presbytery were a set of imposing hypocrites whom she could not*

bear and to whom she would not submit—that they had dealt unjustly with Mr. Gleason.

Mrs. Phebe Higbie, great-grandmother of the writer, expressed much “*dissatisfaction*” as to the measure the church had taken to bring her to a situation that exposed her character to the world, and observed that the 18th chapter of Matthew held up the exercises of church government which ought to have been exercised upon her if she had done amiss. But she would deal plainly now, and let them know that she could never partake of the ordinances and receive the elements from the hands of those who had wickedly destroyed and killed her shepherd and spiritual Father.

Jonathan Seaman did not appear.

Mrs. Smith, wife of Jeremiah Smith came before the session and desired her certificate which was deferred for further consideration

A TEMPERANCE PLEDGE

BABYLON, MAY 4, 1833.

The church and session met according to notice and after deliberate consideration unanimously, Resolved, that hereafter before any person shall be received into this church they shall give their explicit consent to the following pledge, viz: “The members of this church believing that the use of intoxicating liquors, for persons in health, not only unnecessary but injurious; and that the practice is the cause of forming intemperate habits and appetites; and that while it is continued the evils of intemperance can never be prevented do therefore agree, that we will not, except as a medicine in cases of bodily infirmity, use distilled spirits ourselves, or procure them for the entertainment of our friends or for persons in our employment and that in all suitable ways we will discountenance the use of them in the community.

E. C. STADGE, Clerk.

March 3, 1837, Keziah Ann Leek was charged with various immoralities—“*had associated herself with the wicked—had gone with them to places of vain and sinful amusement, had joined with them in the same and she had also neglected to come to the Lord’s supper.*

January 26, 1838, Joseph Stroud was accused of living in a tavern and tending at the bar.

April 17, “*Resolved, That we hold it to be highly inconsistent with a Christian profession for members of the church to furnish intoxicating drinks for their guests as a common beverage, or to engage in the*

practice of dancing or card playing, or for heads of families to allow of such practices in their houses."

FORMATION OF PRESBYTERIAN CHURCH OF ISLIP

Names of the persons dismissed August 16, 1857, to form a new parish to be called the Presbyterian Church of Islip:

Charles A. Betlenger	James Brewster.
Peter Robertson.	Richard Jones.
Joseph Brown.	Silas Whitman.
James H. Doxsee.	William S. Brown.
Jeremiah T. Smith.	Margaret Robertson.
Mary P. Brown.	Anna C. Bettinger.
Maria Brewster.	Jemima Smith
Sarah Doxsee.	Almira Doxsee.
Harriet Whitmar.	Mahala Doxsee.
Sarah E. Brown.	Martha Smith.
Mary Sands	Mary Thurber.
Martha Sweesy.	Elizabeth Wicks.
Angeline Wicks.	

August 23, 1859, the following persons were dismissed for the same purpose, viz:

Eliphalet Smith	Mary Smith.
Mary Velsor.	

The names of the persons that came from Islip show the readers of the present day what their forefathers had to do to attend church. A person can hardly believe that the old First Presbyterian Church of Islip and Huntington South was the Christian home for people from Massapequa to Islip, a distance covering fourteen to fifteen miles.

A chapel connected with the church at Babylon was built in Islip in 1852, and in 1857 they formed an organization. In 1869 they completed a new church building at a cost of \$15,000, which was considered at that time one of the largest and finest church building in the county. Robert L. Maitland contributed \$8,000 toward the expenses, the Stewarts Sugar refiners of New York presented the bell, and Dr. A. G. Thompson, of West Islip, contributed the main cost of a \$1,500 pipe organ. The old church was used for a Sunday school.

MINISTERS OF THE CHURCH

A list of ministers from 1796 down to the present day is given together with the years of service as prepared by the Rev. John D. Long, and published in a programme in commemoration of the One Hundreth anniversary of the organization of the First Presbyterian church of Babylon, January 7, 1898, since that date the closing year of Mr. Long's service has been added and the name of Mr. Merrill who succeeded Mr. Long. The list is as follows:

Luther Gleason,	1796—1807.
Richard Salter Storrs,	1808—1809.
Samuel Weed,	1818—1820.

Installed May 12, 1819.

Alexander Cummings,	1820—1824.
Nehemiah Baldwin Cook,	1826—1832.
Jonathan Cable,	1833
Ebenezer Platt,	1833—1837.
Hollis Read,	1838
Alfred Ketcham.	1839—1848.
Edward J. Vail,	1848—1851.
Gaylord L. Moore,	1852—1856.
Charles W. Cooper,	1857—1869.
James McDougall,	1871—1873.
James C. Nightingale,	1873—1879.
Walter B. Floyd,	1881—1883.
James C. Hume,	1883—1888.
John Dietrich Long,	1889—1905.
Robert D. Merrill,	1905

In regard to the foregoing list would say that the old records do not give the names of Richard Salter Storrs, or that of Alexander Cummings, they are given in Prime's history of Long Island. The name of Gaylord L. Moore in this list should be Gaylord L. More. The old church records show that the following ministers served the church at various times, viz:

July 20, 1806.—Nathan Woodhull, Lord's supper administered 28th time.

June 21, 1807.—No minister named, Lord's supper administered 29th time.

February 19, 1809.—Nathan Woodhull, Lord's supper administered 30th time.

August 6th, 1809.—Peter Fish, Lord's supper administered 31st time.

December 29, 1809.—Nathan Woodhull, Lord's supper administered 32nd time.

June 17, 1810.—Zacariah Green (Greene), Lord's supper administered 33rd time.

July 21, 1810.—Ebenezer Phillips, Lord's supper administered 34th time.

February 10, 1812.—Ebenezer Phillips acted as moderator.

April 20, 1812.—Zacariah Greene acted as moderator.

April 22, 1812.—William Schenck acted as moderator.

May 5, 1812.—Bradford Marcy acted as moderator.

March 5, 1818.—Bradford Marcy.

April 5, 1818.—Zacariah Greene.

April 12, 1818.—Bradford Marcy, Lord's supper administered 35th time.

December 14, 1818.—Samuel Robertson acted as moderator.

December 26, 1818.—Ezra King acted as moderator.

December 27, 1818.—Ezra King administered the Lord's supper.

This was the first time since renewal of the covenant, April 11, 1818.

INTERIORS OF THE SECOND AND THIRD CHURCHES

The late Judge James B. Cooper in his history of Babylon says of the interior of the second church. "*The pulpit was narrow, very high and painted blue or lead color. A wide gallery extended around on every side except the North, where was placed the pulpit. When the minister was seated he could not be seen by any portion of the congregation, not even by persons seated in the gallery... Only when standing at the sacred desk was he visible.*"

The third edifice now used as a lecture room was nicely carpeted with pews having doors on the end and a gallery extending around three sides of the church, heated at first with stoves burning wood and later with coal stoves. Its interior was a very churchly and quaint arrangement, and it seemed a pity to see it torn down for it had fond memories to so many people. Fashion changes, and the present church is a vast improvement on all of the others.

The writer has a great reverence for it, and his name is deposited in the corner stone, as he was a member of the Sunday school at that time.

As you see the improvement in church buildings so in studying

their history you will find just as great an improvement in the methods of learning how to do good in this world. What Christians did in the past would hardly be countenanced now. Some of the interpretations of the Scriptures preached in the past have been changed and an enlightened knowledge has been gradually permeating Christianity, all over the world, and this knowledge will still increase for the simple reason that it is only yet in its infancy. Probably in no church in this broad land would our Saviour be recognized, if he came unannounced and dwelt among them. May we all treasure the historic church of Babylon for the good influence it has, and still is exercising in this community. May God's blessing always rest upon it.

A FEW INTERESTING FACTS

Mrs. James B. Cooper informs me that her grandfather, Joshua Hartt, born at Dix Hills, Long Island, preached once in the Presbyterian Church at Babylon, probably before the war of 1812, taking his text from *Joel III. 10*. "*Beat your plough shares into swords, and your pruning hooks into spears; let the weak say I am strong.*"

He incited the people to take up arms against Great Britain claiming that it was a righteous war, and wanted the people to maintain the rights of America.

Her grandfather and the great-grandfather of the present Judge James B. Cooper, was educated at Princeton college, New Jersey. He preached regularly at Hempstead and occasionally at Babylon and Smithtown. While preaching at Smithtown on one occasion he was fired upon by the British soldiers, the musket ball hitting the pulpit. The latter's great-grandfather was also a Revolutionary hero. The Rev. Joshua Hartt was imprisoned during the Revolution in the Provost Jail, the old Hall of Records in New York, that was recently torn down. He was taken the second time to the jail chained to a negro and imprisoned for his rebellious talk. Being a very large and stout man and used to out door exercise, he soon became very sick from his close confinement. Col Ethan Allen was confined there at the same time and they became close friends. When Mr. Hartt was very sick, his friend Ethan Allen, made a most beautiful prayer for his recovery. When they parted Col. Allen said to Mr. Hartt, go home and tell your wife (Abigail Howell Hartt,) that when you were sick and in prison a servant of the most high God prayed over you, and you recovered.

The records show that Mr. Hartt officiated January 13th, 1811.

and baptised Wilmot Scudder, father of Edward A Scudder of Babylon, and this was the Sunday the sermon was preached.

The deed, dated November 4, 1783, for the ground on which the second church was built, states "*together with the house now building on said land,*" so that the church building must have been begun earlier in the year. Thompson's history of Long Island says a bell was presented to the church built in 1839 by David Thompson, Esq., of New York

The bell in the present church was presented by H. A. V. Post, Esq. a veteran of the Civil war.

Mr. Post's residence is on the site of the house occupied by Nehemiah Hartt in 1783 and is considered by most historians as being the site upon which the first house was erected in Babylon.

Prime's history shows that the Long Island Presbytery before 1811 used intoxicating beverages at their meetings. The following resolution was passed at a meeting of the Presbytery of Long Island at Acquebogue November 5th, 1811:

"RESOLVED UNANIMOUSLY.—That hereafter ardent spirits and wine shall constitute no part of our entertainment at any of our public meetings; and that it be recommended to their churches, not to treat Christian brethren or others with ardent spirits as a part of hospitality in friendly visits."

Mr. Prime says that he was informed that from the passage of the above resolution "*the meetings of the Presbytery ceased to be disgraced with the intoxicating beverage.*" He also gives credit to this Presbytery as being one of the first to move in the great work of reform. The cause of temperance was taken up in the Babylon Presbyterian Church in 1833.

The records show the church purchased a tankard and cups for twenty shillings on April 1, 1798. A platter and two plates on June 14, 1801. A bible for thirty shillings and a psalm book for six shillings December 15th, 1803.

The old communion service was sold by order of the session, as follows: Tankard, forty-one cents; cup, twenty-three cents; cup, twenty-two cents, and a plate for sixty-three cents in all one dollar and forty-nine cents.

The bible purchased for the church in 1803 was probably the same one presented by the session to the Rev. E. J. Vail, and on his leaving the church, he presented it to Mrs. Mary Ann Carll, and the bible is still in possession of her family.

The First Presbyterian Church of Babylon today stands as a monu-

ment representing the earliest history of the village. Its plain church lines attract the attention of everyone and the town clock in its tower is as useful to the rich as to the poor, teaching all to look daily at God's church, and remember that time lost can never be recovered, and the chance to do good to any one neglected is also lost.

Men and women in their prime today cherish the associations of former years as well as the memories that have been handed down from their parents and grandparents.

In many cases even sacred memories of the past come to us from the great-grand parents. So the children of today are beginning to teach their little children to love this sacred church that stands and has stood for five generations, trying to teach the people that—

“You believe that God for his own glory created all things, visible and invisible, and that according to his eternal counsel, he governs all world's and events.”

The second church register contains the records from March 25th, 1858 down to October 3rd, 1885, and contain a very complete record of church members, and in many cases the dates of their deaths, also a list of marriages, giving dates and names of witnesses, and stating whether a certificate was given. There is a complete list of infants baptised together with dates of births and names of parents, the adult baptisms are also entered in the regular minutes. These records are all well preserved, and will be of great value to future historians.

To those who are interested in church music, it may be of interest to know how the elders in this church viewed the music at one of their sessions, held August 6th, 1863. They felt that the responsibility rested on them, according to their form of church government, and they viewed with pain and alarm, the great and marked decline in congregational singing: In their opinion it was caused by the selection of new, strange, and difficult tunes which the congregation could not sing, and they passed five resolutions in regard to the same. The first directing the organist, to select only such tunes as are found in the Presbyterian Psalmodist, unless permission be obtained to sing others from the session. Second, in the evening service there is no objection to an occasional use of any other good tune, but no new tune may be sung except with the intention of making it a common tune, which all the congregation can sing. *“Third, Resolved, that the interludes as now practiced are a waste of precious time, a needless display on the*

instrument, and are destructive of devotional feeling.....The session therefore, advise that the interludes be restricted to a very few notes, not exceeding six, which will afford ample time for the people to respire."

The fourth resolution showed their gratefulness to the ladies and gentlemen who sang in the vicinity of the organ, and the fifth resolution informed the congregation that the session will encourage sacred music in their own families, and throughout the congregation over which the Holy Ghost had made them overseers.

According to a census it was found in March, 1868, that there were sixty two children belonging to church members not baptised.

Now the sixth generation is rising and soon the seventh generation will be taught that God is love, and that the only way you can love God, is by planting in your heart the seed of charity, and the only way such love can grow, is by the child learning to do something for his neighbor.

Associations, mean in a large sense, more than a person realizes—in fact they are the real life of the individual, and the individuals make the world. So the sacred associations that cluster around the First Presbyterian Church of Babylon, are dear to the hearts of many of her people.

MEMORIAL WINDOWS OF THE CHURCH

None can sit in the church and read the inscriptions on the memorial windows without realizing that he is looking into the past, for they all bear dates of the last century.

The oldest date is—

In Memory of

DAVID SMITH

By his son, John W. Smith.

1802—1884

The records of the church show that David Smith joined the church March, 1833. and his son, David Smith, 2nd, May 5, 1833. The former David was a Revolutionary hero, and served in General Washington's army for seven years.

The second oldest date is—

In Memory of
CHARLES EDWY KETCHAM
1807—1898

Son of Thomas and Phebe Ketcham,
grandson of Jesse and Temperance
Ketcham, who were four of the
thirteen charter members of this
church.

The third oldest date is—

In loving Memory of our Father
ROBERT OLIVER COLT
Born 5th Aug., 1812
Died Dec. 15th, 1885

This window represents the four evange-
lists, St. Matthew, St. Mark, St. Luke and
St. John. Mrs. Colt was much interested in
church work and was a very kind and
generous woman. She was one of the writ-
er's teachers in the Sunday school.

There are three windows in memory of women of the church, viz:

In Memoriam
MARY A. TITUS,
C. E. Society,
1836—1900.

In Memoriam
EMILY S. KETCHAM,
C. E. Society,
1842—1897.

In Memory of
ADALINE L. KETCHAM
Died November 18, 1898.

By the Women's Home and Foreign Missionary Society.

In memory of the pastors of the church there are four double windows as follows:

In Memoriam
 REV. GAYLORD L. MOORE
 1812—1888
 Laus Deo, pastor of this church,
 1852—1856

In Memoriam
 REV. CHARLES W. COOPER
 1830—1886
 Laus Deo, pastor of this church
 1857—1869

REV. JAMES McDOUGALL, Ph. D.
 1836—1892
 Pastor this church
 1870—1873

JAMES C. NIGHTINGALE
 1836—1895
 Pastor of this church
 1874—1880

Sitting in the pulpit on the right side is a window representing St. Michael—

In Memory of
 JULIA FOWLER COLT
 Born 3rd April, 1897
 Died 15th April, 1897

On the left side of the pulpit is a window representing St. George—

In Memory of
 HANNAH FITCHETT COLT
 Born 21 May, 1893
 Died 13th September, 1894

The present officers of the First Presbyterian church of Babylon are as follows:

THE SESSION

James McLachlan, ordained in	1884
A. B. Leggett, M. D., ordained in	1884
John H. Baldwin, ordained in	1887
Charles M. Bergen, ordained in	1908
James H. Potter, ordained in	1908

THE BOARD OF TRUSTEES

J. B. Foulke, President

E. V. Ketcham, Secretary

Elbert C. Livingston

Clarence Carman, deceased

Charles E. Arnold

Edward S. Alley

Dr. W. H. Deale

CHURCH TREASURER

Charles M. Bergen

The steeple of the church has been struck three times by lightning. First in August, 1895; second in the fall of that year and again on June 12, 1911, at one o'clock in the morning.

The most damage was done on the latter date, but it was a singular fact the clock was not damaged nor did it stop running.

The building acts as a protector of the village in a double sense. Well may the people be proud of it long may it stand, and may its increasing influence bring many to do only that which is good in the sight of the Lord.

FINIS



REV. ROBERT D. MERRILL
Present Pastor, Installed Oct. 31st, 1905.