

**A FAMILIAR  
CONVERSATIONAL HISTORY  
OF THE EVANGELICAL  
CHURCHES OF NEW-YORK**

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A Familiar Conversational History of the Evangelical Churches of New-York by Robert Carter

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**ROBERT CARTER**

**A FAMILIAR  
CONVERSATIONAL HISTORY  
OF THE EVANGELICAL  
CHURCHES OF NEW-YORK**





**WEST PRESBYTERIAN CHURCH, CARMINE-STREET, N. Y.**

*Mrs Mary Sidel.*

A

FAMILIAR CONVERSATIONAL  
HISTORY

OF THE

EVANGELICAL CHURCHES

OF

NEW-YORK.

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NEW-YORK:

ROBERT CARTER,

58 Canal street.

1838.

942.83

N 33

N 532

F 198

ANDOVER-HARVARD

THE  
CAMBRIDGE

TO THE

RECTOR OF ST. THOMAS' CHURCH, NEW-YORK,

THE HISTORIAN, SCHOLAR, AND DIVINE;

THIS LITTLE VOLUME

IS MOST RESPECTFULLY INSCRIBED,

BY HIS HUMBLE FRIEND,

THE AUTHOR.

Cash Purchase

6-21-60

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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in the context of public administration and financial management. The text highlights that without reliable records, it becomes difficult to track expenditures, identify inefficiencies, and ensure that resources are being used effectively for the benefit of the community.

2. The second part of the document addresses the challenges associated with data collection and analysis. It notes that while modern technology offers powerful tools for data management, the quality of the data itself is often a significant concern. Incomplete, inconsistent, or outdated information can lead to flawed conclusions and poor decision-making. The document suggests that organizations should invest in training and infrastructure to improve data quality and ensure that the information being used is current and accurate.

3. The third part of the document focuses on the role of leadership in driving organizational success. It argues that strong leadership is not just about setting a vision and providing direction, but also about fostering a culture of innovation and collaboration. Leaders should encourage their teams to think creatively, take calculated risks, and work together to overcome challenges. The text also stresses the importance of communication, as clear and open lines of communication are essential for aligning everyone with the organization's goals and values.

4. The fourth part of the document discusses the importance of continuous learning and development. In a rapidly changing world, organizations must stay ahead of the curve by investing in the skills and knowledge of their workforce. This can be achieved through a variety of methods, including formal training programs, on-the-job learning, and mentorship opportunities. The document suggests that organizations should create a learning environment where employees are encouraged to seek out new knowledge and share their insights with others.

5. The fifth and final part of the document concludes by emphasizing the need for a holistic approach to organizational management. It argues that success is not achieved by focusing on just one aspect of the organization, such as financial performance or customer satisfaction. Instead, organizations should take a balanced view, considering all aspects of their operations and the needs of their stakeholders. By adopting a holistic perspective, organizations can build a strong, resilient, and sustainable organization that is capable of thriving in a competitive and ever-changing environment.

THE HISTORY  
OF THE  
CHURCHES OF NEW-YORK.

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CHAPTER FIRST.

INCIDENTAL HISTORY OF THE CHURCHES,  
WHILE THE CITY WAS UNDER FOREIGN  
GOVERNORS.

[*The Interlocutors are, an UNCLE, and his two Nephews,  
HENRY and JOHN.*]

*Uncle.* Well, Henry, did you make out to get a view of the ruins of the old church to-day, or was the appearance of things in Garden-street so altered by the fire, that you could hardly find your way?

*Henry.* Oh no, sir; we succeeded in finding the object of our search, although the great fire has indeed made astonishing changes in that part of the city. John and I, after having gone around the whole ruins left of the fire, and clambering over one continued heap of rubbish, from South to Broad streets, at last found ourselves standing before the bare and blackened walls, of what so lately was the Garden-street

Church. But, uncle, did I understand you, this morning, to say, that that was the spot where the first church ever built in New-York city stood?

*John.* Perhaps you did, Henry; but I understood uncle to make a distinction between the first churches built in this city. If I recollect aright, he said that the Garden-street Church was the *third* built within the precincts of the city, but the *first* one that was erected by the will and contributions of the people, independently of the government.

*Uncle.* You are right, John; the government, very soon after the settlement of the colony here, caused a chapel for divine worship, to be built within the walls of the fort; which you may note down as the *first* church in New-York; the second was built by Peter Stuyvesant on his farm, or "Bowery" about the year 1660; and, then, not many years after this, the people procured a license to build a church in Garden-street, which you see was the *third* in the city.

*Henry.* But was it called Garden-street along there in those early days?

*Uncle.* No. There was not much of a street there then, when the church was first built; it was merely a lane on which the church stood, which ran up back of the parsonage-garden, where the minister lived, and from this came the name, in after days, of *Garden-street*.

*John.* But you are not done, I hope, uncle?