



May the New Year  
be crowned with happiness.

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A BRIEF  
HISTORY  
OF THE  
BRICK CHURCH,  
OF  
ROCHESTER, N. Y

1825-1889.

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COMPILED BY  
R. LEWIS ASHLEY.

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PUBLISHED UNDER THE AUSPICES OF  
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ROCHESTER, N. Y.:  
SCRANTON, WETMORE & CO.  
1889.

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GOD, : LITTLE : BOOKE, : GOD : SEND

THEE : GOOD : PASSAGE. : : : :

: : : : : : CHAUCER.

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DEDICATED  
TO  
REV DAVID DICKEY,  
FIFTY-EIGHT YEARS A MEMBER,  
FIFTY-SIX YEARS AN ELDER  
AND  
FIFTY-FOUR YEARS CLERK OF THE SESSION  
OF THE  
BRICK CHURCH.

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*M*ANY THANKS ARE DUE TO  
FRIENDS FOR THEIR  
KIND ASSISTANCE IN THE  
PREPARATION  
OF THIS LITTLE BOOK.  
R. L. A.

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## The Church and the Society.

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One of the most wonderful changes of this century of progress is the rapid growth of the cities of America. Rochester's early history shows us that this is not confined to cities of the west, for the same thing was done but a short time ago in Western New York.

The great facilities offered gave to "Rochesterville" the promise of future greatness; and soon after the opening of the present century, daring pioneers had built their cabins in the beautiful valley of the Genesee.

The village had but begun its career when the Presbyterians made preparations for a place of worship. A society was organized in 1815, and the First Presbyterian church was formed with sixteen members. About ten years later it was thought that the growth of the village required a second church. The population had increased from three hundred persons in the village in 1815 to more than five thousand. A meeting was held in the old church to decide the matter and it was found that there were twenty-five persons desiring to unite with the new organization. All of these had letters and fourteen had been members of the First Church.

On November 18, 1825, the Second Presbyterian church of Rochester, N. Y., was organized, and on the 13th of March following the Society held its first meeting and elected five trustees. The services were held in a house rented of Josiah Bissell, Jr., and during the winter of 1825-26 two students from the Auburn Theological seminary occupied the pulpit on several occasions. Rev. William James, the regular supply at Clarkson, accepted a call made early in the latter year. A meeting of the Presbytery was held at 5 A. M. July 4, 1826, to make arrangements for the installation of Mr. James on the 24th of the same month.

Toward the end of the year a Society meeting was held to consider the question of a better place of worship. The claims of both sides of the river were strongly made in the matter of locating the church, but the west side was selected, and the committee purchased a lot on the corner of "Hugh and Ann streets."



The plans for the building were soon after completed and the contract let for \$16,000.

"No ceremony was observed at or deposit made, in laying the corner stone. The contractor promptly fulfilled his engagement to the satisfaction of the Society." The Sabbath School records show that the audience room was opened August 31, 1828.

The greatest difficulty which was encountered in the early history of this Society, like many another, was the subject of finance. The property was heavily mortgaged and the trustees were unable to pay more than the interest, so that when the time came the mortgages were foreclosed and the Church was sold to Aristarchus Champion, but it was occupied the same as before.

Mr. James remained as pastor for over four years. During this time more than 150 united with the Church. "He never assumed another pastoral relation, but spent the remainder of his days in Albany, where he died February 18, 1868, aged seventy-one years. Among his last utterances were: 'It is all joy! joy! joy!' 'My faith is perfect, is perfect.' 'I am ready to shout at the vision of the exceeding glory.' 'The other side is all sunshine.' He was the author of 'Grace for Grace.'"

When Mr. James resigned Rev. Charles G. Finney was in the city holding meetings in all of the Presbyterian, and in some of the other churches. Mr. Finney had taken a leading part in the music of his own church at Watertown, N. Y., but the truths that he sang and heard had never seemed to have touched his heart. A number of ladies made special prayer for him, and it was not long before he began to reason with himself; and the thought came to him one day "They that seek God with their whole heart will find him." He did so, and shortly afterward started out as a revivalist. His chief characteristic was his whole-heartedness. The result of his labors, for the six months that he was here, was the conversion of nearly one-tenth of the entire community.

During this period of revival the society gave Rev. William Wisner, D. D., at that time in Ithaca, a call which was accepted. Dr. Wisner continued the revival work which Mr. Finney had begun, and all through the four years of his pastorate a wonderful interest was maintained.

"In the spring of 1833 he obtained the assistance of Rev. Jedediah Burchard, of Adams. Meetings were held every day and evening for several weeks. During part of this time all-day

prayer meetings were held; the lecture-room was open from morning till evening for all to go in and leave at pleasure, the voice of prayer being almost continually heard. The fruit was manifested in the addition of two hundred members on profession in that year. Forty-four were also received on certificate. Considering the size of the congregation then, this was decidedly the greatest harvest of the Holy Spirit that the Church ever enjoyed."

Soon after, the defects made in the organization of the Society were remedied, the present name was adopted and they rebought the brick church from Mr. Champion.

From July 28, 1831, the date of Dr. Wisner's installation, until his dismissal, September 22, 1835, the total number added to the church were 202 by letter and 372 on profession of their faith. After leaving this city Dr. Wisner went to St. Louis, where he remained but a short time, soon returning to Ithaca, where he labored over thirty years. "He was born at Warwick April 12, 1782, and died in 'full assurance of faith' at Cedar Rapids, Iowa, January 7, 1871, in the eighty-ninth year of his age. Dr. Wisner was Moderator of the General Assembly at Philadelphia in 1840, and was the author of 'Incidents in the Life of a Pastor' and 'Elements of Civil Liberty.'"

For some time the church was without a pastor, though the Society made repeated efforts to fill the vacancy. Rev. Russell S. Cook was supply for a short time, and it is thought that during the Spring of 1836 daily meetings were held for several weeks under the direction of Comray P. Wing, D. D., and an assistant, David N. Merritt. Mr. Merritt was soon after ordained and for over a year was supply for the church. Soon after he left, Rev. George Beecher, of Putnam, Ohio, was given a call, which was accepted. He entered upon his duties the next February and was ordained on the 18th of June, 1838. In the fall of 1840 Mr. Beecher left for Chillicothe, Ohio, where he accidentally shot himself July 1, 1843, dying at the early age of 35 years.

During the "Thirties a great deal of trouble was found with finances. Those who had paid for slips in the church received leases for 999 years; but the entire amount that was received from pew rent fell far short of meeting expenses, so that a plan for raising money by weekly subscription was devised and used with wonderful success. Yet even then the expenditures overbalanced the receipts and twice voluntary subscriptions had to be made in order to cancel debts. The second, taken in December, 1840, realized more than two thousand dollars, and on

January 1, 1841, for the first time in its history, the Society was entirely freed from financial embarrassment.

The Rev. James B. Shaw, who had a charge at Dunkirk, was given a unanimous call about a month after Mr. Beecher left. The Church at this time consisted of 445 members, the Society was flourishing and the city's rapid growth gave promise of prosperity in the future. Dr. Shaw came without delay and ten days later entered upon his duties. Three months after, on the 16th of February, 1841, he was installed as pastor.

During the many years that our beloved Dr. Shaw has been with the Church and has labored so faithfully, there have been several special seasons of revival. The first of these occurred early in 1843, when Mr. Burchard assisted our pastor in holding daily meetings. The result, as at the time of Mr. Burchard's first visit, was very encouraging, and the records of the next two years report 323 additions, of whom there united upon profession of their faith 199.

A little more than a decade later, early in 1856, Mr. Finney revisited the city and labored for some time, several churches sharing the fruit of his toil. "Christians were aroused to duty" and many conversions were made.

During the pastorate of Dr. Shaw in the old church there were 1,220 additions to the church, and, besides the loss by death and removal, there were several instances in which a number of members left to give their services to other churches of the city which were in a struggling condition.

The Bethel Church asked for help and was aided by fifteen of our own members. The Charlotte and Lower Falls Presbyterian churches, organized in 1852, drew several from our number, while others preferring Congregationalism, united with the Plymouth church when that was organized in the summer of 1855.

The inconvenience of the old church had been for some time severely felt. The seating capacity was inadequate to the demand, leaving a large number without proper accommodation. When the church was built the sewerage was superficial and no arrangement had been made for ventilation beneath the basement floor. This caused the wood to decay quickly and made the rooms damp and uncomfortable. The foundation on the west side settled and cracked the brick wall from top to bottom.

Entrance to the audience-room was made on the side facing Fitzhugh street; steps led up from the north and south to a long platform. As you entered the outer door, in front were steps

leading to the basement, while on the right and left were large vestibules. In these were the only means of heating the auditorium; in each a large stove. In many instances foot warmers were used during the service. As the pulpit was at the east end, on entering the room, you were obliged to face the audience. On each side ran the galleries, while the rear of the church was reserved for the choir.

The necessity of better accommodation was severely felt, but the impracticability of enlarging the old building was clearly seen. Additional land to the south and west was purchased and a subscription list started for the building fund of a more commodious place of worship. Early in 1860 all arrangements were completed and the old Bethel church, situated on the south-east corner of Main and Washington streets, was rented until the new church should be ready to be occupied. On the first day of April, 1860, the closing exercises were held in the old building and for the next fifteen months the Society occupied the Washington street church. This day was communion and there were about sixty additions, most of whom were young people.

"The work of the new building was prosecuted vigorously, and its corner-stone was laid July 3, 1860. Byron Sunderland, D. D., of Washington delivered an address. A box containing a large number of Presbyterian and secular periodicals, a city directory, and many other documents were deposited in the top course of stone in the south-east corner of the main tower.

"The church was completed in June, 1861, and on the last day of that month a dedicatory sermon was preached by Samuel W. Fisher, D. D., President of Hamilton College, from the text, Psalms xviii: 9.

"The whole cost of the newly-bought ground and building, with windows, gas fittings, furnaces, pews, cushions, carpet, organ, chairs, seats, settees and fence was \$61,881.73."

The breaking out of the war resulted in some difficulty with regard to the finances. Mr. D. W. Powers came to the aid of the Society and loaned a large sum. Dr. Shaw made a strenuous effort to pay the debt and in about three years the last of the money was returned.

During the rebellion there was another interesting revival. It was commenced early in 1863 under special efforts of Dr. Shaw. On the 5th of April Rev. Ed. P. Hammond came to the city to hold union meetings and to aid Dr. Shaw in the good work. The year's report shows that 219 joined the church.

"Mr. Hammond repeated his labors in 1869 with similar

results. On the 4th of April of that year there was received an addition of 15 on certificate and 144 on profession, the largest number ever received at one time."

One of the most memorable occasions in the history of the the Presbyterian church was the re-union of the Old and New Schools in 1868-69. Side by side those who had for three decades differed in their belief, now united in cementing together their affections and in making but one General Assembly. As a thank-offering to God for His having brought about a friendly feeling between the two assemblies, the Brick Church decided to start a mission. What the Church has done for this Memorial Church will be stated in another place.

About Centennial year, an evangelist, Rev. Henry Morehouse made two visits to the city on his work, and sometime later Miss Sarah Smiley, a Quakeress, held special meetings in the church. In the winter of 1883-84 Dr. Shaw made a strong effort among the scholars of the Sabbath School, which was attended with many conversions.

The spring of 1885 witnessed a great religious movement. There were four evangelists in the city at one time. Rev. Edgar Davidson held almost daily meetings in one of the three Presbyterian churches, the Brick, Central and First, for six weeks. Two years later Mr. Davidson repeated his labors. In both visits he was greatly blessed, his ministry resulting in large numbers of conversions, and in the general quickening of the churches.

During the later years of Dr. Shaw's pastorate he was assisted from time to time by Rev. Joseph Ely and Profs. A. S. Coats and T. Harwood Pattison, D. D., of the Rochester Theological Seminary.

Dr. Shaw announced early in the fall of 1887 that he had decided to give up his place to a younger man. He was nearing the forty-seventh anniversary of his coming to the church, and felt that the task of caring for the immense flock which he had gathered together was too difficult for him. The one of his choice, Rev. William R. Taylor, was given a unanimous call November 14, 1887. He accepted and was installed as pastor April 10, 1888. During the eighteen months that he has been with us, we have fully appreciated the forethought of Dr. Shaw's selection.

During the two-thirds of a century that the Church has been

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NOTE.—All quotations are from the "Semi-Centennial of the Brick Church, 1875."

organized many special services have been held. At the time of President Harrison's death a *mock* funeral was held in the church. General Winfield S. Scott was present and acted as one of the bearers. Twenty-four years later at the death of our first martyr President, similar services were held. The fiftieth anniversary of the Church was celebrated in a fitting manner; and many of the anniversaries of Dr. Shaw, together with Easter, Thanksgiving and Christmas days, have found the church appropriately decorated, and thronged with interested listeners. At the centennial celebration of the adoption of the National Constitution, the 30th of last April, 1889, a union service of the Churches on the West Side was held in the Brick Church.

Between forty and fifty of those once connected as members with the Brick Church have gone out to preach the Gospel in other parts of our country; and many who have remained at home, have devoted their lives to the service of their Master.

To the twenty-five members who formed the original Second Presbyterian church there have been added during sixty-four years, on profession 3,014, on certificate 1,703, a total of 4,717. The last report, April, 1889, gives the total number of communicants as 1,431, while the non-resident members add about 300 to this list, making the Church second to none in this part of the state, and sixth among the Churches of the denomination in the country in point of numbers.

Before 1840 the records of the Society were very incomplete, but the total amount paid out for congregational expenses since that time is \$369,374.57. Beside the regular current expenses, which last year amounted to over \$12,250, this includes the cost of the church building and other extraordinary expenditures, such as the organ purchased in 1885 for about \$11,000, and renovating and repairing the church. The Church and Society have also contributed for missionary and benevolent purposes \$336,853.66. About five-eighths of the amount given for missions has been contributed for the benefit of home work. A great deal has been given for city missions to the various charitable institutions, for the support of the Memorial church and for the Young Men's Christian Association building.

## The Sabbath School.

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1890.

MR. L. G. WETMORE,	<i>Superintendent</i>
MR. J. D. C. RUMSEY,	<i>Assistant Superintendent</i>
MR. LOUIS CHAPIN,	<i>Secretary and Treasurer</i>
MR. ROY WEBSTER,	<i>Biographer</i>
MR. J. M. BROWN,	<i>Registrar</i>
MRS. J. W. HATCH,	<i>Female Superintendent</i>
MR. F. B. CALLISTER,	<i>Librarian</i>
MR. E. R. BUSBY,	<i>Assistant Librarian</i>

### INTERMEDIATE DEPARTMENT.

MRS. B. F. SNOW,	<i>Superintendent</i>
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### PRIMARY DEPARTMENT.

MRS. E. P. WETMORE,	<i>Superintendent</i>
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"After the new Church had held their first public worship in the morning of November 20, 1825, they gathered their children at noon and organized a Sunday School. No documents have been found to tell who were the first superintendent, teachers or scholars. Jonathan Brown is supposed to have been the first superintendent."

The first records, April 29, 1827, show that John H. Thompson was superintendent and Czar Dunning, secretary. These had come from the First Church in March of that year, and with their arrival new life came to the School. In a short time the membership trebled and every part of the machinery was put in working order. The discipline of the School was quite strict, and requirements were made of the teachers which to-day would seem very severe. The records show that the basement of the building was first used April 6, 1828, or nearly five months before the auditorium was opened.

Mr. Thompson established the custom of making the first Sabbath of every month a missionary day, and soon after, money

was sent to the Board to be expended upon special charge. Work was done among the Indians and still more extensively in foreign fields, but in each case among the children.

In 1840 the School had increased to nearly three hundred scholars and over sixty teachers. It had contributed quite largely to the many who had united with the Church in the period immediately preceding this time.

"When the mission ship, 'Morning Star,' was built for the American Board in 1856, to be sent to the Sandwich Islands, our School adopted the plan of issuing certificates of stock at ten cents a share, and invested for stock and a Burgee \$205. The scheme was such a success that the Board adopted it for schools generally and realized about double the amount the vessel cost. Ten years later the Board made a similar appeal with like results."

"When the Rebellion broke out quite a number of members of our School appeared among the first volunteers for its suppression. As the war progressed numbers more went to the front, and our roll shows the names of seventy-nine who volunteered from our School or had recently been connected with us. Of this number twenty-one died in battle, hospitals or of camp diseases, and we have in our chapel a tablet erected to their memory, for which the school paid \$260."

When the war opened, services were being held in the old Bethel church.

At the laying of the corner stone of the new building the School was represented by a box containing records and papers. When the church was completed in June, 1861, the school occupied the room which it has at present, and several hundred dollars raised for furnishing it were expended for the seats now in use.

During the Rebellion and the period immediately succeeding it the school was very large. "In 1866 we had 1,526 different scholars; in 1863 and 1864 we had present at different times more than 750 scholars. Since then the increase of churches and chapels has furnished accommodation for a large number nearer their homes."

In 1866 the Society decided to pay for music, library and other expenses and continued to do so for several years. But now the school pays for all these with one exception. Something more than ten years ago Mr. T. A. Newton presented the School with the organ used till a short time ago, paying in part for it by lectures by John B. Gough, given for that purpose.



About twenty years ago a county missionary was sustained for several years, and at present there is a church visitor employed. This has greatly aided in keeping the number of the School large. The last report gives the total number as 946. The attendance on Rallying Day, September 29th, was 780 scholars and 96 teachers, in all 876. The increase in the past eighteen months made it necessary to divide the Infant Class into the Primary and Intermediate Departments, which together number over two hundred scholars.

Mr. John H. Thompson held the office of superintendent over twenty-three years. He was personally acquainted with every scholar in the School and devoted the greater part of his time and attention to this line of work. He was present at every state convention held up to the time of his death, and was very influential in Sabbath School work. Our present secretary and treasurer, Mr. Louis Chapin, has been connected with the school as officer or teacher since 1835; Mr. Jesse W. Hatch has been a teacher or officer for forty-six years, and there have been many who have devoted themselves to this work with great earnestness and have labored faithfully for ten, twenty or thirty years as teachers of classes or in any position that it pleased the School to place them. Mr. Gilbert G. McKiuster had an unprecedented record for attendance, being present every Sabbath for nearly twenty-one years.

Several missionaries have gone from the School to work in foreign lands. More than one thousand teachers and over twenty thousand scholars have been connected with the School. Of the whole number that have joined the Church on profession of their faith the school has furnished more than one-half, 1,795.

Help has been given for church erection in the west and more than three thousand dollars was expended for the lot given to the Memorial Church in 1869. A number of our teachers, for several years, devoted a large share of their time to that Sabbath School. In 1887 the Board of Foreign Missions decided to send ten missionaries with their wives to Japan. The cost for the first year was placed at \$20,000. Having \$1,000 at their disposal, this was sent to the Board to be used for this purpose.

The rapidity with which the money for the piano was recently raised was wonderful, for nearly the whole sum was pledged in a few minutes. Last year the collections amounted to \$1,854.64, of which two or three hundred dollars was given to the sufferers by the Lanteru Works fire.

## Memorial Church.

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REV. CHARLES P. COIT, PASTOR.

“Early in 1870 the Brick Church contributed the necessary funds for building a brick chapel on the site now occupied by the Memorial Church, the lot having been purchased by offerings from the Brick Church Sabbath School.

“Such a movement was needed evidently for the temporary mission school which had been organized by the Brick Church in No. 18 school building on Draper street, June 13, 1869, Elder Truman A. Newton, superintendent, had revealed the fact that many children in this part of the city could be gathered for religious instruction.

“The corner-stone of the chapel was laid June 20, 1870, and the edifice was dedicated November 20, 1870, having cost together with the lot about \$11,000 ” November 27th, the Sabbath School was re-organized with Mr. Dwight H. Wetmore as superintendent. Soon after Rev. G. L. Hamilton was engaged as missionary for this work, and in the following fall Mr. Lansing G. Wetmore was elected in the place of his brother, who had resigned on account of ill health.

On January 19, 1872, the Memorial Church was organized with 54 members, and Rev. G. L. Hamilton remained as supply for three years. After he resigned the Church became scattered and many joined other Churches, but “October 18, 1875, the session voted to extend a call to Rev. Charles P. Coit, then laboring in Baltimore, Maryland. He was formally installed January 2, 1876.”

“January 1, 1879, the Sabbath School, which had previously been a Mission School held at 3 P. M., became a Church School, and its services began to be held at 12 M.”

July 22, 1881, the church lot and chapel were deeded to the trustees of the Memorial Church by the trustees of the Brick. The same year the church was enlarged with some outside help and the tower and prayer-room were built. The year following

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NOTE.—The quotations are from “Outline History of the Memorial Church.”

the Church became self-supporting and gained steadily in strength each year.

Among the Church organizations are a Woman's Missionary Society, a Ladies' Aid Society, a Church Temperance Society and a Young People's Society of Christian Endeavor, all of which are in a vigorous condition.

The report for April, 1889, gives the membership of the Church as 354 and that of the Sabbath School as 507.

## Rev. James B. Shaw, D. D.

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### PASTOR EMERITUS.

James Boylan Shaw was born in the city of New York in 1808, of Scotch-Irish parentage. While studying law he was converted and decided to change his profession. He united with the Brick Church of New York during the pastorate of Dr. Spring. He attended the Auburn Theological Seminary, and in 1832 was licensed to preach. His first charge was at Pompey Hill. In 1834 he removed to Attica and soon after went to Dunkirk, where he remained until he accepted the call of the Brick Church, extended November, 1840. This Church he served forty-seven years and upon resignation was elected Pastor Emeritus.

"Here we should not fail to mention the services which Dr. Shaw has rendered to the Church at large and to the causes of temperance and education. We believe that no man has done more to mould the character of Western New York in respect to religion, morality and intelligence than the pastor of the Brick Church. That such a man should be greatly honored by his denomination is not strange. He was elected moderator of the New School General Assembly by acclamation in 1865, was a member of the joint committee on re-union in 1866-67, was commissioned as a delegate of the re-united Presbyterian Church to the Mother Church of Scotland in 1873, and during the present year (1880) was a representative of the Presbyterian Church of this country to the Pan-Presbyterian council in Philadelphia; and he is at the present time an active member of the Board of Trustees of Hamilton College and Auburn Theological Seminary."

Words fail to tell the faithful work accomplished in all these years, but the records show that there have been 1,194 additions on certificate and 2,085 on profession, a total of 3,279.

How could we speak of our beloved pastor and not mention the honored helpmeet who so nobly stood beside him for forty years. No one of us who can recall her bright face and charming manner as she came to meet us on entering the lecture-room on social evenings could fail to feel impressed with the fact that she fully meant her cordial "I am so glad to see you here."

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NOTE—Quotation from "Christian Weekly."

## Rev. William R. Taylor.

PASTOR.

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William R. Taylor was born in Philadelphia September 28, 1856. He early decided to enter the ministry and with this in view entered Rutgers College, New Brunswick, New Jersey, in which his father, grand-father and great grand-father have been trustees. In 1876 he was graduated with the highest honors that could be conferred upon a student. Entering at once the Theological Seminary of the Reformed Church at the same place, he was, in three years ready to enter upon his labors.

A call was extended to him by the Church at Franklin Park, New Jersey, which was accepted. This Church had but six pastors in the first 175 years of its history. Here he remained until 1884, when he took charge of the First Reformed Church of Philadelphia. Four years later, in January, 1888, Mr. Taylor was married to Miss Anna B. Spear in Philadelphia, and the second Sabbath of the next month began his labors in our midst.

Mr. Taylor's grand-father was the pastor of the Reformed Church at Bergen, N. J., over fifty years. His father, W. J. R. Taylor, D. D., has served several important Churches and is at present Corresponding Secretary of the American Sabbath School Union, while his two brothers are pastors of Churches, one in this state, the other in Connecticut. Among the distinguished ministers of this family we feel that our own Mr. Taylor is not the least notable.

## Rev. David Dickey.

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David Dickey was born in the town of Columbus, Chenango county, N. Y., September 12, 1802. Converted in the winter of 1819, he united with the Congregational Church July 19, 1819. He removed to Rochester in the summer of 1831, and on the following communion joined the Brick Church by letter. Ordained elder September 29, 1833, he was two years later elected clerk of session, a position which he still holds. He was licensed to preach in 1851. Mr. Dickey has now been an honored member of the Brick Church fifty-eight years. For many years Mr. Dickey's special work lay among canal boatmen, and it would be interesting to note, if it were possible, how many miles this devoted Christian man walked upon the tow path, deeming no work too humble while about his Master's business. While we know from personal facts that many, otherwise unapproachable, were glad to have our dear Mr. Dickey read, sing and pray for them, how many such there are will never be known till God's Book is opened.

## The Ladies' Societies.

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For many years there was but one Missionary Society in the Church. This was organized by the ladies to assist colporteurs and to aid in general missionary work. A meeting was held on a Friday afternoon once a month at the houses of the different members to sew, with the exception of an occasional literary meeting. In the evening the houses would be well filled with a gay assemblage, gathered to partake of the bountiful supper and to have a good time.

Nineteen years ago the *Dorcas Society* was organized as an aid to the Sabbath School, in properly clothing those in need among its members. The name is a fitting one and the society has done much toward keeping the poorer children in the school. Meetings of either half or all day are held every fortnight, and the ladies spend the time in making or refitting clothing. About five hundred have been aided in this way and many more are receiving benefits at present. Mr. Jesse W. Hatch is the president and Mrs. Jacob Fonda holds the office of treasurer and secretary.

### LADIES' MISSIONARY SOCIETY.

MISS MARY R. SHAW,	<i>President</i>
MRS. WILLIAM R. TAYLOR,	<i>First Vice-President</i>
MRS. M. B. ALLEN KING,	<i>Second Vice-President</i>
MRS. LOUIS CHAPIN,	<i>Third Vice-President</i>
MRS. JULIA M. DAVIS,	<i>Recording Secretary</i>
MRS. MARTIN BRIGGS,	<i>Corresponding Secretary</i>
MISS MARY E. THOMPSON,	<i>Treasurer</i>
MRS. CARRIE E WEST,	<i>Chairman Board of Managers</i>

For over fifteen years the ladies of the Church have been doing a grand work through their Missionary society. In March, 1874, it was started to aid the Church in the spread of the Gospel. Owing to the earnest efforts of the first president, Mrs. James B. Shaw, the work progressed rapidly, and in the first year we find them undertaking the obligations of supporting missionaries at home and abroad.

The foreign field chosen was China, vast in its extent of ter-

ritory and in the number of its inhabitants, hundreds of thousands dwelling in darkness. Mrs. Albert Whiting, a missionary to Soochow was selected as their special charge. In the hour of trial and sorrow their prayers and sympathies were ever with her, and their generous aid in sending money for her house gave her great assistance in carrying out her noble work.

Rev. George Smith was chosen as a home missionary and a salary of \$300 a year was voted for him. That year boxes were sent to needy persons in Nebraska and the experiment proved so successful that every year since one or more boxes have been dispatched to different parts of the country; to some missionary in the west whose field did not enable him to procure even the necessities of life; reaching points where crops have failed, and grasshoppers, fire, famine, pestilence or flood have committed their terrible ravages.

But while so much has been done farther away we have the results of their toil nearer home; for during the year 1875, beside the money sent to their promised fields the society was able to raise \$1,664 for "furnishing and renovating the ante-rooms of the church." The socials and entertainments given are very attractive and generally draw out a large number, the congregation responding generously to the calls. The holiday sales, started in 1877, have been given each year with increasing success. Opportunity has been offered to hear the celebrated Fisk jubilee singers, and for many other enjoyable occasions we are indebted to the society.

In 1876 they decided to establish schools at each of their stations, and began the work among the children, both Chinese, American and Indian; for it was found that the bigotry and superstition grafted so firmly in the natures of the older people did not have so strong a hold upon the little ones, but that it could be overcome. In the year that followed the society extended its benefits to a new field. A scholarship in the Mission school at Salt Lake City was taken, and when it was no longer necessary to give money for the support of Mr. Smith, mission work among the children was taken up, as that seemed to give the best results.

In 1880 the first effort was made among the freedmen, for until that time the great poverty among them and the lack of nearly everything essential to civilization was scarcely known. During the last four or five years a new field has been opened: Persia. Each year has its record of the good that has been received, of the joy brought to may a heart and with them comes



the notice that a band has been organized among the girls but a short time after the death of the beloved president of the society. The secretary in closing her report April, 1885, writes, "It has been a sad year for us; sickness and death has robbed us of so many that were active in good works that we are almost disheartened when we look at our depleted ranks. Those dear familiar faces come to us to-day with that of her who was our beloved president. It was with a peculiar sense of sorrow and disappointment that we came to our annual meeting and dicennial a year ago during her sickness, and now another annual meeting calls us together to devise plans for the future and to follow out her last counsels. Every day of her life for ten years had been more or less occupied with thoughts of how she could best promote the interests of this society. Lovely and winning in her ways, wise to direct and counsel, not easily discouraged, she was eminently fitted for the position she filled so long. We cannot nor would we have any who come after us to carry on this work forget what we owe to her." A Memorial Offering of at least one hundred dollars is raised yearly in remembrance of Mrs. Shaw.

During fifteen years \$20,500 has been distributed in cash, and the estimated value of the boxes brings this up to about \$25,000. The Ladies' Society consists of about one hundred and twenty members and the three auxiliaries muster nearly 150 more.

#### GIRLS' MISSIONARY SOCIETY.

The Emma Cochrane Mission Band was organized April 15, 1885, with 15 members to aid the ladies in missionary work, with the special object of rendering assistance to Miss Emma Cochrane, who was at Westminster Hospital, Oroomiah, Persia.

The meetings are conducted either as literary or sewing, and many valuable articles have been made by these earnest workers sent either to Persia or to those in need in our own country.

Each year the girls have a table at the sale which generally brings from \$60 to \$70 into their treasury, and very interesting entertainments have been given with no outside help. A scholarship in the Mary Allen Seminary, Crockett, Texas, has been taken, and in many other ways work is being done. The society was never in a more flourishing condition for the membership is nearly sixty. Great praise is due Mrs. J. D. Rumsey, the leader, who organized and has so nobly carried on the work for nearly five years.

As Miss Cochrane was married last year the name of the

society had to be changed and that which they have at present was selected.

#### BOYS' MISSION BAND.

The second auxiliary of the Ladies' Missionary Society was formed in the Boys' Mission Band. The task of organizing such a society was performed by Miss F. Newton, who succeeded in arousing quite an interest among the boys for mission work. The Corean Boys' school was selected as best suited to the work, and the pledge has been each year fulfilled.

The jug breakings are the scenes of great enjoyment. The boys and girls meet and spend the greater part of the evening tying comfortables for their Corean friends. Some have said that they would like to have seen the under side of the comforts, but that was provided for, as soon as completed they were packed away.

When Miss Newton removed to Chicago, Miss E. Freeland took charge of the band, and when she resigned, Mr. E. Leary took up the work. The name of the society has been changed to the Band of Christian Inquiry, and it has been divided, forming two bands, one of the older and the other of the younger members.

#### CHEERFUL WORKERS.

During the month of May, 1887, Mrs. A. B. Rowland organized a band for the purpose of uniting the young ladies of the congregation, not connected with any other society, to aid in mission work. The name of Cheerful Workers was adopted and a large quantity of sewing was done to send to the needy at home and abroad. Through the money derived from two very interesting entertainments aid has been given in the south and other fields.

A large amount of time and labor was expended upon an autograph quilt. For a small sum pieces were marked with the person's name and a Bible verse. This was sent to the City hospital accompanied with the prayers of those instrumental in making it, that some sick and discouraged soul might receive benefit thereby.

Mrs. P. Ford, for some time the leader of the band, did much toward creating and maintaining the wonderful interest that the members had for their work. About five hundred dollars has been given through their efforts.

## Christian Endeavor.

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The young people's meetings were held for many years at 6:30 every Sabbath evening. A few years ago an organization called the Christian Band was formed from this, having active and associate pledges.

On the 1st of January, 1887, the Christian Band was merged into the Young People's Society of Christian Endeavor. The object of this society is "to promote an earnest Christian life among its members, to increase their mutual acquaintance and to make them more useful in the service of God, in winning souls to Christ." All active members promise, if possible, to be present at every meeting and to take some active part. Associate members are not required to take part in the meeting.

An important feature of the Christian Endeavor are the committees, of which there are nine: The *Executive* have general oversight of the society. The *Prayer Meeting* have charge of the weekly meetings and are assisted by the *Music* committee. The *Lookout* keep the record of active and associate members and look after each one. The *Sunday School* endeavors to bring those not in the society under its influence, and *Missionary* labors to promote the interest in mission work. The *Flower* committee each week send a bright remembrance to many sick rooms, and the *Calling* committee endeavor to make new members feel that they are not unnoticed out of the meetings, while the *Social* committee are responsible in a large degree for the friendly social spirit that is in our midst.

But thirty-five were found willing to take the pledge at the start; but these, under Mr. J. D. C. Rumsey as president, increased in the next twelve months to sixty. Mr. J. D. Golden was president during the next year, and the roll for January 1, 1889, contained 132 names. Mr. F. B. Allen was chosen president, and the same interest was maintained. About 120 have been received as members this year and now, December 1, 1889, the active list contains 85 names, while the associate has 121, a total of 206, the largest number of any society in the local union. During the year 17 connected with the society have

joined the church. Over \$100 has been given to missions, and 500 or 600 tracts and papers have been distributed.

Missionary and consecration meetings are held at stated periods several times a year and have proved wonderfully attractive, but the greatest work seems to be in the whole-heartedness with which the members enter into their work. A marked feature of the meetings are the sentence prayers, forty or fifty often being given in a few minutes. The social element is a grand phase of the Christian Endeavor, and one which has done much toward making the meetings more attractive and retaining the hold upon many who attend them.

The committee work is done so well that no jarring of the machinery is felt, and it goes far toward making the work successful.

The wonderful growth of the Christian Endeavor all over the United States is remarkable. Starting about eight years ago, it has swept through the country. The young people have been drawn into greater activity in Christian work and over 600,000 are enrolled in our land. Denominational lines are blotted out and one great united effort is being made for the advancement of Christ's Kingdom.

## Appendix.

### I.—TRUSTEES.

Some of these trustees have served several terms. The term is three years; there are now nine trustees.

First Elected.	Name.
March 13, 1826.....	Timothy Burr
" " ".....	Ashbel W. Riley
" " ".....	Lyman Granger
" " ".....	Richard Gorsline
" " ".....	Henry Kennedy
February 27, 1827.....	Aristarchus Champion
" " ".....	Benjamin Campbell
May 5, 1829....	Harvey Raymond
" " ".....	Edmund Lyon
August 25, 1829....	John H. Thompson
" " ".....	Phineas B. Cook
" " ".....	Derick Sibley
April 19, 1830....	Abraham M. Schemerhorn
" " ".....	Hobart Ford
" " ".....	James Seymour
November 20, 1833.....	Erastus T. Smith
" " ".....	Ebenezer S. Beach
" " ".....	Henry B. Williams
" " ".....	Levi W. Sibley
" " ".....	Isaac Lyon
November 25, 1835.....	Lewis Selye
" " ".....	Harvey Lyon
" " ".....	Alexander J. Burr
November 20, 1837....	Tilly Allen
November 20, 1838.....	Nathaniel B. Merick
December 9, 1839.....	William Alling
" " ".....	Harvey C. Fenn
" " ".....	Teodore F. Hall
November 20, 1840.....	Samuel Hamilton
February 15, 1843.....	Louis Chapin

First Elected.	Name.
November 23, 1843.....	Nicholas E. Paine
“ “ “.....	Cornelius A. Burr
November 19, 1845.....	Enos Pomeroy
November 18, 1846.....	Lewis H. Alling
January 22, 1851.....	Hiram Hoyt
“ “ “.....	Asa W. Fanning
“ “ “.....	Martin Briggs
November 17, 1852.....	Edwin T. Huntington
“ “ “.....	Charles J. Hayden
“ 15, 1854.....	Gilbert G. McKinster
“ “ “.....	Truman A. Newman
“ 19, 1856.....	Jesse W. Hatch
“ 17, 1858.....	Daniel W. Powers
“ “ “.....	William Otis
“ “ “.....	William S. Thompson
“ 19, 1862.....	Pliny M. Bromley
“ 21, 1866.....	Samuel P. Allen
“ 17, 1869.....	George N. Storms
February 2, 1873.....	Jacob Howe, Jr.
July 15, 1874.....	Lansing G. Wetmore
November 18, 1874.....	Wakeman Y. Andrews
“ “ “.....	William S. Gorsline
December 1, 1875.....	Hamlet S. Briggs
November 22, 1876.....	Asa D. McBride
“ “ “.....	Andrew V. Smith
“ 21, 1877.....	Daniel T. Hunt
“ 20, 1878.....	Alfred Wright
“ “ 1879.....	Seth J. Arnold
“ “ 1880.....	George Motley
“ 22, 1882.....	Alexander M. Lindsay
“ “ “.....	Charles E. Angle
“ 19, 1884.....	John M. Brown
“ “ “.....	Henry A. Strong
“ 14, 1888.....	Frank S. Upton
“ 20, 1889.....	Edgar P. Reid
“ “ “.....	William Carson

II.—ELDERS.

When Ordained.	Name.
November 18, 1826.....	*Timothy S. Bacon
“ “ “.....	*Limus Stevens, M. D
“ “ “.....	*Silas Hawley

\*Dead.

When Ordained.	Name.
December 30, 1827.....	*Worthington Wright, M. D
“ “ “ .....	*Benjamin Campbell
September 29, 1833.....	*Orlando Hastings
“ “ “ .....	David Dickey
“ “ “ .....	*John H. Thompson
November 14, 1838.....	*James Seymour
“ “ “ .....	*Jacob M. Schermerhorn
“ “ “ .....	*Harry Pratt
July 5, 1846.....	*Jeremiah Hildreth
“ “ “ .....	*Samuel W. Lee
“ “ “ .....	*Harvey C. Fenn
“ “ “ .....	*Edwin Scranton
April 3, 1859.....	Louis Chapin
“ “ “ .....	Jesse W. Hatch
“ “ “ .....	*Richard Gorsline
“ “ “ .....	*Jacob Howe
“ “ “ .....	Truman A. Newman
“ “ “ .....	Edwin T. Huntington
June 7, 1874.....	Joel G. Davis
“ “ “ .....	Edward Webster
“ “ “ .....	Charles F. Weaver
“ “ “ .....	George N. Stormes
“ “ “ .....	Lansing G. Wetmore
January 27, 1889.....	Seth J. Arnold
“ “ “ .....	William H. Gorsline

III.—SUPERINTENDENTS.

Johnathan Brown.....	1826
John H. Thompson, 23 years.....	1827-62
Nathan Aldrich.....	1831
Alexander J. Burr, 3 weeks.....	1837
Samuel W. Lee.....	1840
Nelson Hall.....	1842-44
Louis Chapin.....	1847, 1865, 1866
Richard Dibble.....	1849
James F. Conklin.....	1850
Edward T. Huntington.....	1854-59, 1871-75
Truman A. Newman.....	1862-65
Jesse W. Hatch.....	1867
Elisha M. Carpenter.....	1868-71
Charles F. Weaver.....	1876-79, 1885
Alfred Wright.....	1879, 1881-85
Lansing G. Wetmore.....	1880, 1886-90

\*Dead.

IV.—ORIGINAL MEMBERS.

Timothy L. Bacon,	Aurelia Gorsline,
Silas Hawley,	George A. Hollister,
Linus Stevens,	Sally Hollister,
Lydia Bacon,	Sarah Hanley,
Catherine Brown,	Mary Rust,
Lydia W. Blanchard,	Catharine S. Russell,
Asa Carpenter,	Irene Sibley,
Seth Case,	Derick Sibley,
Pauline Case,	Nabby Sibley.
Elizabeth Cherry,	Thomas Sheldon,
Lottie Cherry,	Jane Sheldon,
Richard Gorsline,	Thankful Stevens,
	Delia Stevens.





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