

A Living Church

*The First Hundred Years
of the*
BRICK CHURCH
in Rochester



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To

Jane Sage
With the
best wishes
of the
author -

M. M.

March 20
1930.



THE BRICK PRESBYTERIAN CHURCH

A LIVING CHURCH
THE FIRST HUNDRED YEARS
OF THE
BRICK CHURCH
IN ROCHESTER

Edited by
G. B. F. HALLOCK
AND
MAUDE MOTLEY
CHAIRMAN of the HISTORICAL COMMITTEE
under authority of the Centennial Committee

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Introduction

“I wish that every one could have the privilege of reading the original records and of following, with their help, year after year the service rendered by faithful men and women, until death came and transferred them to the upper courts and their names ceased to appear in the books written by men.

“We need go no further than these old records to learn the secret of the Brick Church’s wonderful growth and enduring vigor. It is because there were men and women here who loved their church as well as their life, and who felt as much responsibility for its success as the pastor did. It is because the people, as a people, were alert, cordial, enterprising, determined, courageous, generous, united, all at work and always at it. Their hearts burned with missionary fire, and that God always honors. And above all would the student be impressed with the unusually large number of people who were notable for the sustained devoutness of their spirit and their earnestness in prayer. Not without battle, and labor, and cost, and vigilance are such inheritances as ours in this Brick Church won and passed on to succeeding generations.

“Oh, these old times! These vanished presences! These silenced voices! These dissolving views that

rise out of the misty past, tremble a moment before our eyes and then return again to nothingness! They are sad because they are past and can never come again. They all speak of human toil and struggle. But somehow the contemplation of them brings a sense of restfulness and peace and even joy. For they tell us of lives well lived, of burdens cheerfully borne, of sacrifices nobly made, and of an abundant entrance into the rest and reward of the righteous.

“Is there any better way to live than in vital connection with some good church of the Lord Jesus? Is there any better and more enduring work to do than the work of the Church? Is there any fellowship more blessed than the fellowship of the Lord’s house? Oh, blessed are they that dwell in Thy house!

“God of our fathers, be Thou our God and the God of our children to the remotest generations. Amen.”—*Closing words from Sermon by Rev. William R. Taylor, D.D., on the occasion of the observance of the Seventieth Anniversary of the Brick Church.*

Acknowledgment

In presenting this chronicle of the first century of Brick Church history, the editors wish to express their obligation, first and foremost, to Dr. William Rivers Taylor, Pastor Emeritus of the Church, for his painstaking study and research through thirty-five years, during which he recorded innumerable facts and events which would otherwise have been lost or become inaccessible. In recording such items in this history the editors have not hesitated to use Dr. Taylor's exact phraseology, feeling not only that the expression could not be improved, but that the readers of this book would appreciate the opportunity to recognize his characteristic style.

Next in importance is our obligation to the files of *Brick Church Life*, which, through Dr. Taylor's thoughtfulness, have been bound in portable volumes and placed in a convenient and accessible place for reference.

The compilers are also indebted to an untold degree to those early chroniclers who set down the important facts, in long hand and with faithfulness to detail. Such men were David Dickey, Louis Chapin, John H. Thompson and Jesse W. Hatch. And somewhat later, officers like Lansing G. Wetmore, Andrew

V. Smith, Archibald Calhoun, Charles E. Angle and Winfred J. Smith.

We are also greatly obligated to Mr. Charles Sumner Miller, of New York, a former member of the Brick Church, for interesting records concerning the first three pastors, to procure which he studied records of Yale and Princeton Universities, and to Mr. Henry Edwards, of Ballston Spa, N. Y., for a portrait not otherwise obtainable of his grandfather, William James, the first pastor, reproduced in this volume. Also to Mr. William W. Chapin for the picture, reproduced here, of his great-uncle, Rev. Dr. William Wisner, the second pastor.

To Mrs. Florence Alt Gibbs sincere thanks are due for her paper on *Buildings* which was read by her on Historical Night of Centennial Week, and is here amplified by the editors.

To Miss Mary Moulthrop, another member of the Brick Church, honor is due for her compilation on the subject of *Revivals*, prepared for the Centennial, and here published as read on that occasion.

We also acknowledge with sincere appreciation all the kind assistance given us by various individuals who have been applied to for dates and items of interest concerning former members. And finally, but by no means least, thanks are due to Mrs. L. B. Blackmer, Miss Ruth Schramm, and Miss Ruth Kenyon, members of Brick Church office force, who by labor and considerate response have made the countless records available for consultation.

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Beginnings

EARLY ROCHESTER AND THE ORGANIZATION OF THE BRICK CHURCH

Shortly after the War of 1812 settlers began to drift from the East and South to the valley of the Genesee. Though not the first settlement in the valley, early plans were laid for a village at the present site of Rochester, near the falls. These plans were well conceived, for in 1817 was incorporated the thriving village of Rochesterville with a population of 331.

Among those who came here in search of a home in the fertile valley was Hamlet Scrantom, whose log cabin occupied the present site of Powers Block. It was Mrs. Scrantom, "a woman of faith and prayer," who planned the first religious services in the village. She secured from Jehiel Barnard, who later married her daughter, permission to use the upper story of his tailor shop, a room twenty-two by fourteen feet, on Buffalo Street, for a meeting place. This shop stood on the north side of Main Street East, not far from State Street, a little west of the present entrance to the Reynolds Arcade.

Mr. Barnard and Mr. Warren Brown conducted the meetings, the exercises being extempore prayer, singing and the reading of a sermon.

After some months the Rev. Daniel Brown, a Baptist minister of Pittsford, and Rev. Reuben Parmelee, a Presbyterian minister from Victor, came, occasionally, and preached to the people, who then worshipped in a lower room of Mr. Barnard's building, which place was also in use as a school room.

From that time until August, 1815, there was but one place of worship for all denominations—first, Mr. Barnard's shop, and afterward, as early as May, 1814, a small school house on the spot where now stands the Rochester Park Department Building.

The First Presbyterian Church was organized in 1815, and ten years later, when the town had grown so rapidly that nearly five thousand people were living here, a group of First Church members concluded that a new church should be organized. A meeting for this purpose was held on November 17th, 1825, in the old wooden church building on Carroll Street (on the present site of the American Railway Express Company building).

This meeting-house, the first church building in Rochester, had recently been vacated by the First Church Society, who had entered upon occupation of their new stone edifice back of the Court House.

Present on November 17th at the old church on Carroll Street, were Rev. Joseph Penny, Asa Carpenter, Chauncey Cook, William F. Curry, ministers, and Moses Chapin and Joel Baldwin, of the First Church, elders. These had been appointed by the Presbytery of Geneva as a commission, if the way should be found clear, to organize the new church.



THE BUILDING IN WHICH THE BRICK CHURCH CONGREGATION
FIRST WORSHIPED
(Rochester's First Church Edifice)

The action of the commission is given as follows in the records of the Presbytery: "Meeting opened with prayer by the Chairman. A number of persons presented letters proving their good standing in the church, which were accepted. A recess was had for one hour and the commission adjourned to the new Presbyterian Church. After recess the Commission met, and a number of the First Church being present, inquiry was made as to whether any of them were disposed to join the new church. Several persons expressed a wish to that effect, whereupon the following motion was made and seconded: 'Resolved: that it is expedient to form a Second Presbyterian Church in Rochester.' The question was largely discussed, after which, question was put and decided in the affirmative.

"To this decision, Mr. Penny and Mr. Chapin entered their dissent upon the ground that a free inquiry into the reasons for the enterprise was not admitted as a bar to the final result." (At this point the Commission adjourned until the next day.)

The record of the Presbytery continues as follows: "On November 18th the Commission met and was opened by prayer. A number of persons presented letters from the First Church, which were accepted. The Commission then proceeded to organize the new church.

"Messrs. Bacon, Hawley and Stevens were presented for Elders.

"After the usual questions were put and they had given their assent to the Constitution of the Presbyterian Church, they were ordained elders.

"The following persons were organized into the Second Presbyterian Church: Timothy L. Bacon, Silas Hawley, Linus Stevens, Elders; Thomas Sheldon, Jane Sheldon, George A. Hollister, Sally Hollister, Derick Sibley, Irene Sibley, Seth Case, Paulina Case, Richard Gorsline, Aurelia Gorsline, Nabby Sibley, Elizabeth Cherry, Lottie Cherry, Asa Carpenter, Lydia W. Blanchard, Mary Rust, Catharine S. Russell, Lydia Bacon, Catharine Brown, Sarah Hawley, Thankful Stevens, Delia Stevens.

"CHAUNCEY COOK, *Clerk.*"

We think it will not prove uninteresting to give a glimpse or two at Rochester and the state of the country at about this time. Under the heading, "A Thriving Village," the *National Intelligence*, published at Washington and dated August 6, 1823, gives the following facts about Rochesterville, as it was then called: "A gentleman has been employed the past week in taking a census of this village, and has politely furnished us with the following result of his labors: 3,731 inhabitants, 33 dry goods and hardware stores, 16 grocery and provision stores, 3 druggists, 11 shoe and leather stores, 2 book stores and printing offices, 2 tailors, 5 milliners, 4 cabinet and chair factories, 1 looking glass maker, 3 clock and watch makers, 3 saddlers, 1 carriage and harness maker, 5 wagon and plow makers, 5 copper, tin and sheet iron factories, 3 painters, 7 blacksmiths, 3 rifle manufac-

tories, 1 patent nail factory, 1 morocco dresser, 3 tanners and curriers, 5 butchers, 2 soap and candle factories, 4 bakers, 5 coopers, 7 barbers, 6 flour mills, 7 saw mills, 1 paper mill, 1 oil mill, 3 carding machines, 3 cotton and woolen factories, 2 trip hammers, 2 furnaces, 1 brewery, 2 distilleries, 2 stone and earthenware factories, 1 burr millstone factory, 18 lawyers, 11 physicians, 8 taverns, 10 schools, 3 hatters, 572 frame dwelling houses. The increase of Rochester since 1814 has considerably exceeded 3,000. In 1812 there was no village here."

It was in 1825, the year that the "Second Presbyterian Church of Rochester" was organized, that the national election in the United States had to be decided by the House of Representatives, since none of the candidates for President and Vice-President had received a majority of the electoral votes in the preceding election. The House declared John Quincy Adams President and John C. Calhoun Vice-President.

For the first time the new Congress, under the re-apportionment, represented the entire population of the country, with New York, Pennsylvania and Ohio in the lead. Clay and Webster were among the brilliant leaders in Congress.

The visit of the venerable Marquis de Lafayette was being celebrated in the United States with national rejoicings. On June 17th he laid the cornerstone for the Bunker Hill monument and Daniel Webster delivered the oration.

In the first published directory of Rochester, that of 1827, is a brief history of the town written by Judge Elisha Ely. It concludes thus: "We have seen our village, from a log hut or two, in the deep and lonely forest, rise like the work of magic, in a few years, to the form of a busy and populous city. We have seen the forest yielding to the fruitful fields and the fruitful fields to streets crowded with commerce and wharves covered with the merchandise of every nation. From a few adventurous settlers braving the hardships and dangers of an untried wilderness, we now see a multitude of people enjoying all the necessities and luxuries of life.

"The past is instructive, the future deeply interesting. Industry and enterprise, crowned by the blessings of a bountiful Providence, have effected what we see. What future achievements may not be accomplished by the same means!

"But a new element here enters into our calculations. It was the yielding forest and the passive earth that have been hitherto regulated and subdued; our future prosperity depends upon the tractability of a mass of mind, a host of mingling opinions, passions, virtues and vices, thrown together from every quarter of the globe. Shall it rise through years to come in moral and social order and beauty? Let each citizen answer for himself; each will have his share in the agency of such an event; but let it be remembered that a new instrumentality must be at work.

"The means that have transformed the forest will not act upon the mind. Education must be cherished,

religion must be revered; luxury and vice must be abjured; our magistracy must feel the true interests of the citizens, and must be supported in their efforts to promote every virtuous, and to suppress every corrupting influence.

“So doing, we are permitted to anticipate prosperity.

“The Providence that has blessed us early, will loyally smile upon the latter exertions. We may be wise and honorable, good and great, if we labor for it by the appropriate means and with a corresponding ardour.

“And the time has come, when, if we put forth no other energies than those which merely lead to prosperity and wealth, they will only tend to demolish the fabric they have reared and render our successors a monument of the vanity and folly of human expectations.

“But we look for better things. We reckon on a community enlightened enough to know the value of its blessings and the way by which they must be secured. We look forward to this place at some distant day, as a flourishing city; flourishing, not merely in wealth and power, but in knowledge and virtue, an honor and blessing to sister cities around and the home of a great people, enlightened and happy.”

It is plain that a high grade of civic and community idealism was found here in those early days.

We return to the steps in the organization and reception into the Presbytery of the Second Presby-

terian Church in Rochester. The organization was projected by a few members of the First Church, ultimately fourteen members of that church taking their letters of transfer. The petition to the Presbytery was signed by Messrs. Stevens, Bacon, Hawley, Graves, Hollister, Sibley, Carpenter and Gorsline. The First Church was far from full and the movement to organize a new society was met with earnest opposition. The motion for the enrollment of the church by the Presbytery was carried by a majority of two, and it was so accepted on Febuary 7th, 1826.

The first Trustees were elected March 13th, 1826. They were Timothy Burr, Ashbel W. Riley, Lyman Granger, Richard Gorsline and Henry Kennedy.

It was later discovered that this meeting of March 13th, 1826, was irregular in form and there was a re-organization of the society on May 15th, 1827, under the title of "The Trustees of the Second Presbyterian Church in the Village of Rochester."

Before that time, however, on December 26th, 1826, a society meeting was held to act on the subject of locating and erecting a house of worship. Strong diversity of feeling on the subject of location was manifested. The first resolution adopted was, "That the site be on the west side of the Genesee River." As described more fully in the chapter on BUILDINGS, the society struggled under debts, and being unable to pay Abner Hubbard, the contractor, in full, they settled with him by giving a note for \$3,009.73, payable in five years, secured by a second mortgage on the church, dated January 5th, 1829.

The uncertainty attending the title to the church was such that people dared not risk buying pews in it. The trustees being unable to meet their engagements to Mr. James King, who held the first mortgage, he foreclosed the mortgage and the church was sold to Aristarchus Champion (one of the trustees) on November 9th, 1831.

The revival attending the labors of Rev. Charles G. Finney (discussed fully in the chapter on REVIVALS) added greatly to the number and pecuniary strength of the society. The new elements demanded an advance movement. The result was a re-organization of the society on November 20th, 1833, under the name of "The Trustees of the Brick Church in Rochester," and the purchasing of the church from Mr. Champion, his deed of it being dated March 29th, 1834.

Those who took stock and located pews under the new organization received leases fixing their annuities at eight per cent, for nine hundred-and-ninety-nine years. If all the stock had been located, it would have yielded an annual income of only \$1,316.80, which was their only resource for salaries, music, fuel, lights and repairs. The expenses increased, and, in 1836, a voluntary subscription was made for \$3,876 to cancel debts. This relief was but temporary. They continued to roll up a debt, and in December, 1840, another effort was made, which realized a paid subscription of more than two thousand dollars, and in January, 1841, the society was, for the first time, entirely out of debt.

A movement was inaugurated a little before this time to raise money by voluntary weekly subscription to supplement the rents and annuities. This was a complete success, yielding, for several years, more than one thousand dollars per annum, and was continued as long as the church was used.

(We are indebted for the statement of a number of facts in these recent paragraphs to the late Elder Louis Chapin in his Historical Sketch at the Fiftieth Anniversary of the Church.)

The organizing of the Third Church, January 17th, 1827, took a few from our early members.

In August, 1844, the Washington Street Church (later the Central) being feeble, asked help from their neighboring churches. Their call was responded to by fifteen valuable members going from the Brick Church, most of them taking their families with them.

When the Plymouth Church was organized, August 21st, 1855, thirteen members of our church, who preferred Congregational government, joined them on certificate, and others followed soon after.

The Charlotte Church, organized in 1852, took seven from our church, and the Memorial Church, organized in 1872, included twenty-five members on certificate from the Brick Church.

Mr. Louis Chapin in his historical sketch remarks, however, in commenting on these withdrawals: "It is a happy reflection that none of these members left on the ground of disaffection, but under a sense of duty, while retaining kind feelings toward the Parent Church."

Buildings

"Around such a Church, out of swamp and forest, a city has arisen. As it stood at the heart of the village of one hundred years ago, so it stands at the throbbing center of the city now. But let us never forget that these beautiful walls stand here because of the tears, labors, sacrifices and prayers of our godly forefathers, and remember always to honor our fathers and mothers by nobly perpetuating the work begun in other days."

As elsewhere stated, the first place of worship occupied by the Brick Church congregation was a hired hall erected by the Rochester Meeting House Company for the use of the First Presbyterian Church, on land bought from Colonel Rochester.

The lot was located on Carroll (now State) Street, and was low and swampy. The American Railway Express Company's building stands there today; and if that company is at times "swamped with business" that is the only swamp there now. The building measured about forty by fifty feet, and accommodated three hundred persons. On account of the dampness, it had to be raised on piles; and under the building was a favorite shelter for dogs who barked during the services, and pigs who grunted loudly and rubbed their backs gratefully against the rough joists.

It was called "The Beehive" on account of the varied activities carried on within it. "This old Beehive," says Dr. Pharcellus Church, pastor of the First Baptist Church in 1838, "besides furnishing the

nucleus of the First, Second and Third Presbyterian Churches, sent out the swarms of the Baptist bees; and more remotely, those of the University and Theological Seminary." (The Baptists used it after the Presbyterians left.)

The First Church continued to worship there until 1824, when it took possession of its new stone church on the site of the present City Hall. "The Beehive" was then sold to Josiah Bissell, Jr., who rented it the following year to the newly organized Second (afterward the Brick) Presbyterian Church.

THE CHURCH OF 1828

On February 2nd, 1827, the Trustees purchased a lot at the corner of Hugh and Ann Streets, the site of the present church, for two thousand dollars, on which it was proposed to build a brick church. The financial resources of the congregation being insufficient, a loan was secured from Mr. Aristarchus Champion, one of the members, who took a mortgage "on the West sixteen square rods of the lot." Another mortgage, on the building itself, was held by the contractor. The cost of the structure, which was finished on or about October 1st, 1828, was sixteen thousand dollars.

Unable to meet the required payments, the property was sold under foreclosure, Mr. Champion being the purchaser. The congregation was pulled out of its financial slough by the famous evangelist, the Rev. Charles G. Finney. The increased membership and active interest aroused by his labors made it possible



THE OLD BRICK CHURCH
(Building of 1828)

to buy back the church now called the Brick Church, and the deed is dated 1834.

A Rochester weekly, called *The Gem*, gives a description of the building, which had an area of sixty by seventy feet, its brick walls surmounted by a wooden tower and spire. Four Doric pillars ornamented the front; a balustrade ornamented with urns ran around the main roof; in the tower was a twelve-foot clock section of wood painted white; above this a bell section, and then a graceful spire.

To enter, one ascended a flight of steps to a platform (under which fire-wood was piled) and crossed a vestibule to the inner door. It was a fearful ordeal to be late in those days, for as one opened that inner door one faced not alone the choir gallery, but the whole congregation.

Two enormous stoves, glowing with blazing cord-wood, heated the auditorium, which was lighted by rows of oil lamps suspended from the gallery which ran around the walls on three sides. In front of the pews was a shelf where the men, on entering, placed their tall white beaver hats. From each door, leading from the vestibule to the pulpit, ran a winding staircase, with a cherry rail and banisters. The recess back of the desk was hung with dark red damask.

In seven years the church was out of debt. The mistake was made of selling those redeemed sixteen rods west of the church, and when an organ was installed eight feet had to be bought back to make an alcove for it.

The basement was damp. The floors rotted and were relaid, but lasted only a few years. The basement walls crumbled and the brick walls settled. "It is well," agreed the trustees, "for a church to settle up; but it is not well for it to settle down." The congregation had outgrown the structure, which was not worth remodeling. Closing exercises were held in April, 1860, and Dr. Shaw preached from the text: "There is hope of a tree if it be cut down that it will sprout again."

THE CHURCH OF 1860-61

An extra lot was bought of Charles Carroll; a building committee, consisting of Louis Chapin, Charles J. Hayden, and William Otis was appointed; drawings were submitted by A. J. Warner, and a contract was let for \$39,390 to Richard Gorsline and others. The church, which was the present building as it stood before the changes of 1892, was erected in a little over a year.

One Sunday in 1860 Dr. Shaw announced from the pulpit that he wanted everyone, even including the children, to have at least one brick in the new church. The next morning a small boy arrived at the Pastor's house on Clinton Place pushing a wheel-barrow containing five bricks. Little Willie Roach had taken the request literally. He was assured by Dr. Shaw that those very bricks would be placed in the walls, and they were.

When the architect asked Dr. Shaw if he wanted the basement to be used, the pastor, remembering the



THE BRICK PRESBYTERIAN CHURCH
(Building of 1860-61)

gloomy old church, said emphatically, "I don't want to go underground again—not while I'm alive."

The cornerstone was laid July 3rd, 1860. The Scripture lesson was read by Jonathan Edwards, of Plymouth Church, a descendant of the famous New England divine. The prayer was offered by Rev. Dr. J. H. McIlvaine of the First Presbyterian Church. The address was given by Rev. Dr. Byron Sunderland of Washington, D. C. Mr. Richard Gorsline, as the oldest member present, placed the main box under the cornerstone. Mr. John H. Thompson, as the oldest living Sunday School officer, placed the Sunday School box there. The song that was sung by the Sunday School children at the ceremonies was written by Cornelia Allen.

The picture of the exterior, on another page, speaks for itself. The walls were of brick, with Indiana limestone trimmings. The spire was of frame, slated. The clock in the tower had a board face, painted black and sanded, with wooden hands covered with gold leaf. A fine bell hung in the belfry.

The interior, perfectly proportioned, was spacious and dignified. With its galleries around three sides it seated about twelve hundred. From the walls a deep cove sprang to form the ceiling, cove and ceiling being panelled with heavy plaster mouldings, carefully designed. Stairways starting from vestibules under the towers led to the galleries at the East end. There were also gallery entrances from the second story of the chapel at the West end.

The organ loft was at the Fitzhugh Street front, between the towers. At the opposite end was the pulpit platform, of black walnut, with its desk, also of walnut, and its three large and handsome chairs of rosewood, upholstered in crimson damask. On the wall behind the pulpit were panels, with plaster mouldings, on which were inscribed the Ten Commandments. The acoustics were admirable.

Back of the church proper, under a continuous roof, was the Chapel, for those days an unusually complete and commodious building. On the ground floor was the lecture room, with one or two smaller rooms adjoining. The pastor's "Study," so-called, was a small, dark, cheerless room on the North side, near the Allen Street entrance. Really, it was little more than a place for the minister to leave his coat and hat. The kitchen was in the cellar, reached by a rude wooden stairway. How the women of the Brick Church prepared there for the large "Sociables," during so many years, is a physical and moral mystery. But they did it.

The second floor was given up to the Sunday School. At the North end was the "Infant Department," with sliding doors to separate it from the main room. At the South end was a raised platform for the Superintendent. But later he was moved to the West wall and his old platform was occupied by two adult classes, one for women, taught by Mr. Jesse W. Hatch, the other for men, taught by Dr. Shaw, and later by Mr. George H. Walden. The room held about six hundred. It was usually crowded.



INTERIOR OF CHURCH OF 1860-61

The church and its fittings cost sixty-one thousand dollars. At the first meeting to consider the project of a new building \$17,000 was raised. By personal efforts through two weeks of release from regular church duties, granted for the purpose, Dr. Shaw increased the sum subscribed to \$33,000. The breaking out of the War of the Rebellion made the financing difficult, and D. W. Powers generously loaned twenty thousand dollars. The debt incurred was paid off by Dr. Shaw's efforts in about three years.

In 1878 the church was re-decorated and the organ enlarged and rebuilt.

The need of enlarged accommodation for our Sunday School, of a general overhauling of the buildings, and of a more complete equipment generally for our growing work was felt and talked of for several years. But the enterprise may be said to have been fairly put under way at a remarkable gathering of the adult male members of the church and congregation held October 9th, 1891. On that occasion over two hundred Brick Church men sat down to a banquet spread in the old Sunday School room; and when they rose from the tables, after listening to a number of excellent after dinner speeches, it was practically decided, although no formal action was taken, that something should be done.

The joint boards soon after appointed a committee to report plans. After several months of fruitless negotiation for additional land adjoining the church, it was demonstrated that the necessary changes could be made on the land already owned.

THE ENLARGED AND REBUILT CHURCH OF 1892-3

On Sunday morning, June 12th, 1892, the plans were described to the people by the pastor, and subscriptions were called for. In a little over half an hour, \$37,000, lacking only a few hundreds, was subscribed.

The pastor was then relieved by the session and trustees from pulpit duty for a few weeks, and over \$18,000 more was added to the fund, bringing the total to \$55,000.

The subscription list was a remarkable one in many ways. There were about six hundred cards signed, representing over a thousand givers. The highest subscription was \$3,000; the lowest \$2. There were over one hundred subscriptions of \$100 each. It was the work of the people.

The work of rebuilding the chapel was commenced Saturday, September 10th, 1892. The sessions of the Sunday School were held in the church. The Sunday School room was re-dedicated, with appropriate services, Sunday, April 9th, 1893, in the presence of a great throng.

The first week in May the church was given up to the mechanics, the regular Sunday services being transferred to the Sunday School room. It was a great advantage that notwithstanding the extensive changes we were not obliged to leave the old home for a single day or a single service.

The reopening of the church and lecture room was celebrated by a social gathering of the church and congregation on Friday evening, December 15th, and by public services of worship on Sunday, the 17th. Rev. Theodore L. Cuyler, D. D., of Brooklyn, preached the sermon in the morning. At the Sunday School service, at 12:30 o'clock, Rev. A. J. Hutton, D. D., and Rev. C. A. Barbour delivered addresses. At the evening services, addresses were delivered by Rev. Henry M. Field, D. D., of New York, editor of *The Evangelist*; Rev. A. C. Shaw, D. D., of Wellsboro, Pa.; President Hill, of the University of Rochester; and Rev. H. H. Stebbins, D. D., pastor of the Central Presbyterian Church, Rochester.

The structural changes altered the appearance of the exterior but slightly. A new portico was built extending from tower to tower across the main front, bringing the steps under cover, and the size of the chapel was materially increased. The roof was raised, the East and West walls were moved out to the lot lines, additions were built to afford space for halls, stairways and extra rooms, and a large alcove was thrown out over the alley in the rear. The entire structure, from the foundation to the weather-vane on the tall spire, was put in perfect repair.

The interior was greatly altered. The organ was removed from the front end of the church, divided and installed at the opposite end, a half on either side. Between the parts was the choir gallery, with room for a chorus of fifty. In front of the choir was the pulpit platform.

The removal of the organ left free for seating the great East gallery, which was still further enlarged, and made circular in form.

Below this gallery the old vestibule was thrown into the audience room by the removal of the partition wall, and the space, both above and below, was still further increased by the taking down of two sides of each tower, and the substitution of heavy iron columns, richly ornamented. This made available for seating the entire space enclosed by the four main walls of the building. A new vestibule was built to take the place of the old. With its groined ceiling, its marble mosaic floor, its quartered oak woodwork and its delicate leaded glass, it constituted one of the most attractive features of the church.

The stairs leading to the galleries, at both ends, rose directly from the audience room, thus unifying the congregation.

By the removal of superfluous woodwork each of the side windows was widened seven inches. Light amber tints prevailed in the glass, which was leaded in simple but good geometrical forms. The pews abutting on the side walls were reset at an angle to afford the occupants a better view and more comfortable position when facing the pulpit. All the aisles and open spaces of the main floor were tessellated with squares of white Italian and red Vermont marble, about ten inches square. For the lighting, a bold step was taken in not "laying on" gas (as the English expression goes) and in depending solely on elec-

tricity. Another departure from custom was the elimination of all lighting fixtures suspended from the ceiling, except one bronze lamp hanging over the choir gallery, a work of art specially designed for us.

A particularly beautiful piece of church furniture was the baptismal font which was saved from the fire of 1903 and is still in use. It is entirely of Caen stone, and of modified Gothic design. The circular shaft rises from a square base, and supports a bowl very beautifully and richly carved. Its under side is fluted, and above the flutes a band runs all the way around, in which are seen in low relief, a crowd of child-angels, while from the centre of the band, in front, a dove, symbolical of the Holy Spirit, descends from a nebula. There are two inscriptions upon the bowl. The major, "Baptising them in the name of the Father, and of the Son, and of the Holy Ghost." The minor, "And he took them up in his arms and blessed them." Upon the base are the words, "In memory of a little child." The font was the gift of Mrs. John C. Woodbury. It was designed by Van Campen Taylor of New York, Dr. Taylor's brother, and carved by Messrs. Stephens and Cooper, of Philadelphia.

The decorations, designed by Edward J. N. Stent, of New York, partook of the Byzantine character. Delicate shades of yellow, merging into orange, reds, and russets, gave a luminous, sunshiny effect even on the dark and cloudy days of which Rochester has so many during six months of the year. Early Christian symbols appeared in appropriate places. The central

feature of the entire decorative scheme was the group of paintings in the recessed panels back of the pulpit. They represented the four Evangelists in the two long upright panels, and our Lord in the circular panel above. He was represented as holding the orb in His left hand, symbol of universal dominion, while He raises His right in the act of blessing His people.

Below the paintings was a brass tablet with lettering in red and black enamel, bearing the following inscription:

“TO THE GLORY OF GOD, AND IN MEMORY OF REV. JAMES BOYLAN SHAW, D. D., PASTOR OF THIS CHURCH, A. D. 1840-1887, PASTOR EMERITUS, A. D. 1887-1890, AND OF LAURA RUMSEY SHAW, HIS WIFE, THESE PAINTINGS HAVE BEEN ERECTED BY A GRATEFUL AND LOVING PEOPLE.

“*‘Lovely and pleasant in their lives, and in death they were not divided.’*”

In the remodeling of the chapel no structural changes were made in the admirably proportioned and conveniently located Lecture Room. But North of it were constructed a dining room thirty feet square and a large, completely equipped serving room. Beneath these rooms were the kitchen and the ladies' cloak and toilet rooms. In the South end were the Primary Room, the Board Room, the Pastor's Office and the men's coat room.

On the second floor were the Sunday School Hall, with library and three small class-rooms adjoining. The main hall was 117 feet long, 51½ feet wide and

24 feet high. An alcove thrown out over the alley to the West made room for the Superintendent's platform. A gallery running around three sides made possible a double tier of class-rooms enclosed, some by sliding doors, some by curtains.

A complete and thoroughly modern heating and ventilating system was installed. There were two steam boilers of sixty horse-power each and an exhaust fan driven by a ten-horse-power electric motor. The fan was capable of delivering 60,000 cubic feet of air a minute.

The Building Committee in charge of the work consisted of A. M. Lindsay, Chairman, Lansing G. Wetmore, William Carson and William R. Taylor, *ex-officio*. The two principal contracts were let, on competitive bids, to members of the Brick Church. The mason work went to W. H. Gorsline, whose father, Richard Gorsline, was one of the charter members of the church. Richard Gorsline was the builder of the first Brick Church, and when he took the contract for the building of 1860 his son, W. H. Gorsline was associated with him in business. The carpenter contractor for the alterations of the church in 1892-3 (the church only; the carpenter-work on the chapel was done by another contractor) was the J. F. Montgomery Company.

The total cost was about \$70,000, materially exceeding the estimates and resulting in a debt of over \$20,000. This was paid a few years later.

The carrying out of this building enterprise, a large and costly one for those days, was followed by

a remarkable expansion in every department of the church's work and a rapid growth in membership.

THE CHURCH IS DESTROYED BY FIRE, 1903

On the morning of June 11th, 1903, fire broke out in a lantern factory directly opposite the Brick Church on Fitzhugh Street. It was caused by the over-heating of some dipping vats containing tallow. Large quantities of other inflammable materials stored in the building made the fire an extraordinarily fierce one. Mr. Frank B. Callister, Librarian of our Sunday School, a member of the Protectives (a fire company), and an eye witness, told the writer that the fire was communicated to the church through the wooden hands of the clock, which burst into flame through the great heat in the air. No flame had touched them. From the hands the fire spread to the wooden face of the clock. A strong East wind blew the flames back into the huge attic which was dry as tinder. The tall frame steeple was soon ablaze and fell with a tremendous crash through the burning roof and the beautiful ceiling. Then the roof fell, piece by piece, and there was nothing left standing but the side walls and the two iron columns which had supported the interior corners of the towers. The entire structure was a complete wreck.

The font, the communion service, two of the pulpit chairs and other portable properties were saved. Several firemen were injured and one man, an employee in the factory, was killed. From the kitchen of the Brick Church Institute, adjoining on



THE BRICK CHURCH DESTROYED BY FIRE
(June 11th, 1903)

the South, which was at times in great danger, ladies of the church distributed coffee and sandwiches to the firemen and other workers.

While tons of water were being poured on the smoking ruins a meeting of the Joint Boards was held and it was decided to hold services in the Baker Theatre. After two Sundays there we moved to the National Theatre which had 2,400 seats. Here our services were held for seventeen months, with audiences which frequently over-taxed the capacity of the house. For the evening services the crowd began to gather about the doors a full hour before the advertised time. Several churches, our neighbor, the Central Church, being the first, offered us the use of their sanctuaries, but it was deemed wiser to continue in the theatre and their kind offers were declined with sincere thanks.

THE RESTORED CHURCH OF 1903-4

Plans for the re-building were at once taken under consideration, with J. Foster Warner again our architect. As all the walls were sound and it was impossible to procure more land, it was decided to rebuild on the old lines, with only one important change in the exterior. The Gothic steeples were replaced with two fine Italian towers to harmonize better with the Romanesque style of the rest of the church. The South tower is fifteen feet square at the belfry and ninety feet in height; the North tower is twenty feet square at the belfry and one hundred and twenty-six feet in height. The latter is surmounted

by a Roman cross ten feet in height and six feet across the arms, which are twelve inches square. At night the cross is illuminated from within by electric lights.

In this North tower is also the bell, cast for us at the Meneely Foundry in Troy. It weighs thirty-five hundred pounds. The pitch is the Key of D and the tone is deep, sweet and mellow. It contains the following inscription:

BRICK PRESBYTERIAN CHURCH

ROCHESTER, N. Y.

FOUNDED 1825.

"Blessed is the People that Know the Joyful Sound."

WILLIAM RIVERS TAYLOR, D. D., PASTOR.

GERARD B. F. HALLOCK, D. D., ASSISTANT PASTOR.

A. D. 1904

Near the base of this same tower is a tablet of statuary bronze, affixed to the wall and bearing the following inscription:

BRICK

PRESBYTERIAN CHURCH

FOUNDED A. D. 1825

FIRST EDIFICE BUILT ON THIS SITE 1828

SECOND EDIFICE BUILT 1860-1

ENLARGED AND RE-BUILT 1892-3

DESTROYED BY FIRE JUNE 11, 1903

RESTORED 1903-4

LORD THOU HAST BEEN OUR DWELLING PLACE IN

ALL GENERATIONS

THY KINGDOM COME

THY WILL BE DONE IN EARTH

AS IT IS IN HEAVEN

The tablet was designed and furnished by Mr. Allen, our decorator.

The first of these Scriptural texts was chosen to indicate that while the building of the successive edifices has required a large expenditure of money and corporate energy, distributed over several generations, and marks, in a way, the great epochs of our history, we know and confess that our real "dwelling place" is no house built with hands, but the Eternal God Himself.

The second text expresses in words which are among the most pregnant and precious that our Lord Himself has given us the supreme object of our desire and the one aim of all our effort as a church.

Only two important changes of a structural character have been made in the restoration of the interior, one in the contour of the ceiling, and the other in the construction of a chancel at the West end of the church.

The old ceiling was flat, with a deep and rather richly ornamented cove springing from the side walls to meet it. The present ceiling is elliptical in form, being what is known as a "barrel arch." The arch springs from a line a little below the tops of the gallery windows and continues in an unbroken curve across to a corresponding line on the other side. The greatest height is forty feet. The piercing of the ceiling arch to give the gallery windows the necessary height forms a pair of lunettes over each window.

The long stretch of arched ceiling is broken into panels by a series of great ribs, following the ceiling curve and springing from pilasters with handsome

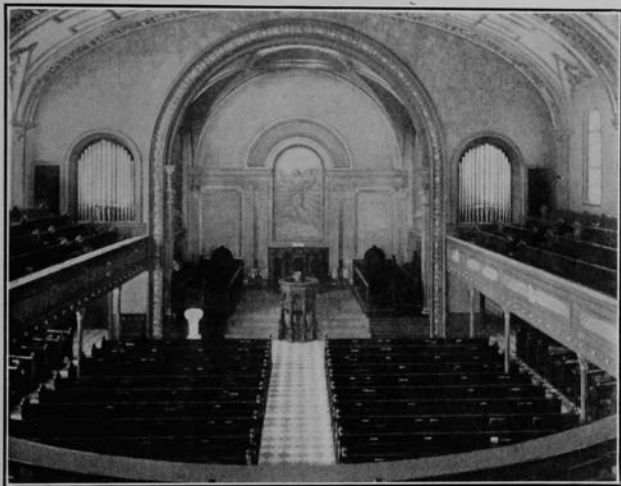
capitals, one between each pair of windows. These heavily moulded ribs not only relieve the monotony of the ceiling, but convey a sense of strength, and uniting one side with the other seem to carry with ease the great span of the church.

THE CHANCEL

But the most striking and beautiful feature of the church is the chancel, twenty-one feet deep, constructed in the space formerly occupied by the organ, the choir gallery and the pulpit platform. There is one great centre arch, richly moulded, stretching across the entire width between the gallery fronts, thirty-one and one-half feet, and upward nearly the full height of the ceiling, thirty-six and one-half feet. On either side are smaller arches opening into the organ chambers, and filled with pipes. Two other arches at right angles to these smaller ones and to the main arch, open from the organ chambers into the chancel, and are also filled with pipes. The chancel has a groined vault ceiling, thirty-six feet high, with a shallow dome in the centre. The large expanse of the rear chancel wall is divided into panels by means of fluted pilasters, each bearing a capital, and broad bands of moulding. The proportions of the chancel in all its parts are very noble and satisfying, and the detail is beautifully worked out. The steps are of Tennessee marble and the floor is of mosaic.

THE DECORATIONS

The important work of decoration was entrusted to Mr. Charles Snell Allen of New York, who collaborated with the architect in working out his scheme.



INTERIOR OF PRESENT CHURCH, LOOKING TOWARD THE CHANCEL

The style of decoration adopted was the Elizabethan, both because of its appropriateness to the structural form of the church and of its association with the lands and the times in which the modern development of Presbyterianism took its rise. The Elizabethan style, which was in favor from about the year 1565 to 1603, was an early English expression of the Renaissance, retaining touches of late Gothic.

The soffits, or under surfaces of the large ribs which support the ceiling, are decorated in heavy relief with two forms alternating in the panels. These forms, which recur in many places in the church, are the four-sided tablet and the double curve or S ornament, which was much used by the early Grecians, who perhaps originated it, and which reappeared in many periods, especially the Renaissance. The soffits are brought out in color, the dominant tone being green, the symbol of new life. The relief ornament is done in old ivory tints.

The ceiling between the arches is decorated with moulded bands in the Elizabethan style, in heavy relief. These bands are ornamented in turn with rows of detached grapes, the grape being the symbol of sacrifice.

The lunettes over the windows are decorated in low relief with the circle, speaking of the never-ending life, and the four-sided tablets already referred to. The ceiling as a whole is of an ivory tone, from the dark sienna to the cream white of the highest light.

The wall at either side of the chancel is decorated with a soft-toned tapestry stencil, taken from an

old fabric of the Elizabethan period. The moulded chancel arch is enriched with a finely modeled relief ornament, gilded and toned down. This ornament also has its meaning, with its tablet and cross interwoven with other symbols. All the plaster surfaces, walls and ceiling of the chancel were first covered with aluminum leaf and then treated with lacquers, producing a very soft old gold effect. The capitals of the pilasters are done in gold leaf, and, though toned down by a glaze, carry the "high lights" of the scheme.

The centre panel of the chancel, a space seven by fourteen feet, is completely filled with a glorious representation in Venetian glass mosaic of the Christ figure in Raphael's painting of "The Transfiguration." In the semi-circular panel above are the words in relief lettering "And was transfigured before them, and His face did shine as the sun, and His raiment was white as the light, and behold there appeared unto Him Moses and Elias talking with Him. Matt. XVII, II, III." The Transfiguration is a particularly happy subject for such a picture in such a place, as the meeting point of the human and the divine in Christ.

While the general effect of the chancel is exceedingly rich, it is also exceedingly simple, for aside from the mosaic it is all done in solid color without ornament of any kind, except the moulded panels. It is the centre of attraction for the eye and the heart.

THE HERALDIC EMBLEMS

The gallery front bears a series of heraldic emblems representing the great historic Presbyterian

bodies of the world, their position with reference to distance from the chancel indicating the closeness and importance of their historical relation to ourselves.

Beginning with the one at the right looking from the chancel and following around in order, they are as follows:

1. Alliance of the Reformed Churches Holding the Presbyterian System, commonly called the Pan-Presbyterian Alliance. A golden seven-branched candlestick on a blue shield, surrounded by a wreath composed of the floral emblems of various nations represented in the Council, viz.: the thistle, Scotland; rose, England; shamrock, Ireland; fleur-de-lis, France; corn-flower, or Kaiser-blumen, Germany; lily and thorns, Holland; bunch of berries, Hungary; leek, Wales; palm, Bohemia; maple leaf, Canada; pine leaves and cone, United States. In some cases, as with ourselves, the chosen flower is not authoritative, never having been agreed upon. Beneath the candlestick, *Lampades Multae, Una Lux*, "Many Lamps, One Light." In a scroll the full name of the Alliance with the date of the organization, A. D. 1877.

2. Scotland. On a blue shield with golden thistles, the seal of the Scotch Churches ("Free" and "Established") a burning bush in dull gold, with the motto, *Nec Tamen Consumebatur*, "Nevertheless It Was Not Consumed." An allusion to the Scriptural account of the burning bush in which Jehovah appeared to Moses, which burned but was not consumed, and emblematical of the Church of Scotland,

which passed through the fires of persecution and yet was not destroyed. Above the seal, a dove with outspread wings, bearing an olive branch in its bill, the symbol of the United Presbyterian Church of Scotland.

3. Ireland. On a green field sprinkled with golden shamrocks, the seal of the Church of Ireland; a burning bush, with the words, *Ardens sed Virens*, "Burning, but Flourishing." In a scroll the name of the church.

4. France. On a blue field, with golden fleur-de-lis, and traversed diagonally by a red bar, the seal of the Reformed Church of France; a burning bush, with the name Jehovah, in Hebrew characters, across the flames. In the scroll above, *Flagror non Consumor*, "I am Burned, Not Consumed;" below *Synodi Ecclesiae in Gallia Reformatae*, "Seal of the Synod of the Reformed Church of Gaul (France)." Beneath the bush, A. D. MDLIX (1559), the date of the first National Synod of the French Reformed Churches.

5. Italy. On a gold shield the Italian coat of arms, a white cross on a red ground, with the Latin word *Fert*, "He Bears," four times repeated in an encircling scroll; in the centre the seal of the Vaudois, or Waldensian Church, a lighted candle surrounded by seven stars, and on the scroll, *Lux Lacet in Tenebris*, "The Light Shineth in Darkness." From the latter part of the Twelfth Century, antedating the Reformation more than two hundred years, down to the present time, these brave mountain people have maintained

the purity and simplicity of their faith and worship in spite of terrible persecution, and are today one of the most honored bodies, as they are one of the most ancient, in the Presbyterian Alliance. They are called "The Israel of the Alps." John Milton's sonnet upon the Waldensians refers to them as

"Thy slaughtered saints, whose bones
Lie scattered on the Alpine Mountains cold,—
Even they who kept Thy truth so pure of old,
When all our fathers worshipped stocks and stones."

6. Bohemia and Moravia. A divided shield, one half bearing the coat of arms of Bohemia, a rampant lion in silver upon a scarlet field, the other the coat of arms of Moravia, an eagle, checkered scarlet and silver, on a blue field. In the centre an oval bearing the seal of the Church of Bohemia, a cup standing upon a Bible, and a palm laid at the foot. The legend in the oval means, "Seal of the Evangelical Reformed Church of Kolinske." (This seal was that of a local congregation, the only one to be obtained at the time.) In the scroll, *Veritas Omnia Vincet*, "Truth Will Conquer All Things." The history of the Bohemian Church closely parallels that of the Waldenses. John Hus, its great leader, was burned at the stake in 1415, more than a hundred years before Luther's break with the Roman Church.

7. Seal of John Calvin. A hand holding a heart. Above it, *Cor Meum Tibi Offero Domine*, "I Offer My Heart to Thee, O Lord." Below, another motto of Calvin's, *Prompte et Sincere*, "Promptly and Sincerely."

8. Hungary. In the centre of a shield bearing the arms of Hungary is the circular seal of the Reformed Church of the Superintendency of Debreczan, one of the Presbyterian bodies of that country. The device upon the seal represents our Lord's baptism, a Dove above Him, and an Agnus Dei, or "Lamb of God," on one side. After centuries of persecution the Reformed Churches of Hungary enjoy great freedom.

9. Germany. On a red and black shield, with a white bar diagonally across the centre (the colors of Germany and Switzerland, from which the German Reformed Church received its chief strength), the seal of one of the German Churches in the Presbyterian Alliance. At the top of the seal a scroll bearing the words "Heidelberg Catechism, Palatinate, A. D. 1563." This catechism is one of the most important doctrinal symbols of the Reformed faith, and is used by both the German and Dutch Reformed Churches. At the bottom of the seal, an oval, with the name in German, "Free Evangelical Church of Germany." Across the centre of this oval, the word "Presbyterium," the seal being that of a Presbytery.

10. Switzerland. On a shield of scarlet, the Swiss national color, the circular seal of the Reformed Church of Geneva; a shield bearing in its quarterings on one side a golden key, on the other a crowned eagle. Above, a radiant sun, in the centre of which are the letters I. H. S. (*Jesus Hominum Salvator*), "Jesus, Savior of Men." At the top a scroll, with *Post Tenebras Lux*, "After the Darkness Light." In

the encircling scroll, in French, the name "Consistory of the National Protestant Church of Geneva." Geneva as the home of Calvin for many years, and of other great Reformers, was one of the most important centers of Protestant influence.

11. Holland. Upon a blue shield, a medal commemorative of the Synod of Dort. It shows a temple upon a rock. A highway cut in the rock leads to it. The Four Winds are represented as blowing upon the rock. The scroll surrounding reads, *Erunt Ut Mons Sion*, MDCXIX, "They shall be as Mount Zion." The idea appears to be that the Church under all the winds of persecution, stands secure. The Church of Holland boasts 100,000 martyrs.

12. England. On a red shield, sprinkled with roses in gold, the seal of the Presbyterian Church of England, consisting of two interlacing circles. In one circle the seal of the Westminster General Assembly, an open Bible seen against a burning bush; on the pages, "The word of the Lord endureth forever." In the other circle, the seal of the Scotch Kirk, here set upon an open rose, the symbolism expressing the fact that the present Presbyterian Church of England was founded by a union of the Scotch and English Presbyterians. Above and between the circles a dove.

13. United States. On a blue shield, a golden oval, bearing a serpent upon a pole, referring to the brazen serpent upheld in the wilderness camp of Israel. This represents the seal of American Presbyterian Churches. To this has been added a wreath of the floral emblems of all nations representing the

composite character of our membership; and two much used mottoes, *Christus Levatus, Salvator*, "Christ Uplifted, the Savior," and *Vox Clamantis in Deserto*, "The Voice of one crying in the Wilderness." The latter is a reference to the wilderness beginnings in this country.

THE GLASS

The windows are filled with opalescent glass of unusual beauty made especially for us. A radical departure was made in the treatment of this part of the work. Instead of crowding the spaces with meaningless ornament, Mr. Allen chose to make the leading as simple as possible. The design is bold and vigorous, with broad leads, and the richness is obtained by the movement and fire in the large pieces of glass used, the effect changing with every change in the light without. The coloring is in rich shades of ivory and green.

The furniture is all of dark Flemish oak. The pews were made in Buffalo after designs by Mr. Warner and Mr. Allen; the choir stalls by the Hayden Company of Rochester, the design by Mr. Allen. The pulpit, communion table, ministers' seats and small book stands were designed and furnished by Mr. Allen. The pulpit is partly modelled after one in the Elizabethan style in an old English church in Barking, England, and is a notable piece of work. It is constructed so that for communion services, weddings and other occasions it can be removed.

The carpets, cushions and other upholstery are in a rich shade of green.

The tessellated marble floor of the aisles, protected during the fire by the tangled mass of the roof timbers which fell upon the pews and by the flood of water poured in by the firemen, were but little damaged and needed only small repairs. The two great cast-iron pillars which support the inside corners of the towers also passed through the fire unscathed and still carry the immense weight above.

The church yards were re-graded, seeded with lawn grass and tastefully planted with evergreens, shrubs and vines.

THE MAIN ORGAN

While the church was being reconstructed after the disastrous fire of 1903 much time was consumed by the committee in charge of purchasing a new organ in efforts to secure one as near perfection as the art of organ building had then reached. The committee was composed of Mr. Martin F. Bristol, Mrs. Jeannette C. Fuller and Dr. Taylor. Every detail in the construction of organs was thoroughly tested and investigated. The Messrs. J. H. & C. S. Odell Co. were therefore much gratified when they were selected as the builders. The confidence bestowed upon them by the committee was well placed and the finished instrument, one of the first four manual organs in this section, was considered one of the most complete in the country, with a tone reliable and unsurpassed in quality.

No expense or effort was spared by the Messrs. Odell to make the instrument a model of perfection.

The greatest specialists of England, France and Germany were called on to furnish their best stops and tone combinations. The result was an unexcelled brilliancy and richness of tone. A brief description of some of the salient features of the organ cannot fail to be of interest.

The organ was built in two connected parts, on each side of the chancel, having four fronts. It contains two thousand nine hundred and twenty-eight pipes. The console, or controlling key boards, consists of four sets of keys of sixty-one notes each, technically known as four manuals.

In our organ, the fourth manual, or upper set of keys, operates the Solo Organ, the tones of which are voiced under a high pressure of wind. By using this manual, the power of the organ is almost doubled. The aim is to assist the organist in grand climaxes. This reserve section is supplied by a separate motor and bellows. A very important part of the instrument is the beautiful polished mahogany console. Very careful study was given the arrangement of this part of the instrument to give the player every facility and convenience.*

BUILDING COMMITTEE—FINANCES

The Building Committee consisted of A. M. Lindsay, Chairman, Henry A. Strong, Lansing G. Wetmore, William Carson, James D. C. Rumsey and Dr. Taylor, *ex-officio*.

* The specification of the organ with subsequent additions will be found in the Appendix of this volume.

The fire insurance covered all but about \$25,000 of the expense of reconstruction. Although the congregation had barely finished paying their pledges to extinguish the debt incurred by the building operations of 1892-3, this sum was promptly subscribed and the church was re-dedicated free of debt.

RE-DEDICATION OF RESTORED CHURCH.

The chapel was finished first. It was taken possession of and re-dedicated on Easter Sunday, April 3rd, 1904.

The re-dedication of the church took place on Sunday morning, November 27th, 1904. But it was only by a narrow chance that it did, for at 5:30 o'clock on that very morning a fire was discovered in the boiler room in the Southwest corner of the chapel. In spite of the prompt arrival of the firemen, it looked for a time as if the whole church would be again destroyed. The blaze was finally got under control, but not until the Primary Room, the Board Room, the Pastor's Study and part of the Adult Department of the Sunday School hall were seriously damaged.

The church was filled with a dense, acrid smoke. But at about 8:30, when a postponement of the services seemed inevitable, Mr. George W. Percy, Chairman of the Properties Committee of the Board of Trustees, who was sitting in the front pew pulling on a pair of hip rubber boots with which to wade around in the flooded boiler-room, said, "We will have services here at half-past ten o'clock this morning." The powerful ventilating fan was started at full speed, the fire-

department withdrew, and when the congregation began to arrive there was little to suggest to those who did not visit the damaged portion of the building the great danger which had been so narrowly averted. There was not even the smell of smoke left inside the church.

At the morning service Dr. Taylor was assisted by Rev. Rush Rhees, D. D., President of the University of Rochester, who read the Scriptures, and Rev. Augustus H. Strong, D. D., President of the Rochester Theological Seminary, who offered the prayer. Dr. Taylor's sermon projected the lines along which he thought the church should advance.

Immediately at the close of this service a service of welcome for the Sunday School was held, at which Dr. Hallock, the Superintendent, presided. An address was delivered by Rev. J. Lyon Caughey, Pastor of Memorial Church.

At 7:30 in the evening the church was again crowded to its fullest capacity, and hundreds were unable to enter. This was a Fellowship Service, when pastors of neighboring churches were invited to take part with us in our joy. Those with us were Rev. J. P. Sankey, D. D., of the United Presbyterian Church, who read the Scripture lesson; Rev. George D. Miller, D. D., of the First Presbyterian Church, who offered prayer; Rev. Rob Roy Converse, D. D., of St. Luke's Protestant Episcopal Church; Rev. Charles E. Hamilton, D. D., of the First Methodist Church; Rev. James T. Dickinson, D. D., of the First Baptist Church, and



THE BRICK CHURCH AND INSTITUTE

Rev. Charles C. Albertson, D. D., of the Central Presbyterian Church, who made addresses.

HISTORICAL PURPOSE

This long and rather elaborate description of our church buildings has a two-fold purpose. The first is that, when, through the changes that Time inevitably brings, these buildings shall be no more, or shall be greatly altered, succeeding generations may know what we had here and how much thought and love went into the building of "our holy and our beautiful house." The second is that the young and those who have come among us since the re-building may be led to observe with thoughtful attention the many details which otherwise they might take for granted and pass by without notice. An intelligent appreciation of these details will tend to increase their love for this House of God and to make it a home for their souls.

BRICK CHURCH INSTITUTE

The present Brick Church Institute was erected on the site of the homestead of the Pancost and Bishop families, which was purchased by the Brick Church in May, 1898, and housed the institutional work of the congregation for twelve years. The new building has a frontage of 61 feet on Fitzhugh Street and a depth of 160 feet. Its erection was made possible by the munificent gift of Mr. Henry A. Strong, who donated eighty-two thousand dollars for the purpose. The furniture was provided by the congregation at a cost of twenty-six thousand dollars. The building is

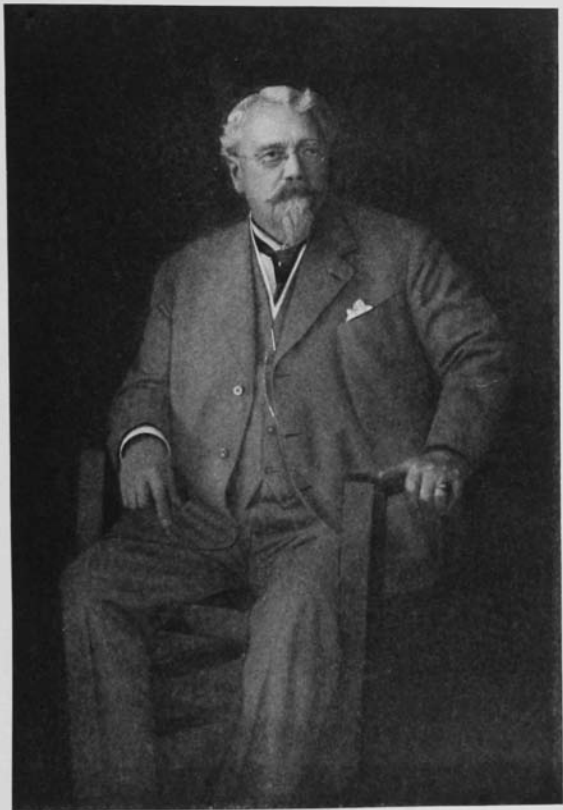
four stories in height, with a basement. The basement contains a swimming pool, play room, bowling alley, gymnasium and locker rooms. On the ground floor are the offices, an assembly room, a large and attractive lounge, a dining room, kitchen and pantries. Upon the second floor are a large assembly room, parlors, reading room, manual training room, billiard room and care-takers' quarters. The two top floors are divided into sleeping rooms accommodating eighty men. The rent of these rooms goes to the support of the Institute's educational and social work.

The formal opening of the building, with elaborate dedication exercises and a reception, took place on Thursday evening, May 19th, 1910. It is one of the largest and most complete parish houses in the country. It is a social center for the whole congregation, men and women, boys and girls, and has been a strong and vital force for the continued and growing usefulness of this down-town church. The church could not have held its own without it.

SPECIAL GIFTS AND MEMORIALS IN THE PRESENT BRICK CHURCH

The pulpit of dark Flemish oak was designed by Mr. Allen after the pulpit in the old parish church in Barking, England. It, with the three pulpit chairs upholstered in green plush, was the gift of Mrs. James Spear of Philadelphia, Mrs. Taylor's mother.

The choir-stalls were the gift of Dr. and Mrs. Taylor. To the North of the chancel steps stands the



HENRY ALVAH STRONG
(Donor of Brick Church Institute)

Communion Table, given by Mrs. William H. Gorsline in memory of her husband.

On the South stands the font, which was rescued from the fire. This beautiful memorial of carved Caen stone was given some years since by Mrs. Alice Motley Woodbury and has been described elsewhere in this book under the account of the building of 1893. Beyond the baptismal font is a side-chair, a memorial of Mrs. Caroline E. West, daughter of Dr. Shaw, presented by her Sunday School class.

In the chancel stand two tabourets, the gift of Archibald C. Calhoun, in memory of his wife. Mr. Calhoun was long the faithful clerk of the Session.

All of this furniture was made after special designs to harmonize with the pulpit and choir stalls.

The Mosaic on the rear chancel wall, the design copied from Raphael's "Transfiguration," was designated by the Joint Boards, in 1904, as a memorial of Dr. and Mrs. James Boylan Shaw in lieu of the former memorial, the paintings which were destroyed in the fire. A suitably inscribed brass tablet beneath the mosaic records the fact.

The choir vestments complete were the gift, in 1904, of Mrs. Lily Motley Fenn.

The contribution plates of Flemish oak, made especially for us bearing Scripture texts to our order, are a memorial to Elder George W. Davis, presented by his wife. This gift was an especially appropriate one, as Mr. Davis was for years treasurer of the Session's Benevolent Fund and the Poor Fund.

The electric cross on the tower was paid for entirely out of unsolicited gifts sent by friends outside of the church immediately after the fire.

On the wall to the South of the chancel near the font is the Dickey Memorial, a tablet in Venetian gold and green mosaic glass set in a carved wood frame in antique Renaissance gilding. The inscription reads,

DAVID DICKEY

SIXTY YEARS A MEMBER

FIFTY-EIGHT YEARS ELDER

FIFTY-SIX YEARS CLERK

OF SESSION IN THIS CHURCH

1802-1891

At the right of the chancel, adjacent to the North aisle, is placed on the wall the World War Memorial. This is a very beautiful tablet in Venetian gold design in the Renaissance style to harmonize with the Dickey Memorial and the general interior decorations of the church. It was designed by James B. Arnold, of this city, who also carefully supervised its construction. The tablet is set in a carved wood frame, gilded, the design of two fluted columns with Ionic capitals surmounted by a pointed arch the spandrel of which contains a shield carrying red and white stripes and gold stars on a blue field, done in enamel. The shield is surmounted by a gold eagle and is supported on either side by a gold cross wreathed in laurel with the dates 1914-1918. The inscription reads,

In Loving and Grateful Memory of those men of this Congregation who in defense of Freedom, Mercy, Justice and Truth, laid down their lives in the World War:

LIEUTENANT FRANK L. SIMES

Co. H. 108TH INFANTRY, A. E. F.

LIEUTENANT HERBERT CLARKSON

126TH INFANTRY, A. E. F.

PVT. BURRELL RAYMOND KOHLMETZ

Co. H. 108TH INFANTRY, A. E. F.

ENSIGN EDMUND BURTON BARRY

U.S.N. AVIATION FORCES, FOREIGN SERVICE.

JAMES BALLANTYNE EMERY

ARMY FIELD CLERK, EL PASO, TEXAS.

And to the honor of 215 other members whose names are written in a Book of Remembrance, who served God, their Country and all Humanity in the same Holy Cause.

A suitable ceremony takes place in front of this tablet on each Memorial Day Sunday, and the tablet is decorated with a laurel wreath.

THE STRONG MEMORIAL

The Echo Organ, a very important unit of our church organ, containing the chimes and many impressive stops, was given to the church in 1920 by Mrs. Henry Alvah Strong. It is located in a specially prepared chamber in the North tower. The inscription on the bronze tablet at the right of the chancel, beneath the choir stalls, reads as follows:

A LIVING CHURCH
THE ECHO ORGAN
WITH IMPORTANT IMPROVEMENTS
TO THE MAIN ORGAN
WAS THE GIFT OF
HATTIE M. STRONG
IN MEMORY OF HER HUSBAND
HENRY ALVAH STRONG
A LOVER OF THE MUSIC OF GOD'S HOUSE.

The following is in substance the description of the gift, as prepared by Dr. Taylor at the time of its dedication.

With characteristic generosity and devotion to her husband's memory, Mrs. Henry A. Strong has given to the Brick Church an echo organ and made important additions and improvements in the present organ, as a memorial of Mr. Strong. No more appropriate memorial to Mr. Strong could be thought of, for he loved music and his enjoyment of the music in our church services was especially keen.

The echo organ is installed in a chamber prepared for it in the North tower of the church. The sound escapes into the church through an opening in the East Wall, just south of the north gallery stair. The opening is screened with an ornamental grill.

The echo organ contains the following stops:
1. Lieblich Gedeckt, 61 pipes; 2. Horn Diapason, 61 pipes; 3. Viol Aetheria, 61 pipes; 4. Vox Angelica, 49 pipes; 5. Flute Amabile, 61 pipes; 6. Orchestral Oboe, 61 pipes; 7. Vox Humana, 61 pipes; 8. Cathedral Chimes, 20 Tubular Bells.

The action is constructed on the Odell Electro-Magnetic System which assures an absolutely prompt and light touch throughout, and responsive to a highly perfected degree. The Expressive Division is arranged to obtain the maximum tonal results and is equipped with laminated expression shades controlled by pneumatic motor from shoe placed over the pedal keys. The Voicing combines the best points of the American and European Schools and the various registers are of uniform caliber.

In the main organ there was installed a concert harp with 49 metal bars and resonators.

The former water motors were done away with, and a 5 H. P. electric motor and fan blower installed.

From the main organ the following stops were sent to the factory and revoiced: Great Trumpet, Solo Tuba Mirabilis, Solo Tuba Clarion.

The entire main organ was tone regulated, and various adjustments were made.

The Echo Organ was dedicated at an evening recital in the church, Mr. Tom Grierson giving a varied and beautiful program to a large audience which included many of Mrs. Strong's friends throughout the city.

THE BABCOCK MEMORIAL

Modern organ building admits of the addition of new units to an existing instrument, placed in different parts of a building, practically without limit. In 1922 Dr. Taylor announced the gift of still another

unit additional to our organ in a "Celestial Organ," the gift of Mrs. Charles H. Babcock in memory of her husband, for many years a devoted and useful member of our congregation.

The inscription on the bronze tablet placed at the left of the chancel, near the font, reads:

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
CHARLES HENRY BABCOCK
THE CELESTIAL ORGAN
WAS GIVEN BY HIS WIFE
EDITH HOLDEN BABCOCK
MARCH 26, 1922

This unit was built by the Rudolph Wurlitzer Manufacturing Co., of North Tonawanda, N. Y., and was placed in a specially constructed chamber above the ceiling of the church. The sound comes through a grill filling an opening made in one of the center panels. It consists of seventeen stops as follows: Pedal Organ (Compass 32 Notes), Tibia Clausa, 16 feet; Solo Organ (Compass of Notes), Tibia Clausa, 16 feet; Saxaphone (Ten. C.), 16 feet; Contre Viole (Ten. C.), 16 feet; Tuba Mirabilis, 8 feet; Kinura, 8 feet; Tibia Clausa, 8 feet; Viole d'Orchestre, 8 feet; Viole Celeste, 8 feet; Saxaphone, 8 feet; Quintadena, 8 feet; Vox Humana, 8 feet; Harmonic Clarion, 4 feet; Piccolo, 4 feet; Viole, 4 feet; Octave Celeste, 4 feet; Quintaton, 4 feet.

A five-horse-power motor furnishes the high-wind-pressure required to produce the remarkable effects for which the organs built by the Wurlitzer

Company, on principles developed by the late Mr. Hope-Jones, are noted.

In the inspired hands of a skillful organist our doubly augmented organ has much of the tonal variety and power of a great orchestra.

The formal dedication took place on Sunday morning, March 26, 1922. A specially prepared order of service included a presentation by Dr. Taylor on behalf of the donor, a prayer of dedication, a responsive reading, and the doxology. Mr. Tom Grierson superbly rendered "The Pilgrim Chorus" by Wagner. At the close of the evening service a recital was given by Mr. Grierson which further displayed the rich and varied qualities of this new addition to our fine organ. An unusually large audience was drawn to the church by the announcement of the recital, and expressions of delight were heard on every hand.

MEMORIAL WINDOWS

THE CHAPIN WINDOW

The memorial windows in the church are five in number. The first was given in 1896 by the Chapin family in honor of their father, Elder Louis Chapin. It is in the opening nearest the pulpit on the North side of the church. It was installed by Louis S. Chapin, of the Rochester Stained Glass Company, the subject selected being Abraham the Faithful. A life-size figure of an old patriarch stands upon a mountain side, whither he has been sent to prepare a burnt offering. The wood has been chosen and laid upon the

A LIVING CHURCH

altar, upon which the Patriarch rests his left hand, while in his right he holds a fire brand. On the ground in front of the altar lies the unused knife and just on the side a ram's head is seen, with the horns caught in a thicket. There is rich harmony of color. The inscription at the base are the simple lines

IN MEMORIAM
 LOUIS CHAPIN

1809-1894

THE ANGLE WINDOW

East of the Chapin Memorial is a beautiful landscape window, presented to the church by Ida Motley Angle in memory of her husband, Charles E. Angle, a capable and devoted officer of the church for many years. The window was designed and executed by the Tiffany Studios of New York, the memorial having for its subject a picturesque autumn landscape scene with rough low mountains, tinted foliage and a babbling brook. The mountain brook, which has its source in the distant hills, makes its way irregularly through a valley formed by the converging hillsides. In the immediate foreground this brook widens into a series of pools which are connected by a waterfall. Just in front, is a gorgeous scrub oak, covered with deep copper-red autumn leaves, which is in pleasing contrast to the light brown and yellow foliage of the white birch, beech and other forest trees upon the hills. Beyond the valley and through the trees is a vista of the autumn sky, full of light and radiance. The hills beyond are tinted with purple, and all these glorious colors are reflected in the mountain stream.

The following dedicatory inscription appears at the base of the window:

IN LOVING MEMORY OF
CHARLES EDWIN ANGLE
1857-1911

THE FRANK L. SNOW MEMORIAL WINDOW

To the right of the Angle window is a beautiful figure window given in memory of Frank L. Snow by his parents, Mr. and Mrs. B. F. Snow. Their son, an only child, was one of the choicest young men of our church, of high Christian character and great promise, and, though an expert swimmer, was accidentally drowned in Cayuga Lake on July 25, 1905. The memorial design represents the Scriptural scene of Jacob's Dream, depicting the young man asleep, his head pillowed on a stone and the angels ascending and descending above the recumbent form. This also is a Tiffany product and is superbly executed. The inscription reads:

FRANK LAMONT SNOW
1881-1905

THE SNOW MEMORIAL WINDOW

Adjoining the window in memory of their son is another window of rare design and beauty given by devoted relatives and friends in honor of Mr. and Mrs. B. F. Snow. The inscription below bears these words:

BENJAMIN FRANKLIN SNOW
1820-1906
AND HIS WIFE
MARIA HILL SNOW
1843-1915

This window, from the studio of Louis C. Tiffany, of New York City, has for its subject, "Moses and the Law." The seated figure of Moses with Mount Sinai in the background stands out rugged and pronounced and shows careful consideration by the artist. The face of Moses is expressive of the majestic personality of the great national leader and law-giver. The subject presented gave the artist a most unusual opportunity for display of color and the window ranks among the best of his productions. The actual construction and installation of the window was done by the Ecclesiastical Department of the Tiffany Studios.

THE LINDSAY MEMORIAL

The beautiful Quadruple window in the East wall of the church above the front entrance is the gift of Mrs. Lindsay in memory of her husband, Alexander M. Lindsay, a member of Brick Church from 1874, much of the time President of the Board of Trustees. It is fitting that the memory of one who rendered such distinguished service to the Church, and who so greatly endeared himself to all, should be so worthily honored and perpetuated. The inscription is,

TO THE HONORED MEMORY
 OF
 ALEXANDER MILLAR LINDSAY
 ERECTED BY HIS WIFE
 1921

The subject is "The Annunciation of the Shepherds." The design, by the Tiffany Studios, New York, is one of exceeding beauty. The four windows close

together, and constituting one architectural feature in the church, have been treated as a unit. In the two center openings the figures of two herald angels are brought out against a background of iridescent clouds. They stand making the great annunciation to the shepherds surrounded, in the outer panels, by a multitude of the heavenly host. At the base of the two outer openings appears the text: "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men," while below the central panels is the dedicatory inscription.

The dedication of this superb memorial took place on Sunday morning, June 5th, 1921, the order of service being as follows: Presentation on behalf of the donor, by the Pastor, Dr. Taylor; Prayer of dedication, Dr. Taylor; Responsive service, followed by the hymn, "It came upon the midnight clear," sung by the choir and congregation all standing, having turned to face the window. This hymn has been sung in like fashion each Christmas Sunday morning since. The hymn was a special favorite of Mr. Lindsay and formed the immediate inspiration of the design of the Memorial.

SOME EARLY MEMORIALS

On the walls of the hall near the chapel entrance to the Church from the Fitzhugh Street side are placed three interesting tablets. They were formerly in the main auditorium, but were placed in their present

location at the time of the rebuilding after the fire. This was on account of lack of space and because the marble, of which they were composed, did not harmonize with the warm gold and other colors of the Renaissance interior. These tablets are read, however, by many more individuals than ever paused to peruse them in former days.

We need not describe these further than to give the inscriptions, which are self-explanatory and give the purpose of the erection of each.

The first is

IN MEMORY
OF
HARRY PRATT
A RULING ELDER
OF THIS CHURCH
BORN

JUNE 9, 1778

ORDAINED

Nov. 4, 1838

DIED

DEC. 31, 1853

In a good old age, an old
man and full of years, and
was gathered to his fathers.
Gen. 25:8.

The next tablet is in honor of the contractor who built the Church of 1828, who also, with his son, was the builder of the Church of 1861. He and his wife were two of the original group who composed the first twenty-five members. The memorial reads:

IN MEMORY OF
RICHARD GORSLINE
A RULING ELDER OF THIS CHURCH
BORN, FEB. 9, 1792
ORDAINED, APRIL 3, 1859
DIED, APRIL 3, 1870
THE BUILDER OF THIS HOUSE OF WORSHIP
A workman that needeth not to be
ashamed. 2 Tim. 2:15

The third tablet honors the memory of Edwin Scrantom, a son of Hamlet Scrantom, one of the city's first settlers. The inscription reads as follows:

IN MEMORY OF
EDWIN SCRANTOM
BORN IN DURHAM, CONN.
MAY 9, 1803
CAME TO ROCHESTER
MAY 1, 1812
ORDAINED A RULING ELDER
MAY 5, 1846
DIED, OCT. 3, 1880

For twenty years he taught the Word
of God in the Sunday School. For
more than a generation he led the Lord's
Songs in our Social Meetings; now he
learns of God in the Holy Presence and
Sings the Songs of the Redeemed.

CIVIL WAR MEMORIAL

On the west wall of the upper Sunday School room near the north end is placed the white marble tablet that honors the men of the Brick Church who volunteered for service in the War of the Rebellion,

and who died either in battle or in hospital between the years 1861 and 1866.

The tablet is flanked on either side by an old-time musket and surmounted by two crossed swords, presented by Dr. L. B. Hovey, in former years himself a veteran of the Civil War. This tablet, which has many times been the center of impressive ceremonies, has on it in letters of gold the following heading: DIED FOR THEIR COUNTRY. Then follows in black lettering the roll of heroes:

GEORGE WASHINGTON PERRINE

16TH REG. WIS. INF.

DIED AT BERLIN, WIS.

NOV. 8, 1861, AGED 16 YRS.

JASPER BREASE

KILLED ON GUNBOAT, "ESSEX"

AT FORT HENRY, TENN.

FEB. 6, 1862, AGED 21 YRS.

JABEZ ARTHUR STUTTERD

1ST REG. N. Y. ART.

DIED AT BALTIMORE, MD.

MARCH 3, 1862, AGED 19 YRS.

WILLIAM HENRY PERRINE

1ST REG. N. Y. MOUNTED RIFLEMEN

DIED AT SUFFOLK, VA.

DEC. 6, 1862, AGED 23 YRS.

DAVID HIGBY BENJAMIN

1ST REG. N. Y. INF.

KILLED AT FREDERICKSBURG, VA.

DEC. 13, 1862, AGED 29 YRS.

*Central Library of Rochester and Monroe County
Historical Manuscript Collection*

BUILDINGS

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FRANK FASS

13TH REG. N. Y. INF.

WOUNDED AT FREDERICKSBURG, VA.

DIED AT WASHINGTON, D. C.

MARCH 2, 1863, AGED 21 YRS.

LIEUT. COL. DUNCAN McVICAR

6TH REG. N. Y. CAVALRY

KILLED NEAR CHANCELLORSVILLE, VA.

APRIL 30, 1863, AGED 36 YRS.

GEORGE PEOCKOCK

108TH REG. N. Y. INF.

KILLED AT CHANCELLORSVILLE, VA.

MAY 3, 1863, AGED 21 YRS.

LIEUT. CHARLES DUDLEY ROSSITER

33RD REG. N. Y. INF.

WOUNDED AT FREDERICKSBURG, VA.

DIED IN REBEL HANDS,

MAY 11, 1863, AGED 21 YRS.

EDWIN VAN BUREN HATCH

18TH REG. N. Y. INF.

KILLED AT GAINES MILLS, VA.

JAN. 27, 1863, AGED 26 YRS.

LIEUT. DAYTON TIRREL CARD

108TH REG. N. Y. INF.

KILLED AT GETTYSBURG, PA.

JULY 3, 1863, AGED 25 YRS.

JACOB FASS

8TH REG. N. Y. CAVALRY

KILLED ON THE RAPADAN, VA.

FEB. 6, 1864, AGED 18 YRS.

A LIVING CHURCH

CHARLES BROWN DICKSON
108TH REG. N. Y. INF.
KILLED IN BATTLE OF WILDERNESS, VA.
MAY 6, 1864, AGED 20 YRS.

ABRAHAM DE WITTER
14TH REG. N. Y. ART.
KILLED NEAR PETERSBURG, VA.
JUNE 17, 1864, AGED 21 YRS.

DAVID GIBBS BOSTWICK
17TH REG. N. Y. INF.
WOUNDED IN BATTLE OF WILDERNESS
DIED AT BUFFALO, N. Y.
SEPT. 13, 1864, AGED 30 YRS.

THOMAS FREDERICK HAMILTON
3RD REG. N. Y. CAVALRY
DIED AT JONES LANDING, VA.
OCT. 3, 1864, AGED 16 YRS.

LIEUT. IRA COLLINS CLARK
110TH REG. N. Y. INF.
DIED AT ROCHESTER, N. Y.
APRIL 8, 1865, AGED 30 YRS.

ALEXANDER WILLIAM LOCKIE
DRUM MAJOR, 108TH REG. N. Y. INF.
DIED AT ROCHESTER, N. Y.
JULY 4, 1865, AGED 19 YRS.

FRANK SQUIER
14TH REG. N. Y. INF.
DIED AT BROOKLYN, N. Y.
SEPT. 25, 1865, AGED 22 YRS.

ELLIS AUGUSTUS HALL
18TH REG. N. Y. INF.
DIED AT ROCHESTER, N. Y.
APRIL 7, 1866, AGED 28 YRS.

The Pastorates

It was one hundred years ago that a devoted band of twenty-five men and women, interested in the organization of a second Presbyterian Church in Rochesterville, met together for service in the simple frame edifice on the west side of Carroll Street. The First Presbyterian Society had recently removed to their new stone church back of the Court House. The newly organized Second Presbyterian Church (later called the Brick Church) rented the old property for two hundred dollars a year and worshipped there until their new church was built, several years later.

REV. WILLIAM JAMES

For five months the services were conducted by two students from Auburn Theological Seminary, John W. Adams and Joel Parker (who later became the first pastor of the Third Presbyterian Church), but on April 17th, 1826, Rev. William James, then preaching in Clarkson, was called to be the first pastor.

In selecting this gifted young man, the Society unconsciously set a high standard for the noted pastorates that followed.

William James belonged to the James family of Albany, one that rivals the famous Edwards family in the superior quality of its members and descendants.

This young pastor was only twenty-nine years old when he came to Rochester, being the son of William James, a distinguished and wealthy merchant of Albany, New York. He had graduated at Princeton College in 1816, and, subsequently, from Princeton Theological Seminary. After being ordained he went abroad for two years' study in Scottish Universities and assumed the pastorate of the Brick Church in April, 1826. In our church records this call is preserved, dated April 17th, 1826, and signed for the congregation by Silas Hawley, Timothy L. Bacon and Linas Stevens, Elders, and Richard Gorsline, Timothy Burr, A. W. Riley, Lyman Granger and Henry Kennedy, Trustees. The salary is placed at eight hundred dollars a year, to be given in regular half-yearly payments.

At a meeting of Rochester Presbytery, held by adjournment, *at five o'clock in the morning*, July 4th, 1826, arrangements were perfected for Mr. James' installation on the 24th of that month.

At the Installation, the sermon was preached by Rev. Chauncy Cook, from the text: "Moreover it is required in stewards, that a man be found faithful." 1 Cor. 4:11.

He is spoken of as a man who stood high among preachers for richness of thought, power of expression and eloquence of utterance. Having inherited wealth, he was noted for kindness to the poor and generosity among his friends.

As first pastor of Brick Church we feel sure the readers of this History will be glad to have a fuller



REV. WILLIAM JAMES IN 1826, WHEN HE CAME
TO THE BRICK CHURCH

sketch of his life. We therefore quote somewhat at length from an account of him in the records of what is now Westminster Church, Albany, the Third Church at the time Mr. James was acting pastor.

The Rev. William James came of Irish and Dutch parentage. In him, in his mature life, were very distinctly seen the characteristics of this splendid combination of blood. Throughout his career he possessed all the animation and sensibility of the one race delightfully commingled with the power and depth of the other. Born in Albany, on June 1, 1797, he was the son of William and Elizabeth (Tilghman) James. William James, the elder, had begun in 1793 to amass a competency and this in addition to his sterling character made his influence long and strongly felt in the community.

At fourteen years of age the son entered an Academy at Florida, New York, and in 1813, with excellent preparation, entered Princeton College. So advanced was he with his work that he registered with the Sophomores, and graduated three years later with the class of 1816. In the class with him were not a few who afterward distinguished themselves in various walks of life; one of them, John MacLean, afterward became one of the honored presidents of Princeton.

At this period the colleges of the land, especially Union, Hamilton, and Princeton, were being visited by gracious revivals of religion, and, in 1815, William James "allowed himself to hope that he had become the subject of a spiritual renovation and as a conse-

quence made a public profession of his faith." He entered the Theological Seminary at Princeton in 1816. Soon after entering there began an intimate friendship between him and a classmate, William Buell Sprague, which continued through life, and as they afterwards lived for many years side by side in Albany, it proved a source of the keenest pleasure to both. Dr. W. B. Sprague was spared to preach the funeral sermon of his friend.

While pursuing his studies there were, to both the students and professors, many evidences that William James possessed talents of a high order.

After finishing his divinity course he was ordained in his native city in 1820. But his health had been impaired through close application to his theological and philosophical studies, and he found that it would be decidedly to his advantage, physically, to seek a change of climate for a time at least. He decided to go abroad. The voyage to Europe gave him such relief that he found he could prosecute his favorite studies in the Scottish universities without fear of a return of his former malady. Here he remained for nearly two years. Every moment was turned to good account.

Upon his return to this country he was invited by the session of the Murray Street Church of New York to supply their pulpit until they should secure a pastor. This was really a great undertaking for a young man. Dr. John Mitchell Mason, the Nestor of the American pulpit, had just resigned. But Mr.

THE PASTORATES

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James performed his task most satisfactorily. He carried the work until a successor to the pastorate was elected.

After leaving New York the young minister settled at Clarkson and Brockport, in the Presbytery of Rochester. Clarkson was a small town, a few miles west of Rochester, while Brockport was a beautiful village less than two miles away, on the Erie Canal. With these two charges he remained associated until he was invited to the Second Presbyterian Church in Rochester. Mr. James laid not a little of the foundation of this great church. He continued faithfully with the charge until his health demanded his relinquishment of it. His connection with it terminated on October 19, 1830.

After recovering he went to the First Church at Schenectady, but his health permitted him to remain only a short time. Following the advice of his physician, family, and friends, he returned to his old home in Albany for a much needed rest. Somewhat later he felt that he could accept an urgent call which had come to him from the Third Church of his native city, entering upon his duties in the autumn of 1833. It proved to be his last regular pastoral settlement. He asked to be relieved from it in February, 1835. His request was reluctantly granted. But it by no means meant that he ceased from discharging the functions of his office in the church militant. It was with no desire to withdraw from responsibility or to rid himself from the obligations which belonged to him as a preacher of the gospel that he decided upon his

future course. To the end of his life his door plate had upon it, "Rev. William James," which witnessed to the fact that he was desirous that people should still remember that he had withdrawn from nothing which he had assumed at the time of his ordination.

He was ever ready to preach for weeks and even months for his brethren, or for churches whose burdens were heavy, and as he was possessed of a competent fortune, many were the brethren, many the weak churches, many the worthy families and deserving causes which he assisted, but of which the public knew nothing. And to the last he was a great and painstaking preacher. That was a high compliment to him, when of him it was said, that in tone of voice, in emphasis of utterance, in deliberate and organized thought, and in purity of diction, he reminded many of the great English preacher, Robert Hall. His every deliverance, even his devotional exercises, were always most carefully prepared. He was completely absorbed in whatever he had under consideration. A judge of the Supreme Court of Massachusetts, who often used to hear him preach, once said: "I should be amply repaid for coming to church could I hear only his invocation." Throughout the latter thirty-three years of his life, in conjunction with his labors of love, he was engaged, as has already been intimated, in philosophical and theological research. He was a member of a family which has greatly distinguished itself along these lines, Professor William James, of Harvard, and Henry James, the novelist, having been members of it.

Not long before his death he wrote to a very dear friend whom he did not again, in this world, expect to see: "No young girl ever felt a more delightful fluttering in the prospect of a European tour than I feel in the prospect of soon seeing the land of never withering flowers, and of seeing Christ and knowing Him, and being known of Him. If anything favorable occurs, you shall hear; if nothing, then farewell till we meet on the bank of the River of Life."

He was ready at any moment to enter upon the employments and enjoyments of immortality. He entered upon these triumphantly on Saturday night, February 15th, 1868, in his seventy-second year. During his long illness he constantly gave evidence of a glorious faith; among his last utterances was: "It is all joy—joy—joy!"

During the year following the resignation of Mr. James the pulpit was supplied by the Rev. Daniel N. Merritt and Rev. F. DeWitt Ward, the latter then under appointment as a missionary to India.

At the time when Mr. James resigned his charge, the Rev. Charles G. Finney was preaching once each Sunday in the Second Church and continued to do so until March 6th, 1831.

REV. WILLIAM WISNER

After a vacancy of seven months the church secured Rev. William Wisner as its second pastor. He was fifty-nine years old when he came, and received a salary of one thousand dollars. He must

have been a man of extraordinary fervor and power, for the four years and five months of his ministry were a continuous revival. In a single year, two hundred persons were received into membership on confession of their faith. During his pastorate five hundred and ninety-three members were added. His prominence and influence in the Presbyterian Church are attested by the fact that he was Moderator of the General Assembly. He lived to be eighty-nine years old.

Dr. Wisner was born at Warwick, New York, April 12th, 1782, commenced the practice of law and, after a course of instruction in theology, was licensed to preach the Gospel. His first pastorate was at Ithaca, New York, which he left to take charge of Brick Church. He was called, January 24th, 1831, and arrived in May, just at the close of the first great Finney revival. He was installed on July 28th. Tucked away in one of the Brick Church safes is a pamphlet by Dr. Wisner, entitled, "A Narrative of the State of Religion in the Second Presbyterian Church in Rochester, Monroe County, from the First Sabbath in May, 1831, to First Sabbath in May, 1833." It is interesting to note that the members of the firm publishing this pamphlet were Erastus Shepard, father of Mrs. Louis Chapin, long an honored member of this church, and mother of the "Chapin Boys;" and Alvah Strong, father of Henry A. Strong, donor of our Institute.

Two Rochester men were named for William Wisner, William W. Chapin, whose mother was a



REV. WILLIAM WISNER, D.D., IN 1831
WHEN HE WAS PASTOR OF THE BRICK CHURCH

niece of Dr. Wisner, and William W. Fenn, son of Elder Hervey Fenn, and father of Albert Orton Fenn, so long treasurer and trustee of Brick Church.

During his citizenship in Rochester Dr. Wisner acted as an examiner at the High School, then under the honored Dr. Chester Dewey, of devoted memory. When Tryon Edwards was installed at the First Church, July 22nd, 1834, Dr. Wisner gave the charge to the pastor, describing him as "an ambassador from the Court of Heaven to a rebel world." The installation was preceded by a "day of fasting and prayer for the blessing of God on the connection about to be formed."

We are glad to be able to add a few more facts about Dr. Wisner taken mostly from two sources, the volume "The Wisners in America" and "The Genealogy of the Chapin Family."

Rev. William Wisner, D. D., was the son of Asa Wisner, and grandson of Captain John Wisner. Captain John Wisner was a brother of Henry Wisner, a Lieutenant-Colonel during the Revolution in the American Army. Captain John Wisner, grandfather of the second pastor of the Brick Church, was a grandson of Johannis Wisner who settled near Mount Eve, N. Y., about the year 1714.

When a youth, he who was to become the pastor of Brick Church studied law in the office of Vincent Mathews in Newton, N.Y., and gave promise of becoming a brilliant barrister. At one time he was a partner with his preceptor, George C. Edwards, in Newton;

but early in life he abandoned the law for the ministry.

He studied Theology at Princeton Theological Seminary and soon after his graduation became pastor of the Presbyterian Church at Ithaca, N. Y.

In February, 1831, he visited Rochester, preaching three sermons in a four days' meeting being held at the Brick Church, later accepting a call and commencing his labors on May 1st, 1831.

His wife was Julia, daughter of General Matthew Carpenter, a notable resident of Chemung Valley, N. Y. She was only fifteen at the time of her marriage and often remarked that "she married a lawyer, not a minister."

In 1813, Mr. and Mrs. Wisner were settled at Athens, Pa., but soon afterward moved to Ithaca, N. Y., where, in the face of fierce opposition and persecution (it being a community noted for drinking, horse-racing, and the like) Mr. Wisner preached for some time in a barn. He was so successful that revival followed revival, until the whole region was largely Christianized.

From the Brick Church, Dr. Wisner went to St. Louis, Missouri, where he preached for three years. He returned to Ithaca in 1838, remaining until 1870, when he removed, with his son Samuel, to Cedar Rapids, Iowa. There he died on January 7th, 1871, in his eighty-ninth year.

His children were William Carpenter, Samuel Henry, Julia Matthew, Elizabeth and John. His son,

William C. Wisner, born at Elmira, N. Y., in 1808, became a noted preacher also, and died in Lockport, N. Y., in 1880. This Dr. Wisner was a very intimate friend of Dr. Shaw, and often visited at his home on Clinton Place. He was widely known in the Presbyterian Church for his solid learning and his fine sense of humor. He left his large private library to Auburn Theological Seminary, of which he was a trustee from 1863 to 1876.

Dr. William Wisner closed his pastorate of the Brick Church, the relation being dissolved at his own request, on September 22nd, 1835.

The church was then pastorless for an interval of two years and five months, during which the pulpit was supplied by Rev. David W. Merritt and others.

REV. GEORGE BEECHER

The congregation, about this time, chose a young man of great promise, the Rev. George Beecher. He became the third pastor. He belonged to the famous family of that name, and was the son of Rev. Lyman Beecher, and a brother of Henry Ward Beecher and Harriet Beecher Stowe. He was born in Litchfield, Connecticut, in 1809. In 1828 he graduated from Yale College, where his father had graduated in the Class of 1797, and after teaching school at Groton, Massachusetts, studied in Yale Theological School and was licensed to preach at New Haven, in August, 1832. After preaching there one year, he went with his father to Cincinnati in May, 1833, and was subsequently ordained and settled as pastor of the



REV. GEORGE BEECHER, IN 1838,
WHEN PASTOR OF BRICK CHURCH

duty where there are such elders as I have to assist me. The Session consists of just such men as I could wish to be with me and there are a great number of devoted men in the church. Yesterday I met some excellent women."

Concerning Christian Unity: "There is a state of more cordial affection here, among Christians of all denominations, than I have seen in any other place. There is a meeting every Monday of ministers of all denominations to pray for the blessing of God on our labors. Thus, every week, we learn the state of things in our city, and learn to love and pray for each other."

Again: "I have never seen a church that came nearer to the primitive standard, and here I find it not so difficult to live a holy life. I have tried hard to do it in other places, but seemed to stand almost alone, and could not breast the current. But here I have those who will help me, men of tried experience and piety and wisdom upon whom I can lean."

On May 1, 1839, he writes: "I have been appointed delegate to the General Assembly at Philadelphia and have been looking forward with interest and anxiety to that meeting and praying for protection from the temptations I shall meet there."

Poor George! He was unbelievably conscientious, and agonized in prayer over his own shortcomings, which were not apparent to his people, who loved him dearly and were heartbroken when the dictum of his wife's physician compelled the pastor to leave Rochester and seek a milder clime for her sake.

Rochester, October, 1840: "The die is cast and I am now preparing to leave as fast as I can. On Monday I told the Session my decision. . . . Next Sunday I shall announce my decision from the pulpit and preach a sermon on the duty of every person's contributing to the support of the Gospel, after which the plan will be submitted to the church." This was the weekly envelope plan. It was adopted and he left the church operating on a sane financial system.

Concerning his preaching a member of his church in Rochester wrote: "He was active and ardent and capable of addressing himself with effect to the sympathies of his audience, while, at the same time, he was able to instruct them in the simple and profound truths of revelation. He was guileless and affectionate in his intercourse with his people and was truly an honest man in all his ways.

"One of the most marked peculiarities of his preaching, while here, was his superiority to the opinions and prejudices of men in cases where duty required him to encounter them. He held back no unpalatable truth. He was told that, with a little more policy, his popular talents, and his ability to preach in a style so fascinating to many who admire ideas dressed in beautiful language and imagery, would secure large congregations and build up a popular church. He replied that he was not insensible to the praise of men, but he was not at liberty to preach to please men by keeping back any of the counsel of God, nor might he seek his own praise, in preaching the cross of Jesus Christ."

For many items in this account of the Rev. George Beecher we are indebted to a volume of Biographical Sketches of the Class of 1828 in Yale College, compiled in 1898 by Oliver P. Hubbard, Class Secretary, and furnished us by Mr. Charles S. Miller, of New York, himself a Yale man and former member of the Brick Church.

On October 28th, 1840, the Society made a unanimous call to Rev. Horatio N. Brinsmade, of Northampton, Massachusetts, which he declined. Dr. Taylor remembers seeing Dr. Brinsmade at his father's house in Newark, N. J.,—"a little, rather stout old man, with snow-white hair, a benignant face and a voice somewhat like Dr. Shaw's."

The records show that on November 18th, 1835, before Mr. Beecher came, a call had been made to Rev. Theodore Spencer, of Utica, who declined. In February, 1836, Rev. George B. Cheever, of Salem, Massachusetts, had been invited to become pastor. Mr. Cheever, while considering the matter, left for Europe and has not *yet* replied to the call of eighty-nine years ago. Later, the Rev. Conway P. Wing, D. D., then of Ogden, held daily meetings for several weeks with David N. Merritt, a layman of Port Gibson, to assist him. Mr. Merritt developed such ability that he was licensed to preach and from August, 1836, supplied the pulpit for a year. He later went to Massachusetts.

Other supplies during the interval, before Mr. Beecher's coming, were Elisha D. Andrews, 1836; Charles E. Furman, 1837 and 1838.

REV. JAMES BOYLAN SHAW

It will be remembered that it was in October, 1840, that Mr. Beecher left.

"On November 25th, 1840, a meeting of Brick Church and Society was held at the Church, when after much consultation among all present, it was Resolved, unanimously, that a call be made out to the Rev. James B. Shaw of Dunkirk, to become our pastor. The said call was made through the proper channel and the Rev. James Boylan Shaw became our pastor. Salary \$1,200." Signed by F. F. Hall, Clerk. The above was taken from Minutes on Trustee Records.

The year 1840 is thus signalized by the coming to the Brick Church of Dr. Shaw, "whose memory remains a choice heritage to thousands of Rochesterians." In Dr. Taylor's Historical Discourse at the Eightieth Anniversary of the Church he said, "In two months from the day Mr. Beecher left his successor, the fourth pastor, was on the ground. It was James Boylan Shaw, a name which, on account of the length and pre-eminence of his services, must ever remain inseparably connected with the history of the Brick Church. For forty-eight years he continued as active pastor and for a year and a half as pastor emeritus. During all this long time, the church steadily advanced in numbers, character and influence, until it took its place among the greatest churches in the country.

"An appreciation of Dr. Shaw's character and the history of his pastorate, cannot be given in a few paragraphs. Suffice it to say, he was, beyond ques-



REV. JAMES BOYLAN SHAW, D. D.

tion, one of the most remarkable men of the American pulpit. While, perhaps, not a preacher of what would be called great sermons, he was more. He was a great preacher. There was, in his preaching, a simplicity (often bordering on quaintness), a clearness, a sound sense, a gentle humor (always held in restraint), a play of poetic imagination, and, above all, a *heart-power* which kept the crowds coming to hear him long after his head whitened and until his voice was silenced. And back of the preacher was the man, the beautiful and cheerful old man whose life of life was his devotion to Christ, who was everybody's friend, whom everybody was glad to see, whom everybody respected and loved, the patron saint, the guardian angel of the whole city, from whose sick-room, during his long illness, the daily bulletin went forth through the press into thousands of homes and whose death, announced by the tolling of the City Hall bell, was a personal bereavement to a countless multitude.

"The memory of James B. Shaw will never wither in the hearts of those who knew him. But we want the many hundreds who have come into the membership since his death to know what a great and dear man he was. *Si monumentum quaeris, circumspice.* 'If you seek his monument, look around.'"

When Dr. Shaw came to Rochester he was thirty-two years old, was married and had three sons. He first lived in a house on Sophia Street, now Plymouth Avenue north, and later on Jay Street, corner of Kent Street, then a residential district where many of the church people abode. Still later he moved to 17

Clinton Place, now Cumberland Street, in a house facing Franklin Park, which was his home the rest of his life and familiar to all the Brick Church people of his day.

The first sermon Dr. Shaw preached in the Brick Church was from the text: "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Acts 11:24.

He was installed on February 16th, 1841.

Dr. Shaw was slender and tall (six feet in height), with strong features and clear complexion. Possessed of a wealth of dark hair which later turned beautifully white, his countenance was benignant, refined and spiritual; a very handsome and appealing face. He always made a distinguished figure in any assemblage and was seldom seen without conventional clerical dress, frock coat and white lawn tie, with flaring collar, a silk hat, except in winter, when he invariably wore a seal-skin cap with a peak, and a warm silk scarf enveloping his throat.

It is inspiring to recall him during the time near the end, when he was Pastor Emeritus, and when he was seen each Sunday, seated in the pulpit at the left of his successor, with his crown of beautiful white hair, one hand partly covering his eyes, the other slowly rising and falling, keeping time to some divine rhythm within.

In seeking to give a more complete conception of the life, labors and personal characteristics of the one who served the Brick Church, his city, and his

denomination so notably for nearly half a century, we know of no better way than to quote quite freely from the Biographical Sketch of him written after his death by the Rev. Joseph A. Ely.

"James Boylan Shaw was born in New York City, August 25th, 1808. He was the son of James and Margaret Shaw, and was of Scotch-Irish ancestry. In humor and eloquence, in endowment and temperament, in his genuineness and tenderness of nature, he was a true representative of the stock from which he sprung.

"Dr. Shaw was one of the first on whom the distinguished Dr. Gardiner Spring laid his hands in baptism; and it was with his church, the old 'Brick,' then standing on the corner of Beekman Street and the City Hall Park, that he united when he became a Christian in 1829.

"New York had less than one hundred thousand inhabitants when Dr. Shaw was born, but it was, even then, a great city, and the boy, as he grew up, felt the inspiration and excitement of his surroundings. 'In the city where I was born,' he has told us, 'I heard John Summerfield preach; I heard Daniel Webster plead and perhaps, I ought to hide my face while I say, I saw Edmund Kean act. As the most memorable incident of my boyhood, I saw Governor Clinton marry the lake to the ocean. The celebration of the completion of the Erie Canal was the grandest spectacle New York had ever seen. As my father was then High Sheriff of the city and county, I was an invited guest of the Common Council and stood so near Gov-

ernor Clinton when he poured the waters of the lake into the ocean, that I might have touched him.'

"Dr. Shaw was fitted for the Sophomore class at Yale; but, instead of entering college, he began the study of medicine and spent a year and a half in a physician's office. He abandoned medicine and studied law, spending more than two years in the office of the distinguished Irish patriot, Thomas Addis Emmet, friend of Moore, at school and college, and the hero of some of Moore's most pathetic ballads. With such advantages, we can see what opportunity for a brilliant and successful legal career opened before the young student. But before he was admitted to the bar all his plans of life were destined to be changed. At the desire of his mother, he attended some special services being held at the old Allen Street Methodist Church in New York. He heard a little band of Indian children sing John Newton's hymn beginning, 'I saw one hanging on a tree,' and what he was wont ever after, in speaking of his conversion, to call 'the first arrow' entered into his soul. He shut himself up for twenty-four hours with his Bible and wrestled for relief; but at last, such a sense of pardon and peace came to him that he felt he must spend the rest of his life in telling of his Saviour's goodness. He had found a new Lord, subjection to whom was to be his heart's glory and his life's sweet content.

"The young law student began his new ministry without delay. Much as he might shrink from it, he went among his gay companions to tell them of the change in his life. One of them so doubted his sin-

cerity that he said to him, 'he had not thought he was so good an actor.'"

Friends remonstrated with him for giving up such bright worldly prospects; but his choice was made and not to be shaken. His own experience had fitted him, especially, to sympathize with the young and to draw them after him, so that, to the end of his life, his joy was in their companionship and none were more devoted to him than the young whom he gathered about himself.

"He was twenty years old at the time of his conversion. He at once began to study for the ministry and was graduated from Auburn Theological Seminary in 1832. During his course he read "Edwards on the Will," several times, and later said that it had done him more good than any other one thing, because it taught him how to think. But, through all his life, his chief study was the Bible and he wrote, for his own use, a commentary on the whole New Testament. He was licensed to preach in February, 1832, and supplied the church at Pompey Hill, Onondaga County, until, never strong in health, he was prostrated by his labors.

"He was ordained by the Presbytery of Genesee in 1834 and installed as pastor of the Presbyterian Church in Attica where he remained for the next five years. He then preached for a short time at Dunkirk and in November, 1840, was called to the 'Second,' afterward the 'Brick' Church, in Rochester. He began work here December 1, 1840, and was formally installed as pastor on February 16, 1841.

"At a reception given him by the Ministers' Union in 1882, in honor of his completion of his Fiftieth Year of ministerial service, he gave an account of his early life and of his call to Brick Church. 'I was named after a grand-uncle who was a physician. My first sermon was preached at Camillus when I was in Auburn Seminary. The people laughed at my brogue which, since that time, I have been able to overcome. Since my first pastorate I have been battling for my life. My best friends then gave me but five years in which to do my work. I soon broke down, and after a rest, accepted a pastorate in Attica. I broke down again and spent two years on the shore of Lake Erie recruiting. I came to Rochester and preached in the 'Brick Church.' As I came out of the pulpit, Frederick Seward took me by the hand and said, 'You can be pastor of this church if you want to.' I became pastor at the salary of \$1,200 a year.

"In his Forty-Seventh Anniversary Sermon, preached December 4, 1887, he said, 'My call to this pastorate was a great surprise. I had come to Rochester to attend a religious convention. I was asked to stay over the Sabbath and preach in Brick Church. On Monday evening the congregation came together, and, setting aside two candidates for whom they had been balloting, gave me a call.'"

When Dr. Shaw came to Rochester the city had but twenty-thousand inhabitants and the Second Church but four hundred and forty-five members. At his Forty-fifth Anniversary he was able to say that during his ministry up to that time, the church had received

4,465 members and had contributed more than six hundred thousand dollars.

We quote again from Mr. Ely: "Dr. Shaw was a member of the General Assembly which met in 1837, famous as the assembly which passed the Excision Act, by which the new school churches were cut off from their connection with the old body and driven into the formation of an assembly of their own. His account of this action, given in a sermon preached in 1883, after his return from the Assembly of the Re-United Church, is an illustration of his power of intense expression. 'The Assembly to which I first went as Commissioner,' he said, 'was and ever must be, in one sense, regarded as the most memorable Assembly ever held on this side of the Atlantic, memorable because of its ability and quite as memorable because of its bitterness and evil doings. That Assembly passed the infamous Act of Exclusion. By one stroke it cut off from the church of their childhood and their fathers the Synods of Genesee, Geneva, Utica and Western Reserve, Synods containing hundreds of ministers and thousands of communicants. The Old School, having secured an accidental majority, turned us out of doors. It was a revolutionary crusade, as Robert I. Breckenbridge, the leader of the crusade, was frank enough to confess. Such a high-handed, such a heaven-defying act of injustice is scarcely to be matched in the annals of time. Infatuated men, they covered the Daughter of Zion with a cloud; they stayed the Chariot of the King; they set the shadow back on the dial; they postponed the Millennium.

Christ might be here by this time but for that. That is the first Assembly I ever attended. I shared the honor of that reproach. I shared the glory of that shame.' ”

Dr. Shaw was a member of the Joint Committee of Fifteen on Re-Union (1866-1867) which in 1869, after over thirty years of separation, brought the two assemblies together again. The two assemblies met in Pittsburgh, in November of that year. Dr. Shaw was in attendance. On the fifteenth of the month, the members of each assembly marched out of their respective churches and joined forces in the middle of the street. Each man grasped the arm of a brother from the other assembly and so they took their way to the same house of worship where the present General Assembly was organized. “It seemed as if we had met to bring the old world and the new together. But we *did* come together and came together, never to be separated again.” One who was a member of that Assembly said that it always seemed to him that the “Union” was really brought about by a prayer the doctor made at the opening of one of their committee meetings. They had met with their minds full of difficulties, if not the impossibility of their task, but “after the *prayer*, all things seemed changed and the spirit of union filled all hearts.”

Continuing Mr. Ely's narrative: “Before the reunion, Dr. Shaw had been elected by acclamation Moderator of the New School Assembly which met in Brooklyn in 1865. In his Anniversary Sermon of 1887 he said, ‘When I was unanimously elected

Moderator I could hardly have been more astonished if I had found myself suddenly sitting in the presidential chair. I shook in my shoes. As I stood trembling, someone whispered in the ear of my heart, "This is something you did not seek for yourself; it is the call of God and a call of God is a pledge of help. He will see you through." He did see me through.'

"In 1880 Dr. Shaw was made a representative of the Presbyterian Church in the Pan-Presbyterian Council held in Philadelphia in that year; and he was elected as a Commissioner to the Centennial Session of the General Assembly at Philadelphia in 1888, which he was obliged to decline on account of ill health. In 1873 he was chosen delegate, the first ever appointed from the Presbyterian Church of the United States, to the General Assembly of the Established Church in Scotland.

"He preached in an Edinburgh Church, on the text, Psalm 65:2, which might almost be regarded as a motto of his life: 'O Thou that hearest prayer, unto Thee shall all flesh come.' He could have chosen no message more full of the spirit of his own life. That life was a life of prayer, simple, trustful, constant. He knew, as few others, the way to the Throne of Grace. Some years ago, Dr. William M. Taylor, of New York, preached at the Brick Church. A lady, who was present, expressed to him, her enjoyment of the sermon. 'Yes,' said he, 'But did you hear the *prayer*?' He himself has told us that the most precious passage of Scripture, to him, was a frag-

mentary sentence in the Psalms, 'I will go in the strength of the Lord God,' which first came to him as a divine message at a death-bed, during his early ministry, and ever afterwards, was a source of inexpressible comfort to him, so that, for fifty-five years, he had lived upon it."

After enjoying the delightful hospitality accorded him as delegate from America, he was enabled, through the liberality of a member of his congregation, to take an extended trip through Europe. With his wife and daughter, who had accompanied him to Edinburgh, he spent seven months traveling in England, France, Germany, Switzerland and Italy.

The recollections of this experience were a constant source of pleasure to him, especially in the closing years of his life.

Advised by his physician, Dr. William S. Ely, who had devotedly cared for his health many years, Dr. Shaw resigned his pastorate on April 17th, 1887, and preached his closing sermon as active pastor on December 4th, 1887. He was elected Pastor Emeritus and it was through him, and in harmony with his desire that the Rev. William R. Taylor became known to the church and was called to be his successor.

At Mr. Taylor's installation he said, "And now the Lord has given me my reward, for my imperfect service, by sending this dear brother to take up my work where I was compelled to lay it down." He rejoiced more in his successor's prosperity than in his own, and lived to the very end in and for the welfare

of the church he loved. Still the good pastor continued to visit the sick and sorrowing in that ministry of consolation for which he had so rare a gift and grace. His sun did not go down or his light withdraw itself. He kept up to the last his habit of early rising, and when he was over eighty he would still be in his study, nearly a mile from his house, before eight o'clock in the morning.

Dr. Shaw was a very tolerant man and greatly loved and admired by all classes in Rochester. He said once, on coming back from his summer vacation in Keene Valley, that his two warmest welcomes had been from the Jewish Rabbi and the Roman Catholic Bishop.

At the reception that was tendered him after his resignation, in Powers Hall, attended by representatives of nearly every religious denomination in the city, Bishop McQuaid said, "I think of no other city in the country where we Catholics are so well treated by the pulpit and press. The fair treatment which we have received in the pulpits of this city is due largely to the counsel and the word of Dr. Shaw." Dr. Shaw considered this one of the choicest compliments he ever received.

"Dr. Shaw's love for Rochester was very great," says Mr. Ely. "There must be many who can still remember his Thanksgiving sermon, preached years ago at Plymouth Church, from Ruth I: 16-17, in which his theme was the blessing of having so beautiful a city in which to live and die. And in his last Anni-

versary Sermon he said, 'The friend who sent this basket of flowers on the pulpit, one who has been all over the world, said to me, "Rochester is the finest city in all the land." I may say, that next to that city which I have never seen yet, Rochester is the dearest city to me. There is no better place for a man trying to fit himself for better service. Shall I not congratulate myself and you that we can pass our earthly days in such a beautiful city as this?"

Rev. Dr. Cornelius Woelfkin has beautifully called Rochester the "Vestibule to Heaven," and Dr. Shaw used many similar expressions concerning his devotion to his beloved city. While sojourning abroad in 1873, he used to write delightful letters to his friends, D. W. Powers and Pliny M. Bromley. Those letters were published in the daily papers so that all Rochester could share the doctor's trip to Europe. In one of these he wrote quaintly, "When next you cross the Genesee, throw that dear river a kiss for me!"

For nearly twenty years Dr. Shaw went almost every summer to the Adirondacks, latterly always to Keene Valley. Once at least during the summer he would preach in the little Congregational church there and that Sunday was an event for all the country around. One of his neighbors at Keene Valley was Rev. Joseph H. Twichell, of Hartford, Connecticut. He was a close friend and admirer of Dr. Shaw and once said of him, "His common, everyday atmosphere was grace, mercy and peace."

"The last public service in which Dr. Shaw took part was the funeral of Dr. and Mrs. Martin B. Ander-

son, when he offered a prayer so beautiful and tender that none who heard it can ever forget it. On March 16th he attended morning service at the Brick Church for the last time. On his way home he was seized with chills and after an illness of some weeks died at ten o'clock in the morning of Thursday, May 8th, 1890. The tolling of the City Hall and Brick Church bells announced the news to the community and the general grief was expressed by one who said, 'Everybody's father is dead! Everybody's father is dead!'

"With an unassuming grace and a winning tenderness he bore innumerable souls to Christ, ever suffering their miseries and fighting with their sins, and travailing with their good resolves, year after year, whatever their state of life, their calling, their circumstances, with a superhuman, heroic patience, if so be he might bring them safe to Heaven. And when he died, a continuous stream of people came to see his body, persons of every rank and condition, lamenting and extolling one who was so lowly yet so great."

There are a few notes and some sayings of Dr. Shaw we would like to add. It is well known that his closest ministerial friendships were with the Rev. Dr. Grosvenor Heacock, of Buffalo, and Rev. Dr. William C. Wisner, of Lockport. This Dr. Wisner was a son of the second pastor of Brick Church. Dr. Shaw had the great sorrow of having to bury these dear friends; but these bereavements, great as they might be, were almost forgotten in the sorrow which came to him in the death of his wife and devoted comrade. She died in 1885, and it seemed he could

not survive and go on with his work alone; but a new tenderness, and if possible, a new consecration passed into his ministry after his strongest helper was taken from his side.

Regarding the unusual success of some Sunday evening services, Dr. Shaw once asked Elder Jesse W. Hatch, "How do you account for it?" Mr. Hatch replied, "Because of the prayers of the people. One man told me, 'For more than twenty years I have prayed for Dr. Shaw three times a day.'"

He was once mildly criticized for taking so many children into the church. He replied, "We don't want all old sheep in the flock!"

Some of his characteristic sayings are such as these:

"If you only take a little time you can love people into doing almost anything."

"Faith is always the strongest when it has nothing to lean on but God."

He once expressed his sorrow that a large proportion of Christian people were "so willing to be considered a flock—mere sheep—instead of soldiers of the Cross."

"The crookedness of the crooked stick is what commends it to me. It is so crooked that it cannot lie still, so after a while it takes itself up and goes to some other place."

"There is nothing I fear more than an old sermon. The only objection I have to the magnificent

block in which for so many years my study has so generously been given to me is that nothing will burn in it, not even an old sermon."

"I have seen the hour more than once when I had nothing more to ask of Heaven, when I had Heaven in my heart."

"If the Lord should say to me as He did to Solomon, 'Ask now what I shall give thee,' I would say, 'Give me a great heart and fill it full of love!'"

"God's promises are out on interest; the longer we wait the more we shall receive."

"Let us never limit God in our prayers and so hold down the hand by which we must be blest."

"O that I might live to see Bigotry dead and buried! I want a turn at the pick when the grave of Bigotry is dug!"

"May I always be found with one hand clinging to the Cross, and with the other beckoning you to follow."

"We all might gain more if we were willing to lose more!"

"The wonder is that we can be fitted for such a place as Heaven with so little suffering."

"Love will bring no sorrow in Heaven and it never will be straitened there."

"When God has any peculiarly sacred trusts they are always committed to the care of the man who keeps close to Christ."

"Often it is in God's plan that afflictions come to create faith or increase it."

"An obstacle is not something to hinder us, but something to be got out of the way!"

"There is room for improvement in everything but Heaven."

REV. WILLIAM RIVERS TAYLOR

In the late summer of 1887, up in Keene Valley, in the Adirondacks, occurred an incident fraught with important consequences to the Brick Church and Rochester. One Sunday afternoon, Dr. Shaw, who realized the time was approaching when he would have to give up his active pastorate, as he was wont in the vacation season, attended service at the little Congregational church not far distant from his summer home in the Valley. The preacher for that day was a young clergyman from Philadelphia, pastor of the First Reformed Church there. After the service Dr. Shaw came up to the young man, who was Rev. William Rivers Taylor, and, laying his hand on his shoulder, said, "You are the man I have been looking for!" "For what?" asked Mr. Taylor. "To take the pastorate of my big church," replied Dr. Shaw. Dr. Shaw then invited Mr. Taylor to come to Rochester to preach in his church. The invitation was accepted on a Sunday in the October following, when he came to Rochester for the first time, preaching in the Brick Church twice—in the morning on the theme, "Abraham, the Friend of God," and in the evening



REV. WILLIAM RIVERS TAYLOR

(About 1893)

a most appealing sermon on, "The Loneliness of the Human Soul," from Romans 14:12.

Dr. Shaw's protege proved to be a man of charming personality and genuine distinction. He was young, only thirty-one, fine looking, had red hair and a marvellous voice, and possessed mental endowments of a high order. Everybody fell in love with him at once, and a committee was hastily despatched to Philadelphia to see if Mr. Taylor could be induced to come to Rochester. They found he was about to be married to a young woman of a prominent Philadelphia family and the natural inquiry was made, "What will Miss Spear say to this?" The reply was characteristic of Dr. Taylor, as was his confidence in the wonderful help-mate who was to be his backer throughout his ministry. He said to the Committee, "If it seems to be my duty to come, I think Miss Spear will consent." She did, and the Brick Church thanked her then and thanks her still. Mr. Taylor's acceptance of the call arrived, over the wires, on a certain Friday when the Brick Church people were enjoying a "Sociable" (as the social gatherings were then called). Dr. Shaw brought the good news when he came and after reading the telegram to all assembled, offered to sell it for the benefit of the Missionary Society. The writer does not remember who was fortunate enough to obtain it, but recalls distinctly the words of the telegram: "I heartily accept the call. Particulars by mail." The particulars concerned his marriage, which occurred in Philadelphia on January 24th, 1838, and his arrival, in Rochester, which occurred on a certain

February morning a few weeks later, when Dr. Shaw met him at the station, escorting the bride and groom to Powers Hotel, where they spent some weeks before going to their new home on West Avenue.

Dr. Shaw was so delighted with his choice that he was more than happy over it. He was hilarious! He used to say, "If anybody around Rochester says anything against *my* Mr. Taylor, just let me catch him, that's all!"

Mr. Taylor preached his inaugural sermon in the Brick Church on Sunday morning, February 19th. His subject was "The Church in the World," from the text, John 17:11, 15, 18. Toward the end of a remarkable discourse he said, "When I consider the great size and importance of this congregation, its position in this city, its reputation in the denomination and in the country at large; when I consider the amount of spiritual power massed here, only awaiting the touch of the proper hand to start up into magnificent action; when I consider the extraordinary man whose life-work I am summoned to take up at its very crown and summit and to carry forward—the latchet of whose shoes I am not worthy to stoop down and unloose—I stand humbled and a dumbness seems to seize upon my lips. But I have encouragement in God and my Saviour. And now, brethren, to the work! Let our watchword be 'Rochester for Christ.'"

A few days later followed the reception to Mr. and Mrs. Taylor. From seven to ten o'clock the crowd kept moving in and out, paying their respects to the new pastor. The guests were introduced by the ushers

to Dr. Shaw, who presented them to the new minister and his wife with most delightfully characteristic comments. Receiving also were Mr. and Mrs. Louis Chapin and Mr. and Mrs. Alfred Wright.

The new pastor had a "goodly heritage," the Taylors having been in the ministry of the Dutch Reformed Church for five generations. Mr. Taylor also had two brothers in the ministry.

On Tuesday evening, April 10, 1888, at seven-thirty o'clock, occurred the installation, the Moderator of Presbytery, the Rev. T. D. Hunt, presiding. After an organ voluntary the choir sang an anthem and the whole congregation the doxology. The invocation was offered by Rev. J. E. Kittredge, D. D., of Geneseo. The Scripture lesson was read by the Rev. Nelson Millard, D. D., pastor of the First Church. After the hymn, "How beauteous are their feet who stand on Zion's hill," all were led in prayer by Rev. Henry H. Stebbins, D. D., pastor-elect of Central Church. Another anthem by the choir was sung. The sermon was preached by Mr. Taylor's father, the Rev. Dr. William J. R. Taylor, of Newark, New Jersey. The Constitutional questions were propounded by the Moderator, after which the Rev. Alfred J. Hutton, D. D., pastor of St. Peter's Church (a former classmate of Mr. Taylor) offered the installing prayer. The Charge to the Pastor was given by Mr. Taylor's brother, Professor Graham Taylor, of Hartford, Connecticut, and the Charge to the People by Dr. Shaw. In a most affectionate way Dr. Shaw welcomed his young successor and asked the people to "be to the

new Pastor what they had been to the old." The hymn, "O God of Bethel by whose hand thy people still are led," was sung, and the service closed with the benediction by the newly installed Pastor.

In the spring of 1890 Mr. Taylor was seriously ill for some weeks with an attack of inflammatory rheumatism and his people were greatly distressed. But he made a complete recovery and on his return to his pulpit was the recipient of a poem written by Mr. William Lyle, one of the few poets ever harbored in Brick Church. The first of these verses follows:

"We bid thee welcome, long and loud,
 Good wishes, heartfelt and free.
 Thrice welcome from beneath the cloud
 Providence hath laid on thee.
 We might have murmured at the hand
 Which shepherdless left the fold;
 But that our hearts can understand,
 The *tried* is the *better* gold."

Mr. and Mrs. Taylor were at this time living in their home, 13 Prince Street, formerly the residence of Judge Francis A. Macomber. Here all their children were born. Later this house was replaced by the commodious and beautiful home of which all Brick Church folks have such happy memories—of the delightful hospitality there offered to countless guests and of the long succession of charming functions that there occurred.

One of the most important enterprises of Dr. Taylor's early pastorate was the re-modelling of the church buildings, begun in September, 1892, and

finished in December, 1893, at a cost of about seventy thousand dollars. Part of the sum was pledged at a morning service in June, 1892, and the remainder collected by the pastor, who drove about town in a phaeton, calling on his parishioners and securing the needed funds.

Soon after Mr. Taylor's arrival the quartette of singers who had led our worship was re-inforced by a chorus of fifty voices, with marked effect on the inspirational power of the services.

The Board of Deaconesses was established by him toward the end of his first decade of service in the church. The exact date is January 8th, 1896. Early in his pastorate, in May, 1890, he instituted the Brick Church Directory, printed with names of members alphabetically arranged, also with streets and names in the order of the numbers. In the fall of 1893 he established *Brick Church Life*, our beautiful and useful church magazine, now in its thirty-third year and conceded to be the best individual church magazine published.

The use of individual Communion cups was decided upon February 24th, 1899, and soon after the beautiful *Communicant's Manual* was issued. Copies were given to all who were then members of the church. Ever since the book has been given each new member as he or she unites with the church. It is a good-sized volume, nearly one hundred pages, containing besides a blank for certificate of membership, the Covenants of those uniting and of the church, an Historical Sketch of the church with its organiza-

tions and institutions, sections on The Soul, The Family, The Church, The Kingdom, also Pastoral Notes, Rules for Holy Living and other matter intended to be especially helpful as a preparation for celebrating the Lord's Supper.

The Men's General Service Board was established by action of the Session, in May, 1917. It is composed of twenty-four members chosen from the younger men of the church who are most capable and actively enlisted in its work. These men act as heads of teams for taking the Every Member Canvass each year and assist the Elders and Deaconesses in oversight, in securing new members and in the promotion of friendliness throughout the church and congregation.

Another of Dr. Taylor's most resultful achievements was in leading the congregation to change from the long-established pew-rental method to the free pew system. He always spoke of the splendid spirit the people showed in the way they accepted this great departure from the custom of the past.

In 1898 the Institute property was purchased, and various classes were established there to serve the neighborhood and community, and ours began to develop into an institutional church. In 1903, following the disastrous fire, the church services were held for seventeen months in the commodious National Theatre and this gave Dr. Taylor (for he had ere this received the honorary degree of Doctor of Divinity) an opportunity to reach many in the community who seldom attended churches. He realized his opportunity and preached there some of the most powerful

sermons of his entire ministry. These services proved so inspiring and effective that in subsequent years several series of special Sunday evening services were held at the National and Lyceum Theatres with great success.

In June, 1903, preaching in the Baker Theatre the Sunday after the church was burned, Dr. Taylor said: "The deep feeling shown by many at the destruction of our church edifice is a sign of a large and blessed promise. That building, for some reason, seemed to inspire an unusual sentiment of attachment in the hearts not only of those who habitually worshipped there, but of a large part of the community as well."

In an editorial published on Sunday, November 27th, 1904, the day the new Brick Church was rededicated, after being again threatened by a fire in the early morning of that day, we find: "After many months of waiting during which the hospitality of a playhouse has enabled the continuation of public services, the Brick Presbyterian Church Society and congregation will this morning worship in their own temple; a temple enlarged and beautified after its ordeal by fire." Speaking of the former prejudice against theatres and the modification of this to the latter-day toleration, the same editorial continued: "It is doubtless true, however, that it is chiefly to the tact and moral greatness of the pastor of the Brick Church that this happy experience under trying conditions is due. In all of his goings in and out among the people of Rochester, Dr. Taylor, as the worthy successor of the lamented Dr. Shaw, has singularly

won the esteem and affection of the community. His message to men and women has lost none of its solemnity or directness because his auditors had passed through portals otherwise thronged by people upon pleasure bent.

"Lamentable as was the fire which practically destroyed the former Brick Church edifice, its restoration will doubtless mark the beginning of a new era of beneficence. A great and useful church such as has been the Brick Church through all of these years can no more be permanently injured by adverse elements than can gold in its passage through the crucible.

"The Brick Church has had a marked and definite influence on the community; an influence which continued during the more than half century during which Dr. Shaw was its pastor; an influence which with the widening opportunity afforded by the rapid growth of the city is being perpetuated by the present pastor. Coming to Rochester an entire stranger to most of his people, Dr. Taylor entered upon his labors with the determination of carrying on the great work of his predecessor. That the mantle of that revered teacher of men fell on the shoulders of his eloquent, earnest and cultured successor is abundantly evidenced by results in the spiritual and temporal affairs of the church. Pastor and people, as well as the community, are to be congratulated on the re-opening of the Brick Church."

Concerning his experience in gathering the Re-Building Fund, Dr. Taylor said, "Without exaggera-

tion I can say that the gathering of this fund has been one of the most blessed experiences of my life. It has lifted my view of human nature very high."

Among the many life accomplishments and honors that have come to him, we believe that Dr. Taylor's name will go down to history especially as a builder. Three of the largest building enterprises of the Church—the re-modelling and enlargement of 1902-3, the re-building after the fire and the erection of the Brick Church Institute—all occurred during his pastorate.

As the fame of Brick Church's pastor spread abroad he received various calls to other churches and to institutions of learning, an especially urgent demand coming from the Rutgers Riverside Church in New York, in the spring of 1901. This field offered great attractions, but after several weeks of consideration, when Dr. Taylor said his will was almost paralyzed by the voices of affection begging him to stay, he declined the call and decided to remain in Rochester. Dr. Taylor considered this one of the great crises of his life, but, presumably, never regretted his decision.

The salary offered by Rutgers Church was twice the amount of Dr. Taylor's salary. All Rochester as well as Brick Church folks rejoiced, as Dr. Taylor had by now become one of the city's most valued citizens and in the forefront of all civic enterprises. On the Sunday following Dr. Taylor's decision to remain in Rochester he preached one of the finest sermons ever heard from his pulpit, on "Divine Guidance in Human Life," the text being, "And thine ears

shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand or when ye turn to the left." He dwelt on the great value to the soul of making such decisions.

In September, 1902, Dr. Taylor wrote to his people from Keene Valley a letter telling of his great satisfaction in his chosen calling: "I want you all to know how I love my work; that my interest in it grows every year; that there is nothing under the sun I would *rather* do. After twenty years in the ministry, I can say that there is no work or pleasure or station in the world which I would exchange for my calling as a Christian minister."

In June, 1904, Dr. Taylor went to Scotland as a delegate to the Pan-Presbyterian Council, attended by many eminent scholars and preachers, as well as distinguished laymen. His cabin-mate on the good ship "Majestic" was Dr. Henry van Dyke, whom Dr. Taylor found a delightful companion. Later he went to Edinburgh to renew some memories of a visit made there twenty years before with his father, mother and brother. During this visit he preached in St. Giles Cathedral on a Sunday morning. He then visited the various cathedral towns of England, not omitting Rochester, of which he wrote entertainingly in *Brick Church Life*.

On the occasion of his Twenty-Fifth Anniversary as pastor of the Brick Church, ministers and laymen of many denominations gathered to honor Dr. Taylor and many warm tributes were paid. This was followed later by a reception participated in by hun-

dreds of guests who came to shower Dr. and Mrs. Taylor with affectionate greetings.

Not least among many remarkable traits was Dr. Taylor's power of inspiring strong affection from the officers of the church. Such men as Alfred Wright, Alexander M. Lindsay, Charles E. Angle, William Carson, Henry A. Strong and Albert Orton Fenn were among his devoted adherents who backed him loyally in all his enterprises. Then there was the long list of faithful elders who never failed him because they trusted supremely his tried judgment and impeccable taste. This last was evidenced in his plans for the new church with its harmonious and dignified interior and the vesting of the choir, and, gradually, the developing of a service of great beauty and impressiveness.

Dr. Taylor has ever been keenly appreciative of the best in music and in many ways his church has benefited by his musicianship and musical taste.

In the early days he went to New York to buy a Steinway Grand piano for the Sunday School, selecting a choice instrument on which he often played the hymns himself, both in Sunday School and, on occasion, at prayer-meetings. With Dr. Taylor at the piano, with his inspiring touch, the singing was always fine.

These are but a few of his contributions to this church's well-being, but greatest of all was the high spiritual plane of his teaching and admonishing, his powerful appeals to sinners, his reasoning and persuasive preaching throughout all the years.

Among specially fine qualities was his ability to instill generosity in the hearts of his people. Being a very generous man himself, he set them a good example and taught them to give not only "cheerfully" but "hilariously," and long before the day of famous "drives" in Rochester established the pledge system in his church. He also conceived the idea of the Brick Church Endowment Fund which has already met with cordial response from the people of the church.

When President McKinley was assassinated, impressive memorial services were held in Brick Church, Dr. Taylor preaching to a huge assemblage.

Some years later at President Harding's death he was called upon to deliver the eulogy at the Eastman Theatre at the services held there.

RESIGNATION, MADE PASTOR EMERITUS

At the close of his sermon on Sunday morning, November 5th, 1922, Dr. Taylor presented to the congregation his resignation as Pastor in the words of the following intimate communication:

TO THE PEOPLE OF THE BRICK CHURCH
 AND THEIR OFFICIAL BOARDS.

MY DEAR FRIENDS:

I feel that the time has come for me to speak a word which is certainly one of solemn concern to me and which bears upon the interest of our venerable and beloved church.

I am now in my sixty-seventh year. I have been in the pastorate of the Christian Church continuously for more than forty-three years. For nearly thirty-five of these years I have been the minister of this church, one of the largest Protestant churches in the country.

There might be no particular significance in these statements so far as our relations as pastor and people are concerned were it not for the fact that not long ago, before my recent vacation, an unsuspected change in the condition of my health was discovered which, while not alarming, is an admonition not to be disregarded.

Under these conditions I might continue for a time to discharge the more important duties of my position, but, in the nature of things, it could not be for very long, and would be, quite inevitably, with diminishing efficiency. This would not be good for the church or satisfactory to me. I do not want to make a ragged finish. I want to turn the church over to my successor while all is in good running order.

My pastorate has covered an eventful period in the history of the Brick Church. During this time have occurred the extensive building operations of 1892; the fire and the rebuilding of 1903 and 1904; the purchase of the original Brick Church Institute property in 1898 and the erection of the new Institute building in 1909 and 1910. This has also been the period of the greatest expansion of our work.

Any time is a time of transition, for human nature and human conditions are always changing.

But there are periods when we are conscious that certain rather definite readjustments must be made, both in our modes of thought and methods of action, if we would keep ourselves and our institutions in Humanity's marching column.

The period covered by my pastorate here has been one of these definite transition periods. It has been a period of transition in theological belief and statement. It has also been, in quite a marked degree, a period of transition in church methods. About the time I began my ministry here the Church at large was only just beginning to awake to the necessity of adapting her methods to meet the changed and changing conditions of city life. This meant the socializing of the Church, the touch of the Church upon the everyday life of the people.

I feel that this period has about come to an end. Its peculiar problems have been shifted and we have arrived at the threshold of a new era with difficulties and perplexities of its own. For this new period I am satisfied that you need a new man, a young man who can throw into his work an energy which I can not.

I have had my chance—a most rare and beautiful chance, made so by as noble, as loyal, as generous a church as a pastor ever ministered to, in a city in which it is a privilege and a delight to live. My chance came to me when I was a young man. Now I want some other young man to have it.

I therefore ask you to join with me in requesting the Presbytery of Rochester to dissolve the pastoral

relation existing between us, to take effect on my thirty-fifth anniversary, Sunday, February 18, 1923. If you esteem me worthy of it, I should be very grateful if you would elect me as Pastor Emeritus and ask the Presbytery to approve the election.

I shall never take another pastorate, but I am not looking forward to a life of inactive leisure. After some months of travel and foreign residence I hope to return and to find opportunity to preach and serve the Church in some of her more extended interests.

I know what I am surrendering. I am separating myself from what has been a very large part of the inspiration and happiness of my life. I am putting off my crown. "For what is our hope, or joy, or crown of rejoicing? Are not even ye?"

But even though I may not wear the crown much longer, I do not propose to go away and leave it. That particular crown is my crown, and I propose to take it with me and to keep it where I can look at it whenever I choose, in that chamber of memory long since dedicated to the Brick Church and its dear people.

With deep gratitude and unchanging affection I subscribe myself still

Your friend and minister,

WILLIAM R. TAYLOR.

The reading of this message was listened to by the people in almost breathless silence and with deep emotion.

Dr. Taylor added other spoken words of a still more intimate and informal nature, making plain that

his resignation was not a hasty act, but decided upon only after careful deliberation. He expressed his heartfelt appreciation of the unity, love and loyalty of all the people, of the fidelity of the members of the Pastoral Staff, and then directed the attention of all to the desirability of immediate and active efforts toward the securing a successor for the pastorate.

In accordance with the requirements of the Presbyterian Form of Government, a meeting of the congregation was called for Sunday, November 12th, at the close of service, to act upon the resignation.

On the following Sunday the congregational meeting was held. Mr. Lansing G. Wetmore, Chairman of the Session, called the meeting to order, stated its purpose, and asked the election of a Moderator. By vote Dr. Hallock was chosen, who made final announcement of Dr. Taylor's desire that the congregation would unite with him in a request to the Presbytery of Rochester for a dissolution of the pastoral relation, to take effect on Sunday, February 18th, 1923, the Thirty-fifth Anniversary of the beginning of his work in Brick Church. During the week an Appreciation of Dr. Taylor had been prepared by a large and representative committee. It was read by Mr. J. Allen Farley. The vote to join with Dr. Taylor in his request was unanimous. Following this vote the Testimonial was also unanimously adopted.

We wish it were possible to insert here the Testimonial of Appreciation in full, but for obvious reasons this cannot be done. It looked back over the years with expressions of deepest gratitude, recounted in



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condensed form some of the most prominent achievements of Dr. Taylor's administration, mentioned some of the notable features of his wide service in the denomination at large, to the cause of missions and to his own community in civic and philanthropic ways. It closed with these words in grateful recognition of the share Mrs. Taylor had taken in all his endeavors. We quote the closing paragraph of the paper:

"While recording thus our appreciation of Dr. Taylor and rendering to God grateful thanks for sending him to us and sparing him for these years of inestimable service, we do not forget that he has been ably seconded by the no less noble and consecrated efforts of Mrs. Taylor. She has carried the interests of Brick Church always on her heart and has contributed most essentially to the remarkable growth of the church, to its harmony and to its spiritual power. Their ideal Christian home, with its generous and most gracious hospitality, will be among the most cherished memories of these thirty-five happy years.

"That God's choicest blessings may rest upon him and his family and upon this dear Church is the prayer of every one of us."

As a brief intimation of the wide reach of the service rendered by Dr. Taylor outside and beyond the Brick Church we mention some of the positions to which he has been called. Some years ago he served the New York State Christian Endeavor Society for a full term as President. He was a member of the General Assembly's Committee which prepared the

Book of Common Worship. He drafted the General Assembly action which constituted the New Era Movement, which so greatly stimulated the benevolences of the whole denomination. Other positions in connection with the General Assembly he has held, some of which he still occupies, are these: Member of its Executive Commission; Chairman of its Budget Committee; Member of the General Council, charged with some of the most intricate and important features of the Assembly's work; Member of the General Council's Committee on Reorganization and Consolidation of the Benevolent Boards; Chairman of the Sub-Committee on the merger of the old Boards of Home Missions, Church Erection, Freedmen, etc., into the present Board of National Missions. For many years he has been a Trustee of Auburn Theological Seminary, and, in Rochester, Trustee of Reynolds Library, Trustee of the University of Rochester and Vice-President of its Executive Committee, and a Director of the Community Chest. He has made his marked organizing ability felt in his church, in his city, and throughout his denomination, even to its widest bounds in the mission world.

In speaking of Dr. Taylor's resignation we have not mentioned any of the features of the closing days of his pastorate. At the regular Mid-Winter Meeting of the Presbytery of Rochester held in the Third Presbyterian Church on Monday, January 15th, 1923, it was unanimously voted that the resignation take place on Sunday, February 18th, the Thirty-fifth Anniversary of the beginning of his work in the Brick Church,

also that he be constituted in the relation as Pastor Emeritus.

It ought not to fail of mention that the closing of Dr. Taylor's active pastorate marked within seventeen years of a full century for the two latest pastorates, those of Dr. Shaw and himself.

The close of Dr. Taylor's pastorate brought an outburst of beautiful and well deserved public recognition of his work. The Presbytery of Rochester gave Dr. and Mrs. Taylor a reception, the wives of the members being present and the daughters serving the refreshments. A Farewell Dinner was tendered him by the Rochester Ministerial Association made up of the clergymen of all denominations in Rochester and vicinity. For the Brick Church the final function was a family gathering of the whole congregation on Friday evening, February 16th. The very elaborate program was in two parts, the immensely attended Reception in the Upper Sunday School Room and the notable musical offering by choir, orchestra and organ in the church. There was a bit of heart to heart speaking between. True to Dr. Taylor's well known desires this was not made a solemn occasion. In his final words Dr. Taylor laid special emphasis on his hope for Brick Church in the future, giving charge to the people that as in the past they should continue ever in absolute unity and harmony of action.

The following is taken from an editorial which appeared in a Rochester paper at the time of Dr. Taylor's resignation: "Dr. Taylor during his long pastorate has not only labored for the interests of his

church people, but for the whole city as well. He has taken part in many public activities, worked zealously for wholesome civic conditions and earnestly supported the philanthropic and educational institutions of the city."

Another editorial headed, "Dr. Taylor Resigns," says: "Dr. Taylor is a remarkable man in that he combines in his mental equipment unusual scholarly attainment and great depth of true religious feeling. Not only has he been the most important factor in the growth of the Brick Church during the past quarter century, but he has also been an influence for great good in the religious community of Rochester and a steadying balance-wheel for the other Protestant churches."

All the facts cited serve to indicate that the much loved pastor of Brick Church, being a natural leader, had become an important man not only in the councils of the Presbyterian Church, but in the city where he made his home for thirty-five years. It was with keen disappointment and a genuine sense of shock that Rochester received the news of his resignation, presented only after mature deliberation and counsel with his physician and family. Accustomed to his guidance, the church acquiesced in this, as it had in other respects, and reluctantly granted him his desire to retire. At first, the church was filled with dismay at this unspeakable loss; but rallying to the injunction of their beloved pastor to "carry on," they proceeded to the next step, establishing Dr. Taylor as Pastor Emeritus.

THE PASTORATES

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We have been impressed by the high quality of manhood represented by the pastors of Brick Church—all men of unusual power. By their preaching and administration, but still more by their personality, such men continue to live for generations in the lives of others who perpetuate, extend and consolidate their influence. We in our generation live under their benediction, and under the gracious spell of their abiding spirit. It is with an assured faith in the presence and support of a cloud of unseen witnesses that we say with Dr. Taylor: "But a new day breaks. Let us rise and greet it! God of our fathers, be our God and fill us with the spirit and power of Christ, through all the coming years until we, too, shall be discharged from our trust, the care of this great, this honored, this dear church!"

Though not definitely a Brick Church enterprise, we think it ought to be mentioned here that Dr. Taylor's interest in the other churches of the city and throughout the presbytery was always very marked, and that it was this unselfish attitude which led him as a final service before relinquishing work here to accept the Chairmanship of a campaign put on by the Presbytery of Rochester to raise an Extension Fund, to aid a number of churches in making additions to their buildings and to create a loan or grant fund for future needs. Under his leadership a total of \$305,000 was raised; from individuals and churches in the city and presbytery \$200,000, and by the beneficiary churches \$105,000.

JUSTIN WROE NIXON

About the time Dr. Shaw was considering giving up his active pastorate and just two years before Dr. Taylor came to Rochester, the divinely appointed star that guides the destinies of the Brick Church paused over the little town of Delphi in the state of Indiana, on the twenty-third day of February, 1886, and watched over the birth of a little child. His birth was not blazoned abroad, but happened quietly, as do so many really important occurrences in this world of ours. So how could the Brick Church people, then deeply concerned over the failing health of a much-loved pastor, know of an event happening in another state, yet one so profoundly significant to the future of their honored church? For in this very year, Dr. Shaw was writing for a local historian his prophetic letter addressed to "The Future Pastor of the Brick Church," a letter filled with noble longings for the unity of the church. Yet even he, with all his great liberality of soul, would not have paused to look in this special household for the "Future Pastor." For it was a Baptist home, and the father of the boy—who was named Justin Wroe, for the family of his mother, Eva A. Wroe—was a Baptist clergyman, and a graduate of Denison University, a Baptist institution.

The Nixon family, of English lineage, has been in America for many generations, the name first appearing in this country about the period when Lord Baltimore's expedition settled Maryland. Soon after



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this the family moved to Loudoun County, Virginia, and from this branch Justin Nixon is descended.

There was a Nixon also who became intimately connected with the birth-place of this republic in 1776. When on the morning of July 8th of that year, a great mass of people in Philadelphia gathered before the State House of the Province of Pennsylvania, they saw a dominant figure ascending the observatory in the yard. A hush swept over the throng. John Nixon, of the Committee of Safety, was reading aloud, from the balcony, a document that had been signed by the representatives of the Thirteen Colonies only four days before. It was the first public proclamation of that document to the people—"When in the course of human events——."

The crowd was silent as the reading at last ended. From above, in the tower of the State House—to be known forever after as Independence Hall—came the jubilant crashing tone of a clapper on bronze. The Liberty Bell was speaking! Cheers rang down the streets of quiet Philadelphia. Other bells, those of the churches, joined in. The United States of America had been born.

With a fine heritage, and a natural mental endowment of a high order, this lad grew up in a manse, his formative years being spent in the gentle atmosphere of good books and cultured people. However, the same Providence that watched at his birth did not plan to spoil this promising product by any enervating luxury, but arranged matters so that this lad learned self-reliance and the rewards of useful labor,

helping his father at various out-of-door tasks, as well as studying to enter Doane Academy, from which he graduated in 1901.

From his mother the son undoubtedly derived his quota of imagination and his literary tastes. He has told us, himself, that his first experience with the Bible was hearing his mother read aloud to him and the younger children on Sunday afternoons. His favorite stories, of course, were of Samson and David, as she read from the old King James' version, with its pure and beautiful English. At fourteen, he discovered in the back of the Bible suggestions as to where to look for help in trouble, in perplexities, and other crises, and in that trying period of adolescence he there found help for many difficulties that beset him.

Later still, in a college vacation, while selling books to farmers to earn money to enable him to continue his college course, he used to read the New Testament in the early morning before starting canvassing, and during this period had his second experience in the spiritual appropriation of the Bible.

At the age of fifteen he entered Denison University, at Granville, Ohio, from which he was graduated with the degree of A. B. in 1905.

In his senior year he won a prize of fifty dollars for an essay to be written on one of three books of the Bible—Matthew, I Samuel and Micah. He chose Micah, "because he knew least about it, and his curiosity was piqued." This led to a study of the

Minor Prophets, unknown to him until that time, and he found them a mine of absorbing interest. With the money thus won, he went to a conference at Lakeside, Ohio, and absorbed the missionary spirit there prevalent.

In his Senior Year in college he read Professor Francis Peabody's book, "Jesus Christ and the Social Question," which determined him to become a minister. Up to that time he had planned either to teach economics or to study law, with politics in view. Professor Peabody argued that people knew what was right, but failed to do it, that only one influence was sufficiently potent to inspire right living—religion. Under the compulsion of this book, he decided to choose the ministry as the best way to be an influence for good. At the age of nineteen he entered the Rochester Theological Seminary, graduating three years later, having been the youngest student in the Seminary throughout his entire course.

A crisis in his career occurred at the very beginning of his seminary course. A call was received by wire from a college in Kentucky, offering him an associate professorship. He carried the message to Dr. Augustus Strong, then President of the Seminary, to ask his advice. Dr. Strong gave it in trenchant terms: "That telegram was from the devil," he said, and thus deterred the young student from accepting the position that might have changed the whole direction of his life.

Upon graduating from the Seminary he went to Minneapolis to become the pastor of the Judson

Memorial Baptist Church. He held this first pastorate for eight years. Under his successful ministry the congregation was organized into a church and erected its first building.

In 1916, Mr. Nixon left Minneapolis to return to Rochester Theological Seminary, this time as a member of the faculty. He held first the Chair of Hebrew Language and Literature, 1916 to 1919. Six months of that period, May to October, 1918, was spent in France as Division Secretary of the Y.M.C.A. for the 90th Division of the American Expeditionary Force. He served at the front during the battle of the St. Mihiel salient.

In February, 1919, Professor Nixon was elected to the Chair of English Bible and Christian Sociology, retaining this position in the Rochester Seminary until May, 1924.

On June 12th, 1914, Mr. Nixon was married at Toledo, Ohio, his bride being Miss Ida E. Wickenden, whom he had known from college days and who had just returned from a six year term as a missionary in China. They have four children.

During Professor Nixon's eight years as teacher in the Rochester Theological Seminary he often served as supply preacher in various churches. But it was not until after Dr. Taylor's resignation that the Brick Church people had the pleasure of hearing him. He preached so acceptably that all felt happy in having secured as stated supply a man so capable of holding the congregation together during the trying period of

securing a new pastor. However, neither preacher nor people had any idea of the ultimate outcome.

While the Committee of Thirty was scouring the country for a suitable man to fill the Brick Church pulpit, Mr. Nixon was gradually winning the admiration and affection of the people, until from all quarters of the membership the demand became imperative that an appeal be made to him to consider a call. After consultation with Dr. Taylor and with the unanimous agreement of the committee on securing a pastor, a congregational meeting was held Sunday morning, February 3rd, 1924, and the call enthusiastically extended, with the happy result known to all. The selection of Mr. Nixon for the pastorate was a popular choice in every sense. He was not chosen by any special committee or group, but by the entire membership, and it was this unanimity that undoubtedly influenced the momentous decision.

Mr. Nixon brought to the Brick Church pulpit a very unusual equipment. Gifted with a sound and vigorous mind and the temperamental urge of the preacher, he has had the inestimable advantage of years of special study and teaching in a Theological Seminary. He possessed also the pastoral instinct strongly developed, as well as abounding health and enthusiasm for a great task.

The Seminary released Professor Nixon with natural regret, but in all the negotiations Dr. Barbour, the President, as well as his colleagues on the Faculty, treated the situation in a broadminded and highly Christian way.

Mr. Nixon was received into Presbytery on February 15th. The call was placed in his hands and accepted by him. The formal installation was set for June 5th, after the close of the Seminary year. The church was crowded to its utmost capacity, and the whole occasion was in every way most inspiring. The Moderator of Presbytery, Rev. Paul Stratton, Pastor of Westminster Church, presided, offered the invocation prayer and propounded the Constitutional Questions. Rev. Sherman L. Devine, D. D., pastor of Central Church, read the Scriptures. Rev. Warren Sage Stone, D. D., pastor of the First Church, offered the installing prayer. Rev. Cornelius Woelfkin, D. D., pastor of Park Avenue Baptist Church, New York, so long beloved by the Brick Church and a warm personal friend of the new pastor, preached the sermon. Rev. Clarence A. Barbour, D. D., President of Rochester Theological Seminary, gave the charge to the Pastor. The charge to the people was given by Dr. Taylor, now Pastor Emeritus.

The organist, quartette and large chorus choir rendered a notable program of music and led the great congregation in singing, all the hymns being sung in most inspiring and triumphant spirit.

At the close of the service, for nearly an hour, the people of the congregation pressed forward to take the new pastor by the hand and give him welcome as their future minister and leader.

Although Mr. Nixon was installed in June, owing to various obligations undertaken and engagements previously made, his actual ministry did not begin

until September. His first sermon as Pastor was preached on Sunday morning, September 7th, his topic being, "The Schools Challenge the Church."

On Friday, October 3rd, a reception was held at the church in honor of Mr. and Mrs. Nixon. Dinner was served in the social rooms.

Since that first Sunday in September, 1924, the church has moved forward buoyantly under the gallant and enthusiastic leadership of the new Pastor, the services being largely and faithfully attended, and the people rallying to work in the various departments of the church's activities.

That opening Sunday of September a new hymn book, "Hymns for the Living Age," selected by a representative committee appointed by the Pastor, and purchased by the Trustees, was brought into use. In November a new Church Bulletin was inaugurated, with its permanent design picturing the church towers and other features unique in the Brick Church building and decorations.

The preaching grew steadily in power and the services were thronged with people eager to hear the helpful messages. The beautiful service, with its deeply inspirational value, developed from noble foundations by Dr. Taylor, was retained by one who appreciated its genuine beauty.

On February 25th, 1925, an occasion unique in Brick Church history occurred. "Brick Church Day" furnished an opportunity to see an exhibition of the work taking place in the various departments of the

church life. The exhibits were installed in the Sunday School rooms, in most attractive manner, and the display proved both enlightening and inspiring to the throngs of visitors. This interesting day was concluded by a Religious Pageant, participated in by a large group of our young people.

During the Lenten period Mr. Nixon delivered a series of Wednesday evening lectures on the general theme, "The Mystery of the Life Within." These lectures and the suppers preceding were so well attended that the addresses were given in the Upper Sunday School Room.

On Easter morning, April 12th, to a huge audience, Mr. Nixon delivered his wonderful sermon on "The Lord of Death," with its comforting and stimulating conclusions.

On Monday, June 15th, 1925, the degree of Doctor of Divinity was conferred upon our pastor by Denison University, at Granville, Ohio—the same institution that had given him his Bachelor of Arts degree twenty years before. Dr. Nixon was the youngest graduate on which the University had conferred this degree.

The same week a similar degree was given to Dr. Nixon by the College of the Ozarks at Clarksville, Arkansas, a college in which our Brick Church Home Missionary, Rev. Elmer J. Bouher, of Kingston, Arkansas, is deeply interested.

Late in November Dr. Nixon went to Richmond, Virginia, on the invitation of St. Paul's Protestant

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Episcopal Church, one of the oldest and most famous in the South, and spent an interesting week there, addressing the congregation each day on important issues in the Modern Church.

The lectures given at the Wednesday evening meetings from October 7th to December 23rd were profoundly interesting studies of the Old Testament Prophets. They were under the general title, "The Faith of Our Fathers," and were heard with keen interest.

The year of 1925 culminated in the celebration of the One Hundredth Anniversary of the Brick Church, which enters its second hundred years with confidence and abiding trust in the leadership of its gifted and devoted young Pastor.

History of Brick Church Sunday School

On a certain tragic morning in June, 1903, while the Brick Church was still burning, a devoted officer of the Sunday School, Mr. Winfred J. Smith, entered the Sunday School room, where burning timbers from the roof had fallen on the desk, and rescued the School Records which had reposed there in safety for many years. Later, when the Eightieth Anniversary of the Church was celebrated, Secretary Smith painstakingly studied all these records and produced an interesting paper, which was called, "First Things." It is due to this paper, read at the Eightieth Anniversary, and to the extensive researches made by Dr. Hallock on the same occasion and embodied in a faithful account, that we are enabled to give so many facts and incidents connected with our Sunday School history.

These men and the other faithful secretaries and officers must have early discovered an interesting item in the Minute Books of the School, dated August 31st, 1832. The entry was made by John H. Thompson, a man of rare ability and gifts, who was for nearly twenty-five years Superintendent of the School. Mr. Thompson wrote: "The superintendent who has had charge of this school while these records have been kept, earnestly requests those that may come after him to preserve them and continue to keep them until they shall be burnt up in the conflagration of the world."

We must remind ourselves that the first Sabbath School in Rochester was a Community School and the scholars met at the first school-house building, located about where St. Luke's Church and the Municipal Building now stand, on South Fitzhugh Street. The first superintendent was Elisha Ely, one of Rochester's early jurists, and the instruction was undenominational, all distinctive views of doctrine being carefully avoided. The Sabbath School was able to maintain its union character longer than the church, and we have an account, copied from the *Daily Advertiser*, as late as September 17th, 1850, describing a celebration of the Rochester Sabbath School Union, when "thousands of the happy children of the city marched to Washington Square."

From an interesting document labelled, "Original Records: Rochester Union Sunday Schools," furnished to Dr. Hallock by Miss Mary E. Thompson, who discovered it among the papers of her father, John H. Thompson, we glean some important items.

From the first school, formed in 1818, another had grown by 1821, and the following year the Rochester Union was formed by the great apostle of Schools, Rev. Mr. Osgood.

This Union embraced four schools of all denominations. The four superintendents were, W. R. Rochester, John H. Thompson, T. Starr and Marion Allen. Two public examinations were held and premiums distributed to the scholars that had recited the largest number of verses of Scripture.

Here we pause to call attention to the remarkable achievements of some of the pupils who won the prizes, or "premiums," as they were called. This is revealed in the original document accompanying Mr. Thompson's brief history. It gives the names and ages, and the number of verses recited by each pupil, for the prizes given in 1823. We were proud, last Children's Day, when members of our School recited various passages of Scripture from memory, but it is very evident that our predecessors of 1823 outstripped us in this line.

Here are some of the records, unfortunately only of the girls, since, as Superintendent Thompson writes, "The list of boys has been by ruthless hands destroyed": Mary Stone, aged 11, 145 verses; Julia Strong, aged 13, 254 verses; Mary Strong, aged 11, 467 verses; Mary Ann Bond, aged 11, 502 verses; Mehitabel Ward, aged 12, 999 verses; Amelia Ely, aged 8, 1,052 verses; Fanny Hatch, aged 10, 1,091 verses; Sally Ann Bond, aged 11, 1,211 verses; Jane Wilson, aged 13, 1,650 verses!

The long list, from which we have quoted only a few, closes with the name of Henrietta Ward, aged 7, 103 verses. Henrietta, when she grew up, married a fine man, named Freeman Clark, had a large family of twelve or thirteen children, and her great-grandson, Frederic Freeman Allen, is a member of our School today.

Mr. Thompson's brief history goes on to say: "1824; Schools increased under the superintendence of Moses Chapin, Rev. Mr. Savage, Willis Kempshall

and Rev. Mr. Cumming. 1825; Four interesting schools were kept up during the year, Ashley Sampson, Z. Freeman, Elbert Scrantom, and W. Kempshall, superintendents.

"Sabbath School Concerts began this year; Monroe County Union formed; in June, the School of the Second Presbyterian Church formed, Jonathan Brown, Superintendent."

It seems, therefore, that there were some sessions held before the actual organization in November. However, we have this definite record in the history prepared by Mr. Louis Chapin, that, after the new church, the Second Presbyterian (afterward the Brick) Church, had held their first public worship, in the morning of the twentieth of November, 1825, the children were gathered, at noon, and organized into a Sunday School.

There is in existence a list of names and ages of scholars "present at the formation of this school," November 20, 1825. Whether the list is complete or not we do not know. It is as follows: Julia Clark, age 5; Jane M. Case, age 11; William Sidney Case, age 7; Salmon Gorsline, age 8; James Gorsline, age 6; Julia Gorsline, age 5; Cornelia Kennedy, age 8; John R. Kennedy, age 6; Jane McKay, age 10; Horace Magne, age 8; Edwin Magne, age 6; Luther Russell, age 7; Robert Rose, age 9; George Stanton, age 10; James W. Sibley, age 9; Sarah Ann Sibley, age 7; Mary Ann Sheldon, age 10; Sarah Jane Sheldon, age 7; Edwin Wright, Timothy L. Bacon, Jr., age 13; Emily Bacon, age 7.

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Mr. Jonathan Brown, the first superintendent, united with the church on June 1st, 1826, and died shortly after, aged thirty-one years. The first place of meeting was in the rented frame building on State Street (then Carroll Street). This room held about three hundred.

On October 1st, 1828, the school took possession of the room in the basement of the new church at Hugh and Ann Streets.

Following Mr. Jonathan Brown, Mr. John H. Thompson became superintendent, in March, 1827. Mr. Thompson, who was superintendent for many years, lived on Allen Street, near the church. He was faithful and devoted to the church. Though a small man physically he was very enthusiastic and energetic. Once at a union meeting in the old First Methodist Church, at the corner of Buffalo and Fuller Streets the children made such a turmoil that there was much confusion. Mr. Thompson secured quiet by holding up a pin, saying, "Listen, while I drop this!" With some intermission, Mr. Thompson served until the 31st of December, 1861, and, as Mr. Chapin adds, "During his Sunday School life, he was prominent in visitation of other schools and in attendance upon city, town, county, state, and national Sunday School conventions and his influence was extensive in the Sunday School work." Members of his family were in our school, continuously, for a long period. His youngest daughter, Miss Mary E. Thompson, who died in 1917, was a teacher in the school for more than fifty years.

The roll of teachers in 1827 is given as follows: "Phineas B. Cook, Nathaniel Wilson, Timothy Harnall, Benjamin Campbell, Charles R. Ward, Silas Clapp, Mary Hamilton, Elizabeth Bernhard, Julia Brewster, Mary Magne, Miss Dickinson, Miss Clark, Misses Schenck (Blake and Jenks)." The list of pupils contained thirty boys and fifty girls. In Mr. Thompson's notes the number is not quite definite. He indicated that some records had been lost.

The actual succession of superintendents from the beginning is as follows: Jonathan Brown, John H. Thompson, Nathan Aldridge, John H. Thompson, Alexander J. Burr (died after three Sundays of service), John H. Thompson, Samuel W. Lee, John H. Thompson, Nelson Hall, John H. Thompson, Louis Chapin, John H. Thompson, Richard Dibble, James F. Conklin, Edwin T. Huntington, Truman A. Newton, Louis Chapin, Jesse W. Hatch, Elisha M. Carpenter, Charles F. Weaver, Edward Webster, Lansing G. Wetmore (elected in 1879, but on account of his youth was too modest to serve), Alfred Wright (four years), Charles F. Weaver (one year), Lansing G. Wetmore (six years). In 1891, Rev. G. B. F. Hallock became superintendent, serving over twenty years. He was followed in 1912 by Mr. Herbert W. Gates. Then came Winthrop K. Howe, from 1920 to 1922, and the present superintendent, Wesley M. Angle. Mr. John B. Frey served while Dr. Hallock was abroad, 1902, as did Mr. J. D. C. Rumsey, on a former occasion.

The banner officer for length of service was Mr. Louis Chapin, who came into the school on January

4th, 1835, and continued as teacher, librarian, superintendent, secretary and treasurer, until the time of his death, in 1894, a period of almost sixty years.

His efficient assistants during the later years of his work as treasurer were Mr. Arthur L. Jameson, followed by Mr. Roy C. Webster, who served more than thirty years, having begun in April, 1880, succeeding Mr. James W. Allis, who had been engaged to lead the music at the United Presbyterian Church. Mr. Webster was also biographer of the school for two years before he became assistant treasurer. Mr. Allis, who was brought up in the Brick Church and Sunday School from childhood, united with the church in 1869, sang in the choir under Dr. Shaw, sang in the Wednesday evening meeting, and was one of those who went over in a carryall every Sunday afternoon to the Hudson Street Mission School, now the Memorial Church, being then the librarian.

Some of those who served our school long in the office of registrar were James W. Allis, Eugene E. Frost, Abraham Teall and Winfred J. Smith, and we cannot forget the faithful and popular librarians: Eugene E. Frost, Albert Orton Fenn, and Frank B. Callister, each with a number of faithful assistants.

One of the most picturesque figures in the school was Mr. Jesse W. Hatch, who was there for fifty-six years. He joined the school in 1843. During his long period as teacher, he had five hundred pupils. Of these, eight became ministers, thirty-five teachers, and one a General in the United States Army.

Mrs. Hatch, a stately and imposing lady-superintendent, performed invaluable work locating pupils in the right classes, for more than thirty years. Mr. Gilbert G. McKinster was another faithful teacher, who for twenty-three years was never absent. He also taught a class in the Sunday School at Irondequoit, where many of the Brick Church teachers went on Sunday afternoons, with young Lansing G. Wetmore as one of the active participants.

Of sweet and gracious memory is Mrs. Louis Chapin, who was head of the Infant Department for a long time. She was a niece of Rev. Dr. William Wisner, our second pastor, coming into the Sunday School in 1831. The Infant Class was held at that time in a small room of the old church basement, and was taught by Miss Porter and Miss Mary P. Lawrence, until the new church was built in 1861, when a room well adapted to its use was fitted up, separated from the main room by a sliding glass partition. The floor of graded steps enabled all the children to see the teacher and small chairs allowed small feet to touch the floor. There were usually more than a hundred children in this room, and as they were not divided into classes it was Mrs. Chapin's difficult task to hold their attention throughout. This she did most successfully. She was succeeded, later, by Miss Dora E. Clark, whom many of her pupils remember with deep affection.

When the Infant Department moved down-stairs, Mrs. Elizabeth P. Wetmore began her long term of devoted services, with Mrs. B. F. Snow her colleague

in the Intermediate Department. And along with these efficient women, was the famous Secretary and Treasurer of the Primary Department, Mr. Samuel B. Williams, with his remarkable record of twenty-one years without an absence from duty except during eight weeks of illness. This he made up, in August of 1901-1902, when the Sunday School was closed for vacation, Mr. Williams attending alone for nine Sundays!

A marked feature, in the main Sunday School, were two fine classes that occupied space on either side of the platform, then at the South end of the room. One of these was a large class of "Beautiful Young Ladies," as their teacher called them. It was the "Homeward Bound Class," and their emblem was a large oil painting framed in gilt, hung behind them on the wall. It represented a ship in full sail about to enter harbor, with its deck crowded with passengers who were variously posed about their teacher. "A close examination showed that the features were applied heads from photographs of the pupils." This class was attracted and held together for many years by the warm heart and personal magnetism of their teacher, Elder Hervey C. Fenn. He was an earnest, fervent Christian, a pillar of strength to his church and pastor, and his generosity was not confined to his more than liberal subscriptions to the original building fund, in 1860.

We do not forget, either, men like John M. Brown and Robert Borland and our head usher,

Andrew V. Smith; men like Lansing G. Wetmore and J. D. C. Rumsey and teachers like George H. Walden.

Concerning the growth of the School, we have seen how it began with twenty boys and forty or fifty girls, in 1825. In 1827, the enrollment had reached thirty teachers and two hundred and forty scholars. The then superintendent, Mr. John H. Thompson, had been very zealous in promoting growth of the school. Up to 1875, the largest average attendance for a year was five hundred and ninety-eight, in 1863. In 1875 it was four hundred and sixty-one; in 1890 it was six hundred and seventeen; in 1900 it was seven hundred and thirty-four. In 1895 the total enrollment was 1575; in 1907 the total enrollment was 1730.

When the Rebellion broke out quite a number of the members of our school appeared among the first volunteers for its suppression. As the war progressed, still others went, and our rolls show the names of seventy-nine who volunteered from our School. Of this number, twenty-one died in battle, or in hospitals, and we have on our walls a Tablet erected to their memory. It is decorated with swords and muskets, the swords being presented to the school by Dr. Benjamin L. Hovey, himself an honored veteran of the Civil War.

During the World War a large number of Brick Church boys and men served, and many girls and women also volunteered for service both at home and abroad. A memorial tablet in the church commemorates the patriotism of this large group, their names and departments of service also being recorded in a

"Book of Remembrance" kept in the archives of the church.

Whenever we have had revivals in the congregation the Sunday School has shared largely in the blessings. The records show that more than half of all the additions to the church on confession of faith have been from the Sunday School.

To return to some of the early entries on the Minute Books: The first Secretary was Silas Clapp, and the first entry was made on April 29th, 1827. On August 19th, 1827, appeared the first Sunday School Register and here are a few of the addresses at a time when there were no numbers on the houses: "Near Brown's Basin," "Corn Hill," "Near the Rapids," "Buffalo Street," "Opposite Paper Mill," "Near Buffalo Bridge," "Near Cotton Factory," "On Mumford Tract," "Near Falls," "Near Catholic Church," "Near North Bridge," "Back of Exchange Street," "Near New Church," "Near Brown's Boat Yard," "On Island near River Bridge," "Near Bath House," "Near Circus," "Next St. Luke's Church," "Near burying ground," "Near poplar trees" (this was later Sophia Street, now Plymouth Avenue North).

October 3, 1827 (First missionary from Rochester and first reference to Erie Canal): "Miss Delia Stone, a teacher of the First Church School, left, with many friends, to take the canal packet at Bushnell's Basin, on her way to Boston, from whence she proceeded to the Sandwich Island Mission."

December 9, 1827: "Weather this day very

uncomfortable. But the fact must be admitted that the teachers most awfully neglect their duty."

December 16, 1827: "Secretary absent. The practice of leaving classes before the school is closed is at war with faithful instruction. Why not our minister leave his congregation before service is ended?"
 —J. H. T.

In the early days of the school, it was customary for the superintendent, on the first Sunday of each month, to speak on the subject of some Mission Station. Before the Sunday School was three years old it was supporting an Indian boy in Mackinaw Mission School. Nine children were thus educated and named by the school. The first one was called William James; the others, William Wisner, John H. Thompson, George Beecher, Alexander J. Burr, Samuel W. Lee, Erastus Shepherd, James Boylan Shaw, Francis M. Burchard, Lucy Ann Divoli.

January 20, 1828: "School concert of the schools of the village to be held in this room this evening."

February 17, 1828: "School draped in black in honor of Governor DeWitt Clinton, who died during the past week."

April 6, 1828: "All the teachers present. Met in the basement room of the new church for the first time this morning, corner of Ann and Fitzhugh Streets. The new secretary, Harvey Raymond, began his labors this morning."

April 13, 1828: "A very pleasant morning, and it is indeed lamentable that teachers or scholars should

be backward in their attention to so important an object. They little realize the account they must render for their opportunities of doing good."

June 1, 1828: "Mr. Clark, a teacher, left last week for Amherst, Massachusetts, to prepare for the ministry. This church has passed a resolution to educate him at their expense."

August 31, 1828: "The new church opened for the first time today. Mr. James preached."

May 3, 1829: "Monthly meeting of teachers on Friday evening at early candle light."

August 16, 1829: "At the monthly meeting of teachers it was resolved to establish a weekly prayer-meeting to be held on Tuesday evenings."

September 27, 1829: "Cornelius J. Burr, a scholar for more than two years, left and gone to Trumansburg. He has not been absent one Sunday."

November 23, 1829: "When will our Secretary return that the superintendent may have some relief?"

November 30, 1829: "Alexander J. Burr was made Secretary in room of Harvey Raymond."

December 7, 1829: "Had this day the painful task of addressing the boys upon the sin of stealing, one of them having been guilty of it during the week, also upon the danger and sin of attending the circus and theatres."

May 19, 1830: "Miss Olmstead, a teacher, sent word it would be convenient to attend every other Sabbath. Better not come at all!"

July 18, 1830: "Perfect attendance. All teachers and all scholars present—167."

December 6, 1840: (This was Dr. Shaw's first visit to the school) "Our new Pastor-elect preached to us this morning, from Titus 2:12. He visited the School and requested all teachers to meet him at the next teachers' meeting."

On December 20, 1840, Louis Chapin appears on the scene as Secretary and from then on the reports are very accurate and complete. It has been found that Mr. Chapin was elected secretary on September 5th, 1840, succeeding Levi W. Sibley. In 1838 Mr. Chapin was librarian. In 1837, G. S. Gilbert was secretary. The records show that Alexander J. Burr was superintendent in 1838. On Sunday, August 10th, 1840, Miss Abby Pratt took charge of the Infant Class.

We continue the jottings from the records:

September 8, 1844: "Married on the 5th inst. at Bloomfield, Mr. Salmon Gorsline (a teacher in this school) to Miss Eliza Collins Palmater. As he should be, he is present here today."

December 29, 1844: "The sale of Fair noticed last Sunday resulted in a profit of \$110 besides \$3 of counterfeit."

December 29, 1844: "Married last Tuesday evening, by Dr. J. B. Shaw, Abner S. Mattoon to Miss Caroline Nichols, a teacher in this school. We are sorry to say that she is absent today and to notice the fact that of the five teachers married this year, all but

one have absented themselves on one or more Sabbaths after it."

July 22, 1849: "Married in this city on 17th inst. at the Brick Church by the Rev. James B. Shaw, Truman A. Newton to Miss Sarah A. Edgell, all of this city. Both are teachers and both present with their classes today!"

1849: "Chauncey Shelden, ship *Virginia*, was drowned in the sea."

1850: "Samuel Blanchard, Editor in New York, died."

April 8, 1860: "First service in Old Bethel Church, Washington Street, occupied during the building of our present church."

John T. Fox and Andrew J. Hatch were librarians this year and Mrs. Eliza Disbrow the female-superintendent. The records state, under date of July 8th, that "after thirty years of absence the Rev. Jonathan Green, who went to the Sandwich Islands, the first missionary from the Brick Church Sabbath School, returned to Rochester and addressed the school."

June 30, 1861 (First entrance into new church): "After sermon from Rev. W. C. Wisner, D. D., of seventy-five minutes long, and other extra long exercises, we entered our new Chapel to dedicate it, this noon. The crowd was so great we could do but little to organize anew."

October 23, 1887: First address of Rev. William R. Taylor, of Philadelphia. "Addressed the School, also the Infant Department."

December 2, 1890: Dr. Hallock elected superintendent of our school.

January 25, 1891: Home Department first inaugurated.

Work of re-building commenced September 10, 1892.

April 9, 1893: First entrance into and re-dedication of our present Sunday School Room.

June 14, 1903: "Our dear old Brick Church and Sunday School burned last Thursday, June 11th. Kindergarten and Primary Departments were held in the Institute, Intermediate and Senior Departments in Baker Theatre, North Fitzhugh Street (two Sundays), and National Theatre, on Main Street West."

Rededicated Easter Sunday, April 3, 1904. Dimensions: Length, 117 feet; breadth, 44 feet and 51½ feet; height, 24 feet. Seating capacity, 1,300.

Children's Day has been celebrated each year since 1884. In June, 1907, the custom of distributing Bibles to the baptized children of the church, when they attain the age of eight years, was inaugurated. In July, 1913, the Children's Church League was established, with its system of marking attendance of children at church, awarding badges, etc.

At the celebration of the Centennial the Sunday School Reunion Service was held on Sunday afternoon, November 15th. It was a large and notable gathering of former officers, teachers and members of the school, together with the present body. Among

other features of the service, the superintendent, Mr. Wesley M. Angle, called for a show of persons present who had joined the school before 1870. The names of the persons with the year in which they joined are as follows: Miss Mary R. Shaw, 1850; Mrs. Frances I. Stevens, 1851; Miss Ellen F. Cornell, 1860; Mrs. Izora B. Dykins, 1861; Miss Sarah Hanford, Mrs. Charles E. Angle, Mrs. Marion Hixson, 1862; Miss Margaret E. Carson, Miss Jennie I. Mapes, Mrs. E. A. Webster, 1865; Mr. Charles S. Miller, 1866; Mrs. Adella Lampert Carson, 1867; Mr. James W. Allis, 1869. Teachers present still having classes and who had begun prior to 1870—Miss Ellen F. Cornell, 1861; Miss Mary R. Shaw, 1868.

The roll of officers of the school at the date of the celebration of the Centennial is as follows: Superintendent, Wesley M. Angle; Assistant Superintendent, Elmer G. Quin; Treasurer, Harry L. Edgerton; Secretary, Thomas D. Wolff; Superintendent of Adult Department, Col. Samuel P. Moulthrop; President Federation of Women's Classes, Mrs. Lloyd I. Snodgrass; Secretary Federation of Women's Classes, Mrs. Myron H. Dockstader; Head of Young Women's Division; Mrs. Herald A. Jones; Head of Young Men's Division, Mr. Herald A. Jones; Superintendent Senior Department, Crawford McChesney; Assistant Superintendent Senior Department, Hoyt Armstrong; Superintendent Intermediate Department, Robert B. Jeffers; Assistant Superintendent Intermediate Department, Dwight C. De Weese; Superintendent Junior Department, Miss C. Ethel Ramsay; Superintendent Primary

Department, Miss Nettie J. Hamilton; Assistant Superintendent Primary Department, Miss Annetta L. Klein; Secretary Primary Department, Miss Helen Gordon; Secretary Emeritus Primary Department, Samuel B. Williams; Pianist, Miss Ella Klein; Superintendent Kindergarten Department, Miss Harriet B. Jones; Superintendent Cradle Roll, Mrs. George H. Eberwein; Superintendent Home Department, Mrs. George J. Mears.

Revivals

Rochester, while it was still a village, was deeply stirred from time to time by the religious revivals in the churches. With its extraordinary growth after 1812, came such appalling increase in the influence of the lawless, rowdy class, that the more thoughtful of the citizens feared for the very life of the town. To combat this influence, they were instrumental in starting the series of revivals which, though in the reaction, in some individual cases, undoubtedly led to "morbid introspection and self dissection," still exerted a profound influence upon the community and changed the course of the religious history of Rochester.

Originally there were held in the churches three- and four-day meetings of continued religious exercises. The pastor of the church, assisted by neighboring ministers, conducted the services, sometimes lasting from sunrise to evening. Preaching was attended twice or three times a day with meetings for prayer and exhortation between. Later, these meetings were prolonged sometimes to thirty days and were called "protracted meetings." Then they were given into the charge of evangelists, usually preachers who had shown that they possessed unusual ability "to collect and interest a congregation, to awaken sinners, and to excite Christians to engagedness and ability in the Lord's service."

Of these early revivals in the Presbyterian Church, an historian of the time says, "These reli-

gious services generally have been orderly, still and solemn, never interrupted by loud and boisterous expressions, either of grief or joy; never rendered offensive to the ear of refinement by low allusions or by coarse and vulgar expressions, nor painful to the ear of piety by an irreverent and affected familiarity with sacred things."

Another says of the result of these meetings, "In some congregations, the work has been so general and thorough that the whole custom of society has been changed. Amusements and all practices of a doubtful character, the object of which is simply pleasure, have been abandoned; far higher and purer enjoyment is found in exercises of devotion and engagements for the glory of God, and the salvation of men!"

The first recorded revival after the founding of the Second Presbyterian Church, as the Brick Church was then known, was in 1827. Of this, an early chronicler says, "In May, 1827, there was a great revival in all the churches, even the Episcopalian."

The evangelist who made a deeper impression than any other of the time, upon the religious life of Rochester, was Rev. Charles G. Finney, the first pastor of the Broadway Tabernacle, New York, and later President of Oberlin College. In September, 1830, he made his first effort in Rochester and continued here for more than six months. For a few weeks he preached twice every week in each of the First, Second and Third Churches. Prayer meetings were held in some of the churches every evening, and at the close

of the church meeting, young men would assemble in stores and offices, bringing special subjects for prayer. For several months meetings for prayer were held daily in private homes or in session rooms at six o'clock in the morning.

Dr. Augustus Strong writes of this revival, "Rochester, at that time, was not a particularly religious or evangelical village. On the contrary, a large infidel club held meetings in which Thomas Paine's 'Age of Reason' was extolled as more worthy of credit than the Holy Scriptures. Mr. Finney's coming changed all this. With a lawyer's logic and the will of an apostle, he drove men out of their refuge of lies and summoned them to repent of their sins or be damned. He was a man of eagle eye and commanding intellect. The power of God was with him. He confounded his opponents and revolutionized the town. The ablest and brightest young men in all learned professions and in all business callings were converted and became members of the churches. Rochester became a comparatively religious and church-going community."

While Mr. Finney was preaching in the First Church one evening, "the church being filled, just before the commencement of the sermon, a piece of timber fell and projected itself through the ceiling. The noise of the fall was supposed by those present to be due to the falling of the roof and a general rush was made for the doors and windows, many jumping through the glass of the windows into the canal. However, no serious accident occurred. This startling

incident, however, was known to be the cause of the conversion of several persons, among the number one of our own Sunday School." On the evening of the accident, on his way down Fitzhugh Street to the church, Mr. John H. Thompson, Superintendent of the Brick Church Sunday School, met a young lady, bonnet off, long hair flying, and asked her what was wrong. She replied, "Oh! all I know is, the roof of the church has fallen in and killed all the people," still continuing her rapid flight. So he did not recognize her until some time later when at a Session meeting she applied for admission to the church. Mr. Finney, asking her when she first became interested in the subject of religion, she replied, "At the fall of the First Church!"

During the six months of his ministry, eight hundred conversions occurred in the village. The Second Church received ninety-five on profession, one hundred and seventy-five in all, including "all the Sunday School teachers not yet members, and twenty-six of the dear children." One historian calls this, "the year of the right hand of the Most High."

Dr. Charles Bush, writing in 1869, gives an interesting insight into the personality of Mr. Finney resulting in his extraordinary influence upon the community. "His sermons were usually an hour long, but sometimes lasting for two hours and a half. First came his clear, searching, awful sermons to a dead church. Back-sliders and worldly professors were brought trembling and astonished to the feet of the Saviour. The church being aroused and praying fer-

vently for God's blessing, he was then prepared to preach to sinners. As the preacher's clear, shrill voice rose to its highest pitch and penetrated every nook and corner of the vast congregation, it was enough almost to wake the dead. And yet, that mighty man, when speaking of the love of Christ or the peril of the soul, was not wanting in tenderness. At times, indeed, he was moved to tears and entreaties enough to break the stoniest heart. The grandeur of that revival is not to be estimated by numbers alone. The whole community was stirred. Religion was the one topic of conversation. The change wrought by that revival in the face of society was simply amazing. Noise and confusion, rowdyism and lawlessness passed away. Sobriety and order, industry and thrift had taken their place. It is worthy of special notice that an unusually large number of the leading men of the place, the lawyers, the judges, the physicians, the merchants, and the master mechanics were among the converted. The revival of 1831 did not end suddenly, it seemed to run on for a series of years."

In 1842, the city was again stirred by religious revivals conducted by Mr. Finney and working with him, Rev. Jedediah Burchard, the one speaker appealing to the intellect, the other to the emotions. It is said that at this time Mr. Finney, alone, was instrumental in the conversion of one thousand souls.

The third revival under Mr. Finney was in 1856, twenty-five years after his first visit, and testified to the lasting value of his earlier work. "The young men who had been converted in 1830 and who had

grown to be pillars in the churches and in society, rose up, like a body-guard, to support him. The hush in the city and the power of God in the pulpit are beyond words to describe. Rochester was once more shaken as by an earthquake. Eight hundred turned to the Lord." The churches uniting in these services were the Central, Brick and Plymouth. One Rochester historian, though apparently skeptical as to the value of revivals, bears witness to the enduring result of his labors, saying, "Rev. Charles G. Finney was one of the most successful evangelists who labored here, converting many who proved to be the strength of our churches for the remainder of their lives."

Soon after the first visit of Mr. Finney, in the pastorate of Dr. Wisner, which seems to have been a continuous revival, Rev. Jedediah Burchard commenced his labors. Christians were taught that the "Salvation of God must come out of Zion now, and not depend on the eloquence of the preacher, but upon the truth of God sent down from Heaven to the heart of the sinner by the Holy Ghost." This descent of the Spirit was not to be expected, but by the "agonizing and believing prayers of the people." Meetings were held each day for several weeks, a prayer meeting and meeting of inquiry in the forenoon, preaching in the afternoon and evening. In the meeting of inquiry, sinners were taught that God was waiting to be gracious and were urged to an immediate compliance with the terms of salvation. The young converts were assembled every morning in a room by themselves to receive instruction. One hundred and

eighty were received into the church, and the chronicler adds, with a touch of sarcasm, "Whilst numbers have so much reverence for the good old way that they prefer testing the genuineness of their hope by living a few months in disobedience to Christ before they venture upon a public confession."

In 1842, Mr. Burchard came again to Rochester, this time to aid Dr. Shaw, and a large accession of members resulted. The closing meeting of the revival has been described by Elder Jesse W. Hatch. "Notice had been given that the converts were to meet Sunday morning and be seated in the broad aisle of the church. There were three hundred of them present and the church was filled to capacity. Mr. Burchard preached a short farewell sermon, then came down from the pulpit, and marched up and down the broad aisle, saying, 'I have called you here to testify. Now, everyone get up and tell what Christ has done for you. Hatch, get up and tell what you have experienced.'"

At this time, sunrise prayer meetings were established and maintained for a long time.

Dr. Shaw made a personal effort in 1863 and conducted a series of special meetings. Later, when he was worn out, Rev. Edward P. Hammond came to his relief and labored several weeks, with the church filled at the nightly meetings. Mr. Hatch gives an intimate touch in telling of him. "Mr. Hammond wanted to preach a sermon in which was to be introduced Tennyson's 'Charge of the Light Brigade.' He wanted a platform built in front of the pulpit. The trustees complied with his request and he made his

exhibit with a dramatic display. He wanted new boots made so that they would be noiseless, so I had a pair made for him. Afterwards, he placed his arm affectionately, on my shoulder, saying, 'Hatch, the best pair of boots I ever had.' " During this revival, two hundred members were added to the church.

Mr. Hammond repeated his labors in 1869 with similar results. On April 4th of that year, one hundred and fifty-nine were received, the largest number at any communion, to that time.

In the late sixties, special services were held in the church by a Mr. Barnes, but Dr. Shaw was greatly disappointed in him. "He ran counter to Dr. Shaw. He objected to prayer for children, saying that the parents should look out for them. He was interested only in sinners."

An English evangelist, in 1876, Henry Moorehouse, became famous by his labors with Mr. Moody in Chicago. Mr. Moody had met him in Ireland, but had not been favorably impressed until he saw the large crowds gathering to hear Mr. Moorehouse and the large number carrying Bibles. When he came to the Brick Church, Mr. Moorehouse preached seven days in succession from the great text, John 3:16. In one sermon he said, "If I could ascend Jacob's ladder and ask Gabriel, who stands in the presence of the Almighty, to tell me how much love God the Father has for this poor lost world, all that Gabriel could say would be, 'God so loved the world that He gave His only begotten Son.'" Of Henry Moorehouse, Dr. Shaw said, "This much I know, that I

never came in contact with a sweeter spirit and that no man ever did our church so much good. He brought us a new Bible and almost a new Saviour."

Again, in 1886 Dr. Shaw was assisted in special services; but "Whoever might be assisting him, it was he, himself, who was always the heart of the movement. It was his wisdom the people trusted and it was upon his tact and experience that the special helper was glad to fall back."

The spirit in which Dr. Shaw was willing to enter into and encourage revival services is illustrated in the story of his being asked by his friend, Dr. Heacock of Buffalo, why Rochester seemed so much more religious than Buffalo. Dr. Shaw replied, "We have always been willing to work with anyone whom the Lord sent, while the Lord never made a man good enough for Buffalo!"

In 1886, the First, Central and Brick Churches united in special daily services under the leadership of Rev. Edgar E. Davidson, and many were brought into the church as a result. Mr. Davidson was a tall, slender young man with dark eyes and a wealth of black hair which he thrust his hand through, in moments of excitement. His delivery was thrilling and his sympathetic voice shook with passionate appeal. He was much in earnest and his anxiety to win souls so intense that young people of all classes were drawn to him as to a magnet. In this and succeeding revivals in which he took part, his converts were numerous and of the type "that endured unto the end."

On two occasions during Dr. Taylor's pastorate, the Rev. Dr. J. Wilbur Chapman came to the city for special services. He was one of the most successful of the evangelists of the new type. He was a man of high spiritual nature, strong personality and refined manners, and physically, most attractive. He had been pastor of a large church, but had been released for special evangelistic work. He was a great organizer and planned meetings with amazing efficiency. His workers were instructed where to sit, what to do, and even where to look. A large corps of ushers was trained to fill the church in the front. Singing was a special feature of the meetings. Dr. Chapman was the last of a long line of evangelists who have worked in our church.

Assistant Pastorates

DAVID DICKEY

Dr. Shaw had a "right hand man" in Elder David Dickey, as Dr. Taylor had his "right hand man" in Dr. Hallock. The following sketch of his life and services is taken from a pamphlet issued by the Elders and Trustees shortly following his death. A tablet in his memory, erected in the church, is described in the chapter on "Buildings."

David Dickey was born in Columbus, Chenango Co., N. Y., September 12, 1802. At the age of seventeen he united with the Congregational Church of that place, so that his Christian life extended over the long period of seventy-two years.

In the summer of 1831 he removed, with his wife, to Rochester, and on Sunday, the 4th day of September, they were received to fellowship in the Brick Church, under the ministry of Rev. William Wisner.

For several years after his removal to Rochester Mr. Dickey was a member of a firm engaged in the grocery business on State Street. The business was successful, but some time in the forties Mr. Dickey, after long and prayerful consideration, withdrew in order to give himself entirely to Christian work, entering the service of a local auxiliary of the American Seaman's Friend Society, and being assigned as his care a section of the Erie Canal a hundred miles or

more in length extending in both directions from Rochester.

At that time the canal was the great highway of travel across the State. Immigrants from New England bound for what were then called "the Western States" took this route, sleeping among their own stuff, and cooking their own meals. Sometimes there would be as many as a hundred and fifty or two hundred souls aboard one of these boats. There is no need that anyone should point out the opportunity thus offered to an earnest Christian man to serve his Master and his fellow men. The slow progress of the journey, the idle hours, the monotony, the presence of the women and children, the tenderness of heart produced by the memories of the old homes they were leaving, the thought of the hardships to be endured in wresting their new homes from the wilderness—what better soil could a true servant of Christ ask in which to sow "the good seed of the Kingdom"? And the boatmen, too, whose calling made them, for at least half of each year, homeless and churchless!

His method of work was on week days, to board a boat, and talk and read to the crew and passengers, and pray with them, individually or collectively as opportunity might offer, and then when his work was done to take a boat going in the opposite direction, doing the same thing over again. On Sunday he would go into the churches of the country adjacent to the canal, tell his story, and make an appeal in behalf of the society he was serving. In order that he might be the more fully equipped for his work,



DAVID DICKEY

the Presbytery of Rochester licensed him to preach in 1851.

As nearly as can be ascertained, he continued this self-denying and truly Christ-like work until about the year 1875, just scattering seed, and passing on without waiting to see if it took root, and leaving to others the joy of reaping. But we rejoice to believe that God's promise has been abundantly fulfilled to his faithful servant—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Mr. Dickey's union with the Brick Church in 1831 takes us back to the day of small things. The population of Rochester was about 10,000, but the Church was very weak. It was but five years old, and had but two hundred and thirty-one members. The church edifice had been occupied less than three years, and modest as was the cost of it, they could not pay for it. Two mortgages rested upon it, and under foreclosure of the second the building was sold—two months after Mr. Dickey became a member. Indeed the struggle with debt was a desperate one until the beginning of Dr. Shaw's pastorate in December, 1840.

But the troubles of the Church did not drive the new comers away. Charles G. Finney had only a short time before finished a six months' engagement as temporary supply in the Brick and the Third Churches, both of which were then without pastors. And scarcely had he gone when William Wisner, a man of Pentecostal power, whose whole pastorate was

one continued revival, became pastor of the Brick Church.

In this atmosphere Mr. Dickey found himself at home and happy. The zeal with which he must have thrown himself into the work and life of the church is testified by his election on August 30, 1833, when he was not quite thirty-one years of age, and after he had been less than two years a member, as an Elder. Two years later, in 1835, he was elected Clerk of Session. His first entry in the record books bears date January 8, 1836; the last in his own hand as late as April 29, 1891.

Sixty years a member, fifty-eight years an Elder and fifty-six years Clerk of Session, all in one church! Where can a parallel be found—a parallel not in longevity only, but in sustained activity and fruitfulness to the very end?

As a worshipper at the throne and the cross he was constant. His home was the only spot on earth which rivaled, in his affections, this house of God. He loved the gates of Zion more than all the dwellings of Jacob. It seems as if he might have said with the Psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple." It was probably literally true that there was nothing he enjoyed more than worshipping with the Lord's people. For a year or two previous to his death he added one to the number of the services to be regularly attended—the young people's prayer meeting.

As Elder he performed so much pastoral labor that he ceased to be regarded simply as an Elder, and was looked upon, as indeed he was, as a second pastor. He visited the sick; he went as far as human friend or guide can go with lonely souls passing through the dark valley; he sought out strangers; he went after the straying; he made peace between brethren offended; he besought men and women to be reconciled to God. His slender purse suffered heavy draughts for the benefit of the poor whom he was continually finding. He was a pastor-at-large to the whole city, being called to exercise his ministry at funerals and weddings not only by those from our own people who did not wish to add to the tasks of their overburdened pastor, but by the multitude outside the church to whom his abundant labors had made him known. No day was too cold, and none too hot; no night was too dark, no wind too boisterous, no rain too drenching to prevent his going on these errands of mercy if he could serve his church, or relieve his pastor, or do good to some soul. There are probably few streets in Rochester that his feet have not trodden to the city limits and beyond, in this work. There are few homes in this immense congregation in which he has not visited. Before each communion season it was his practice to make out a list of those who in his judgment ought to come into the church as members. It is not too much to say that hundreds were added to our membership through his instrumentality. Dear old pilgrim! "how beautiful," not "upon the mountains," but upon our stone-clad

streets and dusty roads, have been thy feet, "bringing good tidings of good, and publishing peace and salvation!" The latches of thy shoes we were not worthy to stoop down and unloose, and yet thou didst come, and come, and come again, in the weakness and weariness of thy nearly four score and ten years to minister to us! Thou wast so like thy Master "who went about doing good"!

The duties of Clerk of Session in a large and active church are very onerous, and the labor which he has performed for us in this capacity has been immense. The minutes alone during his term fill three large volumes and a portion of a fourth. The nearly five thousand names of persons connected with the church during his clerkship have all been written by his hand doubtless many times over. The changes by addition, dismissal, removal, death, marriage, and discipline number hundreds every year, most of them calling for watchfulness, many of them demanding patient search by the Clerk if they are ever to go upon his record. The making out of the annual report of the General Assembly is a laborious task, and the correspondence is not small. All this he has attended to for fifty-six years, with wonderful neatness, promptness, and accuracy.

And for all this manifold service the only reward he asked was the smile of his Master, and the privilege of continuing to do it.

The relations which subsisted between him and the pastor who grew old with him were most beautiful. He revered and loved his pastor with a devotion that

was most extraordinary. And his pastor, though the stronger man, leaned upon his faithful friend, giving him a fuller share of his confidence than he offered any other man. In his forty-fifth anniversary sermon Dr. Shaw, speaking of Mr. Dickey among other personal friends God had given him, said, "Then there is that Elder of this church, that dear man of God who has followed me more faithfully than my own shadow; who has gone beyond his strength to serve me; who has been and is such a helper as few pastors ever had, and whom the Father has spared so long because he knew how much we would miss him. I need not speak his name; it is already enshrined in many hearts here."

Mr. Dickey's remarkable activity continued almost unabated until about two years before his death, when an illness left him with a marked loss of strength. But his mind remained bright, and he continued to render such service as he could until his last illness. For several months before the end, he kept his house, not so much because he was ill, as because of the inclement weather. Tempted by the bright spring sunshine, he came to church one Sunday in April, as we all thought fully restored, and destined to remain among us for some time yet. But it was the last time he worshipped in the church he loved so much. In a few days an alarming failure of his vital powers was evident, and, slowly and sweetly, like the light from the sunset sky, his life faded away, until at last, on Tuesday, the 19th day of May, it was dark, and the stars came out.

His personal characteristics were strongly marked. His figure was one to linger a long while in the memory without the blurring of any lines. The slight frame, the white hair and beard, the blue eyes, the pure face, the scrupulous neatness of his dress and person, the salt with which he always endeavored to savor his speech, his old-fashioned but courtly manners, and the quaint tone of his voice will not soon be forgotten by those who knew him.

He was a wise and cautious man, with a good share of Scotch shrewdness and common sense, conservatively progressive, and with a remarkable power of keeping silence when silence was better than speech, and of burying in his memory the unpleasantnesses, both secret and public, with which his long life and official and confidential relations with multitudes of people had made him familiar.

He was a humble, faithful, and gentle man, with a great love for the Word of God, and a strong, Christian fortitude which exhibited itself in the cheerful submission with which he bore the loss of his rare wife, and the loneliness which thenceforward became his lot, as well as his sicknesses and the deprivations which they caused him. But gentle and yielding as he was habitually, when it was right for him to be, he was yet a very determined man, with a will that was immovable when conscience fixed its position.

The common ambitions of men had nothing in him. The blessings of our Lord's Beatitudes all belonged to him, even to that of being "persecuted for righteousness' sake."

In reverent and affectionate remembrance of this dear old saint of the Lord, the Elders and Trustees of the Brick Church place this brief and unadorned story of his life in the hands of the people whom he loved so well and served so faithfully.

“And Israel said unto Joseph, Behold, I die; but God shall be with you.”

REV. G. B. F. HALLOCK

Long pastorates naturally promote the stability of a church, and the Brick Church is justifiably proud of her long pastorates; but it is with genuine pride and satisfaction that she points to the unique and marvellous phenomenon of the Assistant Pastorate of dear Dr. Hallock. All through the years he has steadily resisted the lure of opportunities in other fields, winning our admiration and love by his long career of faithful and unselfish loyalty to this church. How we could have progressed thus far without Dr. Hallock is unthinkable. We simply could not have continued without his invaluable service, all along the line.

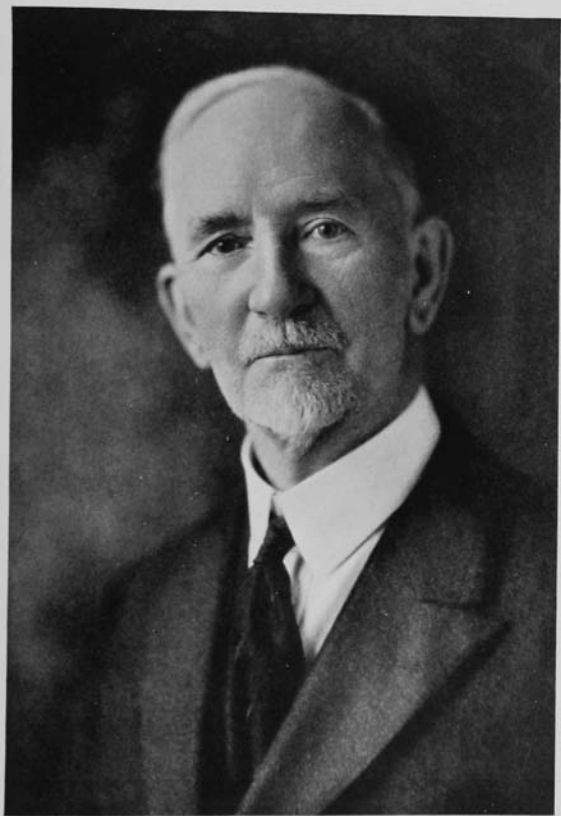
When Mr. Hallock came to us in January, 1890, the new pastor, Mr. Taylor, said he “was a round peg in a round hole,” and how absolutely true this has proved to be! On that first Sunday, when he was introduced to the people, Dr. Shaw rushed across the pulpit platform, clasped his hand, and said, “Young man, I’ll stand by you!” He did; and how nobly Dr. Hallock too has “stood by” all these years—the

banner quality of fidelity predominating in an unexampled manner.

Two jobs were pressed upon him almost at once—the superintendence of the Sunday School and the Editorship of *Brick Church Life*, and no one will minimize the importance of these functions in the church's undertakings. They have been performed with amazing efficiency and faithfulness. *Brick Church Life* has the undeniable reputation of being the best edited parish magazine in the country. It is to its files we are indebted for most of the information we possess concerning the church's history and activities during the past thirty-five years.

But the reader will be interested to trace with us the causes that have led to the development of this exceptional man, whom Brick Church claims as her own, both by right of discovery and by possession.

Dr. Hallock's great-grandfather was Rev. Moses Hallock, who was pastor of the Church at Plainfield, Massachusetts, for forty-five years, and the head of a classical school held in his own home. Three-hundred and four young men came under his training in this school, of whom fifty became ministers of the Gospel, seven foreign missionaries. The poet William Cullen Bryant was one of his pupils. Of Moses Hallock's four sons, one, Rev. William A. Hallock, D. D., was the founder of the American Tract Society and for fifty years its secretary. (Note the long terms of service, showing efficiency and fidelity, and yet some tell us that you cannot transmit acquired characteristics.) Another son of Moses Hallock was Gerard



REV. GERARD B. F. HALLOCK, D.D.

Hallock who established the *Boston Telegraph* in 1825, became half owner of the *New York Observer* in 1827, and, in partnership with David Hale, founded the *New York Journal of Commerce*, which he conducted for thirty-three years—(another long term!). So that a hundred years ago one of Dr. Hallock's great-uncles was developing journalistic ability which has descended to his namesake, our Gerard.

Dr. Hallock's maternal grandparents were Mary Farnsworth and Benjamin Fleet, a member of the English family for which Fleet Street in London was named. This is another cause for journalistic tendencies.

The youngest son of Moses Hallock, the Plainfield pastor, was Homan Hallock, grandfather of Dr. Hallock. He entered Amherst College intending to study for the ministry, but his health failed and he learned the printing trade. Having associated with some of the leaders of the great missionary movement in Andover, he offered his services to the American Board as a missionary printer and sailed for Malta in 1826. He made the first Arabic type which the fastidious readers of that tongue were willing to read—one of the most notable achievements in the history of missions—and Homan B. Hallock, father of our Dr. Hallock, cast the first full font of Arabic type that was ever made. (No wonder Dr. Hallock knows so much about special types—six point, eight point, and all the methods of producing the beautiful printed page!)

Dr. Hallock is the eldest of twelve children. Of the eight sons, four are ministers and two are physicians. Of the four daughters, two have been missionaries, and his own daughter, Adelia, is now on the field in China.

Now we see why the Brick Church was so fortunate when it connected itself with this useful and interesting family.

Gerard Benjamin Fleet Hallock was born in Holliday's Cove, West Virginia, January 28th, 1856. After working with his father on the farm, he went into the hardware business, in 1876, in Steubenville, Ohio. But, in obedience to what he believed to be a Divine call, he decided to study for the ministry.

He graduated from Princeton College in 1882, and from Princeton Theological Seminary in 1885. On October 12th of the same year he was ordained to the Gospel ministry and installed as pastor of the Wheatland Church, at Scottsville, N. Y., in the Presbytery of Rochester. He did post-graduate work under President McCosh, at Princeton, and was given the degree of A. M. in 1901. He married on May 8, 1888, in New York City, Miss Anna Catherine Cobb, daughter of Rev. Archibald P. Cobb. His ministry of four years at Scottsville was greatly blessed, and on the first day of January, 1890, he began his work as Assistant Pastor of the Brick Church.

Dr. Hallock is a frequent and valued contributor to several religious papers and magazines and the author of many widely read books. He is Stated

Clerk of the Presbytery of Rochester and a recognized leader and expert in Sunday School work. But nowhere is he more appreciated and beloved than among those who see him every day, and whom he serves so faithfully and unselfishly in the Gospel.

In June, 1896, Mr. Hallock received the degree of Doctor of Divinity from Richmond College, Richmond, Ohio.

In September, 1896, he received a call to become pastor of Christ Presbyterian Church, New York City, and though the pecuniary advantages were with the New York church, the happiness of his Rochester home and work, and a general all-round sense of duty turned the scale, and he decided to remain, to the unbounded satisfaction of all.

His devotion to his colleague, Dr. Taylor, has been without parallel in the history of ministers thus associated. This lovely David and Jonathan friendship of many years has been an example and inspiration to the church these two noble men have served.

In 1902 Dr. Hallock made an extended tour of Europe, Egypt and the Holy Land, one of the results of which was a delightful book entitled, "Journeying in the Land where Jesus Lived."

Dr. Hallock has been commissioner to the General Assembly on three occasions, and is a trustee of Elmira College.

He acted as Superintendent of the Sunday School from December 2, 1890, until Mr. Gates came in 1912.

Dr. Hallock's blithe and democratic disposition has endeared him to all classes in the community, and the people of his own church honor him and hold him in deep affection, recognizing the valuable and faithful service which has contributed so much to the church's growth.

Though preaching often and conducting devotional and other services, his greatest work has been on the pastoral side, visiting the sick and sorrowing, calling upon old members, new members, prospective members—all the people, rich and poor, children, young people, old people, inside the church constituency and far beyond it, as also so notably often conducting most sympathetically the funeral rites for the dead or uniting in matrimony those entering into this happy bond. Like David Dickey before him, not a little of his service has been as a sort of pastor-at-large to the whole city, and the esteem in which he is held is city-wide.

Dr. Hallock has been blessed with a devoted wife, a woman of fine intellect and genuine spiritual gifts. Her service to the church has been invaluable, and among a host of important contributions to the welfare of Brick Church we must mention her conspicuous success in the leadership of the Ladies' Missionary Society. Dr. and Mrs. Hallock have had four children. The first-born, Clarissa Cobb, died at the age of three years. The three living are Archibald C., the eldest, and twin daughters, Adelia and Marianna, named for the grandmothers on each side of the family. Adelia is a graduate of Smith College and is

now a missionary in China. Marianna resides with her parents in Rochester.

On various anniversary occasions Dr. and Mrs. Hallock have been honored by special receptions, when appreciation of their devotion to the church has been expressed and gifts presented; but all such expression could never fully register the true affection and gratitude in the hearts of the Brick Church people for these dear friends.

REV. JAMES FAULDS

As the work of the Brick Church grew it became necessary to have an enlarged pastoral staff. In the Autumn of 1907 the committee appointed by the Joint Boards to secure a junior Assistant Pastor for the church reported that they were ready to present the Rev. James Faulds, of Toronto, Canada. Mr. Faulds, a Scotchman of charming personality, preached at both services on Sunday, September 29th, making so favorable an impression, that with hearty unanimity he was offered the post on the following Tuesday, and it was as cordially accepted.

Mr. Faulds was born in Glasgow, Scotland, April 3, 1876, and grew up there, attending first a school in the suburbs, and later a large school in the city. Entering Glasgow University in 1893, he pursued the Arts course for four years, being graduated with honors in classics in 1899.

Following his graduation, he spent one year as tutor in a large boarding school in Scotland. He

spent a second year as secretary to a Congregational Minister in England, a nephew of the famous Dr. Alexander McLaren of Manchester.

In 1901, he entered upon his theological course at the United Free Church College, Glasgow, coming under the instruction and influence of such men as George Adam Smith, James Denney, James Orr, and Alexander Bruce. He finished the four year course in 1903, again graduating with honors.

Immediately upon leaving the theological school, he sailed for Canada to spend a few months in mission work on the prairie. For six months he labored in Tu'Appelle Valley, 500 miles west of Winnipeg, and there, in August of that year, he was ordained.

During the eighteen months following he served the Presbyterian Church of Marneora, near Toronto.

He began his work in the Brick Church on the 13th of October, 1907, being inducted by a special service conducted by Dr. Taylor, pastor of the church.

On May 1st, 1908, Mr. Faulds was married in Victoria College Chapel, Toronto University, by Rev. Dr. Briggs, assisted by Dr. Taylor, to Miss Mary L. A. Jeffery, of Toronto. Miss Jeffery was the ward of the Rev. Dr. Potts, who was one of the most distinguished ministers in Canada.

Mr. and Mrs. Faulds spent their honeymoon in Scotland, returning to Rochester in July, when they took a house on Pierpont Street.

After three years of highly acceptable service, Mr. Faulds felt constrained to return to Canada,

where enlarged opportunities awaited him, the Brick Church parting with him most reluctantly. With Mrs. Faulds, he had won the affection and the respect of everyone connected with the church and congregation. His attractive Scottish charm will long be remembered. He departed to new fields of endeavor carrying the best wishes of the whole Brick Church, on July 15th, 1910.

He is now pastor of Knox Church, Cornwall, Ontario, Canada, on the St. Lawrence river. It is an important field in that province.

HERBERT W. GATES

Of the many problems involved in the opening of the new Brick Church Institute Building, the choice of a superintendent was the most critical. The position was unique. There was no institution anywhere just like it. The duties of superintendent called for a combination of qualities not often found in one man. He must be a good business manager. He must have had experience in the various branches of religious and social work done by the Church, the Sunday School, the Y. M. C. A. and Y. W. C. A. He must have farseeing constructive ideas of the relation of the church to the social activities of its young people, and the relation of those activities to the development of Christian character.

After extended search the choice fell upon Mr. Herbert W. Gates, at that time General Secretary of the Y. M. C. A. of the Northwestern University, at Evanston, Illinois. Graduating from Amherst College

in 1890 and spending a year in business, he studied for the ministry in Chicago Theological Seminary. Graduating there in '94 and winning a fellowship on which he continued his studies in the universities of Leipzig, Halle-Wittenberg for one and one-half years. On his return he became Librarian of Chicago Theological Seminary, holding the position for nine years, serving also during the latter part of this time as instructor in Religious Pedagogy. In 1904, he became Director of Religious Work in the Central Department of the Chicago Y. M. C. A., from which post he went to Northwestern University in 1908.

Mr. Gates was born in Geneva, Illinois, October 30th, 1868. His parents came from the East in the early days of Chicago and made their home there. His father, Caleb F. Gates, was "one of those business men who find their recreation in serving their fellow-men and conduct a business to pay expenses." He was one of the founders and the first President of the Chicago City Missionary Society.

Mr. Gates arrived in Rochester, June 6, 1910, and entered immediately upon the duties which he performed here for nearly ten years with conspicuous fidelity and efficiency.

In December, 1910, he was appointed by the Session, Director of Religious Education, and in October, 1912, he became Superintendent of the Sunday School. He continued in both positions until his removal to Boston, Massachusetts.

It is probable that he did no more important piece of work, no work that will bear more or more

precious fruit in coming years, than his conduct of the Children's Church League. He not only told the children Bible stories which they delighted to hear; he drilled them in ways so pleasant that they did not know that they were being drilled. More than this, he held them down to regulations governing their attendance and recording of it, and the awarding of the progressive annual League badges in such a manner as to make it all a serious business with them and no small contribution to their character development. The flight of one hundred or one hundred and fifty children from the church during the hymn before sermon at the Sunday morning service, hurrying to the meeting of their League with Dr. Gates and his assistants, was a sight worth going a long way to see.

But Dr. Gates' influence extended far beyond the limits of the Brick Church. He was one of the first in Rochester to take up the Boy Scout Movement, and the progress of the movement here was largely due to his continued interest and leadership. He was a leader in the establishment of the Rochester School of Religious Education and was a prominent figure in its gatherings. Besides numerous articles for the religious press, he has written two books, "A Life of Christ" and an excellent little book on "Recreation and the Church," both published by the University of Chicago Press. In May of 1919, he was given the honorary degree of Doctor of Divinity by the Chicago Theological Seminary.

He gave up his position with the Brick Church to become Secretary of Missionary Education in the

Congregation Church, with headquarters in Boston, a position for which his natural abilities and his whole training and experience had peculiarly fitted him, and which opened up a nation-wide opportunity for usefulness. His resignation took effect February 22nd, 1920.

Mrs. Gates also and the members of his family were all greatly beloved and invaluable helpers in various phases of the church work during the entire time of their residence in Rochester.

REV. JOHN S. WOLFF

The long search for a suitable man to fill the position of Director of Men's Work in the Brick Church, created by the Joint Boards, ended happily in the choice of Rev. John S. Wolff, pastor of the First Presbyterian Church of Towanda, Pa. Mr. Wolff spent Sunday, June 10th, 1917, with us, teaching the Men's Bible Class, preaching at the evening service and afterwards meeting a number of the men informally. The favorable impression which he made was abundantly confirmed by his record as pastor and by the unanimous and enthusiastic testimony of Towanda business-men of different churches. A formal offer of the position was tendered him in July and his acceptance received a few days later. He began his work about the first of October.

Mr. Wolff was born at Faunettsburg, Franklin County, Pennsylvania, June 30th, 1879, of Scotch-Irish and Dutch parentage, in the heart of Cumberland Valley Presbyterianism. He prepared for col-

lege at schools in the vicinity, and taught, for two years, as Assistant Principal of the High School of Derry, Pa., before matriculating. He entered Harvard University in 1897, graduating with his class in 1902. He was a member of the Pi Eta Society and of the Harvard Glee Club. After two years of labor as founder and principal of Rock View Academy, Shirleysburg, Pa., he entered Auburn Theological Seminary, graduating in 1907. His first pastorate was in the Presbyterian Church of Ellicottville, N. Y., where he remained three and a half years. From there he went to Towanda, where he had a happy and successful pastorate of six and a half years.

In 1902 Mr. Wolff was married to Miss Erma Dobbin, of Groveland, N. Y., daughter of the Rev. Thomas Dobbin, a former pastor of Groveland Church. Mrs. Wolff is a graduate of Wilson College, Chambersburg, Pa. They have two children, Thomas Dobbin and John Shearer, Jr.

Mr. Wolff was licensed to preach by the Presbytery of Rochester in 1906 and ordained by the Presbytery of Buffalo, June 4th, 1907.

As teacher of the Men's Class, in executive work, and as Chairman of the Every Member Canvass, Mr. Wolff was showing his marked ability; but the World War was in progress, and the United States had entered. Mr. Wolff obtained a leave of absence from his church duties to engage in Y. M. C. A. work at Camp Dix, in New Jersey. He was immediately made Religious Work Director of Building No. 4. He received remarkable testimonials concerning the good

work done there. Returning in the fall, he preached a series of special Sunday evening sermons on, "By-products of the World War." They were continued through the month of November, attracting a large hearing and much favorable comment.

When Dr. Gates was called to Boston, in February, 1920, a joint meeting of the Session, the Board of Trustees and the General Service Board, held the sixth of that same month, unanimously requested Mr. Wolff to assume the duties of Director of Religious Education and to take charge of the social and recreational activities of the church, excepting the church socials. This work and later, that of Executive Pastor, he carried on with marked success until May 1st, 1925, at which time he severed his connection with the Brick Church to become Executive Pastor of the Woodward Avenue Presbyterian Church, Detroit, Michigan, one of the largest churches in our denomination, in association with Rev. Dr. Alvin E. Magary, its Pastor.

The Brick Church, naturally, could not stand in the way of such advancement; so with many affectionate farewells, felicitations and bestowal of gifts, he was released for work in his new field. Mr. and Mrs. Wolff had endeared themselves to our people in countless ways, working always with bright enthusiasm and splendid spirit.

REV. RAYMOND P. SANFORD

In October, 1925, the Rev. Raymond Prior Sanford came to the Brick Church to serve as Executive Pastor, in the place of Rev. John S. Wolff, who

had been called to Detroit, Michigan. A personal friend of Dr. Nixon's for several years, and with many outstanding qualities, we feel that he brings to his work an unusual degree of high-hearted enthusiasm and promise of success.

Mr. Sanford was born July 24th, 1891, at Vineland, New Jersey. His parents are the Rev. Charles VanWyck Sanford and Julia Prior Sanford. After the usual school preparation, Mr. Sanford went to Cornell University, in 1912, entering the College of Agriculture. In his Junior year he was awarded the '86 Memorial Prize in Declamation by a unanimous decision of the judges. This oratorical contest furnishes an excellent opportunity for demonstrating the style of public speaking taught at Cornell, its ideal being straightforward, direct speaking as against artificial elocution or "stagy" impersonation. Mr. Sanford's subject was, "Our Primary Ambition," a plea for improvement of home life and the exaltation of the real things and things of highest value.

In 1916 he graduated from Cornell, receiving the degree of B. S. His post-graduate work occupied one year at the Rochester Theological Seminary and five years at Union Theological Seminary, Teachers College and Columbia University, New York. From the spring of 1915 to the spring of 1917 he was pastor of the First Baptist Church at Enfield Center, Tompkins County, New York. On June 30th, 1917, he was married to a Vassar graduate, Miss Frances Elizabeth Getman, of Lyons, N. Y. In July of the same year he was ordained to the Gospel ministry in Calvary

Baptist Church, Warwick, N. Y. Three years later his wife was called by death, at Buffalo, N. Y., on the 29th of July, 1920.

From the Spring of 1917 to the Spring of 1918 he had served as a Y. M. C. A. Secretary. From the Summer of 1918 to the Fall of 1919, he was with the American Expeditionary Forces as First Lieutenant Chaplain, serving in England, France, Belgium, Italy, Austria, and Germany. During this period he acted as Senior Chaplain to Base Section, No. 4, S.O.C.; Senior Chaplain, Post of LeHavre, France, and Chaplain of the Fifth Machine Gun Battalion, Second Division of Regulars, Army of Occupation.

Throughout his service in the great World War Mr. Sanford won the respect and confidence of both the officers and enlisted men. In various commendatory letters from superior officers he is spoken of as a man of tireless energy, of marked intelligence and as one who had a great influence for good.

For two years, beginning in the Fall of 1919, he was Minister-in-Charge of the Church of Christ of Many Peoples (The Second Avenue Baptist Church), New York City, and President of its college of six foreign and two American pastors, ministering to Americans, Italians, Poles, Letts, Russians and Chinese.

On June 1st, 1923, he was called to be pastor of the Greenwich Congregational Church, at Greenwich, Connecticut, and on June 21st, 1924, was married to Miss Marian Hope Leadbetter, of Lowell,

Massachusetts. The wedding took place at the Union Theological Seminary in New York City, Mr. Sanford's father, Rev. Charles V. Sanford, officiating. In October, 1924, Mr. and Mrs. Sanford moved to New York City, where he became Director of the Spring Street Social Settlement and Acting Pastor of the Spring Street Presbyterian Church, from which charge he was called to be Executive Pastor of the Brick Church, entering on his duties October 1st, 1925.

SOME OTHER FAITHFUL HELPERS

In studying the records of the church we are impressed not alone with the lengthy pastorates, but also by the long terms in all parts of the service rendered. This phenomenon has been noted elsewhere in this chronicle in connection with the many volunteer officers of the Church and Sunday School. But this permanent tenure of position has extended also into other departments. The Parish Deaconess, Miss Emily P. Hartshorn, has held that important position for over eighteen years, and has made more than eighteen thousand calls during that time, besides performing notable work in the Sunday School and in the musical department, where her very fine gifts as a pianist are constantly requisitioned.

The Assistant-Treasurer, Mrs. L. B. Blackmer, head of the office-force, has served the Church faithfully for over twenty-six years, and has made herself invaluable, not only by her personal knowledge of the large membership, but has endeared herself to all by her unselfish performance of countless duties not nomin-

ated in the bond. Mrs. Blackmer believes in the gospel of the second mile, and is appreciated and admired by all the throngs that pass through the board room week-days and Sundays.

And can we forget the most important fixture in the entire plant, the sexton? Here the minds of some of the older members go back to the days of Mr. Babbage, a picturesque figure in Dr. Shaw's time, and for several years after Dr. Taylor's arrival. This dear old soul in the execution of his duties was faithfulness itself. He was a deeply earnest Christian, whose prayers in the mid-week meeting were so warm-hearted and sincere, that listeners were lifted up to the very Throne of Grace. No one who ever listened to a prayer of John Babbage could ever doubt the power of inspirational prayer offered by a devout and simple believer.

After Mr. Babbage's death, at an advanced age (his grandson having assisted him in the latter years), came Mr. Close, and later, Mr. Frederick Field, who acted as sexton for twelve years, until he was unfortunately killed by an accident while riding homeward on his bicycle. For several years afterward Mr. George A. Leach was the care-taker. Then came the present Superintendent of Buildings, Mr. William C. Phillips, in December, 1908, whom the Brick Church People consider the ideal custodian of the plant, since in addition to his marked ability in his regular duties he possesses a remarkably serene disposition and a generous willingness to respond to the countless demands made on his time and patience. Mr. Phillips

possesses also an invaluable ally in his very competent wife, who supplements his important service at all points where a woman's work counts—such as planning and preparing, with her able assistant, the countless dinners, suppers and lunches, keeping track of the upkeep of the kitchen and dining room properties with scrupulous care and, in short, acting faithfully the part of a good housekeeper, in this very important part of the church activities. Much credit is due to both Mr. and Mrs. Phillips, and the editors of this volume are happy to record the Society's sincere appreciation of their loyalty and dependability.

Women's Societies

Probably the earliest organization of considerable size formed by Brick Church women was the useful Dorcas Society planned by Mrs. Jesse W. Hatch soon after she united with the church in 1868. Mrs. Hatch lived for ninety-six years and was a prominent and useful woman in the city as well as in the church. For twenty-one years she was a Manager of the Exchange Street Industrial School, and a member of the first Board of the Homeopathic Hospital. She was for many years the Woman Superintendent of our Sunday School and for more than fifteen years President of the Dorcas Society, taking great interest in providing clothing for needy children of the Sunday School. Many of the children thus assisted by this noble band of women have since become useful and prosperous citizens.

For a long term of years this group of women met week by week at the church making, repairing and fitting clothing for the children. Some of those prominent in the society were Mrs. Daniel Leary, Mrs. Martin Briggs, Mrs. John H. Thompson, Mrs. Jacob Howe, Mrs. L. A. Pratt, Mrs. Joseph Palmer and Mrs. Sarah Wiggin Thurston. Another active in this good work was Mrs. Louis Chapin, the daughter of Mr. and Mrs. Erastus Shepard, who, with her gracious and charming mother, was so useful in various church activities.

Mrs. Simon Vedder Angle was another active Dorcas member, so much so, indeed, that when Dr. Shaw preached her funeral sermon, in the Brick Church, he took as his text the verse about Dorcas as exemplifying her character.

Most of this same group helped to organize the Women's Missionary Society, and became charter members of that very flourishing organization. It was initiated by the Pastor's wife, Mrs. James Boylan Shaw, a woman of rare personality whose life was consecrated to the service of her Master, and who had felt the need of real missionary undertakings among the women of the Brick Church. There had been in existence an organization called the "Ladies' Benevolent Association," contributing irregularly small amounts to whatever objects presented themselves. This, however, seemed inadequate. So through the tireless and persistent efforts of Mrs. Shaw and a number of other devoted women the "Ladies Missionary Society" was founded at Mrs. Shaw's home on February 11th, 1874. Mrs. Shaw was elected President and Corresponding Secretary (which combined office she held until her death in 1885). Mrs. Mary B. Allen King was chosen Vice-President; Miss Margaret Howe (afterward, Mrs. W. H. Gorsline) Secretary; Miss Kate McCann (later the wife of Elder George W. Davis) Treasurer, and a board of twelve managers were elected. Later, Mrs. Julia M. Davis served the society in the capacity of Secretary for forty years, and Miss Mary Elizabeth Thompson as Treasurer for thirty-nine years.

To how great an extent not alone the success of the Society, but the marked spirit of love which has so manifestly dominated and controlled it all these years is indebted to the chastened and sanctified spirit of Laura Rumsey Shaw, only those who were in touch with her and familiar with the whole past history of the organization can form any adequate conception. She was a woman of truly noble character. For forty years she was a helpmeet indeed to her husband in his pastoral duties. She was identified with all the interests of the church, and did with her might what her hands found to do. Gentleness and strength and true goodness were so blended in her character that all who came under her influence were made better, led to higher and nobler aspirations of life and duty.

Among the officers of the society, Mrs. Mary B. Allen King was an interesting character. She was the wife of Moses King and had formerly taught, in the old Free Academy, many boys who later became Rochester's most prominent men. Afterwards she was head of the Allen Female Seminary, on Oak Street, (in a house formerly the home of Mayor John Allen, after whom Allen Street was named). The Commencement Exercises of this school were usually held in the basement of the old Brick Church. Among the pupils of this seminary, Rochester's first girls' school, were Miss Mary R. Shaw and Miss Caroline Shaw, daughters of the Church's pastor, also Addie Hatch, Frances Walbridge, Georgie Walbridge, and Mary Allen, daughter of Samuel P. Allen.

Mrs. Davis was a daughter-in-law of Elder Joel G. Davis. Her reports as Secretary of the society were models in form, full of interesting information and formed a striking feature of the annual meetings. Miss Thompson, a daughter of John H. Thompson, was a faithful and competent Treasurer and is remembered vividly for her piquant and original personality, as well as for her splendid Christian qualities, including her devotion to the church and to the Sunday School which her father had so faithfully served.

In addition to the missionary work done, this organization has proven a great asset to the church in many ways. For many years the social work of the church was under its auspices. It furnished all the necessary equipment for the church socials—stoves, tables, dishes, table linen, silver, and all expenses connected with entertainments. The competent chairman of these socials for many years was the daughter of the Pastor, Mrs. Caroline Shaw West. Some of her devoted assistants in those days were Mrs. William Carson, the elder, a woman of most lovable personality, who will long be remembered for her quaint humor and amazing good sense, as well as for her noble Christian character. Mrs. Webster, another member of similar type, the devoted wife of Elder Edward Webster, and notable for her shrewd common sense, personal efficiency in all house-wifely arts, and especially for her kind tolerance of the faults of others and her keen sympathy with the younger generation. Mrs. Jonathan O. Hall, at one time Woman Superintendent of the Sunday School, and

later her daughter, Mrs. Roscoe Ashley, were both faithful members of the society, as was Mrs. Josiah Miller (1820-1876), a faithful teacher also in the Sabbath School. Then there were Mrs. Hamlet Briggs, a neighbor of Mrs. Webster, and their intimate friends, Mrs. Charles Brown and her daughter, Mrs. Julius Ranney. These women were fine cooks and the folks who attended the Church Suppers benefited thereby.

Others of equally fine qualities were Mrs. John H. Chace, Mrs. William W. Fenn, Mrs. T. A. Newton, with her artistic ability for decoration, and Mrs. Charles F. Weaver, of cherished memory. Still others who come to mind as constant attendants both at the church services and on the meetings were Mrs. Alonzo Whitcomb, Mrs. George Walbridge, Mrs. William McKindley, Mrs. George Motley, Mrs. William Perry, Mrs. George Darling, Mrs. Amoret Handy Wetmore, Mrs. Scott Wilson, Mrs. Minnie E. Gibbons, Mrs. A. V. Smith, Mrs. Henry A. Strong, Mrs. William H. Gorsline, Mrs. B. L. Hovey, Miss Frances Eddy, Mrs. Samuel Steele, Miss Marian Briggs (a grand-daughter of Hamlet Scrantom), Mrs. W. H. Matthews, Mrs. Joseph Farley, Mrs. Edward D. Chapin, Mrs. Mary J. Emery, Mrs. Margaret Carroll, Mrs. John M. Brown, Miss Sarah A. Dickson, Mrs. Elizabeth Callister, Mrs. Stephen D. Gordon, Mrs. Gideon Leavenworth, Mrs. Eli Leavenworth, Mrs. Phineas Ford, Mrs. Frances M. Fellows, Mrs. Edward A. Phillips, Mrs. David Upton, Mrs. Hiram Warren, Mrs. William H. Lothridge, Mrs. Mina Meulendyke, Mrs. Caroline Westfall; this far

from complete list, being only of deceased members whose names happen to be in the memory of the writer, should be supplemented by the readers with those of many others equally devoted.

It was the recollection of this group that inspired the idea of the Jubilee Fund, raised on the occasion of the Fiftieth Anniversary, in June 1924. It was a fund in memory of the women who laid the foundations of the society, and of all those who since have carried on the work. This Jubilee Memorial Fund proved a great success, amounting to more than twelve thousand dollars. The income will be devoted to the support of hospital work in connection with the Brick Church Demonstration Home Mission Parish at Kingston, Arkansas.

The present officers of the society are, Honorary President, Miss Mary R. Shaw; President, Mrs. G. B. F. Hallock; Vice Presidents, Mrs. J. W. Nixon, Mrs. Addie M. Webster, Mrs. A. D. F. McIntosh, Mrs. Frank Ritter, Mrs. Edward B. Leary, Mrs. Frank P. Crouch, Mrs. Charles F. Haupt; Treasurer, Mrs. Lansing G. Wetmore; Assistant Treasurer and Recording Secretary, Mrs. Henry P. Farnham; Corresponding Secretary, Mrs. Myron H. Dockstader; Secretary of Literature, Mrs. William H. Bullis; Chairman of Box Work, Mrs. C. F. Schminke.

A distinguished and honored guest at the Fiftieth Anniversary celebration of the Ladies' Missionary Society was Madame Ponafidine, formerly Miss Emma

Cochrane, who, a number of years before, had been a missionary of the Brick Church in Urumia, Persia.* It was in her honor that the newly organized girls' missionary society was named "The Emma Cochrane Mission Band." Its founding was on April 15th, 1885. Its object was to aid the women in their missionary work and especially to render assistance to Miss Cochrane in connection with her work in Persia. This society flourished for many years under the capable and devoted leadership of Mrs. Addie Merrill Rumsey, a woman of rare charm and Christian virtues. She was born near Boston, and came with her husband, Mr. J. D. C. Rumsey, to Rochester and the Brick Church in 1879. She died in 1902 in Rochester. For many years she was teacher of a large class of young women in the Sunday School. It was she who organized this band of young girls to work for and send supplies to Westminster Hospital in Urumia. Mrs. Rumsey was also a charter member and active worker in the Christian Endeavor Society. With her sterling qualities, inherited from New England ancestors, and her natural sweetness of disposition she developed into another of that high type of womanhood with which Brick Church has been blessed. The Emma Cochrane Mission Band later developed into The Young Ladies' Missionary Society, which was in its turn succeeded by the New Era Society, now a very

* Her husband was a Russian nobleman in the diplomatic service of his country. On his retirement they returned to his Russian estates where, a few years later, the Bolshevik Revolution overtook them. They were stripped of all their property, then three sons were forced into the Red Army and M. Ponafidine died under the rigors of the treatment he received. A little later Madame Ponafidine, with two of her sons, the third having died, managed to escape from Russia after incredible hardships and most thrilling adventures.

large and flourishing organization. The younger group is now represented in the Westminster Guild—planned to include girls between eighteen and twenty-five years of age. The present officers of the New Era Society are, President, Mrs. Marion B. Folsom; 1st Vice-President, Mrs. George A. McNeill; 2nd Vice-President, Mrs. Karl T. Soule; Recording Secretary, Mrs. A. D. F. McIntosh; Corresponding Secretary, Mrs. Frank A. Davis; Treasurer, Mrs. Arthur M. Johnson; Assistant Treasurer, Miss Louise Fisher. The present officers of the Westminster Guild are, President, Mrs. Otis J. Nagle; Vice-President, Mrs. Gladys Forsyth; Recording Secretary, Miss Elizabeth Tuthill; Corresponding Secretary, Mrs. Hilda Stevenson; Treasurer, Mrs. Mildred Webb.

There was another society we have failed to mention. It was known as the Cheerful Workers, and flourished for a while, afterwards being merged into one of the organizations we have described. This group was founded by Mrs. A. B. Rowland, our church visitor at that time, in the month of May, 1887. Besides mission study, a large amount of sewing was done, the work being sent to the needy at home and abroad. Mrs. Phineas Ford was for some time the leader of the band and did much toward creating and maintaining the unusual interest the members had in the work.

Miss Frances Newton organized and conducted for some time, and with marked efficiency and devotion, a group of young boys, known as The Boys' Mission Band.

Another organization of women that flourished for nearly twenty years was known as the Wednesday Club. Its first meeting was held on November 6th, 1901, in the Institute. At this initial meeting, the officers elected were Mrs. Frank P. Crouch, President; Mrs. Byron Sherwood, Vice-President; Miss Frances Eddy, Secretary and Treasurer; Mrs. Mina Meulendyke, Chairman Devotional Committee; Mrs. Newton M. Collins, Chairman of Committee on Practical Talks; Mrs. Carrie H. Jones, Chairman Music Committee; Mrs. Theodore E. Winans, Chairman of Refreshment Committee; Mrs. Esther Chapin Marsh, Chairman Social Committee. The purpose of the club was for sociability and mutual acquaintance and to hear practical talks on current topics, enabling attendants to keep abreast of the times.

A flourishing body at the present time is the Mothers' Club. It was founded in 1921. The first officers were, Mrs. Leon Benham, President; Mrs. F. L. Higgins, Vice-President; Mrs. Cora A. Beattie, Secretary; Mrs. Frank W. Fowler, Assistant Secretary; Mrs. Harry L. Edgerton, Treasurer; Mrs. Howard H. Dayton, Social Committee; Mrs. Raymond Coates, Membership Committee; Mrs. F. L. Higgins, Programs; Mrs. W. P. Bruce, Social Service. Its special interest is that of home-making and the training of children, most of the members being young mothers with growing families. The club is very active and its members find the meetings exceedingly inspiring and helpful.

The Board of Deaconesses, another important women's organization of the Church, was established

on January 8th, 1896. The Board has twenty-four members, to be parallel with the Board of Elders and the Men's General Service Board, one member of each of these organizations being assigned to each of the twenty-four parish districts into which the whole church constituency is divided. This Board was established in response to a clearly defined need which had been growing more pressing for years. It has been found of great value in the visiting, helping to unify and promote acquaintance throughout the widely-scattered body of the congregation, and as a Pastors' aid society. The organization is not further described here, as the full list of those who have been and are now members of it will be found in the Appendix of this volume, together with the other officers of the church.

The Ministry of Music in Brick Church

Worship in song was a very interesting feature of the early churches of Rochester. The men seemed to lead in this, as in most things, and were possessed of fine natural voices, due, doubtless, to physical well-being as well as the natural desire to praise God.

There is no doubt that the first music in the Brick Church was congregational singing, led probably by one of the men. Later, it was Edwin Scrantom who ably filled this role, continuing for many years. He had a beautiful tenor voice which was heard to special advantage in Wesleyan hymns of a sentimental character. Long before the first organ was installed, and in fact for many years after, it was his custom on Communion Sundays to start the hymn, "There is a fountain filled with blood," which was sung by the congregation unaccompanied by any musical instrument.

About 1831, before there was any thought of such a luxurious accession as an organ, the music was led by James Murray, who was choirmaster, and Mrs. Erastus Shepard (mother of Mrs. Louis Chapin) was the leading soprano. The instrumental music was furnished by Jerry Copeland, who played the bass viol, and Edwin Scrantom, who played the flute as well as he sang. Later James Gorsline, son of Elder Richard Gorsline, joined this picturesque trio.

In 1831 there was a Singing School which was conducted in the basement of the Church by a Mr. Tuttle. This was a delightful social feature, too, of the church life. About fifty young people would gather about the orchestra, which consisted of a big bass viol, several smaller stringed instruments and three flutes played by Thomas Hastings, Henry Bull and Edwin Scrantom. Mr. Tuttle allowed the pupils to have good times, especially during recess, when molasses candy was passed around and chat and admiring glances were exchanged. Judging from after results these ten-minute intervals must have been "Cupid's opportunities."

Among the members of the choir at this time, which was in the early thirties, were Mrs. William Alling, Mrs. Jacob Howe, Mrs. N. Merrick, Mrs. Hervey Fenn and Mrs. David Dickey.

In the old church the choir was in the gallery at the West end of the building and the pulpit at the East end, with an immense arched panel for a background, which was filled with a rich red satin damask laid in pleats, a real touch of elegance in an otherwise simple interior. At the ends near the choir the side galleries each had four square box pews, the remaining space being devoted to straight seats. "The males sat in the North gallery and the females in the South gallery," writes Mrs. Louis Chapin, who used to sing alto in the choir while still a young girl, and from her seat of vantage observed men like the first George Ellwanger, Samuel Hamilton, William Alling, Hervey

Fenn and others who occupied, with their families, the spacious square pews called "slips."

Mr. Jesse W. Hatch tells us, in a delightful paper read at the Eightieth Anniversary exercises, that when he came to the church in 1842, it was without an organ, Mr. James Murray being leader, Edwin Scramtom playing the flute, and Jerry Copeland the bass viol, and Stella Scramtom was the leading soprano.

Among the members of the choir at that time were Henry Bull and his wife (parents of Jenny Bull, who also later sang in the choir and who married Judge Van Brunt, a leading jurist of New York), Salena and Ann Maria Steel, Miss A. R. Jones and Cynthia Martin, who sang alto, Libbie Jones, a soprano, and Aaron Lovecraft, one of the principal basses. While Mr. Murray was still leader, Miss Helen Phelps became leading soprano. She had a beautiful voice, and later became one of Rochester's leading teachers. One of her pupils was Addie Hatch, who later became Mrs. Alexander M. Lindsay.

Some of the early leaders, after Mr. Murray, were Dr. Crane, W. D. Allis, John Kalbfleisch, leader and organist, Julius Munson (a very fine tenor) and Mr. B. W. Durfee, who had charge of the music for several years.

In 1852 the society felt financially able to have an organ, so eight feet of land was purchased at the west end of the church, an organ-room built and an organ installed. The newly acquired land had been in the original parcel purchased in 1827, but had

been sold a few years later, the Society judging that no more land would ever be required.

Among the earlier organists were Henry Belden and Miss Tillinghast, and, from 1856 to 1867, John J. Kalbfleisch, one of Rochester's leading musicians. He played the organ in the church, in the Sunday School and, when required, in the prayer meetings, all for \$225 per year. During his incumbency, Miss Cornelia Hitchcock, the soprano soloist, married the leading bass, Mr. Seth W. Starkweather.

In 1860 Mr. Black took the leadership of the choir, Mr. Kalbfleisch being at the organ and Mrs. Starkweather the leading soprano.

In the meantime, the church of 1861 had been built and the organ was now placed at the East end of the church.

In 1862 Mr. Julius S. Munson became choir-master. He was a very fine leader and blessed with a sweet, telling voice.

From 1867 to 1870 the organ was finely played by Mr. Joseph Farley. At that time Mr. Munson was tenor and leader, and the Misses Cooley, sisters, were soprano and alto. Mr. Hamlet Briggs sang bass and Mr. John Brooks tenor. There was, in addition, a small chorus.

A great accession to the choir at this period was Miss Addie Hatch, daughter of Elder Jesse W. Hatch, who generously gave her services in acting as leading soprano. She was gifted with a beautiful voice which had been trained by the best teachers in both Roches-

ter and New York and sang most acceptably on many church occasions.

In 1864 the Music Committee engaged Miss Jennie Bull (whose parents had sung in the first choir) as soprano, and Miss Clara Babcock as alto.

Mr. Farley was followed by Edwin T. Huntington, who played in the Brick Church for many years. He was succeeded by Herve D. Wilkins, an accomplished musician, who was prominent in the musical organizations of the city and state. He served from 1882 to 1892.

After a short period of service by George G. Caught, a gifted young Englishman, came Mrs. Jeanette C. Fuller, who played the organ acceptably and most artistically for nearly twenty-five years, winning the hearts of all the Brick Church people by her faithful and cheerful devotion to the church, as well as by her high musical ability.

After her resignation the Music Committee was fortunate enough to secure Mr. Tom Grierson, a favorite pupil of Sidney Nicholson, organist and choir-master of Westminster Abbey. He had studied Harmony and Counterpoint under Theodore Walrond, well known in the great schools of England. At this time Mr. Oscar Gareissen, later a member of the faculty of the Eastman School of Music, was leader of the choir. On his retirement, in May, 1921, Mr. Grierson became organist and choir-master. He brings to his work in the Brick Church the highest standards and traditions of English ecclesiastical music.

But to return to some of the singers who early made the music of the church famous. In 1857 we find it recorded that "Mrs. A. P. Allis be considered the first alto singer and entitled to the first chair in singing of the chants provided she attend rehearsals."

On the 9th of December, 1862, at the Corinthian Hall, occurred a delightful concert in which participated two hundred children of the Brick Church Sunday School. They were led by A. J. Warner and J. S. Munson, with Mr. Frederic S. Fenn as pianist. Miss Addie Hatch sang with great charm a solo, "Star of Love," by Wallace.

In 1867, Henri Appy, the leading teacher of violin in Rochester, was engaged as choirmaster. In 1874, A. J. Warner, of Lima, was given charge of the music both in church and Sunday School. The concerts given by Mr. Warner were delightful features of the Sunday School life for several years. He was an inspiring teacher and discovered among the pupils much talent. Professor H. O. Staples led the choir about the year 1875.

When Dr. Shaw returned from a trip abroad a well balanced quartet sang as he entered the room,

"Home again, home again, from a foreign shore,
 And, oh, it fills my heart with joy
 To greet my friends once more."

This quartet sang together for many years, the personnel being Mrs. James Chamberlain, Miss Cooley, Mr. George Oakes and Mr. Frank Bottum.

Mr. Hatch tells us in his entertaining account of early church affairs that "there was one choirmaster and baritone who had a most beautiful voice, but who took to himself the credit of drawing the audiences that came to hear Dr. Shaw, and whose resignation was accepted January 3, 1877."

Eugene H. Arnold was engaged as choirmaster, taking charge April 1st, 1877.

In 1878 Miss Emma Marsh sang soprano in the quartet.

But brightest and sweetest in memory shines the recollection of Miss Kitty Tyrrell, the long-time soprano of the famous Brick Church Quartet, the other members of which were Miss Louise Griswold, Mr. Eugene Arnold and Mr. Clifton S. Hill. Endowed with a sweetly gracious personality and possessed of a remarkable soprano of the Patti or Galli-Curci type, she sang sacred music with such tender appeal as to melt the hearts of all listeners. Miss Tyrrell was quite petite and slender in figure, but her voice was powerful enough to fill a large auditorium. She was a very great favorite of Dr. Shaw's, who was never more happy than when listening to her voice. At the Reception Socials, in the Autumn, she would usually sing; when he would say: "It is now time to begin the program. First comes Kitty Tyrrell—Our Kitty—*My Kitty!*" And who can forget the unspeakably touching manner in which she sang her last song for him at his funeral—his favorite, "There is a green hill far away"!

Miss Tyrrell left us to become the soprano of the First Presbyterian Church of Buffalo.

The original organ in the church of 1861 was quite powerful and had a mellow and cheerful tone. On festival occasions it was supplemented by an orchestra of stringed and brass instruments and a chorus from the congregation aided the quartet. The console was so placed that the organist faced the pulpit.

In the early days, Dr. Shaw, who was not a musician himself, but whole-heartedly fond of music, met some opposition when, on a certain occasion musical instruments were suggested for a special service. He did not argue the matter at all, but simply read aloud the psalm about praising the Lord with "harps, timbrels and psaltery."

When the organ was rebuilt in 1886 Dr. Shaw personally collected the money required (\$10,000). This organ, the largest in the city at that time, contained the first trombone stop and the first double bourdon ever heard in Rochester. The new organ was opened at a concert given April 13th, 1886, Mr. Wilkins presiding. A year before this, Dr. Shaw had introduced into the service the singing of the Psalter, the alternate verses being read by the minister.

In the Sunday School room, before the changes of 1893, there was a small pipe organ at the South end of the hall. When a grand piano was purchased for the school the organ was presented to the newly organized Grace Presbyterian Church. In early days

in the Infant Room was used a melodeon, presented by Mr. T. A. Newton.

When the church was remodeled in 1893, the organ was placed at the West end of the church, being divided, with pipes on either side of the pulpit. In the segment of a circle behind the pulpit, and between the two parts of the organ, the choir gallery was constructed, with room for a chorus of fifty. The console was placed on the South side, the organist facing that half of the organ. Under each half of the organ was a picturesque little arcade, through which exit was had to the lecture room and the chapel lobbies.

When the church was rebuilt after the fire, a splendid new organ was installed by Odell Brothers, of New York, and this is the organ that was later augmented and improved when Mrs. Strong gave the Echo Organ and the other additions in memory of her husband, Henry Alvah Strong. In 1921 Mrs. Babcock installed the Celestial Organ as a memorial to her husband, Charles H. Babcock, these two accessions making the Brick Church organ one of the finest in the city.

When Dr. Taylor came to Rochester it was soon discovered that he was most appreciative of the best in music, and himself a performer on the piano.

A year after his coming, in 1889, a large chorus was organized, under the leadership of W. Walter D'Enyer, to support and re-inforce the excellent quartet. Mr. D'Enyer, besides his marked ability as a conductor, was the possessor of a very beautiful bari-

tone voice and was a finished singer. Many in the present membership of the church recall vividly his rendering of "Oh, Holy Night," and "Chime, Ye Bells of Heaven"; or at revival services of such moving hymns as "Softly and Tenderly Jesus is Calling." For thirty-five years or more, the music in our worship has now been led by a quartet and a large volunteer chorus. There seems to be no difference of opinion whatever among our congregation that this is the ideal form of church choir.

Dr. Taylor selected our fine Steinway Grand in the Sunday School room, and it was always a treat when he consented to play the hymns for the school. With the aid of the choir and organist he gradually built up a beautiful service of truly satisfying quality, and it was in accordance with his often expressed wish for a vested choir that Mrs. Lily Motley Fenn offered to furnish the choir with vestments. These were worn for the first time at the Re-dedication of the Restored Church on Sunday, November 28th, 1904, and it was on this occasion also that Dr. Taylor and Dr. Hallock first wore the Genevan gowns, worn now in a large number of Presbyterian churches.

For twenty-one full years, beginning May 1st, 1895, and ending May 1st, 1916, Harry Thomas, who came to us as solo tenor from the Central Presbyterian Church, New York, was also our choir-master, succeeding Charles H. Kingsbury. Mr. Thomas, who, like Mr. Grierson, began his musical career as a choir-boy in English churches, was thoroughly imbued with

the spirit of the best church music. He maintained a high standard in the compositions selected and, being a strict drill-master, requiring attendance at two rehearsals a week, he brought our choir to a high state of perfection. It was during his term of office that the special musical services, on Sunday evenings, took on a new beauty, when, following a brief service of Scripture-reading and prayer, conducted by the pastors, the lamps in the church were turned low, and the white-robed choir in the golden chancel, flooded with a soft light, sang their numbers without interruption from beginning to end. In this way whole oratorios and sacred cantatas, besides miscellaneous programs, were rendered, attracting great audiences.

Concerning hymn books, we have not been able to ascertain when such first appeared in the church. We know that in early days the hymns were merely "lined out" and led by a precentor in the old style; but at some point a-down the years the large hymn book bound in black cloth and called, "Hymns for the Sanctuary," appeared in the pews. This was in use until succeeded in 1893 by the book in red cloth entitled "Laudes Domini." In 1903 the very fine hymn collection endorsed by the General Assembly and issued by the Westminster Press, "The Hymnal"—a book of high quality compiled by a real musician and scholar, Dr. Louis F. Benson, of Philadelphia—replaced "Laudes Domini." This book contained a Brick Church Supplement, composed of special hymns endeared by association, and which did not appear elsewhere in the collection.

In 1924 the book entitled "Hymns for the Living Age," was introduced because of its hymns of social service, its appeal to youth and other desirable features. It bids fair to become fully as popular as the much-liked "Hymnal."

We cannot close this account of Brick Church Music without an acknowledgment of the devoted service rendered by the members of our chorus whose singing has contributed so greatly to the inspiration of our services. Without pecuniary reward, purely from their love of music and their desire to be of service, they have given freely and joyously of their time and their talents, some of them for a score or more of years.

Of the many solo singers, we can mention some, recalling that in 1889 the quartet was composed of Miss Kate Dewey, soprano, Miss L. B. Stone, Mr. H. Spencer Crumley, Mr. J. J. Van Zandt, with Mr. W. Walter D'Enyer as baritone. In 1891 Miss Barnes sang soprano, with Mrs. R. W. Bellamy as contralto and Mr. E. P. Stimpson and Mr. Crumley as tenor and basso. Mr. Crumley was a passenger on an Atlantic liner that was lost with all on board. Miss Jessica Porter, afterward Mrs. Avery Davis, by special invitation, sang an occasional solo. In 1892 the quartet was Miss Grace Lines, Miss Sue Harrington, Mr. H. W. Bacon and Mr. John J. Engel. Mrs. Alice Gove was organist and Mr. Perley Dunn Aldrich director. In 1893 Miss Jennie M. Clerihew became soprano, and proved herself a delightful singer as well as a gifted musician, being always a tower of strength to

the chorus and even being able to take the leadership or the organ at need. The others who completed that quartet were Miss Harrington, Mr. James Ryan and Mr. Charles Kingsbury.

Later Miss Alice Sears sang soprano, for a time, Miss Maude Richards alto, and Mr. W. W. Chapin bass.

In 1895 the four soloists were Miss Clerihew, Miss Richards, Mr. Kingsbury and Mr. Thomas, with Mrs. Fuller at the organ—a fine combination.

The year 1889 brought us Mr. Henry Schlegel, who sang bass for us for full twenty-five years. Brick Church folk cherish a very real affection for him. The others of the quartet were Miss Clerihew, Miss Cross and Mr. Thomas, with Mrs. Fuller at the organ.

In 1904 Miss Josephine Millham, contralto, came into the quartet, one of the most delightful accessions Brick Church choir ever had, and it was with real reluctance we saw her, on the occasion of her marriage, depart for New York. Miss Clarissa Koons sang soprano for a time, and later Mrs. Susan Gebbie came from Philadelphia to take her place. Still later when Miss Lena Everett began to sing for us we felt we had found another Miss Clerihew, with her similar gifts for leading and her fine musicianship.

On many occasions the Brick Church choir has rendered very special music—oratorios, sacred cantatas, and various notable compositions, such as the Bach Passion Music on Good Friday, "The Messiah" at Christmas time, and others too numerous to record;

but always given with great ability and attracting large audiences.

The present quartet, November, 1925, consists of Miss Katherine C. Scott, soprano, Mrs. Clinton L. Stowe, contralto, Mr. Ralph E. Scobell, tenor, Mr. Albert W. Askew, bass, with vested choir of fifty voices. Mr. Tom Grierson is organist and choir-master.

Social Life in Brick Church

A stranger visiting Rochester invariably comments on certain well-marked characteristics that differentiate the people of this community from those of some other cities.

It is interesting to trace the origin of the influences that have produced these qualities.

Ever since the town was founded by a small group of travellers from Maryland and Virginia, the charming warmth and Southern hospitality have had large place in the life of the city. Later, when a choice company of folk from New England came to make their homes on the banks of the Genesee, they brought no small accession of intellectual alertness and business enterprise. Ever since, the fine ennobling strains of both Southern and Eastern life have been present in Rochester, and here have been manifest courtesy and culture, sweetness and light, heart-power plus head-power.

In the early churches of the city these qualities dominated the social intercourse. It was in the hospitable homes of the early members of Brick Church that the social gatherings were held. Of these gatherings the first of which we have records were Donation Parties, held at the home of the Pastor. The salary of the Minister was so meager that the members chose this method of eking out a slender stipend, though some of the offerings were more unique than useful.

There was an opportunity, however, on such an occasion, for some pleasant visiting together, and these affairs were well attended.

The Donation Parties were discontinued as the society became prosperous, and the so-called "Sociables" took their place. These, too, were held in the various homes, most of which were in the near vicinity of the church.

When we pause to recall that the majority of the early members of the Brick Church lived on State Street, North Fitzhugh Street, Allen Street, Sophia Street (now Plymouth Avenue North), Elizabeth Street, Washington Street, Centre Park and Frank Street, we can understand how simple it was to walk to the homes where the social functions occurred. Of course, the social life in those days was characterized by simplicity and a certain austerity which the growth of the city, the accumulation of wealth and changes in religious ideas have gradually modified.

However, the austerity does not appear to have extended to costume. Here is a description of the clothes worn by a Brick Church elder at one of these early Socials: "Topped by a white, bell-crowned beaver hat, the nap beaten with a rattan and roses blown into the fur; his neck was surrounded by a stock, the frame of which was made of bristles, to keep the head erect; the coat was of blue broadcloth, cut swallow-tail and trimmed with brass buttons; the vest was made of buff Marseilles; the trousers, mouse-color; stockings, white; and shoes, low cut with

square toes, and, of course, a pair of stunning buckles."

In 1828, when Van Buren, then governor of the State, attended the First Presbyterian Church, he wore, "an elegant snuff-colored broadcloth coat with velvet collar; his cravat was orange-color, with modest lace tips; his waistcoat was of pearl hue; his trousers were white duck; his silk hose corresponded to the vest; his shoes were morocco; his nicely-fitting gloves were yellow kid, and his long-furred beaver hat, with broad brim, was of Quaker color."

The ladies were not far behind and wore costumes of the Empire period, somewhat modified, with elaborate coiffures, to correspond.

After the advent of Dr. Shaw, the Socials continued to be held at the homes, although an occasional "Fair" would take place in the basement of the church, like one mentioned by John H. Thompson, in his journal dated December 23rd, 1844, when the ladies raised one hundred and ten dollars for the Sunday School.

Socials of this period were held at the Pratt home on Sophia Street (named for Mrs. Nathaniel Rochester), at Dr. Hovey's, at the Leary home and that of S. V. Angle. They also frequently occurred at the spacious home on State Street of Martin Briggs (who had married a daughter of Hamlet Scrantom), at David Upton's and at George Darling's on Sophia Street, west side. These were all spacious and gracious houses where people loved to go.

We are afraid they played "Copenhagen" and other kissing games, now under the ban; but this does not appear to have harmed their character.

Later, as the Brick Church homes extended to other sections, the church parties occurred at residences in the Third Ward, on Lake Avenue, and on East Avenue. Lawn Fetes were held on the spacious grounds of Mr. D. W. Powers. In his delightful journal, kept painstakingly for so many years, Mr. John H. Thompson, of Allen Street, mentions, among other social events, an especially good time at the home of Mr. and Mrs. T. A. Newton, on East Avenue. The entry, 1859: "Went on Friday evening, the eleventh, to Brother T. A. Newton's, with Chapin, Hayden, Huntington, Dickey, Hatch and Dr. Shaw. Met about forty guests. Had a good supper, good singing and a good time."

When the Church of 1861 was built, space was provided for social activities in the church building.

One occasion that appears prominently in the church records is the account of the Reception tendered to Dr. and Mrs. Shaw when they returned, with their daughter, from Europe. The Lecture Room was thronged, and it was certainly an outstanding affair in the church life.

At all these sociables the suppers were prepared and served entirely by the ladies of the church—for many years directed by Mrs. Caroline West, daughter of Dr. Shaw, who, more than capable, was, in fact, a genius in that capacity.

At Christmas time an Annual Sale was given by the Young Ladies' Society. These bazaars were planned for months ahead and were always greatly enjoyed by young and old alike.

At two socials of the year, the Reception Social in the Fall and the Pew Rental Social in the Spring, the guests overflowed into the church auditorium, where special music was often provided. The entertainments that followed most church suppers were always of a choice character, and many of Rochester's talented artists were heard on those occasions.

On June 29th, 1876, the Brick Church folks held at Corinthian Hall an entertainment called, "An Old Folks Concert and Centennial Tea Party." The guests came in old-time costumes and it was altogether a very notable event and recalled pleasurably for many years.

On the occasion of Dr. Shaw's Resignation of the Pastorate, in the Fall of 1887, a very beautiful reception was given at Powers Hall, attended by most of the leading citizens of Rochester. It proved to be a delightful function, and one that greatly gratified the venerable guest of honor.

There have been many delightful parties given in the church on the occasion of anniversaries of Pastors, such as those at Dr. Taylor's "Tenth" and "Twenty-fifth" anniversaries and Dr. Hallock's "Tenth" and "Twenty-fifth" anniversaries.

In recent years, since the erection of the Institute, many of the dinner-parties and luncheons have

been held in the new building, as well as innumerable social affairs, large and small.

The General Church Socials have become so large that they are now limited to about four in the season from October to April each year, the attendance varying from five hundred to eight hundred, or even more. On account of the increased numbers, two suppers are served, one at 6 o'clock and another at 7, the suppers being followed by entertainments of various kinds. The suppers and other large gatherings connected with the annual Every Member Canvass for subscriptions to the church budget form another interesting feature of the church's social life.

Many of the official banquets have been planned and directed by Elder Joseph D. Haines, a man not only faithful and tireless, but especially capable. Brick Church folks will never forget the invaluable services rendered also for so many years by Mr. Winfred J. Smith, who contributed lavishly of his very superior talents in decorating the church on all special occasions and for social functions. Mr. Andrew V. Smith was another who gave his time and strength unsparingly on all social occasions.

But of all the occasions when the Brick Church people have met together for pleasant times, undoubtedly the most enjoyable have been the annual picnics. In the early days these were often held at Kelly's Grove, owned by a Brick Church man and located not far South of the city. Swings for the children were provided, among many attractions. Avon Springs

also was a favorite place, and later Conesus Lake and Silver Lake.

On one memorable occasion the entire church membership (apparently) spent a glorious day at Niagara Falls, and when the Pan-American Exposition occurred, in Buffalo, the excursion was made to this place of attraction.

The surrounding resorts at the Lake and Bay have all been utilized for this Annual Picnic, which included all ages. But in recent years the favorite plan has been for a voyage across the Lake to Cobourg, on the staunch ship "Ontario" and these voyages will undoubtedly extend into the new century, since they offer unrivalled opportunities to young and old alike for a day of wholesome and congenial intercourse.

Some Individual Sketches

The contents of this chapter must be read not for any annotation of facts, but for the sound of vanished voices. The references will be made only to officers of the church who have passed on to hear the "Well done!" of their Master. This list is by no means complete, and is not meant to be so, the compiler being limited not alone by space requirements, but by lack of knowledge of the facts in many instances. Hence the brief sketches are confined to mention of those who through the vista of the years stand out rather vividly for some specially signal service.

SILAS HAWLEY

Among the first Elders was Silas Hawley, who served from 1825 to 1830. He was still in the church when Dr. Shaw came, as is evidenced by a Psalm-book in the possession of his grandson, Silas C. Bryant, of Rochester. This book, presented to Mr. Hawley by James B. Shaw, contains an affectionate inscription in Dr. Shaw's hand to "Father Hawley." The record of his death is on December 20th, 1860.

TIMOTHY L. BACON

Then there was Timothy L. Bacon of whom we know little except the fact that he was one of the charter members of the church and one of the first Elders, ordained on November 18th, 1825. He died on December 17th, 1836.

THOMAS SHELDON

Mr. Sheldon was head usher in the old church from the year 1827. He was very affable in manner and wore a blue broadcloth coat of swallow-tail cut, and combed his hair straight back like Andrew Jackson.

DERICK SIBLEY

Mr. Derick Sibley was another of the charter members of Brick Church. He was a conspicuous figure on account of his braided long hair.

THEODORE HALL

Mr. Hall was a brother of the Rev. A. G. Hall, D. D., so long pastor of the Third Presbyterian Church. He was especially gifted in prayer and active in the weekly devotional meetings.

SAMUEL W. LEE

Mr. Lee was chosen an Elder in 1846. He was called "The Beloved" and was noted as a man of great faith. Dr. Shaw once spoke of him as "the man who worked in this world but lived in heaven" and who had "such a sweet sense of the presence of the Saviour that he rested while he worked."

JACOB M. SCHERMERHORN

Mr. Schermerhorn was ordained an Elder November 4th, 1838. He was a man of most lovable character. He was a graduate of Williams College. His brother, Abraham Schermerhorn, was a Mayor of Rochester.

JAMES SEYMOUR

Ordained on the same day with Mr. Schermerhorn, November 4th, 1834, was Elder James Seymour. Dr. Shaw left this testimony concerning him: "James Seymour lived and died without reproach; no blot on his name, no stain on his memory. Nothing for an enemy to forgive, or a friend to forget." He died December 30th, 1864.

SAMUEL HAMILTON

Mr. Hamilton united with the Brick Church in 1828, being one of the earlier members. He and his family occupied one of the old square pews near the choir gallery. He went to the new Plymouth Church in 1855. He died January 26th, 1876.

TIMOTHY BURR

Timothy Burr was commonly called General Burr, because of having had a command in the War of 1812. He was one of the first Trustees of the Brick Church, the others being Ashbel W. Riley, Lyman Granger, Richard Gorsline and Henry Kennedy, all elected on March 13, 1826. Mr. Burr with Benjamin Campbell, Aristarchus Champion, Richard Gorsline, Lyman Granger and Henry Kennedy became personally responsible for the lease of the first building, rented from Josiah Bissell, Jr., and he with Mr. Riley and Mr. Gorsline acted on the committee for selecting a site for a new building. Later, when Mr. Riley retired, he and Mr. Gorsline were the Building Committee entrusted with the erection of the Church of 1828. Mr. Burr was a native of Hartford, Con-

necticut. He married Mary Chapin, daughter of Deacon Aaron Chapin, of Hartford. He with his wife came to Rochester about 1821. They lived on Troup Street near the present Fisher house. Both Mr. and Mrs. Burr died during a cholera epidemic in Rochester, in August, 1832. A number of their children, including at least three sons, Cornelius, Alexander and Albert Burr, were connected with the early history of Brick Church.

CORNELIUS A. BURR

Was the leading silversmith of Rochester, occupying the store at the South-East corner of Main and State Streets, later the Ettenheimer Jewelry Store. Many Rochester families will find "C. Burr" engraved on their old table silver. He became a Trustee of the church in 1843. He died March 4th, 1863.

JOHN HEMPSTEAD THOMPSON

Mr. Thompson, one of the most interesting characters connected with the history of our church, came to Rochester from Connecticut in August, 1821, and the first Sabbath after arriving joined the Community Sunday School, then meeting in District School, No. 1. He united with the Brick Church in March, 1827. Soon he was elected Superintendent of the Sunday School, in which capacity he served with some short intermissions for many years. He was devoted heart and soul to Sunday School work, and spent many of the best years of his life in building up the school. He also constantly visited other schools throughout the county and beyond. During one year, 1860, he

visited eighty-eight schools, as well as three County Conventions.

For a long period he kept faithfully a journal, now in the Church archives, and this accurate record is the source of much valuable information concerning many events of the early days in the Church's history. A characteristic entry is as follows:

"Sunday, April 8, 1860. First Sabbath in the Washington Street Church. Thursday, the tower of the old church was pulled down in the presence of a great number of people; on Saturday, at five P. M., the front wall went."

Mr. Thompson lived on Allen Street, near the Church, and his business is listed in the first Rochester Directory, of 1827, as on "Buffalo Street, manufacturer, wholesale and retail dealer in gilt and mahogany framed looking glasses." He died on March 12th, 1869, aged 71 years.

Mr. Thompson frequently refers in his journal to his young friend of whom he was very fond,

ALEXANDER J. BURR

who was elected Superintendent of the Sunday School in 1838. He served but three Sundays, however, and died after a brief illness, only twenty-seven years of age. His last utterance was, "I know in whom I have believed."

EDWIN SCRANTOM

Mr. Scrantom was one of the most picturesque figures connected with the life of the Brick Church.

He was a son of Hamlet Scrantom, who settled in Rochesterville in 1812 and with his family lived in a log house on the present site of Powers Building. At the period when he was elected an Elder of the Church, in 1846, his personal appearance was that of a man of fair physique, about five feet nine inches in height, of blond complexion, with blond beard, upper lip shaven, and wearing spectacles. Instead of an overcoat he usually wore a large shawl. He was an expert on early Rochester history and has left some valuable records.

In the prayer-meetings he used to sit on one of the seats in the front row near the organ, with Deacon Dickey, and often led the singing, using a long forefinger to mark time. He possessed an excellent tenor voice and often said: "We have all authority for our musical worship," quoting Colossians 3:16, "Singing with grace in your hearts to the Lord." His place of business was on the South side of East Main Street between Front and Water. With his partner, Galusha Phillips, he published the *Monroe Republican*, first called *The Rochester Gazette*. He died at the age of 77 years, a man highly respected of all.

ASHBEL W. RILEY

One of the first Trustees of the Church was Mr. Ashbel W. Riley. At the meeting on December 26th, 1826, called to act on the question of building the house of worship, Mr. Louis Chapin states in his notes "that strong diversity of feeling on the subject of location was manifested." Mr. Riley's preferences

were so strong in favor of locating the Second Church on the East side of the river that he withdrew from the enterprise and on the 17th of January, 1827, he presided at a meeting which organized the Third Presbyterian Church and Society. The Brick Church to this day regrets the loss of Ashbel W. Riley. He was a very remarkable man, and along with Josiah Bissell, Jr. (they were known in the village as the "Make or Break Team"), performed various exploits. One, cited in all early Rochester annals, was the building in the space of one week an edifice to house the Third Church people, who were obliged to leave their first church rather hurriedly. The church was erected on the East side of Clinton Street North not far from Main Street, then called Buffalo Street. Mr. Riley performed noble service during the cholera epidemic of 1832. He was appointed on the Board of Health and gave himself utterly to the work, burying many with his own hands.

He came to Rochester in its early days, in 1816, from Rocky Hill, Connecticut, and was long identified with the growth and welfare of the city. He was a member of the first Board of Aldermen when Rochester was incorporated as a city in 1834, with Jonathan Child as its first mayor. In 1884, at the Semi-centennial of the Incorporation, Mr. Riley was a prominent figure in the celebration of that event. Few men were so well informed as to the beginnings and progress of Rochester in its civic, religious and other interests. He was a man of strong convictions, being an early

believer in total abstinence from intoxicating drink and a determined foe of the liquor traffic.

He lived to be ninety-four years old.

WILLIAM ALLING

"Now I would not presume to call the Central Church a colony of this; but perhaps I may be allowed to say that we furnished some of the best timber in it. We gave them one man who, although, like St. Paul, not of imposing presence, is a whole church and congregation in himself." This quotation from Dr. Shaw throws a flood of light upon the high esteem in which Mr. Alling was held. He had been a Trustee of the church since 1839.

HERVEY C. FENN

"The beloved peace-maker and true; I clearly recall his earnest prayers and exhortations. He could always be relied upon."—J. W. Hatch, in 1905.

Mr. Fenn lived near the Church (his residence being at No. 9 Center Park). He had a successful furniture business on State Street near Allen. He was an Elder for many years, having been ordained on July 5th, 1846, and was a truly devoted Christian. His sons were William Wisner, Frederick and Frank C. His grandson was Albert Orton Fenn, later Treasurer of the Church.

ARISTARCHUS CHAMPION

In February, 1827, Mr. Champion became a Trustee of the early church organization. He was a man of large wealth and helped the church generously in several of its financial crises. In the year 1827 he

provided \$637 of the \$2,200 budget. He was one of twin sons of General Henry Champion, of Westchester Society in Colchester, Connecticut, and grandson of Colonel Henry and Deborah (Brainard) Champion, of Westchester. He was born on October 23rd, 1784. His mother was Abigail, daughter of Sylvanus and Abigail (Olmsted) Tinker, of East Haddam. He was a graduate of Yale in the class of 1805. After graduation he studied law in New London, but instead of settling in practice found occupation in the management of his father's large interests in lands in the Western Reserve of Ohio and in Western New York. In 1826 he took up his residence in Rochester, where he invested largely in real estate while the place was as yet a mere village. His residence was the house on West Avenue later occupied by L. P. Ross and now by the Everest family. His character showed an interesting combination of religious devotion and business acumen. Here he spent the rest of his life, occupied with the care of his property and with labors of local and public beneficence. He was the wealthiest citizen of Rochester, and his systematic munificence toward religious and philanthropic objects had at that time rarely been equaled in this country. He was a Vice-President of the American Bible Society from 1844 until his death, and President of the American Home Missionary Society from 1858 to 1860. He died on September 18, 1871, aged nearly 87 years.

He was never married. His property largely was left to religious and charitable societies, and in particular to the American Bible Society and the Presby-

terian Board of Foreign Missions. He had also been a large benefactor of Yale College, especially in connection with the founding of a professorship in the Divinity School in 1839.

RICHARD GORSLINE

Mr. Gorsline was one of the first five Trustees and afterward, in 1859, became an Elder. Throughout his long life of seventy-eight years he was a faithful member and officer of Brick Church. He was the contractor for the building of 1828, and later, with his son, William H. Gorsline, built the church of 1861.

In his Twenty-fifth Anniversary sermon Dr. Shaw referred to Mr. Gorsline and his wife, Aurelia Gorsline, in the following words: "And it is a better time for us all because they are with us to-night. Many years would yet be their's if the Lord should wait until we are ready for them to go, and if the same gracious Lord would allow us to order their changes for them, they should never feel the slightest pressure of an infirmity and should go, at last, as Moses did, their eyes not dim nor their natural force abated. But this father and mother in Israel are in better hands than ours, and there we leave them, with the earnest hope that their best days are still to come. When they go, all loss will be ours."

Mrs. Gorsline lived to be present at the celebration of the Church's Semi-Centennial, ten years later.

HARRY PRATT

Mr. Pratt was Elder from 1838 to 1853. He was born in Hartford, Connecticut, in 1778. He died

December 31st, 1853. Dr. Shaw's tribute to Mr. Pratt, in his Twenty-fifth Anniversary sermon, describes his character in affectionate terms: "Harry Pratt was a gentleman of Christ's School; meek, considerate, courteous, bringing no shadow when he came, leaving no shadow when he went. When I came among you, comparatively young and inexperienced, he received me as a son, and took me as close to his heart as if I had been born under his own roof. I first heard of his death in the street, and went to the house, sobbing aloud, almost beside myself with grief. Many true and tried friends were left, but my father had gone. How peaceful his departure was; what a fitting close to such a life. He fell asleep—did not know he was passing through the valley—awoke so suddenly in glory that for a moment he must have wondered where he was. We have no relics of this dear saint. No garment that he wore, nor the staff on which he leaned; not so much as a hair of his hoary head. Have we not something far more precious? his dear and venerable name, the memory of his sweet and quiet dignity, and the influence of his daily walk with God? Do not the echoes of his prayers still linger round this spot? Nay, have we not something better still; the hope of meeting him again? 'for he died in a good old age,' 'an old man and full of years,' 'and was gathered unto his fathers.'"

ORLANDO HASTINGS

Mr. Hastings was ordained an Elder on September 29th, 1838. It was said of him: "Few men were better known in this community—a man of strong

mind, clear perceptions, great tenacity of purpose and noblest impulses. And his heart as true to Christ as the needle to the pole."

He taught a large Bible class in the Session Room of the early church. Later he was among those who formed Plymouth Church, in 1855.

JESSE W. HATCH

Mr. Hatch was one of the sturdiest pillars of the Brick Church. He came into the membership in 1842. For more than twenty years he was a Trustee, and in 1859 was ordained an Elder. In the Sunday School, he taught a class for fifty-six years. During the week (in the days before he became a manufacturer), he worked in a retail hat store until Saturday night at eleven o'clock. On Sunday mornings he acted as an usher in the South aisle, then would teach in the Sunday School. After dinner would find a conveyance at his door to take him to one of the missions. As an Elder he was accustomed to visit the members, along with Elders Scrantom and Fenn.

Mr. Hatch was born in Granville, N. Y., in 1812, and came to Rochester in 1831. He arrived via the Erie Canal on the packet, "Mina," plying between Brockport and Rochester. He disembarked at Brown Street, took his trunk on his shoulder and carried it to his boarding house. He had nineteen cents in his pocket. Later he became the pioneer shoe manufacturer of the city. He was converted during the revival under Dr. Burchard, in 1842. His record for attendance was remarkable. He was never absent except



JESSE W. HATCH

from illness or the being away from the city. More than five hundred graduated from his class in the Sunday School, which he served in all capacities for over sixty years. He died Sunday evening, January 23rd, 1910, at the great age of ninety-seven years and eight months. He was a man of lovable disposition, broad charity and unbounded sympathy. It was said of him: "The world is far better because Jesse Hatch lived in it for nearly a century."

LOUIS CHAPIN

"Next to David Dickey in the faithfulness and value of his services to the Brick Church stands Louis Chapin." Thus spoke one of his fellow Elders at the time of his death.

The Chapin family was founded by Deacon Samuel Chapin who came to Springfield, Massachusetts, in 1660. In the public square of that city is a bronze statue in his memory. The design is that of the Puritan with sword and Bible. At its dedication the address was delivered by his lineal descendant of the eighth generation, Aaron L. Chapin, President of Beloit College.

Another descendant of an earlier generation was Moses Chapin, an older brother of our Louis Chapin, and an early jurist in Rochester, who graduated from Yale in 1811, and was the first Judge in Monroe County.

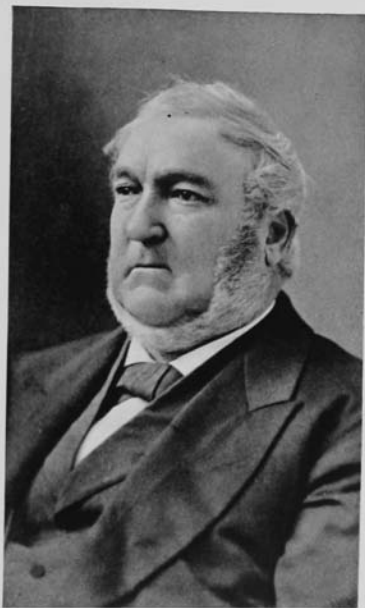
Louis Chapin was a son of Moses A. and Lucina Chapin, of West Springfield, Massachusetts, where he was born on November 3rd, 1809. He married in

1836 Miss Mary H. Smith of Rochester. She was spared to him but a short time. His second wife was Rachel L. Shepard, daughter of Erastus Shepard, who also was a member of the Brick Church. Their marriage was on September 1st, 1840.

Mr. and Mrs. Chapin's children are Louis S. Chapin, William W. Chapin, Mrs. Henry C. Brewster (Alice Chapin) and Edward Dwight Chapin, for many years a Trustee of the Church and Secretary of the Board.

Mr. Chapin came to Rochester in 1827, and engaged in the milling business. Later he was prominently identified with various banking institutions and some of the large business corporations.

He became Secretary of the Brick Church Sunday School in 1840 and kept the books with great accuracy for many years. His unique and imposing figure as he moved about the school will long remain in the memories of scholars of that period. Long after the fashion had gone out, he wore a swallow-tail coat, in the style of the thirties, and presented an impressive and dignified appearance. He was chosen a Trustee in 1843, and was ordained an Elder in 1859. In 1840 he was elected Church Treasurer, in which office he continued for many years, collecting the pew-rents and paying all the bills. He was also Treasurer of the Benevolent Fund from March, 1873, taking charge of the Sunday offerings and recommending appropriations. The Poor Fund was in his charge for twenty-one years. In 1875, at the celebration of the Fiftieth Anniversary of the Church he was the historian who



LOUIS CHAPIN

compiled the chronicles of Brick Church up to that date. For over sixty years he served his church with signal ability and faithfulness. No officer of our church was so well known to the Presbyterian Church at large. He was frequently a Commissioner to the General Assembly and several times served as Chairman of its Milage Committee, reducing its complicated and badly tangled affairs to order and inaugurating the system which is still followed.

His death occurred, after a brief illness, at his home on August 1st, 1894. The funeral was held in the Brick Church.

Himself a trophy of one of the great revivals which swept over Rochester in the thirties, he was always strongly evangelistic in spirit. He was a strong, capable, earnest and faithful man, one of a remarkable triumvirate who worked together for half a century in our church, the others being Dr. Shaw and Deacon Dickey. How much the Brick Church owes to him cannot be computed.

EDWARD WEBSTER

Mr. Webster, for thirty years an Elder in the Brick Church, an attorney for its joint boards, for many years a teacher in its Sunday School, at one time its Superintendent, was born at West Bloomfield, N. Y., in the year 1818.

Brought up in the environment of Lima Seminary, he there attended and acquired academic preparation for Dartmouth College, from which institution he graduated as Bachelor of Arts in the year 1840.

For a number of years he was first associate editor and then editor-in-chief of one of the Boston daily papers. Subsequently he removed to Rochester when he became associate editor of *Moore's Rural New Yorker*, an agricultural paper of wide circulation. From 1857 to 1864, inclusive, he was Principal of the Rochester High School, later known as the Rochester Free Academy. He gave up that position to study law and entered the legal profession, in which he continued until the time of his death.

He was a man of highest ideals, scholarly attainments, sympathetic nature and a firm believer in the religion he professed and lived, and when in the year 1900 he was called away he left the impress of a true Christian character upon the minds and hearts of all with whom he had come in contact.

His elder son, Edward Andrews Webster, a devoted member of the Brick Church, died in 1887. His other son, Roy Cooke Webster, is a valued member and the present attorney of the Brick Church.

JOSIAH C. MILLER

Josiah C. Miller (1818—1896) with his wife, Emeline G. Miller, united with the Brick Church in 1866, coming from the Presbyterian Church at Hornellsville, N. Y. Both soon became teachers in the Sunday School. Mr. Miller also acted as Assistant Superintendent of the school. He lived for many years near the church, at 28 North Fitzhugh Street. He was one of those active in forming the Memorial Church and taught a class in that mission on Sunday

afternoons. His son is Charles Sumner Miller, a faithful member of our church until his removal to New York City, his present home.

JOEL G. DAVIS

Mr. Davis became an Elder of our church in 1874. He was one of the pioneer millers of the city. Born in 1813 in Courtland County, he went West early and started a flour mill in Illinois. In 1868 he came to Rochester to reside and bought the old Jefferson Mills, which were afterwards destroyed in the Naphtha Explosion of 1887. Later, with his son and Martin F. Bristol, he bought the Granite Mills. He married in 1835 Miss Sarah M. Bristol and they both lived to celebrate their Golden Wedding Anniversary in 1885.

Mr. Davis became a member of the Brick Church in 1868. He was one of our most faithful Elders. He died in 1900 at the age of 87, honored and beloved.

OTHER ELDERS

Without extending the number of these sketches we mention others among the elders who are gratefully remembered for their fidelity and long terms of service. Some of these are Jacob Howe, Truman A. Newton, Edwin T. Huntington and Charles F. Weaver, one of the most faithful and best beloved. Also Seth J. Arnold, who was especially devoted to the young minister, Mr. Taylor, when he became our pastor. Behind a fine team of horses he would drive him about when making pastoral calls. Then there was Eugene E. Frost, the competent clerk of the Session

for a goodly number of years. He left many valuable records most carefully kept, as also the memory of sterling character and a well spent life. Yet later were men like George W. Davis, John C. Cook, William H. Lothridge, Dr. William B. Jones, the beloved physician, Alexander B. Lamberton, William H. Gorsline and George H. Walden, good men and true, every one. They kept the faith.

TRUSTEES

We have noted already the names of some of our earliest Trustees. In looking over the complete list we find a long roll of noble men who have so well directed the financial affairs of the church through the years as to cause them to be well entitled to the generous appreciation of all our people. Many of these names we recognize as notable in the city's history—such as Ashbel W. Riley, Aristarchus Champion, Harvey Raymond, Edmund Lyon, Derick Sibley, A. M. Schermerhorn, James Seymour, Henry B. Williams, Lewis Selye, Nathaniel B. Merick, William Alling, Samuel Hamilton, Hiram Hoyt, Martin Briggs, Edwin T. Huntington, Wakeman Y. Andrews, Pliny M. Bromley, Samuel P. Allen and others almost if not equally well known and esteemed. One of these, Gilbert G. McKinster, was a trustee for twenty-three years and gave his life, literally, to his work. For many years he ushered in the North aisle. When he died, in 1877, his funeral, largely attended, took place in the Church he loved and served. Those we have mentioned were followed by others like George N. Storms, Jacob Howe, Jr., William H.

Gorsline, George Motley and Daniel T. Hunt. In 1879 came

ALFRED WRIGHT

He was President of the Board when Dr. Taylor came, and was deeply interested in the new minister and in all his projects. Mr. Wright, a successful business man of the finest type, was generous to a fault, and as one of Rochester's pioneer Park Commissioners will always be gratefully remembered in this city, which he also served in many other positions of trust. He was born in Avon, N. Y., in 1830, and received his education at Genesee Wesleyan Seminary, in Lima. He came to Rochester in 1850, and engaged in various business enterprises. But in 1866 he developed the perfumery business, in which he became the foremost representative in this country. He accumulated a fortune and died widely respected, in 1891.

DANIEL W. POWERS

Mr. Powers was one of Rochester's most distinguished, enterprising and public spirited citizens. He became a Trustee of the Brick Church in 1858 and was for many years one of Dr. Shaw's best helpers and friends. As a member of the Board his wise counsel and generous aid were beyond valuing.

WILLIAM OTIS

On the Board at the same time as Mr. Powers was William Otis. He was head of the Building Committee when the Church of 1861 was erected. His distinguished son,

GENERAL ELWELL S. OTIS

was a member of Mr. Hatch's Sunday School class, in 1851. After many military successes he returned to the Brick Church, on June 17th, 1900, sitting with his family in the old family pew (No. 55). A special service was held in his honor in the Sunday School, with speeches by Dr. Taylor, Mr. Hatch and others, with a response by General Otis. General Otis commanded the Fifth Corps in the Civil War and after the Spanish War, the Eighth Corps in the Philippines. His funeral, held at the Brick Church, being the obsequies usually tendered a Major General, was most impressive and was attended by many celebrities.

ANDREW V. SMITH

Mr. Smith was elected Trustee in 1876. He was for a long period one of the most useful men who ever served the Brick Church. As usher in the South aisle, he was faithfulness itself, and will long be remembered for his genial manner, his courteous hospitality and unselfish service in many lines of church work.

JOHN M. BROWN

Mr. Brown was a Trustee from 1884 until his death in 1900. He was equally devoted with Mr. Smith as an usher in the North aisle. His loyalty to the Brick Church was of the most pronounced and unselfish type. He was a man of strong character and of good business judgment. He was held in universal esteem. His last illness was prolonged and trying, calling forth the affection and sympathy of an unusually large circle of friends.



ALEXANDER M. LINDSAY

ALEXANDER M. LINDSAY

For nearly half a century Mr. Lindsay was a member of Brick Church and from 1882, a Trustee, serving with conspicuous faithfulness and ability, most of the time as president of the Board. As a business man he was far-sighted and constructive and he had faith in Rochester and its future. When a young man he founded, with two associates, a mercantile business in this city which has grown to be one of the largest and most progressive of its kind. He was an extraordinary man. The granite strength of his Scotch ancestry was in him, and he possessed sound judgment, clear foresight, settled convictions and great tenacity of purpose. He combined to an unusual degree the conservatism of the Scot and the daring enterprise of the American. But though strong, he was tender. His friendships were warm, generous and constant. He was by nature, by up-bringing and by conviction, a religious man, and kept throughout his life the old Scotch reverence for the Church and the ministry. From all these fine qualities the Brick Church benefited throughout the greater portion of his life, which covered the most important period of the Church's development to meet modern conditions. It was his wisdom that planned the purchase of the Bishop property, and many other wise re-adjustments.

Mr. Lindsay also gave the benefit of his wisdom and courage to a large number of our most important financial and philanthropic institutions, one of his last undertakings being the removal of the Friendly Home to its present delightful suburban establishment.

Brick Church and Rochester owe much to Alexander Millar Lindsay.

CHARLES EDWIN ANGLE

We count it a privilege here also to pay homage to the memory of Charles Edwin Angle (1857-1911). He was a son of Simon Vedder Angle. From the early age of three years he was a constant attendant and from his boyhood a communicant member of Brick Church. He matured early and the responsibilities and honors of manhood came to him while still a youth. A series of bereavements which swept away his entire family, leaving him without a near relative, led to his marriage at the early age of twenty—a union in which he was singularly blessed during the remainder of his life. At twenty-four he became the manager of the large milling business of which his father-in-law, the late George Motley, was one of the founders, and in which, as Treasurer and President, he continued until his death. The next year he was elected a Trustee of the Brick Church, probably the youngest man ever chosen to a seat in that Board. At forty-one he was President of the Chamber of Commerce, so that although his life was not a long one in years, it was rich in experience and achievement. As a Trustee for the long period of twenty-nine years he rendered the Brick Church a service the value of which it would be hard to compute. For a large part of this time he was Clerk of the Board, his records being made in a very beautiful and legible hand-writing. For years he was Chairman of the Pew Committee, one of the most laborious and difficult positions on the

Board, especially before the establishment of the business office at the Church. Mr. Angle served on the various committees with marked ability and with an earnestness and zeal becoming the good cause in which he was enlisted. Faithful in his attendance at stated meetings, unselfish in the performance of all duties devolving upon him, he was a wise and conservative counselor and choice helper in all matters pertaining to the best interests of the Society. His son, Wesley Motley Angle, is at present a Trustee, and also Superintendent of the Sunday School.

HENRY ALVAH STRONG

Mr. Henry A. Strong's personal devotion to the Brick Church and his large benefactions, especially the gift of the new Institute Building, have endeared his memory to many who never knew personally this lovable man. It is for their benefit, for the gratification of those who did so well know and esteem him, and for the generations in the Brick Church yet to come, that we would here give a brief sketch of his interesting career. He was born in Rochester on August 30th, 1838. His father, Alvah Strong, was a printer and publisher, the proprietor of the *Rochester Daily Democrat* and a prominent Baptist layman. As a boy the son attended a private school in Rochester, finishing later at the old Wyoming Academy. He then became a clerk in a New York bank, but disliking the confinement of that employment he went West to seek his fortune. During this period he experienced many thrilling adventures. During the Civil War he served as Assistant Paymaster in the Navy.

Returning to Rochester, he became connected with Edmund F. Woodbury in the manufacture of whips, in the well-known firm of Strong, Woodbury & Co.

His association with George Eastman in the early beginnings of the Kodak Company is well known, Mr. Eastman being devoted to Mr. Strong's memory and never losing an opportunity to pay tribute to his colleague's courage and hopefulness in sustaining the enterprise in the dark days of its initial struggles.

Four important buildings in Rochester stand as monuments to Mr. Strong's generosity. The first to be built was the Alvah Strong Hall for the Rochester Theological Seminary, a memorial to his father. His brother, Rev. Augustus H. Strong, D. D., was President of the Seminary at the time, and was for nearly forty years. The second building was the Brick Church Institute, built at a cost of \$82,000. The third was Catherine Strong Hall, the women's building for the University of Rochester, a memorial of his Mother. The fourth was the Administration Building of the Young Women's Christian Association, of which Mrs. Strong was President.* But even these noble and costly buildings represent but a small part of his current gifts, public and private, continued through the years. His contributions to the various War Funds and the Community Chest ran into hundreds of thousands.

* Since his death his two daughters, Mrs. Gertrude Strong Achilles and Mrs. Helen Strong Carter, have given in his memory the superb Strong Memorial Hospital of the University of Rochester Medical Department.

Mr. Strong was married twice, his first wife, who was Helen P. Griffin, of Niles, Michigan, and who was a devoted member of the Brick Church, died in 1894. They had two daughters and one son. His second wife, who survives him, was Mrs. Hattie Corrin Lockwood, of Tacoma, Washington.

Mr. Strong was a constant attendant on the services of our church, and was for many years a member of the Board of Trustees. He was, as has been indicated, a munificent giver in its interest. He loved life and joy and laughter. He loved business. He loved music. He loved the society of congenial friends. He had a high sense of business honor. Patient and courageous in adversity, he was not elated by prosperity. When wealth flowed in upon him he recognized his stewardship and his name became a synonym for noble generosity.

ALBERT ORTON FENN
(1861-1910)

Mr. Fenn spent his entire life within the influence of the Brick Church and served it for many years as Trustee and Treasurer, with his characteristic fidelity and promptness. He represented the third generation in point of service, his grandfather having been one of the strong supports of the church during its early history, and whose memory is still an inspiration to righteousness and noble living. Springing from this stock, Albert Orton Fenn brought with him a strong love for the church of his ancestors and showed an ever-increasing interest in its advancement and well-being.

His was a marked personality and though called away in the prime of a vigorous manhood, he had already left a deep impress on the life of the city and the church.

His industry and devotion to duty had brought him to the foremost rank among the bankers of the city. Yet while these qualities, and the success which attended them, commanded the respect of his friends, it was his open-handed generosity and his unswerving loyalty which won their affection. His benefactions, both to individuals and institutions, were lavish. His friends, in all walks of life, were literally without number, and few men ever had stronger and more steadfast family affection than he.

WILLIAM CARSON (1855-1922)

The above name is a synonym for character. William Carson was not a man to be "carried about with every wind of doctrine," or with any other kind of variable wind. He knew what he believed, what he wanted and what he ought to do. This gave his life a singular consistency and steadfastness. Dignity and courage were so native to him that he never had to think of them in order to maintain them. The world's restless rush for wealth and pleasure never drew him in or caused him to quicken his pace. His face, in repose, was thoughtful and serious; but his smile revealed the essential sweetness and gentleness of his nature. All his life was passed in the Brick Church, his parents before him having been valued members. At thirteen years of age he was himself a

communicant, and that boy became a pillar in the house of God.

For thirty-three years he was an invaluable member of our Board of Trustees, and for a considerable part of that time its Treasurer, and later Chairman of the Finance Committee. He was a member of the Building Committee in charge of the extensive alterations and enlargements made in 1892, and also of the Committee on Re-building, after the disastrous fire of 1903. He spent many years in active business life, latterly becoming Secretary of the Monroe County Savings Bank—one of the oldest and strongest institutions in Rochester.

But more than anything he did was what he was. His character was the distinctive product of the religion of Jesus Christ mediated through the Church. We thank God for William Carson.

There are many others we would gladly include in these notes, but this name must be the last we can find space to mention.

In his dying blessing to his children the aged Israel says, "Behold, I die; but God shall be with you." So we can think of our old leaders and fathers, as each one goes to his rest, saying to us as Wesley said upon his death-bed: "The best of all is, God is with us!"

With affectionate gratitude and sorrow we remember the departed fathers of the Brick Church; but we shall best show our appreciation of them and our faith in their God and ours by turning toward the future faces all alive and shining!

Appendixes to Historical Volume

APPENDIX I—ORIGINAL MEMBERS

OF THE ORGANIZATION, NOVEMBER 18, 1825

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

APPENDIX II—TRUSTEES

Some of these Trustees served several terms; there may have been others in 1830 to 1833, whose elections were not recorded.

NAME	FIRST ELECTED
Timothy Burr.....	March, 1826
Ashbel W. Riley.....	March, 1826
Lyman Granger.....	March, 1826
Richard Gorsline.....	March, 1826
Henry Kennedy.....	March, 1826
Aristarchus Champion.....	Feb., 1827
Benjamin Campbell.....	Feb., 1827
Harvey Raymond.....	May, 1829
Edmund Lyon.....	May, 1829
John H. Thompson.....	Aug., 1829
Phineas B. Cook.....	Aug., 1829
Derick Sibley.....	Aug., 1829
Abraham M. Schermerhorn.....	April, 1830
Hobart Ford.....	April, 1830
James Seymour.....	April, 1830
Erastus T. Smith.....	Nov., 1833
Ebenezer S. Beach.....	Nov., 1833
Henry B. Williams.....	Nov., 1833
Levi W. Sibley.....	Nov., 1833
Isaac Lyon.....	Nov., 1833
Lewis Selye.....	Nov., 1835
Hervey Lyon.....	Nov., 1835
Alexander J. Burr.....	Nov., 1835
Tilly Allen.....	Nov., 1837
Nathaniel B. Merick.....	Nov., 1838
William Alling.....	Dec., 1839

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NAME	FIRST ELECTED
Hervey C. Fenn.....	Dec., 1839
Theodore F. Hall.....	Dec., 1839
Samuel Hamilton.....	Nov., 1840
Louis Chapin.....	Feb., 1843
Nicholas E. Paine.....	Feb., 1843
Cornelius A. Burr.....	Feb., 1843
Enos Pomeroy.....	Nov., 1845
Lewis H. Alling.....	Nov., 1846
Hiram Hoyt.....	Jan., 1851
Asa W. Fanning.....	Jan., 1851
Martin Briggs.....	Jan., 1851
Edwin T. Huntington.....	Nov., 1852
Charles J. Hayden.....	Nov., 1852
Gilbert G. McKinster.....	Nov., 1854
Truman A. Newton.....	Nov., 1854
Jesse W. Hatch.....	Nov., 1856
Daniel W. Powers.....	Nov., 1858
William Otis.....	Nov., 1858
William S. Thompson.....	Nov., 1858
Pliny M. Bromley.....	Nov., 1862
Samuel P. Allen.....	Nov., 1866
George N. Storms.....	Nov., 1869
Jacob Howe, Jr.....	Feb., 1873
Lansing G. Wetmore.....	July, 1874
Wakeman Y. Andrews.....	Nov., 1874
William H. Gorsline.....	Nov., 1874
Hamlet S. Briggs.....	Dec., 1875
Asa D. McBride.....	Nov., 1876
Andrew V. Smith.....	Nov., 1876
Louis Chapin.....	Nov., 1877
Daniel T. Hunt.....	Nov., 1877

A LIVING CHURCH

NAME	FIRST ELECTED
Alfred Wright.....	Nov., 1879
Seth J. Arnold.....	Nov., 1879
George Motley.....	Nov., 1880
Alexander M. Lindsay.....	Nov., 1882
Charles E. Angle.....	Nov., 1882
William H. Gorsline.....	Nov., 1882
Henry A. Strong.....	Nov., 1884
John M. Brown.....	Nov., 1884
Frank S. Upton.....	Nov., 1888
Edgar P. Reed.....	Nov., 1889
William Carson.....	Nov., 1889
Edward D. Chapin.....	Nov., 1891
Samuel B. Williams.....	Nov., 1894
L. Bushnell Eddy.....	Nov., 1896
George W. Thayer.....	Nov., 1897
Albert O. Fenn.....	Nov., 1899
Martin F. Bristol.....	Nov., 1900
George W. Percy.....	Nov., 1901
George Motley.....	Nov., 1910
J. Allen Farley.....	Nov., 1911
James E. McKelvey.....	Nov., 1912
Leon L. Benham.....	Nov., 1918
Laurence Meulendyke.....	Nov., 1922
Fred K. Thompson.....	Nov., 1922
Wesley M. Angle.....	Nov., 1924
Frederick L. Higgins.....	Nov., 1924
Daniel L. Van Hee.....	Nov., 1925

APPENDIX III—ELDERS

NAME	WHEN ORDAINED
Timothy L. Bacon.....	Nov. 18, 1825
Linus Stevens, M.D.....	Nov. 18, 1825

NAME	WHEN ORDAINED
Silas Hawley.....	Nov. 18, 1825
Worthington Wright, M.D.....	Dec. 30, 1827
Benjamin Campbell.....	Dec. 30, 1827
Enos Pomeroy.....	April 13, 1832
Orlando Hastings.....	Sept. 29, 1838
David Dickey.....	Sept. 29, 1838
John H. Thompson.....	Sept. 29, 1838
James Seymour.....	Nov. 14, 1838
Jacob M. Schermerhorn.....	Nov. 14, 1838
Harry Pratt.....	Nov. 14, 1838
Jeremiah Hildreth.....	July 5, 1846
Samuel W. Lee.....	July 5, 1846
Hervey C. Fenn.....	July 5, 1846
Edwin Scrantom.....	July 5, 1846
Louis Chapin.....	April 3, 1859
Jesse W. Hatch.....	April 3, 1859
Richard Gorsline.....	April 3, 1859
Jacob Howe.....	April 3, 1859
Truman A. Newton.....	April 3, 1859
Edwin T. Huntington.....	April 3, 1859
Joel G. Davis.....	June 7, 1874
Edward Webster.....	June 7, 1874
Charles F. Weaver.....	June 7, 1874
George N. Storms.....	June 7, 1874
Lansing G. Wetmore.....	June 7, 1874
William H. Gorsline.....	Jan. 27, 1889
Seth J. Arnold.....	Jan. 27, 1889
Daniel W. Fish.....	Jan. 11, 1891
Eugene E. Frost.....	Jan. 11, 1891
George W. Davis.....	Jan. 3, 1892
Edward Prizer.....	Jan. 3, 1892

NAME	WHEN ORDAINED
James D. C. Rumsey.....	Jan. 3, 1892
John C. Cook.....	March 24, 1895
Edward B. Leary.....	March 24, 1895
William H. Lothridge.....	March 24, 1895
Dr. William B. Jones.....	March 31, 1901
Frederick L. Starrett.....	March 31, 1901
Benjamin P. Weaver.....	March 31, 1901
Alexander B. Lamberton.....	March 4, 1902
George W. Ingmire.....	March 4, 1902
George H. Walden.....	March 4, 1902
Archibald C. Calhoun.....	Dec. 4, 1904
Howard L. Bidelman.....	Dec. 4, 1904
James B. Given.....	Dec. 4, 1904
Byron N. Sherwood.....	June 3, 1906
John B. Frey.....	June 3, 1906
William P. Perry.....	Jan. 3, 1909
Dr. Albert E. Sager.....	Jan. 3, 1909
Oscar M. Arnold.....	March 1, 1914
Arthur E. Allbright.....	March 1, 1914
George B. Ament.....	March 1, 1914
Charles W. Coit.....	March 1, 1914
Winthrop K. Howe.....	March 29, 1914
Dr. Albert C. Snell.....	Oct. 24, 1915
Frederick G. Cummings.....	Oct. 24, 1915
William R. Hardy.....	Oct. 24, 1915
Joseph D. Haines.....	Oct. 24, 1915
Henry P. Farnham.....	Oct. 24, 1915
Alfred P. Fletcher.....	Oct. 24, 1915
John C. Henderson.....	Dec. 3, 1916
John A. Van Liew.....	Dec. 3, 1916
William A. Moss.....	Dec. 3, 1916

NAME	WHEN ORDAINED
Samuel P. Moulthrop.....	Jan. 4, 1920
Dr. Vallance A. Wickens.....	Jan. 4, 1920
Dr. Nathan D. McDowell.....	Jan. 4, 1920
Curtis FitzSimons.....	Jan. 4, 1920
J. Mills Platt.....	Nov. 30, 1924
Elmer G. Quin.....	Nov. 30, 1924
Robert B. Jeffers.....	Dec. 13, 1925

APPENDIX IV—DEACONS

NAME	WHEN ORDAINED
Abner Hubbard.....	Sept. 1, 1833
Charles W. Dundas.....	Sept. 1, 1833
Phineas B. Cook.....	Sept. 1, 1833
Edward Bardwell.....	June 5, 1859
David O. Porter.....	June 5, 1859
John T. Fox.....	June 5, 1859
Charles J. Hayden.....	June 5, 1859

APPENDIX V—BOARD OF DEACONESSSES

Some of these Deaconesses have served several terms. Names are given only at the time when first elected.

NAME	FIRST ELECTED
Mrs. George W. Davis.....	1896
Mrs. John H. Chase.....	1896
Mrs. Alexander Ferguson.....	1896
Mrs. S. K. Green.....	1896
Miss Mary R. Shaw.....	1896
Mrs. Carrie E. West.....	1896
Mrs. B. F. Snow.....	1896
Mrs. G. B. F. Hallock.....	1896

A LIVING CHURCH

NAME	FIRST ELECTED
Mrs. Lansing G. Wetmore.....	1896
Mrs. Julia M. Davis.....	1896
Mrs. Arthur J. Gibbons.....	1896
Mrs. Newton M. Collins.....	1896
Mrs. Charles F. Weaver.....	1896
Miss Mary E. Thompson.....	1896
Mrs. John C. Cook.....	1896
Mrs. Alfred H. Whitford.....	1896
Mrs. Edward A. Phillips.....	1897
Miss Frances S. Eddy.....	1898
Mrs. Theodore O. Hamlin.....	1898
Mrs. Eugene E. Frost.....	1898
Mrs. Edward B. Leary.....	1898
Mrs. Alice S. Fenn.....	1900
Mrs. Mina Meulendyke.....	1900
Mrs. Edward Prizer.....	1901
Mrs. Charles F. Rodenbeck.....	1902
Mrs. Alvarado Stevens.....	1903
Mrs. Henry L. Achilles.....	1903
Mrs. William R. Taylor.....	1903
Mrs. E. A. Webster.....	1906
Mrs. Frances O. Eddy.....	1906
Mrs. Winthrop K. Howe.....	1908
Mrs. Mary A. Thomas.....	1908
Mrs. Edwin S. Howe.....	1910
Mrs. William P. Perry.....	1910
Mrs. Edward D. Chapin.....	1914
Miss Margaret E. Carson.....	1914
Mrs. Frank P. Crouch.....	1914
Mrs. James B. Arnold.....	1914
Miss Ella E. Smith.....	1914

NAME	FIRST ELECTED
Mrs. Fred A. Smith.....	1914
Mrs. Charles E. Angle.....	1914
Mrs. George B. Ament.....	1914
Mrs. Frances C. Taylor.....	1915
Mrs. Frank A. Davis.....	1916
Mrs. Helen H. Tomer.....	1916
Mrs. Arthur W. Flack.....	1916
Mrs. Curtis FitzSimons.....	1917
Mrs. Henry P. Farnham.....	1918
Mrs. Fred K. Thompson.....	1918
Miss Millie J. Bristol.....	1918
Mrs. Arthur S. Blanchard.....	1919
Mrs. John S. Wolff.....	1919
Mrs. Henry A. Strong.....	1919
Mrs. Morris D. Knapp.....	1920
Mrs. Allen S. Crocker.....	1922
Mrs. A. D. F. McIntosh.....	1922
Mrs. Robert B. Jeffers.....	1922
Mrs. Frank Ritter.....	1923
Mrs. Walter H. Vorce.....	1923
Mrs. Avery B. Davis.....	1923
Mrs. Marion B. Folsom.....	1923
Mrs. Isabelle S. Chapin.....	1923
Miss Ada F. Higgins.....	1924
Mrs. Myron H. Dockstader.....	1924
Mrs. James E. Gleason.....	1925

APPENDIX VI—MEN'S GENERAL SERVICE BOARD

Though a year must elapse before eligible for re-election, some of these Service Board men have

served several terms. Names are given only at the time when first elected.

NAME	FIRST ELECTED
Arthur S. Blanchard.....	1917
William S. Cook.....	1917
Marsden B. Fox.....	1917
Irving E. Hartman.....	1917
Laurence Meulendyke.....	1917
Charles M. Moon.....	1917
George B. Schoeffel.....	1917
Bert Van Wie.....	1917
Wesley M. Angle.....	1917
Herman S. Brown.....	1917
George H. Eberwein.....	1917
Curtis FitzSimons.....	1917
Dr. Nathan D. McDowell.....	1917
Frederick J. Miller.....	1917
Fred K. Thompson.....	1917
Homer G. Whitmore.....	1917
Leon L. Benham.....	1917
Frank A. Davis.....	1917
Lincoln Doumaux.....	1917
G. Elmer Forschler.....	1917
Clarence A. Livingston.....	1917
Henry C. Place.....	1917
Daniel L. Van Hee.....	1917
Dr. Vallance A. Wickens.....	1917
Chester C. Eckhardt.....	1918
Raymond H. Coates.....	1918
Edward O. Shuster.....	1919
Edward B. Nell.....	1919

APPENDIXES TO HISTORICAL VOLUME 249

NAME	FIRST ELECTED
Charles F. Brewster.....	1919
Elmer G. Quin.....	1919
Harry L. Edgerton.....	1919
Charles W. Frisbie.....	1919
Norris Ets.....	1919
Frederick Fish.....	1920
Dr. George M. Gelser.....	1920
Eugene M. Weller.....	1920
Clarence E. Rutan.....	1920
Harry R. Moulthrop.....	1920
J. Mills Platt.....	1920
Corrin Strong.....	1920
William James Romeyn Taylor.....	1920
James E. Kittrell.....	1921
Harry P. Wareheim.....	1921
Lewis E. Wallington.....	1921
Dr. Carlos D. Chase.....	1921
Marshall P. Howard.....	1921
John E. Hartfelder.....	1921
Fred E. McKelvey.....	1921
Joel M. Smith.....	1921
Gordon S. Montgomery.....	1922
Frederick L. Higgins.....	1922
Horace S. Thomas.....	1923
Edward P. Weter.....	1923
Frank H. Doyle.....	1923
Dr. Frederick H. Tinsman.....	1923
George T. Hart.....	1923
Samuel T. Nivling.....	1923
Marion B. Folsom.....	1923
Henry Salmon.....	1923

NAME	FIRST ELECTED
Karl T. Soule.....	1924
Otis J. Nagle.....	1924
Louis W. Johnston.....	1924
Henry L. Howe.....	1924
Charles W. Frisbie.....	1924
F. Marsden Fox.....	1924
Allen P. Davis.....	1924
W. Arthur McKinney.....	1925
Elmer H. House.....	1925
Edward N. Holton.....	1925
Harold M. Kingston.....	1925
Crawford McChesney.....	1925
Eric B. Hoard.....	1925

APPENDIX VII—OUR CONTRIBUTIONS

Total Religious and Benevolent Contributions since 1832, back of which time we lack the record.....	\$3,019,361.65
Total for Congregational Expenses, since 1840, back of which time we lack record	2,214,335.47
Grand Total	<hr/> \$5,233,717.12

APPENDIX VIII—YEARLY ADDITIONS

The following schedule shows the yearly additions to the church, part of the time made by the calendar year, and afterwards made conformable to the General Assembly rules to include twelve months, ending with March.

APPENDIXES TO HISTORICAL VOLUME 251

YEAR	LETTER	PROFESSION
1826	25	—
1827	27	2
1828	36	25
1829	32	5
1830	5	3
1831	20	99
1832	64	106
1833	23	22
1834	44	200
1835	48	30
1836	27	77
1837	26	55
1838	13	9
1839	24	43
1840	30	76
1841	12	5
1842	43	20
1843	66	118
1844	58	83
1845	20	21
1846	42	4
1847	33	8
1848	24	5
1849	12	39
1850	20	9
1851	24	16
1852	29	48
1853	18	18
1854	27	17
1855	29	18
1856	21	19

A LIVING CHURCH

YEAR	LETTER	PROFESSION
1857	30	111
1858	20	31
1859	21	43
1860	20	14
1861	21	68
1862	30	25
1863	20	17
1864	32	187
1865	14	29
1866	33	28
1867	29	107
1868	40	44
1869	44	174
1870	23	18
1871	22	9
1872	26	44
1873	11	27
1874	24	27
1875	13	64
1876	33	70
1877	18	79
1878	32	44
1879	19	23
1880	22	38
1881	25	34
1882	32	35
1883	18	29
1884	23	60
1885	19	56
1886	27	106
1887	15	50

APPENDIXES TO HISTORICAL VOLUME 253

YEAR		LETTER		PROFESSION
1888	.....	23	.....	70
1889	.....	35	.....	73
1890	.....	79	.....	56
1891	.....	55	.....	77
1892	.....	49	.....	64
1893	.....	52	.....	54
1894	.....	48	.....	127
1895	.....	53	.....	159
1896	.....	88	.....	69
1897	.....	64	.....	64
1898	.....	56	.....	55
1899	.....	101	.....	62
1900	.....	20	.....	21
1901	.....	70	.....	49
1902	.....	47	.....	79
1903	.....	49	.....	33
1904	.....	45	.....	81
1905	.....	69	.....	59
1906	.....	76	.....	52
1907	.....	86	.....	149
1908	.....	74	.....	54
1909	.....	73	.....	57
1910	.....	59	.....	39
1911	.....	57	.....	48
1912	.....	71	.....	79
1913	.....	69	.....	44
1914	.....	57	.....	68
1915	.....	52	.....	77
1916	.....	26	.....	45
1917	.....	54	.....	63
1918	.....	42	.....	57

A LIVING CHURCH

YEAR	LETTER	PROFESSION
1919	37	43
1920	79	79
1921	52	60
1922	61	71
1923	61	75
1924	72	29
1925	77	51
<hr/>		
Totals	3916	5383
Grand Total		9299

APPENDIX IX
 DONORS OF GIFTS AND LEGACIES TO THE
 BRICK CHURCH ENDOWMENT FUND

Anonymous,
 Mrs. Cora A. Arnold,
 Mr. Charles H. Babcock,
 Mrs. Frances H. Chapin,
 Mrs. Lydia M. Cooper,
 The Crouch Class in Brick Church Sunday
 School,
 Mr. Avery B. Davis,
 Mrs. Julia M. Davis,
 Mrs. Kate McCann Davis,
 Mr. J. Allen Farley,
 Mr. Thomas H. Gormly,
 Mrs. Sarah Hills,
 Mr. Thomas S. Johnston,
 Mr. Alexander M. Lindsay,
 Mr. and Mrs. William H. Lothridge,
 Mrs. Margaret A. Marsh,

Mrs. Helen A. Sprague,
Mr. and Mrs. Winfred J. Smith,
Mr. Henry A. Strong,
Mrs. Maria H. Snow,
Mr. John H. Wardell,
Mr. Charles F. Weaver,
Mrs. Addie M. Webster,
Mrs. Chloe Wilcox,
Dr. George W. Wild.

At the date of the celebration of the Centennial the Endowment Fund had reached a total of \$112,503.46. The plan for creating an endowment to insure permanency to the church through any changes that might occur in years to come was taken up by Dr. Taylor soon after the beginning of his pastorate. An influential committee was appointed to make provision for its promotion. Some years later, on Sunday morning, June 11th, 1911, Dr. Taylor preached a sermon on the theme, "Why Endow the Brick Church?" in which the matter was presented with earnestness and in its many phases. The fund has gradually grown until it has reached its present proportions. It is hoped that the sum will ultimately be brought up to \$250,000.

Aside from this Church Endowment Fund there is the Jubilee Endowment Fund, raised by the Ladies' Missionary Society at the time of the celebration of the Semi-Centennial of the organization in the Spring of 1924. The amount of this fund is over \$12,000, the income to be used for missionary purposes. It was contributed by four hundred and thirty-two separ-

ate subscribers, in sums varying all the way from one thousand dollars to one dollar. Considerable sums have been added since the Jubilee and it is hoped the fund will gradually increase as the years go by. The money is carefully invested for the Society by the Trustees of the Church.

APPENDIX X

SPECIFICATION OF BRICK CHURCH ORGAN

FOUR MANUALS AND PEDALS

Compass of Manuals, C C to C 61 Notes.

Compass of Pedals, C C C to F 30 Notes.

(Odell's Patent Vacuo-Exhaust System.)

(Tubular Pneumatic Action.)

GREAT ORGAN

	PITCH	PIPES
1. Double Open Diapason.....	16'	61
2. First Open Diapason.....	8'	61
3. Second Open Diapason.....	8'	61
4. Gemshorn	8'	61
5. Gamba	8'	61
6. Dulciana	8'	61
7. Doppel Flöte	8'	61
8. Octave	4'	61
9. Flute Harmonique	4'	61
10. Octave Quint	2 $\frac{2}{3}$ '	61
11. Super Octave	2'	61
12. Trumpet	8'	61

SWELL ORGAN

	PITCH	PIPES
1. Bourdon	16'	61
2. Open Diapason	8'	61

	PITCH	PIPES
3. Salicional	8'	61
4. Aeoline	8'	61
5. Vox Celestis	8'	61
6. Quintadena	8'	61
7. Stopped Diapason	8'	61
8. Rohr Flöte	4'	61
9. Flautina	2'	61
10. Dolce Cornet	3 Ranks	183
11. Contra Fagotto	16'	61
12. Cornopean	8'	61
13. Oboe	8'	61
14. Vox Humana	8'	61

CHOIR ORGAN

(Enclosed in a separate Swell Box)

	PITCH	PIPES
1. Lieblich Gedeckt	16'	61
2. Open Diapason	8'	61
3. Viola D'Orchestra	8'	61
4. Concert Flute	8'	61
5. Flauto Traverso	4'	61
6. Violina	4'	61
7. Piccolo	2'	61
8. Clarinet	8'	61

SOLO ORGAN

(Voiced on High Pressure Wind)

	PITCH	PIPES
1. Stentorphone	8'	61
2. Gross Flöte	8'	61
3. Hohl Flöte	4'	61
4. Tuba Mirabilis	8'	61
5. Tuba Clarion	4'	61

A LIVING CHURCH

PEDAL ORGAN

	PITCH	PIPES
1. Contra Bourdon	32'	30
2. Double Open Diapason.....	16'	30
3. Contra Gamba	16'	30
4. Bourdon	16'	30
5. Bass Flote	8'	30
6. Violoncello	8'	30
7. Trombone	16'	30

COUPLERS

(Tilting Tablets placed over Manual Keys)

1. Swell to Great.
2. Choir to Great.
3. Swell to Choir.
4. Swell to Great 4'.
5. Choir to Great 16'.
6. Great to Pedal.
7. Swell to Pedal.
8. Choir to Pedal.
9. Pedal to Pedal Octaves.
10. Swell to Swell 4'.
11. Swell to Great 16'.
12. Solo to Great.
13. Solo to Pedal.

MECHANICAL ACCESSORIES

1. Swell Tremulant.
2. Wind Indicator
3. Choir Tremulant.

PISTON COMBINATIONS

(Adjustable and Moving all Draw Stops)

1. Great Organ Forte.
2. Great Organ Mezzo.

3. Great Organ Piano.
4. Swell Organ Forte.
5. Swell Organ Mezzo.
6. Swell Organ Piano.
7. Choir Organ Forte.
8. Choir Organ Mezzo.
9. Choir Organ Piano.
10. Solo Organ Piano.
11. Solo Organ Forte.

PEDAL MOVEMENTS

1. Balanced Crescendo Pedal—(This pedal to control entire organ, bringing on and off all couplers and speaking stops in the order of their power; slowly and gradually or with great rapidity, at will of organist.)
2. Great to Pedal Reversible.
3. Balanced Swell Pedal on Swell Organ.
4. Balanced Swell Pedal on Choir Organ.
5. Pedal Organ Forte.
6. Pedal Organ Piano.

THE ECHO ORGAN (STRONG MEMORIAL)

The Echo Organ, added in 1920, contains the following stops:

1. Lieblich Gedeckt, 61 pipes.
2. Horn Diapason, 61 pipes.
3. Viol Aetheria, 61 pipes.
4. Vox Angelica, 49 pipes.
5. Flute Amabile, 61 pipes.
6. Orchestral Oboe, 61 pipes.

7. Vox Humana, 61 pipes.
8. Cathedral Chimes, 20 Tubular Bells.

THE CELESTIAL ORGAN

(BABCOCK MEMORIAL)

The Celestial Organ, added in 1922, contains the following stops:

1. Pedal Organ (Compass 32 Notes), Tibia Clausa, 16 feet.
2. Solo Organ (Compass of Notes), Tibia Clausa, 16 feet.
3. Saxaphone (Ten. C.), 16 feet.
4. Contre Viole (Cen. C.), 16 feet.
5. Tuba Mirabilis, 8 feet.
6. Kinura, 8 feet.
7. Tibia Clausa, 8 feet.
8. Viole d' Orchestre, 8 feet.
9. Viole Celeste, 8 feet.
10. Saxaphone, 8 feet.
11. Quintadena, 8 feet.
12. Vox Humana, 8 feet.
13. Harmonic Clarion, 4 feet.
14. Piccolo, 4 feet.
15. Viole, 4 feet.
16. Octave Celeste, 4 feet.
17. Quintaton, 4 feet.

APPENDIX XI—SOME FAMILY NOTES

JAMES B. SHAW

The parents of Rev. James Boylan Shaw, D. D., were James Scott Shaw and Margaret Boylan. They were married in 1796. Their children were, in order,

Eliza, John, Jane, James Boylan, Eleanor and William B.

James Boylan Shaw married Emily E. Chase at Auburn, N. Y., August 15th, 1832. Their children were James S. Shaw, William G. Shaw, Augustus C. Shaw, Carolyn E. Shaw West, Emily E. Shaw Merrill. His second marriage was to Laura J. Rumsey, at Silver Creek, N. Y., May 14th, 1845. Their daughter is Miss Mary Rumsey Shaw.

The names of the grandchildren of Dr. Shaw, with their residences, are: Arthur L. Shaw, Rochester, N. Y.; August F. Shaw, Nashville, Tennessee; Rena West Haupt, Rochester, N. Y.; Florence Shaw Dockstader, Rochester, N. Y.; Adelaide Shaw Bodine, Wellsboro, Pa.; Farnham N. Shaw, Wellsboro, Pa.; Laura Shaw Brownback, Honeoye Falls, N. Y.; Marian Shaw Bonney, Buffalo, N. Y.; Judson Shaw, Omaha, Nebraska.

The names of the great-grandchildren are Kenneth F. Shaw, Dorothy C. Shaw, Florence L. Shaw, James B. Shaw, Allen Shaw, Rochester, N. Y.; Dorothy L. Dockstader, Hazel A. Dockstader, Donald S. Dockstader, Virginia E. Dockstader, Rochester, N. Y.; Frederick W. Haupt, Rochester, N. Y.; Paul V. Shaw, New York; Helen S. Bodine, Wellsboro, Pa.; Mary McE. Shaw, James B. Shaw, Farnham H. Shaw, Jr., Wellsboro, Pa.; Constance Shaw, Omaha, Nebraska; Olive Shaw Hoffman, Laura Shaw, Irving Shaw, Rochester, N. Y.; Helen Bonney, Elizabeth J. Bonney, Walter J. Bonney, Buffalo, N. Y.; Roscoe L.

Hall, Doris S. Hall, Lakewood, Ohio; James A. Brownback, Honeoye Falls, N. Y.

WILLIAM R. TAYLOR

The parents of Rev. William Rivers Taylor, D. D., were Rev. Dr. William James Romeyn Taylor and Maria Louise Cowenhoven. The father's first marriage was to Katherine Cowenhoven, at New Brunswick, N. J., about 1844. They had two sons, Van Campen Taylor and Graham Taylor. The second marriage was to Maria Louise Cowenhoven, at New Brunswick, N. J., on October 31st, 1855. They had two sons, William Rivers Taylor and Livingston Ludlow Taylor.

William Rivers Taylor married Annie Brown Spear, daughter of James Spear, of Philadelphia, Pa., in that city, on January 24th, 1888. Their children are Louise Van Campen, wife of Wellington Hay, of London; Anne, wife of John C. Case, of Morristown, N. J.; William James Romeyn, who married Hortense Sauveur, daughter of Professor Albert Sauveur, of Harvard University; James Spear, of the Department of Commerce, Washington, D. C.

The names of the grandchildren are, Wellington Burt Hay, Jr., Nicholas Romeyn Hay, John Howard Case, Honor Case, Mary Isabella Taylor, Anne Taylor and Romeyn Taylor.

JUSTIN W. NIXON

The parents of Rev. Justin Wroe Nixon, D. D., were Harmon A. Nixon and Eva A. Wroe. They were married at Lexington, Illinois, in 1884. The father

died in 1916. The mother resides at Evanston, Illinois. They had four sons and three daughters—Justin, Harmon, Robert, Charles, Esther, Eva and Mary. All are living except Mary, who died in infancy.

Justin Wroe Nixon married Ida Elizabeth Wickenden, June 12th, 1914. They have four children, John Harmon Nixon, born April 7th, 1915; Charles Robert Nixon, born August 19th, 1917; Elizabeth Nixon, born August 15th, 1919, and Alice Wroe Nixon, born November 2nd, 1923.

APPENDIX XII

THE CENTENNIAL COMMITTEE AND PROGRAM

A particular account of the celebration of the Centennial appeared in the special Centennial Number of our parish magazine, *Brick Church Life*, issue for December, 1925. No attempt will here be made, therefore, to recount the events of that notable week in our history. But for the sake of completeness we give the names of those composing the Centennial Committee and an outline of the Program as it was carried out.

THE CENTENNIAL COMMITTEE

General Chairman, Mr. Edward B. Leary.
 Chairman *Ex-Officio*, Rev. Justin W. Nixon, D. D.
 Counselor, Mr. J. Allen Farley.
 Vice-Chairman, Rev. John S. Wolff.
 Vice-Chairman, Mr. Elmer G. Quin.
 Vice-Chairman, Mr. Edward Weter.

Committee Chairmen

- On Historical Papers, Miss Maude Motley.
- On Historical Exhibits, Miss Mary R. Shaw and Mr. Robert B. Jeffers.
- On Sunday Services, Rev. Justin W. Nixon, D. D.
- On Sunday School Service, Mr. Wesley M. Angle.
- On Monday Tea, Mrs. Florence Shaw Dockstader.
- On Tuesday Luncheon, Miss Margaret Carson, Mrs. Addie M. Webster and Mrs. John S. Wolff.
- On Pageant, Mrs. Wesley M. Angle.
- On Special Centennial Number of *Brick Church Life*, Rev. G. B. F. Hallock, D. D.
- On Ushering, Mr. Frederick L. Higgins.
- On Decorations and Properties, Mr. Elmer G. Quin.
- On Finance, Mr. Edward Weter.
- On Publicity, Publication and Printing, Rev. G. B. F. Hallock, D. D.
- On Invitations, Rev. Justin W. Nixon, D. D., Rev. William R. Taylor, D. D., Rev. G. B. F. Hallock, D. D., Rev. John S. Wolff and Mr. Lansing G. Wetmore.

PROGRAM OF THE CENTENNIAL

Sunday, November 15

- 10:40 A.M.—Celebration of the Centennial ushered in by the sounding of One Hundred strokes on the deep-toned tower bell.
- 11:00 A.M.—Morning Worship. Auditorium. Addresses: Rev. Dr. William R. Taylor, "The First Hundred Years—An Interpretation." Rev. Dr. Justin W. Nixon:

"The Second Hundred Years—A
Prophecy."

3:30 P.M.—Centennial Service of the Sunday School. Auditorium. Reunion of Former Classes. Singing of hymns used at the Semi-Centennial. Paper: "History of the Brick Church Sunday School."

(Members of former classes convened at 3 o'clock in the Sunday School Rooms and proceeded in a body to the auditorium.)

Monday, November 16

3—6 P.M.—Old-Fashioned Tea Party. Lecture Room. For ladies of the church and their friends. They are asked to attend in old-time costumes, if convenient. Old-time refreshments. Informal songs of an earlier period.

NOTE: Ladies in costumes are requested to wear them on Monday evening, if they conveniently can.

8:00 P.M.—Historical Evening. Auditorium. Three historical papers compiled by members will be read: "Buildings," Mrs. Florence Alt Gibbs; "Revivals," Dr. William R. Taylor; "The Pastorates," Dr. Justin W. Nixon. Also a surprise entertainment of unique character.

Tuesday, November 17

1:00 P.M.—Invitation Luncheon for the Centennial Guests of the Church. (At the close of the Lunch Dr. Taylor was introduced as Master of Ceremonies, and presented the following speakers who addressed the guests on topics appropriate: Rev. Dr. F. F. Fry, President of the Rochester Ministerial Association; Mr. Herbert P. Lansdale, General Secretary of the Rochester Y. M. C. A.; Mr. Roland B. Woodward, Secretary of the Rochester Chamber of Commerce; Mr. E. Allen Stebbins; Mr. Edward Prizer, of New York, former Elder of Brick Church, and Rev. Charles R. Erdman, D. D., LL.D., Moderator of the General Assembly of the Presbyterian Church in the U. S. A.)

8:00 P.M.—Fellowship Meeting for the Churches of Rochester Presbytery. Auditorium. Introductory address by Rev. G. B. F. Hallock, D. D., on "Some Contributions of the Brick Church to the Church at Large." Address by Rev. Charles R. Erdman, D. D., LL. D., Princeton, N. J., Moderator of the General Assembly of the Presbyterian Church in the U. S. A., on "The Present-Day Mission of the Presbyterian Church."

(Both Dr. Nixon and Dr. Taylor took parts of the service. The prayer was offered by Rev. Warren Sage Stone, D. D., Moderator of the Presbytery of Rochester.)

Wednesday, November 18

4:00 P.M.—Historical Pageant Depicting the History of the Brick Church. Sunday School Room.

6:00 P.M.—Dinner. In the Social Rooms.

7:00 P.M.—Dinner. In the Social Rooms.

7:00 P.M.—Organ Recital, by Mr. Tom Grierson. (Solos by members of the quartet.)

8:15 P.M.—Historical Pageant Depicting the History of the Brick Church. Sunday School Room.

(The Committee on the Pageant were Mrs. Wesley M. Angle, Mr. Raymond H. Coates and Mr. and Mrs. Herald A. Jones, Authors. A total of one hundred and forty-four of our people took part in the production of the scenes, etc.)

HISTORICAL EXHIBITION

The Exhibition of Historical Objects and Memorials of the One Hundred Years, containing hundreds of items of great historical value and interest, was housed on the first floor of the Brick Church Institute building and was open to visitors daily, 3 to 10 P. M.

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