A BEACON OF HOPE

A Brief History of the First 125 Years
of Fourth Presbyterian Church
in South Boston

Contents

Foreword x

Preface xx

ONE
A Church of Immigrants xx

TWO
Ups and Downs xx

THREE
Hardship and War xx

FOUR
Challenges for the Church xx

FIVE
Keeping On xx

SIX
Renewal xx

Epilogue xx

Appendices xx

Dear Friends,

What you hold in your hands is a work in progress. It represents just over half of the story of Fourth Presbyterian Church, a history put together from minutes of church meetings, records of births, baptisms, marriages, deaths, church attendance, and many of the memories of people who were part of this history and who are still very much part of the church as it lives on.

The project will be completed in the coming weeks, but we are issuing this portion now so that you may share a bit of history as we celebrate together the past 125 years, reflect on the present, and prepare for the future.

Faithfully,

The Fourth Church History Committee

Chapter I

A Church of Immigrants

A new church held its inaugural service of worship on December 29, 1870 in a small, rented hall on W. Broadway, near D Street. That day 24 people joined the church. Most of them had been members of other Presbyterian churches in the city who had been interested for some time in establishing a place of worship closer to where they lived. Since September they had been meeting for prayer, scripture readings and a sermon preached by Rev. Charles Naismith. But they felt a need to have something more regular established and in their meeting of December 11 they voted to organize the Fourth Presbyterian Church of Boston. Several more members were taken in early in the next year and by the end of 1871 the church had had an average attendance of 58 at Sunday morning worship and nearly 100 for the service held Sunday evening.

Rev. Luther H. Angier was called to be the church's first regular pastor in June, 1871. By this time church meetings were being held in Wait's Hall on West Fourth Street, although occasionally other halls were used, including Mattapan Hall on Broadway and "the Hall" at 63 Dorchester Street. Rev. Angier, who was 61 years of age when he came to the pulpit of Fourth Church, proved to be a popular and effective preacher, attracting sometimes as many as 200 worshippers to Sunday evening service. George Gordon, who became minister of the Old South Church in Boston in 1884 and was a member of Fourth Presbyterian when Angier was pastor, remembered that he had one of the best voices for public speaking he had ever heard. His voice, he said, "excelled in awakening power, in fire, force, and sympathy; to listen to it was a delight." Though he did not have the advantage of an extensive education, he was "a sincere Christian man" with the "extraordinary gift of natural eloquence." Gordon remembered one particularly memorable phrase as typical of Angier's rhetorical gift: "Jesus taught more with lilies than with logic, with mustard seed than with metaphysics, with ravens than with rhetoric, with dough than with dogma, with parables than with nicely rounded periods." Language such as this had a great effect on listeners in an age that prized the art of public speaking.

Rev. Angier might have been a good preacher, but he seems to have been lacking in administrative skills. When he resigned from the pulpit in November, 1873 church records were in a shambles and the church had a considerable deficit of $209. Things began to be put in better order when Rev. William M. Baker, minister of the Second Presbyterian Church in Newburyport, and a graduate of Princeton College and Theological Seminary,

was called to be pastor in March, 1874. Attendance continued at about the level of the years under Rev. Angier, regular membership rolls and minutes of session and congregational meetings were kept, and the session began to think about erecting a church building. Property was acquired on East Fourth Street between G and H Streets, and plans were made to build a small, wood-frame chapel "at a cost not exceeding Six Thousand Dollars." The building was completed and a service of dedication was held the first Sunday in April 1875.

The church continued to grow under Rev. Baker and his successor, Rev. William Sybrandt. By 1879 the average attendance for Sunday worship was 71 for the morning and 147 for the evening service. In 1882, the church listed 106 communicant (adult) members, an average attendance of 125, with 178 students in "Sabbath School." A steady stream of new members kept coming. In virtually every regular monthly meeting of the session in the first thirty years of the church's existence at least one new member (and usually many more than one) was received into the life of the community. It was a vital and thriving church in those early years. Virtually the whole of Sunday was devoted to church life, with worship at 10:30 in the morning, Sabbath School at 2:30 in the afternoon, and evening worship after supper, at 7:30.

Because of the steady growth, the church began to feel the constraints of its small worship and meeting space. Under the leadership of Rev. Arthur Burrows, the session investigated purchasing a larger property. When the Dorchester Street Methodist Episcopal Church, at 115 Dorchester Street, became available the church acquired it and dedicated it in a special service of worship on February 21, 1886. This was the building that would serve as the home of Fourth Church for nearly eighty years of its life.

It was not easy for the congregation to bear the expense of the necessary expansion. Without the aid of the denomination it would have been impossible. Fourth Presbyterian was not a wealthy church. Records from these early years make regular reference to the many "poor in our congregation." Elders and deacons were regularly reminded to keep their eyes open to the needs of the indigent, and the communion offering was frequently dedicated to the relief of conditions of poverty under which many in the church were struggling.

By and large it was a working class church. There were some salesmen, some engineers, and a few businessmen. But the majority were skilled and unskilled workers. There were carpenters, blacksmiths, milliners, machinists, workers in iron foundries, painters, teamsters, stonecutters, domestic workers, dressmakers, and weavers.

It was also an immigrant church. Seventy percent of those married in the church in the first twenty years were born outside of the United States. They came from Scotland, Ireland, France, Germany, Denmark, and the maritime provinces of Canada. They came for many reasons, but mostly for economic opportunity. The last three decades of the nineteenth century were a time of worldwide economic depression and New England seemed to offer the promise of its expanding industries and comparatively high wages.

But coming to Boston was not especially pleasant. Most came by ship. Like many, George Gordon remembered his crossing from Scotland as the worst experience of his life, in cramped quarters in the steerage of a freight ship loaded far beyond reasonable capacity with human cargo and served food "unfit to be set before human beings or even pigs." Most were lucky if they were in good health by the time they made port on this side of the Atlantic.

Once here, many were surprised to find that, although jobs were plentiful and wages were high, the dollar did not go as far as they had imagined it would. George Gordon was fortunate. He found affordable lodging above a bar in Boston's North End and a job in a factory which made steel safes. However, like many of the new arrivals he was easy prey for unscrupulous employers who paid low wages, offered no basic insurance for workers or their families, and extended no aid for disability or accident, even for accidents on the job. In a time of rapid economic expansion and largely unregulated industry, the large and plentiful immigrant labor force had little in the way of economic or political power. The immigrants, together with the rest of Boston's working class, were vulnerable to all kinds of illnesses. They bore the brunt of the epidemics of typhoid fever in the 1870s and 1880s, and for them the infant mortality rate was especially high.

The records of the church in these first years show just what kind of existence many of those who found their way into the church endured. James Stewart, an immigrant from Scotland, was typical of many. He came to Boston at the age of twenty-four, found work at the Grey Iron Foundry, and several years later met and married Sarah Smith, from New Hampshire, shortly after both had joined the church, on Christmas Eve, 1885. Scarcely four months later Sarah became ill and died. James, with no family ties to keep him in Boston, left the following year for Canada.

For many, life in Boston proved too hard to take for more than a couple of years. Several early members of the church stayed only a short while before deciding to return to their homes in the old country. Others looked elsewhere in the United States for an easier life with more opportunity and less harsh conditions. A number went out west.

However, many remained in Boston despite hardship and tragedy. Henry von Bergen is one example of those who sought to make the best for himself and his family in South Boston. Bergen was a "double immigrant" who listed his occupation simply as a "laborer." Born in Germany in 1849, he migrated to Greenock, Scotland where he met his wife Mary. They came to this country, probably in the late 1860s, where Mary had a son, Alexander. Mary died either in childbirth or shortly after giving birth. Henry, determined to raise his son in the church, submitted the child for baptism in January, 1871, the very first baptism in the Fourth Presbyterian Church. Henry remained an active member of the church and in 1879 met and married Sarah Ferguson, who had found her way to the church community after arriving from Nova Scotia. Their daughter May was born the following year, but like Henry's first wife, Sarah did not live long after childbirth. Henry married his third wife, Ellen, in 1883. Between 1885 and 1889 they had three children, only one of whom lived more than a year. Sometime after 1890 they made their way to another part of the city and transferred their membership to the Presbyterian Church in East Boston.

It was people such as these who made their way to the Fourth Presbyterian Church in South Boston on Sundays. Many came for the social life, companionship and fellowship with people who understood what they had been through and the experience of their present life. They found friends at Fourth Church; many found spouses and started families. But they also prayed, sang, taught, listened to scripture and sermons, and prayed some more. They heard the Good News preached. And in this new home in a land that both offered opportunity and, through its brutal competitive forces, threatened to extinguish all hope, that Good News offered a hope that no one could take away. Perhaps that is why they kept coming.

Chapter 2

Ups and Downs

As a new century dawned in 1900, the outlook for Fourth Presbyterian Church seemed uncertain. The church was active, its societies—including the Women's Missionary Society, the Ladies Sewing Circles, the Young Person's Society of Christian Endeavor—contributed to the health and welfare of the church, the Sabbath School registered as many as 174 students, and there were 230 members on the church roll. But other signs were not terribly good. The pastor at the time, Rev. Charles Cameron, who had helped to get the church on an even financial footing and facilitated a system of more accurate record-keeping, began to have chronic health problems. By September, 1900 he submitted his resignation to the church. Since he did not have a call to another church and since members of Boston Presbytery made a special point of commending his service and abilities when they approved the resignation, it is possible that members of the church session encouraged him to step down.

Rev. Cameron's departure did not bode well for the church. After a protracted search Rev. John Kirkpatrick was finally called to the church in the middle of the following year, and he stayed at the church for only two years. The church was without a pastor for the whole of 1904, and by that time its membership had dropped to only 142. There also seems to have been a noticeable lack of enthusiasm on the part of church members. In 1902, for example, the Women's Missionary Society was disbanded because of lack of interest. Church records were poorly maintained at this time. Annual congregational meetings conducted virtually no business other than reinstating incumbent elders and deacons.

However, the tide turned in about 1905. Fourth Church called Rev. James Todd to be its pastor, church societies reconstituted and became more active, and by 1906 the congregation registered its thanks to their new pastor, attributing the great strides taken in the previous year to "his zeal and the success of his labors."

Todd gave a good deal of attention to the church's educational programs. One of the first steps he took was to suggest the revitalization of the Sabbath School, and he introduced a number of innovative methods (including symbolic gifts to students to serve as incentives) to encourage good behavior and regular attendance. He also helped with the introduction of a regular Bible class to be offered in conjuction with the Sabbath School. As a result of these efforts enrollment increased dramatically, nearly doubling by 1907 and nearly tripling by 1913 when it reached a historic high of 283 students.

Women's groups had enjoyed popularity in the church for some time. This was true of the Presbyterian Church generally in the U.S., where women's societies, particularly the mission boards, were some of the most potent fundraisers. In 1907, certain members of Fourth Presbyterian Church tried to address the issue of men's involvement in the church in a manner similar to the church women's movements by organizing a Men's League. Meetings "of a spiritual and literary character" were to be held twice a month, with the aim of "interesting the men in our church work." By 1908 the Men's League had attracted 30 members from the church, more even than the Woman's Missionary Society that year.

The church seemed very much in high gear in those years, gaining new members at a steady rate, with more than 300 on role by 1913. The church was active in its benevolences, occasionally sending funds for relief of victims of disasters, such as the recent San Francisco earthquake and fire. The first every member canvass was carried out in 1913, and in the same year the church was confident enough in it finances to purchase a manse, located at 821 Broadway.

As it had been for many years, the church was very much the social as well as the religious center of the predominantly Scottish community, and its central role was particularly in evidence on "the Sabbath." Libbie McCartney remembers a typical Sunday in 1915 being entirely taken up by church attendance. "We went to church at 10:30 Sunday morning. Church was over at noon time and then we went to Sunday School at one o'clock. We went home to a big Sunday dinner. Then at 3 o'clock there was Junior Christian Endeavor, at 6 o'clock there was Senior Christian Endeavor, and at 7:30 was evening service. We got out about 8:30. And then in later years we would go to sombody's house and have a hymn sing. That was my Sunday, for a good many years." In addition, prayer services were held on Friday nights at 7:30.

The church continued the growth it had experienced under Rev. Todd through the pastorates of his successors, up to the year 1922. That year was not a very happy one in the life of Fourth Church. Strains had been developing between the pastor, Rev. McClelland, and members of the session and the board of trustees. While it is not entirely clear what precisely precipitated the friction, it is clear that a number of church officers who had been active in the church for many years did not take kindly to a new pastor's attempts to change the church's way of doing business. At that year's annual meeting, Rev. McClelland had taken steps to bring new and younger people onto the session, specifically by enlarging the size of session from six to nine members, reflecting the considerable growth in membership over the past fifteen years. (The church had at that time 413 members on roll—the highest in its history.) It

is likely that some of the leaders of the church regarded this as a threat to their position, and the proposal to enlarge session was very narrowly defeated.

By September, 1922, the session and trustees decided they could no longer tolerate Rev. McClelland as their pastor and the clerk, James DeVoy, who had served over twenty years in that position, registered with Boston Presbytery a request to dissolve the pastoral relation between Rev. McClelland and the church. At the congregational meeting of October 11th held to consider the matter, 350 people were present, of whom 80 voted to remove Rev. McClelland and 178 to maintain him in office. The church officers did not get their way, but the whole affair left profound hurt and division in the church. Rev. McClelland declined to celebrate the Lord's Supper either in October or January of 1923 because of the mood of dissension and distrust in the church. A sizeable number from the congregation had notified him that they would not take communion served by the elders who had tried to remove him.

So by the beginning of 1923 the church was in disarray and many of the members seemed to be in a state of shock. Five of the six elders tendered their resignation, the church's treasurer refused to turn over the books to his successor, and church funds were inexplicably depleted. Many of those who had been active in the church in the past refused to participate in church activities, some joined Phillips Congregational Church, others took their letters to First Presbyterian Church in Boston. A rump session handled the affairs of the church until the next annual meeting of the congregation voted to increase the session to nine members and elected a body of officers who were entirely new save for one, Robert Fraser of Dorchester, who had been a moderating influence in the church and would serve as clerk of session for the next five years. When the slate of new elders had been selected, Rev. McClelland turned to the congregation, asking them if they would acknowledge these men as their spiritual representatives and leaders, and if so to signify by rising from their seats. The sight of the more than 150 people present rising to stand together must have served as a powerful symbol of their determination to carry on and to be faithful in their service as Christ's church despite the obstacles of division and hurt feelings.

The strains of the early years of Rev. McClelland's pastorate took their toll on the church. By the end of the decade of the 1920s, the church's roll of members dipped down from a high of 413 in 1922 to a mere 225—its lowest point in more than twenty years. But the determination of those who stayed was evident in the work that continued to be done and the attitudes that permeated the community. In April, 1924, the pastor noted that, despite the pain the congregation had undergone, the controversy had accomplished something: "The rubbish of years has been cleaned away, and a new day has come." This

was a time, as he saw it, of reconstruction. Thirty-four people had withdrawn their membership in the previous year, but 59 new members were received, and the church clubs and societies continued to be faithful and active. "The Lord has opened the windows," he went on. "We believe still better days are ahead for the Fourth Church. And we can hear again the words of the Master saying, 'Lift up your eyes upon the fields; they are white already to the harvest.'"

Chapter 3

Hardship and War

The end of the 1920s was a time of transition and, indeed, crisis for Fourth Church and South Boston, as it was for much of the country. The collapse of the stock market in October, 1929 and the period of economic depression that followed, plunged the community into financial chaos and great uncertainty. In the midst of this, the church's pastor, Rev. McClelland, was called to the First Presbyterian Church of New Bedford in February of 1930, resigning as pastor of Fourth Church.

Perhaps because of economic uncertainty, perhaps because of the trauma of past division in the church, perhaps out of a need to get their bearings in a confusing time, the session of the church decided not to consider any candidates to fill the vacancy in the pulpit until late in the year, and meanwhile to take advantage of the services of Rev. John Gregg as stated supply.

It proved to be rather difficult to find an acceptable candidate who would take on the challenge of pastoring a community such as Fourth Church in the early years of the Great Depression. Several experienced ministers were considered. One was extended a call but declined. Finally, in January, 1931, the church's appointed moderator, Rev. Hector Ferguson, notified the session of "a young man just out of college" by the name of Richard McCarroll, who was interested in appearing as a candidate. McCarroll was the son of Rev. Hugh McCarroll, pastor of the First Presbyterian Church in Framingham and moderator of the synod of New England. In fact Richard, though a very young candidate for such a position, was not "just out of college." He had earned a graduate theological degree from Biblical Seminary in New York and had been ordained to the ministry nearly two years before he came to the attention of Fourth Church.

While in New York, McCarroll had become intimately acquainted with the theology of the social gospel. The social gospel was a potent religious movement born out of and responding to the experience of urban blight and unbearable poverty brought about by industrialization in the late nineteenth and early twentieth centuries. He had worked in neighborhoods on the lower east side of Manhattan, not unlike the tenements of Hell's Kitchen where Rev. Walter Rauschenbusch, the principal founder of the social gospel, had begun his ministry years before. McCarroll concentrated on "troubled youth" in the area. Under his guidance and with the assistance of the East New York

Neighborhood House, a number of young men received an education and some even ended up emulating their mentor by going into the ministry.

Members of Fourth Church agreed to examine Rev. McCarroll as soon as could be arranged. The session seemed enthusiastic about the prospect even before laying eyes on the candidate. As one of them remarked after a service of communion on a Sunday evening in January, 1931, "We all felt today was well spent in God's House and we go forward in his strength expecting bigger things in the near future." The call was extended scarcely a month later and Rev. McCarroll took up his duties in March.

Rev. McCarroll brought just the kind of energy and enthusiasm Fourth Church needed in this anxious and uncertain time. He came with new ideas and plans to be implemented right away, changing the schedule of Sunday worship and introducing for the first time a children's sermon into morning worship. Attention to young people in the church was a special feature of McCarroll's ministry. Those who were new members at the time remember such activities as tobogganing in Franklin Park in the winter and, in the summer, the Sunday School picnic, always held on June 17th at Riverside. This event was arranged by Elder Peter Donavan, who was both clerk of session and superintendent of the Sunday School. As a way of focusing attention on youth ministries, an annual "Youth Month" program was instituted in May, 1934. This included a mother-daughter banquet, a father-son banquet, parties for Intermediate and Senior Christian Endeavor, a young people's "session" meeting moderated by the pastor, a pastoral calling campaign involving the youth, youth sermons and special worship services conducted by the young people.

Another way in which Rev. McCarroll and other leaders in the church helped to ignite enthusiasm and bring a spirit of excitement into the church was through a massive program of pastoral visitation. Rev. McCarroll saw that calling on people could be an effective means of evangelization, serving church development and growth. Immediately he took up the task of visiting people, both in the church and in the broader community, to get to know them and to encourage their attendance and participation in church activities. Members of the church remember Rev. McCarroll as tireless in these labors, frequently staying out making calls on parishioners until nearly 11 o'clock in evening. In 1934, McCarroll himself estimated that he made approximately 1000 pastoral calls. He was also very intent on keeping track of who appeared in worship on Sunday morning. Laughlin MacMillan remembers him going over the church roll at Sunday dinner with his father, Elder Peter MacMillan, to determine who had been absent from church. When the list had been drawn up, those who were not in church received a call either from the pastor or from an elder. Within a few years, the session had worked out an efficient system for maintaining contact

with everyone in the congregation and the broader community through a system of visitation and evangelism. Each elder was assigned a particular area of the city to make visits, and frequently they went door to door accompanied by the pastor. This is precisely the way some of the longest serving members of the church came into the community, including Emma Neill and Bill McLeod, who joined the church in 1933. For that time, it was a successful method of outreach. The church saw a net increase in membership of nearly 20 percent over the course of Rev. McCarroll's pastorate, in part because of the efforts put into pastoral calling.

The people who received these visits were almost all deeply affected by the hardship the depression brought to the community and the entire country. But because of this hardship, this was a time when people and communities often tended to pull togther, families often doing whatever they could to take care of each other. When her family had no place to live, Betty Collard remembers members of her family being parcelled out to the homes of friends and relatives. The church also did what it could to take care of its own and to help people in the community. Perhaps the most visible example of this was the project church members called "McCarroll's Block."

At the very height of the depression, in about 1933, Rev. McCarroll and a member of Fourth Church, John McKay, began to obtain older, run-down properties, beginning with a building on Third and Dorchester Streets. Unemployed members of the church were enlisted to provide the labor to renovate the property, using supplies obtained on credit from a local hardware dealer who had been approached by Rev. McCarroll. In the end, these men were paid for their work, and so were given employment in a time when jobs were scarce, and members of the community were provided low-cost housing in apartments that many remember as being very comfortable places to live. Though the fact was not advertised at the time, the whole project was probably underwritten through collections taken from wealthier members in the church looking for a cause to benefit the less fortunate members of the congregation.

McCarroll's Block afforded work and low-cost housing for those who needed extra support in difficult times. There were also a number of other ways Fourth Church sought to respond to economic hardship. For example, in response to a suggestion from Rev. McCarroll the church kept a "relief list," noting families who required special assistance and who could benefit from funds set aside for this purpose. The church also assisted in the distribution of the Free Milk Fund for children. Members of the church were also generally quite supportive of the many New Deal federal work and assistance programs put foward by President Franklin D. Roosevelt and enacted by Congress in the 1930s. Whenever

possible they opened their doors and made space available to the community-oriented programs of the ERA and WPA.

In the course of Rev. McCarroll's time at Fourth church several new groups were organized. The Gillander Girl's Club for girls and young women ages 15-25 was started, as was the Westminster Boy's Club for boys in the same age group (which came to be the church's athletic club). And the Women's Union which was intended to consolidate into one group existing women's organizations also came into being at this time. In addition Rev. McCarroll took the lead in organizing a Daily Vacation Bible School which was held in the summer with two other area churches.

Another feature of church life in this period was a new emphasis on times of revival and renewal in the course of each year. Shortly after arriving in the church, Rev. McCarroll began discussing with the session the possibility of engaging evangelistic leaders and organizing church revivals. By October, 1932, the church had held its first "Loyalty Campaign," which was a period of time for praise, prayer, and reflection intended to strengthen the sense of commitment to Christ and the Church. A Spiritual Crusade was planned for Lent in 1933, and these two periods of revival became regular annual events in subsequent years.

Ecumenical efforts—efforts at broadening connections among churches and religious organizations—had always occupied an important place in the history of Fourth Church. Since the 1890s, union services had been held with several other Protestant churches in south Boston on special occasions and during the summer month. At about the same time the church established the practice of joining with area churches in common "week of prayer" services held in early January. But efforts to reach out to other groups and congregations were broadened during the 1930s. As a result of Rev. McCarroll's instigation, Fourth Church began to make some first attempts at closer association with black congregations in the area. For example, they regularly hosted soloists and spiritual and gospel singing groups from predominately black area churches. In 1934 the church participated in a choir exchange with Fourth Methodist Episcopal Church. When the Jewish Christian Alliance was taken on as a benevolence of the church, the session demonstrated its commitment to facilitating communication and understanding across religious boundaries.

It was in part this interest in promoting ecumenism and unity that led Rev. McCarroll to bring up the question in 1934 of whether the church should enter a federation or even seek to merge with Phillips Congregational Church. The session approved taking some tentative steps and opening exploratory discussions with Phillips Congregational. In the end, nothing came of these

discussions as representatives of the generally wealthier Congregational Church were not enthusiastic about uniting with the smaller and less affluent Presbyterian Church. The issue did not simply go away, however. In the early 1950s new discussions between the two churches were initiated, but again no closer association was arranged.

A good deal of the energy that characterized church life in the 1930s seemed to come from the efforts of Rev. McCarroll. But by 1936 his resources were a little depleted. The work of visiting, teaching, and preaching that took up so much of his time had strained his voice and to avoid further damage to his throat he was advised by a doctor to give his voice a rest. He remained for a time as active as he could be, and engaged many guest preachers to occupy the pulpit that summer. But by the end of summer his doctor was prescribing a more complete respite from public speaking. McCarroll had for some time been considering doing further theological study, concentrating on the New Testament, and he decided this would be a good time to take advantage of an opportunity to study at the University of Edinburgh in Scotland. He submitted his resignation in August and the congregation of Fourth Church reluctantly concurred.

The church next called as pastor Rev. Cecil Plumb, of Cherry Valley, New York, who came in March 1937. These were now the years when Europe seemed to be marching steadily toward war, with Germany rearming and becoming increasingly belligerent toward its neighbors. It was a situation members of Fourth Church had viewed with concern. As early as 1933, shortly after Hitler came to power in Germany and in the first year of Franklin Roosevelt's first term as president, the session had organized an effort to send cards to the administration urging the president to take whatever steps were necessary to preserve peace. When Rev. Plumb was serving as pastor, Emma Neill remembers him remarking that, with so many young men out of work the outbreak of war seemed almost inevitable.

The United States finally entered the war that was already underway in Europe and Asia in December, 1941. It was by no means a happy time for the church, because a short week after the declaration of war, the pastor's young daughter Mary Plumb, not yet five years old, died of leukemia. The Plumb's, heartbroken by the experience, accepted a call shortly thereafter to a church in upstate New York, leaving the church in March. Fourth Church remained without a regular pastor until Rev. Arthur Gibson was called a year later. He stayed for only a year, resigning in June, 1944 resigning to enter the army. Rev. Gibson was succeeded by Rev. Roland deVries, who came as a part-time pastor, also remaining for a brief tenure while finishing his studies at Boston University. Rev. Roy Stewart was called in September, 1945—the first pastor

of the post-war period and, in contrast to his two immediate predecessors, one who was able to remain in the church for an extended period.

About 70 young men from the church went into the armed forces during the war, and so the ranks of church members were obviously depleted. But many people remained to carry on the work at home. As in other areas of life, the church saw an even greater involvement by women than usual, with such stalwarts as Eunice Allen (who served for many years as church organist), Libbie McCartney, and Alice Read being called upon to serve on important committees of the church. Yet another member who offered exceptional service in this time was Elder Peter MacMillan. He had been extremely active in the church since joining in 1921, but took on extra responsibility during the war years when he became clerk of session. Even in failing health he was reluctant to give up this work, only resigning as clerk on the recommendation of his doctor in April, 1946. Still, he continued to serve on the session for another year. Shortly after his funeral was held in February, 1949, Rev. Roy Stewart pronounced this benediction on his life: "He has merited the Master's 'Well Done!'" The same might be said for many others in Fourth Church who devoted their labor to the service of church and community in difficult times.

The Pastors of Fourth Presbyterian Church

Rev. Charles Naismith, 1870-1871
Rev. Luther H. Angier, 1871-1873
Rev. William H. Baker, 1874-1876
Rev. William H. Sybrant, 1879-1882
Rev. Andrew Burrows, 1884-1890
Rev. Frank Haven Hinman, 1891-1894
Rev. Minot S. Hartwell, 1894-1896
Rev. Charles J. Cameron, 1896-1900
Rev. John Kirkpatrick, 1901-1903
Rev. James Todd, 1905-1916
Rev. Ralph M. Davis, 1916-1919
Rev. John A. McClelland, 1920-1930
Rev. John A. Gregg, 1930-1931 (supply)
Rev. Richard S. McCarroll, 1931-1936
Rev. Cecil Plumb, 1937-1942
Rev. Arthur J. Gibson, 1943-1944
Rev. Roland G. deVries, 1944-1945
Rev. Roy J. Stewart, 1945-1952
Mr. Joseph Tamraz, 1952-1953 (supply)
Rev. George E. Bevans, 1954-1960
Rev. Earle B. VanZandt, 1960-1967
Rev. Richard A. Newman, 1967-1969 (supply)
Rev. Merrill A. Beem, 1969-1970 (supply)
Rev. Robert Sawyer, 1970-1971 (supply)
Rev. Evans Moore, 1971-1974 (supply)
Rev. James Long, 1974-1983 (supply)
Rev. Emily Chandler, 1984-1986 (supply)
Rev. Michael Granzen, 1986-1989
Rev. David S. DeRogatis, 1990-1991 (supply)
Rev. Burns F. Dudley Stanfield, 1991-

Clerks of Session

William Watters, 1874-1875
John Gilcrest, 1876-1892
David E. Tait, 1892-1894
Archibald Hawley, 1894-1897
James DeVoy, 1897-1898
Archibald Hawley, 1898-1901
James DeVoy, 1901-1922
Robert Fraser, 1923-1928
Shelton Jenkins, 1928-1932
Peter F. Donavan, 1932-1942
Peter MacMillan, 1943-1946
Archibald MacDonald, 1946-1949
Stanley Myers, 1950-1952
Robert J. Lockhart, 1953-1977
Laughlin MacMillan, 1983-1990
William A. McLeod, 1990-1993
Frank McNeil, 1993-1995
JoAnne Evans, 1995-