

Centennial Celebration  
First Baptist Church  
1818-1918  
Rochester, N. Y.



Oct. 13, 14, 16, 1918

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## PROGRAM OF CENTENNIAL CELEBRATION

OCTOBER 13, 14, 16, 1918.

(Note.—The Actual Centennial of the Organization of the Church  
was June 22, 1918.)

*Sunday Morning at 10:30 o'clock.*

Public Worship with Centennial Sermon by the Pastor, the  
Reverend Elijah A. Hanley, D. D., and Prayer by the  
Reverend Augustus Hopkins Strong, D. D., LL. D., Presi-  
dent Emeritus of Rochester Theological Seminary.

*Sunday Noon at 12 o'clock.*

Special Exercises in the Sunday School.

(Note.—The Centennial of the Sunday School occurs in 1923.)

*Sunday Evening at 7:30 o'clock.*

Public Worship with addresses by former pastors, the Reverend  
Joseph W. A. Stewart, D. D., LL. D., Dean of Rochester  
Theological Seminary, and the Reverend James Taylor Dick-  
inson, D. D.

*Monday Evening at 8 o'clock.*

Addresses by representatives of the University of Rochester,  
Rochester Theological Seminary, neighborhood churches and  
Baptist churches of the city.

An informal reception will follow.

*Wednesday Evening at 6 o'clock.*

Centennial Dinner for members of the church and congrega-  
tion with addresses on "The Past and Future of the Church."

## ACTION OF THE CHURCH.

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On Wednesday evening, October 28, 1914, it was voted:

That a committee be appointed to make arrangements for celebrating the 100th Anniversary of the founding of this church in 1918. Committee elected as follows:

Mr. Cyrus F. Paine, Honorary Chairman

Mr. John A. Stewart, Chairman

Miss Jessie M. Shedd

Mrs. Sarah L. Kuichling

Dr. Augustus H. Strong

Mr. Chas. T. DePuy

Since this action by the Church two members of the Committee have died: Mr. John A. Stewart and Mr. Chas. T. DePuy. Dr. J. W. A. Stewart and Dr. Elijah A. Hanley have been added to the Committee. The Committee is now constituted as follows:

Mr. Cyrus F. Paine, Honorary Chairman

Dr. J. W. A. Stewart, Chairman

Miss Jessie M. Shedd, Secretary

Dr. Augustus H. Strong

Mrs. Sarah L. Kuichling

Dr. Elijah A. Hanley

Before his death, Mr. John A. Stewart had already done a large amount of the work necessary to the preparation for the publication of the History of the Church.

## HISTORICAL SKETCH

BY

REV. AUGUSTUS HOPKINS STRONG, D.D.

I AM honored to be appointed historian of the First Baptist Church of Rochester. With the exception of brother Cyrus F. Paine I am its oldest male member. I remember most of its pastors. Here I was baptized, and in its fellowship most of my years have been spent. All this might seem to make my task easy. But I confess to great shrinking from duty. Worthily to depict the origin and the growth, the principles and the practice, the shortcomings and the success, the merits of the old and the possibilities of the new régime, transcends all human powers. It is a divine work we are contemplating. I need divine aid in my attempt to revive the past and to make it teach its lessons for the present hour. I rely upon your prayers to help me in telling the story of a century of this church of Christ.

A hundred years ago, or, to speak more definitely, on the 22nd day of June, 1818, twelve believers united in its organization. They lived in that eastern part of Rochester called Brighton. It is possible that distance from the growing village called Rochesterville, as well as common ideas of gospel faith and practice, drew them together. Nothing is now known of these constituent members but their names. Even twenty-five years ago, when the seventy-fifth anniversary of the church was celebrated, Marvin A. Culver, the son of Lydia Culver, was the only living Baptist who formed a link of connection with the founders. But God knows all about them. Their names are doubtless written in the Lamb's book of life, and, as the names of the twelve apostles are engraved upon the foundation stones of the New Jerusalem, let us also preserve the names of those who organized our church. There were five men and seven women. The five men appear to have signed their names first, and the seven women followed. But four of the women had the same

names with four of the men. I am going to take it for granted that these four women were their wives, and in my mention of them I am going to venture upon a hypothetical classification, instead of an indiscriminate massing of the men by themselves and the women by themselves. So arranged, the list of our first members will be—Amos Graves and Anna Graves, Ira Sperry and Sally Sperry, Johnson Sperry and Laura Sperry, James Reynolds and Lydia Reynolds, Luther Miner, Sarah Tenney, Uranah Kennedy and Lydia Culver: four married men with their wives, with one man and three women either unmarried or having partners not connected with the church.

These were small beginnings, but they illustrate God's way of beginning small and ending large. There are trickling rivulets far away in the hills which widen and deepen as they run, till they become rivers on which the navies of the world can ride. God's ordinary method of creation is by evolution: he builds the future upon the present and the present upon the past. He would teach us not to despise the day of small things, but to honor those who put faith in his promises and believed that, with him as their leader, they could endure and triumph.

The new organization proposed to live and work as a regular Baptist church, and with that view they called a Council of Recognition. Invitations were issued to the neighboring churches in Pittsford and Henrietta, with request that they send delegates to the Council. That Council was held on the 13th day of July. Nehemiah Lamb was Moderator, and William Durfee was Clerk. The Council voted "to fellowship the brethren of the Conference as a Church in gospel order."

The sessions of the Council, and also the first services of the church, must have been held in a private house, for up to this time the only schoolhouse of which we have a record was two miles away in Rochesterville. The population of that village in 1818 was only 1094, and not till 1819 was its name of Rochesterville by act of the Legislature changed to Rochester. Even then fifteen years had to pass before it was in 1834 incorporated as a city. The new church, however, sought opportunity for expansion. The village offered better facilities for meeting. Organization may have induced recruits from the village to join the little company. At any rate, the church after its formation held its first regular meetings in Schoolhouse Number One, in all probability the only

schoolhouse of the village, situated where the Rochester Free Academy afterwards stood and where our Municipal Building now stands.\* This schoolhouse had been built in 1813, and its dimensions were eighteen by twenty-four feet. In this miniature house of worship the church in 1819 completed its organization by electing Amos Graves and Ira Sperry as deacons, and by calling as its first pastor the Reverend Eliphalet M. Spencer, who had previously been a teacher in Middlebury Academy, Wyoming, N. Y.

We know less about this first pastor than about any of his successors, although he is credited with eloquence and zeal. Through the untiring persistence of brother John A. Stewart, portraits of all subsequent pastors have been obtained, but of Mr. Spencer we have no pictorial representation. The church must have been exceedingly weak in material resources as well as in numbers, for, owing to its financial difficulties, Mr. Spencer was compelled to resign his pastorate before the end of his first year of service. Two years seem to have passed before the church had courage or means to secure another pastor. But on the 13th of April, 1823, they called Eleazer Savage, a young man of energy and devotion who was just about to graduate from the Literary and Theological Institution at Hamilton. On March 23, 1824, after his graduation, he was ordained at a Council consisting of delegates from the churches of Wheatland, Riga, Avon, Bristol, Mendon, Gorham and Penfield. The Reverend S. Goodale was Moderator, and the Reverend Eliphalet M. Spencer preached the sermon. The fact that the former pastor preached the sermon is an indication that the relations between the old and the new administrations were friendly, and the number of churches represented in the Council shows that Rochester was regarded as a place of rising importance.

The ministry of Mr. Savage lasted for only three years, but those were critical years for the church. He was a leader of immense enthusiasm and determination, full of zeal for correct

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\*Mr. Ira Winans, however, has in his possession a "Map of the Village of Rochester in 1820," in which, on the north side of Mortimer Street near Clinton Street, or at the southwest corner of a "Public Square" extending along Clinton Street from Mortimer Street to Pleasant Street, a "School-house" appears, marked "1st Baptist Cong., 1818." This may have been the second school-house of Rochester, which the church, after its formation, temporarily occupied, but afterwards returned to its first location in "School-house Number One."

doctrine, and equally bent upon training the church in matters of benevolence and discipline. His method was to give his services without stated salary, upon the single condition that the church give what it could to support him. He would show them their duty by being generous himself. If any of the members failed to give or to attend, he labored with them, required them to decide upon their course, and, in case they declined to walk with the church, to ask that the church exclude them. If they refused to take action against themselves, he called upon the church to act. Revival soon followed upon discipline; members were added; numbers grew; the church became able to pay a regular salary; Mr. Savage helped them to call a regular pastor; and he himself went to some other church which was ready to die, and repeated the process there. So, more than a dozen churches in this State of New York were saved from extinction. Rochester was the first, but Oswego, Brockport, Webster, Albion, Medina, Knowlesville, Bath, Whitesboro, Kendall, Chili, Holley, Carlton, Hamlin, York, Livonia, the Rapids, and Cleveland in Ohio, followed. His work was not that of the pioneer, but it was even more valuable. Some of our best churches, without his faith and self-sacrifice, would have died in their infancy.

He could not stay here long, for he married; and, while the church had been able to support him as a single man, it was not able to support a married pair. On May 9th, 1826, therefore, after three years of service, he resigned his pastorate. But the fruits of it remained, for the church had more than doubled its numbers, having grown from 35 to 85 members. Meantime the town had also grown and now numbered more than 7000 inhabitants.

The Reverend Eleazer Savage was my father-in-law, and I have in my possession a manuscript book, half diary and half autobiography, in which are recorded some of the vows and the prayers with which he entered upon his work. They are the utterances of an old-school piety and an old-school theology, but they reveal a single hearted devotion to Christ and to his cause, which may well instruct and inspire us in this later day. I venture to quote a few sentences from these memorials of the past. And first from a paper accompanying the "Life-Journal" and giving the chief facts of his life:—

"I was born July 22, 1800, in Middletown, Conn. My parents, Deacon Eleazer Savage and Persis, his wife, were pious people



and members of the Baptist Church. I was 'born again' Oct. 1816, at Delphi, N. Y., was baptized by Elder Obed Warren, and joined the Baptist Church in that place the same month. I was called to the ministry the next year, 1817. My convictions touching the Lord's will and my duty in the case were so clear and so deep, that for three days I was unable to work and was almost sick. The question however became so settled that I have never doubted nor delayed. I commenced preaching July, 1820, and was licensed by the church the same month. On September of the same year I entered Hamilton Literary and Theological Seminary, and at the end of my three years' course received my diploma.

"In June, 1823, I accepted a call from, and settled with, the Baptist Church in Rochester, N. Y., then a feeble, houseless interest of thirty members. In March, 1824, I was ordained. In October, 1825, I married Harriet Crawl of Avon, N. Y. In May, 1826, I resigned the pastorate of the Rochester church. Although the church had grown in three years from thirty to one hundred members—twelve by baptism and fifty-eight by letter—it had not grown sufficiently financially to support me. And so, after teaching school one quarter, I felt obliged to resign."

His diary contains the following account of his invitation to Rochester and of the way in which he received it:

"June 6th, 1823. Took the packet-boat this evening at Manlius, half past nine, a new, easy and speedy method of journeying, mind wholly occupied and deeply impressed with what is before me. Was never in Rochester before. Important place. Am informed that the expectation of the people is raised high concerning me. This very unhappy—don't know as I can support it—all before me is but an experiment. I shrink from the step and could not go, but every Providence, so far as I can see, seems to urge me there. When my settlement in Rochester was first proposed by Mr. Spencer, it struck my mind quite unfavorably; but his great decision on the subject, together with several conversations and much reflection and advice of friends gave my mind a turn favorable to going. At length I felt that the advice of my fathers in the ministry would be my guide under God, and they all said 'Go!' So having examined my motives, the abilities God has given me, and the demand

of the place, I have some little encouragement that I shall be useful. All depends upon the divine blessing. I feel nothing more than the truth of the Master's saying: 'Without Me, ye can do nothing.' "

Then comes the story of his arrival in Rochester and his reception by the church:—

"Sunday morning, half past eight, arrived in this village, to which my mind has long been directed as the scene of my future labors. A stranger, I came on deck, looked round for a conductor, heard the inquiring voice of a friendly brother like the men of Cornelius: 'Is there a Mr. Savage on board?' 'That's the gentleman,' said the Captain, pointing to me. 'How do you, brother Savage?' presenting his hand. 'My name is Enos; go with me.' I was conducted to his house, was cordially received by all the friends, and, unfitted for preaching as I was by the anxiety and bustle of commencement and the novelties and fatigues of journeying so far and all in so short a time, I went to meeting, met a large assembly, tried to preach from Acts 10: 29—'I ask, therefore, for what intent ye have sent for me?' Had so much of the feeling, tenderness and solicitude of a child, as to do little else but talk to the people and tell my heart. I am sure no one could think me much of a preacher. I hope indeed that they thought me a good man. Attention good. Afternoon, preached from 1 Cor. 2: 2—'For I determined not,' &c. Had more freedom and enlargement of mind—though unusually small—but feel that God has overruled the labors of this day in special kindness. Am thankful for a good, little, beginning."

And finally comes the record of the end of his pastorate in Rochester, faithful and successful as it had been:—

"May 14, 1826. This day I have given my valedictory and finished my labors with this dear people. Three years I have occupied this field in tears and toils, in much weakness and many sacrifices. I make this a solemn, reckoning day. I have been severely scrutinizing the past. I have nothing to boast. I have much to regret. I think I am conscious, however, of having cherished all along an unceasing and prevailing desire to do this people all possible good. I am not sensible of having 'wronged,' or

'defrauded,' or intentionally injured, any man, in a temporal sense; but I fear I have not been as spiritual and faithful to souls, as I ought to have been. This wounds me, O my God! Forgive, forgive, and let my soul feel as conscious of pardoned guilt as she does of the guilt itself. Let me rest satisfied that the guilt of these years is blessedly 'covered,' and that abundant grace is vouchsafed for the future.

"The last year I have labored under peculiar discouragements. No proper and vigorous measures have been taken for my support. No prayers seem to have been lifted for my success. Without these I cannot, ought not to labor with any people. Of neither of them can I have a proper assurance in time to come. And this furnishes to my mind a satisfactory reason for leaving, because I cannot support myself and cultivate this great field. I have tried the experiment, and now I must 'owe,' or give up the ghost, or retire. And because, again, when a people cannot pray for a minister, it is certain that he does them no good, and that his prospect of doing them good is very small. So that my mind is perfectly decided as to what is my duty. To this decision every view which I have been able to take of the subject has contributed except one. The real demand of this place, I fear, will not soon be supplied. But I must now resign my charge and commit these dear 'sheep and lambs' to the Great, the Good, the Chief Shepherd. O God, thou knowest that the consequences of leaving this people, as they may affect them, most occupy my mind. O may they not be hurtful! O send them, do send them, a pastor after thine own heart, who shall feed them with knowledge and understanding! O send him early!"

In February, 1827, the Reverend Oliver C. Comstock, D. D., was called as third pastor. It was the ministry of this noble man that first under God brought the church out from obscurity and from financial difficulties, and gave it standing in the community. Dr. Comstock was a man of fine presence, and of great ability both as preacher and pastor. He had been converted to God and ordained to the ministry while serving in Washington as Member of Congress from Tompkins County in this State, and during the remainder of his Congressional term he had been Chaplain of the House of Representatives. Bringing to his office as pastor in Rochester large social and administrative gifts, he convinced our citizens that

Baptists were neither ignorant nor negligible sectaries, but rather, earnest and efficient advocates of the gospel of Christ. The change in public feeling may well be indicated, if we remember that, in the very year when Dr. Comstock's pastorate began, the Board of Supervisors had ordered the Sheriff to turn the Baptists out of the old Court House, where they had been permitted for a time to assemble, after Schoolhouse Number One had become too small for them. Sometimes they had met in the Jury Room, but even this was now denied them, perhaps because, in those days of bigotry, those who stood for liberty of conscience were regarded as a narrow and fanatical set of people. The Church removed to Colonel Hiram Leonard's ball-room, over a stable in the rear of the old Clinton House on Exchange Street, and there they remained until 1828. But the coming of Dr. Comstock infused new vigor and hope into the Baptist body. He urged them to secure for themselves a permanent dwelling place. A favorable opportunity presented itself. A wooden church building on Carroll (now State) Street, near the present location of the American Express Office, was offered for sale. It had been built by the First Presbyterian Church, and after they had occupied their new edifice on the site of our present City Hall, it had been the home of the Second Presbyterian Church, now called the Brick. When the Brick Church gave up their meeting house, to enter their larger one on Fitzhugh Street, the Baptists bought the old house, and at last had a home of their own.

The earliest religious organization of Rochester was the First Presbyterian Church, which antedated our own by three years, and was formed in 1815. Next came St. Luke's Episcopal Church, founded in 1817, one year before ours. So our organization in 1818 was the third in point of time, Methodists and Roman Catholics following us in 1820. When Dr. Comstock's pastorate began, we were far behind in facilities for service. But from that time Baptists began to thrive. Their purchase of a house of worship indicated their faith, for they could not at once pay the \$1500, demanded as the price for the property, and five members of the church—Oren Sage, Myron Strong, Zenas Freeman, Henry L. Achilles and Evan Griffith gave their notes for the sum needed. \$1,000 in addition was spent in repairing and improving the building.

The mention of Oren Sage makes it fitting just here to speak

of his piety and leadership, as of equal importance with those of Dr. Comstock. He was the layman who both stimulated and backed up the pastor. He was born at Middletown, now Cromwell, Conn., on December 25th, 1787. When sixteen years of age he had been baptized in the Connecticut River. At the age of twenty-two he had settled in Ballston Springs, N. Y., and at the age of forty the church at Ballston Springs dismissed him to Rochester by letter. He was not great in stature, but he was a man of powerful physique, and of wonderful emotional susceptibility. His religious experience was of the simplest, but also the deepest. He could not speak of the love of Christ without tears, and his prayers were often choked with sobs. He was an evangelist by instinct. How well I remember, when I was twelve years old, being stopped by him in middle of State Street, and, while the wagons went by, feeling his hand laid on my head, and hearing him say: "My dear boy, I want you to be a Christian!" The church made him one of its deacons almost as soon as it received him, and he added to it an enormous amount of spiritual and financial support. His heart and his purse were open to every good cause. Without him and my own father, Alvah Strong, our Theological Seminary might never have come into being. They were two men who together bore the burdens of church and seminary, believing that the cause of Christ on earth was absolutely dependent, first, upon the church, and, secondly, upon ministerial education.

The meeting house on State Street was no great affair, even after it had been repaired and improved. It accommodated no more than three hundred in its audience room. For some time it had no baptistery, and baptisms took place in the river, near what is now Mumford Street. Among those baptized there, was William N. Sage. Its basement was used for prayer meetings and for Sunday School, and the church used this building for ten or eleven years, or until the new building on Fitzhugh Street was erected in 1839. But these were years of great ingathering, for in 1831, owing in part at least to the evangelistic preaching of Charles G. Finney, 150 were added to the church by baptism and 53 by letter.

As it was in this revival meeting of 1830-31 that my father, Alvah Strong, was converted, I may be permitted to relate something of the process. 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 so-called "Holy Scripture." Mr. Finney's coming changed all this. With a lawyer's logic and the will of an apostle, he drove men out of their refuges of lies, and summoned them to repent of their sins, or be damned. He was a man of eagle eye and of 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.

My father was a quiet and thoughtful man, but he was not a Christian. The revival influence and Mr. Finney's preaching led him to consider the concerns of his soul, and he called on Mr. Finney one morning at his room in the old Eagle Hotel, which occupied the site of the present Powers Building. The evangelist was writing at his desk near the window of the large apartment, and he motioned to my father to be seated near the door. After a little, Mr. Finney ceased writing, rose, strode toward my father, and said: "Well, what do you wish to see me for?" "I have been thinking about the subject of religion. But I have no feeling." The tall man bent down toward the stove, seized the poker, and lifting it, as if he would strike, made at my father as if he would beat out his brains. My father was startled, as he well might be. He sprang to his feet. Mr. Finney only replied: "Oh! you feel now, don't you?" and went back to his writing. My father was shocked and indignant. Without saying "Good morning," he left the room. But he reflected. What could Mr. Finney have meant? He concluded that the evangelist had given him an object-lesson, and had taught him that, if he feared a poker so much, he might have greater fear of hell. At any rate, his convictions were deepened; he was soundly converted; he united with the Baptist church; and ten years after he was elected deacon. That office he held for forty-three years, until he died in 1885. He was a plain, humble, God-fearing man, of even temper, generous spirit, and a love for learning which led him to give his children and to desire for others the means of education which even his printing office did not furnish. Oren Sage and he were two deacons who served their pastor, as did Aaron and Hur when they stayed up the hands of Moses.

Here, too, I take the opportunity of rescuing from oblivion parts of a family document which I value highly: I mean the brief autobiography of my father:—

“We reached Rochester (from Scipio, N. Y.) in June, 1821, and the family were put in possession of the premises opposite the present Opera House on St. Paul St. I spent my first and second summers in Rochester in work for the family, or in ‘all work’ and small earnings outside, as I found employment, and in winters at school. The population of the village at this time was less than 2,000. It seemed to be the centre of a magic circle at once. Public attention had been so directed to this point that there was a rush. Enterprise and speculation were wild and booming, and tenements could not be put up fast enough for the influx of the people. It was said that houses went up so rapidly that even the geese could not escape from their night’s roost ere a house was erected over their heads.

“In the fall of 1830 and winter of 1831, the great religious awakening under Professor Finney was in progress. The most powerful sensation was aroused through all this region of country. . My brother-in-law Augustus Hopkins, then a student here, who had been indulging radical infidel sentiments, became a convert. He then wrote me at Palmyra one of his peculiar laconic letters, referring to the revival and the condition of his own mind. He said: ‘If you want the dirty waters of your soul stirred up to the very depths, come to Rochester.’ I did go, bravely as I thought, and fought against the drawings of loving friends, the appeals of my own conscience, and my convictions of duty. But it was not for long. Submission soon became my happiness.

“I had strong temptations to unite with the Brick Church, then under the pastoral care of Rev. Dr. Wm. Wisner, whose instruction I repeatedly sought. After my mind became settled, I made profession of religion, and was baptized by the Rev. O. C. Comstock, on the 26th of September, 1831, and was received into the fellowship of the First Baptist Church of Rochester. My membership in all these fifty years (fifty-four when he died) has never once been removed to this day. I am not the oldest continuous member of the church, but doubtless am the oldest continuous member of the congregation and the Sabbath School—some sixty years.”

Dr. Comstock’s pastorate lasted for eight years, but on the 13th

of May, 1835, ill health compelled him to resign. Those eight years were marked, not only by large growth in numbers, but by the dismissal of fifty-four members to form the Second Baptist Church. On the same day on which a Council of Recognition was held to welcome the new organization, Zenas Freeman was ordained as an evangelist, and Grover S. Comstock, son of the pastor, was ordained as a missionary to Burma. Thus early did our Baptist churches in Rochester throw in their men, their money, and their moral support, to aid the foreign missionary work which Rice and Judson had inaugurated.

In that same year of 1835, Dr. Pharcellus Church was called as pastor. He brought letters for himself and his wife from the Second Baptist Church of Providence, R. I. As he was the pastor of my childhood, I well remember his stately presence, his clerical attire, and the solemn gathering of the family for prayer when he made his pastoral visits. He was a man of literary gifts, and he printed books, the chief of which was entitled: "Antioch: or Increase of Moral Power in the Church of Christ." He was the author of prize essays on "Religious Dissensions," on "The Philosophy of Benevolence," and on "The Permanency of the Pastoral Relation." He gained celebrity by his occasional addresses, among which was long remembered his oration at the dedication of our Mount Hope Cemetery. He was the worthy successor of Dr. Comstock, and I am almost inclined to say that he 'reigned' for thirteen years—the longest pastorate the church up to that time had known. In the spring of 1838 the church determined to build a larger house of worship, and a new edifice on Fitzhugh Street with walls of stone was begun. The cost of this building, \$18,000, was raised by subscription and by the sale of the State Street property purchased ten years before. On October 20, 1838, services were held in the basement of the new edifice. Five persons were baptized at the morning service, and the communion was administered at the service in the afternoon, for there were on each other Sabbath day three preaching services at which all members, not providentially prevented from attendance, were expected to be present.

On February 12, 1838, the Reverend Jacob Knapp began a series of evangelistic services in the new church building. During this year, and largely as a result of these services, 153 persons were received into the church by baptism and 40 by letter. Since this



was an important epoch in the church's history, I am glad that I can supplement my narration by quoting from a hitherto unpublished autobiography of Dr. Pharcellus Church, the then pastor. His son, Colonel William Church, who sat by my side in a Sunday School class in those old days, and who now is well known as the Editor of the Army and Navy Journal, permits me to make use of this graphic description of an old time evangelist and an old time revival.

"The methods of church work," writes Dr. Church, "had taken their cast from the extraordinary revival under the labors of Rev. Charles G. Finney a few years previous. His peculiar style of thought and action was about equally visible in all the church, and gave such a cast to prayer meetings, exhortations, and the general religious work, as I had not been much accustomed to in the previous ten years of my ministry. It was a valuable lesson to me, though open to criticism. But is not life better than death, despite the trimming and pruning which it requires? I began my labors in the Old Beehive, as it was called, a plain wooden building, the first house of worship erected in the city. The present Baptist churches of Rochester, with the University and the Theological Seminary, are nearly or remotely swarms from the Old Beehive. It was built by the First Presbyterian Church. That church, and I believe other churches, had come out from it, so that the swarming had gone on for years before the Baptist bees had got possession. Judge Chapin informed me that, when it was dedicated, it stood on stumps, and, as the minister read his text, "How dreadful is this place!" the Judge said: "Sure enough, it was dreadful, from the fear that it would be blown over before the sermon was through."

"About the first of the year 1836, Deacon Oren Sage, our most active deacon, said to me, 'Brother Church, we must have a revival of religion this winter.' 'I am for it, Deacon,' I replied, 'but how is it to be had?' He thought, and I agreed with him, that Rev. Mr. Parr of Auburn, somewhat noted as an evangelist, should come to our help, and he did come. Rev. Mr. Arthur, father of President Chester Arthur, from another town near us, joined him in alternate preaching. \* \* \* \* Soon after dedicating our new church in February, 1839, we held a series of daily meetings that continued into April, about three months. The celebrated evangelist, Elder

Jacob Knapp, took the lead in these meetings. I found him a very different man from what I had previously known, though his old characteristics remained, as the grub in the butterfly despite its appendage of wings. His new wings of passion and power gave him elevation and argumentation, as well as in feeling, fervor and persuasion, of which the former Knapp was wholly incapable. His wit and quaintness remained, but were put to new uses. Dr. Nott, President of Union College, who heard him through a series of sermons, ascribed the change to a more entire consecration to God and the good of souls. This may be true, but it did not secure him against mistakes, as we shall see.

"Mr. Knapp began with a series of pungent sermons to Christians, calling them from their backslidings, urging them to higher motives, activity and zeal, refreshing their recollection of their former experiences of divine love, their professions and their *vows*, their unredeemed pledges, in which line of discourse I think him the most effective preacher I ever heard. His figures were all from familiar things, some hardly fit for the pulpit, yet home thrusts that did execution. His stories were largely derived from his own experiences in former meetings, exceedingly commonplace and even vulgar, but always pertinent, exciting smiles mingled with tears. He said of his critics that they were like men with sacks around a pile of wheat, some gathering chaff, some cockle, and when he saw them he threw out chaff that they might fill their sacks and be off.

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"The evening sermons were addressed to the unconverted, assailing their wickedness by every device of truth, by every appeal of love and terror, and, after the most harrowing appeals, a call to the anxious seat was made, to press home upon every conscience the immediate decision whether they would escape their sins or rush on to hell and damnation. As exhibitions of law and justice, these appeals were terrific. The skill with which he searched out the hiding places of guilt, the workings of conscience pleading against appetite and passion, and probed the secret place of individual history and character, was seemingly superhuman. Every sinner felt that the constable was after him, and instant exposure of his most secret sins was impending. It is scarcely possible to conceive the reality of such a scene.

"As Christians took fire under his afternoon sermons, so sinners

began soon to add to the general burning under his evening appeals and increased the public excitement by flocking to the anxious seats. The very worst characters, as I afterwards learned, were among the number—gamblers, drunkards, adulterers, lewd women, and the most abandoned classes—all quailing under his excruciating assaults upon their consciences, and setting about works meet for repentance. Mr. Knapp's principle was, as he told me, to harrow up the selfish fears of the vicious classes, as he said they were incapable of any higher motive of action. Preaching love to them was, in his view, hurling feathers at a brazen pillar. Your guns must be charged with adamant to break through their shields of self-flattery at the most vulnerable points of their character.

"This principle, I think, he urged too far, as love is the supreme power by which Christianity effects its conquests—I mean Incarnate Love. Even selfish fear must be awakened through the reason, making sinners feel how awful goodness is. Where there is no basis in conscience, in reason, in truth and in law, as the support to a reformed life, it will topple under temptation, and the convert will become seven-fold more the child of hell than he was before. This was the case, I fear, with many of Mr. Knapp's converts. There must be truth and love to sustain a reforming purpose after the selfish fears in which he began have passed away."

Such preaching as Mr. Knapp's was sure to awaken opposition. Not only did the hyperorthodox and the overcultivated oppose the new methods, but the very outcasts whom the evangelist most sought to influence were roused to violence. Drunkards and gamblers conspired to break up the meetings and to drive Mr. Knapp from the town. They gathered the rabble and threw stones into the midst of his evening audience. But some hint of the plot came to the brethren; they gathered in the basement for prayer; the evangelist quieted the crowd above and prevented panic; most remarkable of all, a fearful thunderstorm burst from the skies and scattered the rioters; it was thought to be a providential endorsement of the preacher's work; the result was the conversion of some who had vowed his destruction, while the church grew mightily in favor with the whole community.

On the 6th of August, 1848, Dr. Pharcellus Church resigned his pastorate after thirteen years of service. It had been the longest

pastorate thus far, and it had witnessed great material and spiritual growth. The Manual for 1839 shows the number of members to have been 410; in 1848 it must have been fully 600. The list of deacons is an indication of the church's high character, for it includes the names of Oren Sage, John Watts, Alvah Strong, Edwin Pancost, Elijah F. Smith, Myron Strong, Henry N. Langworthy and Henry W. Dean. Of these Edwin Pancost and Henry W. Dean deserve special mention, the former by reason of his unsurpassed business ability, and the latter because he was the most beloved physician that Rochester ever knew. These were the men under whose influence my boyhood was spent, and whom I looked up to and revered. I picture to myself that middle aisle in the old meeting house, with Gideon Burbank in the pew before me and Elijah F. Smith in the opposite pew, Doctor Dean and Alfred Pritchard behind, brother Langworthy and brother Tallmadge on the outskirts of the congregation,—as godly and noble a set of men as ever were gathered in the fellowship of a Christian church. They were serious and earnest, for they were great believers. Of all the church members, Edwin Pancost was the only one I knew who held to what would then have been called a New School Theology. What the most of them held is indicated in the Articles of Faith printed in the Manual of 1839, the third, fourth and fifth of which I venture to quote:—

“III. We believe that God created man a holy being—that by his disobedience he fell from that state of rectitude, and thereby rendered himself totally morally depraved, and his posterity being included in him, as their federal head, fell with him in his transgression.

“IV. We believe that God did, from eternity, choose his people definitely in Christ, and that Christ did redeem them by His sufferings and death, and that in due time, He, by the Holy Ghost, changed their hearts from sin unto holiness, and that He will infallibly bring them to glory.

“V. We believe in the doctrine of regeneration, justification by faith of the Lord Jesus Christ, the perseverance of the saints to glory, the resurrection of the body, and the general judgment; that the wicked shall go into everlasting punishment, but the righteous into life eternal.”

There is a diversity of gifts in the Christian ministry, and it is not best that the church should be always served by men of the same type. For the first thirty years our pastors were men of stalwart mould, strong and aggressive. When Dr. Church left us to take a pastorate in Boston, he was succeeded by a man of more contemplative spirit, a man of gentle and persuasive talent, a man whose gifts were those of teaching and of quiet influence. On September 1st, 1849, the Reverend Justin A. Smith was called as pastor, and he held office for four years, when he resigned his place to become editor of *The Standard*, the well-known religious journal of the Baptists, in Chicago. Those four years were marked by both internal and external progress. Mr. Smith was a comparatively young man, and he won his way to the hearts of the young. He had the art of personal and private dealing with the unconverted. I well remember his dealing with me, when religion was furthest from my thoughts. His affectionate appeals remained like seed-corn in my memory, though they bore no immediate fruit. I could not help admiring his kindly interest in my welfare, for it impressed upon me the conviction that I had a soul to save. What he did for me in that call at my father's house he did for many others. He was a good example of an unobtrusive yet a persistent private preacher of the gospel. Reinforced by the Saturday prayer meetings for boys and girls kept up by that devoted woman, Mrs. Pancost, deacon Oren Sage's daughter, the pastor had always an undertow of influence among his people, the results of which have been felt in all these after years.

But the great external event of Mr. Smith's ministry was the establishment of the University of Rochester and the Rochester Theological Seminary. The institution at Hamilton had long been thought by many to be too provincial and secluded. The rapid growth of our denomination had seemed to require a more thoroughly trained and broad-minded ministry than could be furnished by the college and the theological school in a country village remote from the railway. Hence arose a vigorous demand for the removal of the Hamilton institution to Rochester, a demand endorsed by a denominational Convention held in Albany at which our leading ministers and laymen from all parts of the State were present. Rev. Mr. Smith, our pastor, favored the new movement; our Rochester people gave their money to support it; Gideon W. Burbank

subscribing the then unexampled sum of ten thousand dollars, and my father, of lesser means, five thousand. But Dr. Pharcellus Church, our former pastor, was more conspicuous as an advocate of the great enterprise, and his interest in it continued after he had left our city. In his unpublished autobiography he writes:—

“Let no Hamilton or Rochester man call in question the wisdom of the overruling Mind which has so obviously decreed the present diversion of our educational policy. Whether in one place or the other, these institutions originated in the prayers and self-denying labors of Professor Daniel Hascall, Doctor Nathaniel Kendrick and a few others, beginning in 1817 and reaching a point in 1847 to necessitate division in order to future enlargement. Every Baptist of the State may say with Jacob, ‘I am not worthy of all thy mercies and of all the truth which thou hast shown unto Thy servant; for with my staff I passed over this Jordan, and now I am become two bands.’ Even the competitions, controversies and lawsuits have not been without their use in intensifying public interest, both at Hamilton and at Rochester, to cause the flow of money into their educational treasuries. How else could these streams have been caused to flow? We have to take man as he is, and to consider how much wide division in education, politics and religion, has done to break up his torpor and rouse him to action, not wisely perhaps, but still, better than no action at all. What hope was there for our educational cause in this State, with so little money to begin with either at Hamilton or Rochester, without an intensified feeling among our people on the subject, to impel to action without endowments, and ultimately to untie the pursestrings of the rich in supplying them?”

This shows something of Dr. Church's aggressive and optimistic spirit. There were many trials and anxieties in store for those who undertook the work of founding our University and Seminary, for there was not only poverty to contend with, but also opposition. The end, however, was finally attained, and great have been the results to church and state, and to the whole cause of Christ at home and abroad. Dr. Church was the John the Baptist of the movement; under the pastorate of Reverend Justin A. Smith the foundations were laid; but without the First Baptist Church of Rochester

and its large-minded, believing and liberal givers, neither the University of Rochester nor the Theological Seminary, so far as human insight can perceive, could ever have begun their existence.

It can easily be imagined that the coming of a half dozen able and distinguished professors, with their accompanying flock of students, added greatly to the strength and influence of our Baptist churches. Our own church was peculiarly blessed by the presence and membership of Doctors Maginnis, Robinson, Kendrick and Northrup, each of whom at times filled the pulpit and supplied the church when it had no pastor. The year of interregnum which followed the pastorate of Justin A. Smith was made notable by the regular preaching of Professor Ezekiel G. Robinson, who was soon made President of the Theological Seminary. His commanding presence and splendid gifts brought crowds of thoughtful people as auditors and gave our Baptist pulpit the first place in Rochester. A series of sermons on the Phases of Modern Unbelief was probably the ablest and most brilliant presentation of Christian apologetics that our city had ever heard. President Anderson of the University gave prestige to the Second Baptist Church, but President Robinson was the glory of the First. There were giants in those days, for Doctors Anderson and Richardson in the Second Church, as well as Doctors Maginnis, Robinson, Kendrick, and Northrup in the First, were all more than six feet tall—six men as noble in intellect as they were in stature—and they became light-houses for our whole community.

Let us not forget what the students of these institutions have done for us. Kingman Nott was one of the many who taught in our Sunday School and enlivened our meetings for prayer. A consecrated band from among them has always been preparing to go abroad as missionaries, and they have communicated to the church something of their zeal and devotion. We have had our representatives in India and China, in the Congo, the Philippines and Japan. The Church has done much by its gifts of labor and of money to the University and the Seminary, but the University and the Seminary have also done much for the Church by increasing its intelligence and its liberality. May this relation of mutual giving and taking always abide among us!

As we have seen, a whole year passed after the resignation of Justin A. Smith before another was called to succeed him. But on

the 28th of November, 1854, a letter was received from the Reverend Jacob R. Scott, accepting the invitation of the church to become its pastor. Like the pastorate of his predecessor, that of Mr. Scott lasted only four years. He was a graduate of Brown University and a scholarly man, with literary gifts of a high order. I knew less of him than of his immediate predecessor, for the reason that during almost the whole term of his service I was away at college. But I have the best of reasons for remembering him, because it was during his service that I was converted, and it was he who baptized me. His pastorate witnessed the second great revival under the evangelistic labors of Charles G. Finney. Twenty-five years had passed since his first visit. 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 bodyguard 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 earthquake, and hundreds turned to the Lord. That spring vacation of 1856 when I came home from Yale was the time of my great decision; rather, let me say, it was the time of God's visitation to my soul.

“Amazing grace, how sweet the sound,  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see.

“’Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear,  
The hour I first believed.”

In all this general religious interest, as well as in the counsel and guidance which he gave me, Mr. Scott, my pastor, showed himself to be a most sympathetic and helpful minister of Christ.

On the 2nd of February, 1858, the resignation of Reverend Jacob R. Scott was accepted, and on March 29, 1859, Richard M. Nott, at that time a student in the Rochester Theological Seminary, was called to the pastorate, with a salary of \$1,500. On October 12, of that same year, after his graduation from the Seminary, Mr. Nott



was ordained to the ministry, and his pastorate lasted for five years. As Mr. Nott was my classmate in the Seminary, I may be permitted to record his ability and his worth. He was the elder brother of Kingman Nott, of blessed memory, whose remarkable career as pastor in New York City was so early and so sadly cut off by death. Richard had not the natural eloquence nor the winning personality of his brother Kingman, but he was a man of greater intellectual weight and of keener theological insight. His sermons were models of thoughtful exposition and condensed logic. None could doubt the sincerity and even the heroism of his Christian character. His only lack was physical; he had not the exuberant vitality of his younger brother; and though he was a model teacher, he did not draw the crowd to hear him. He had the entire respect of his church, and during his pastorate 95 were received into its membership.

The year 1866, that followed Mr. Nott's resignation, was in some ways the most notable that the church had ever known. Doctor Northrup was the stated supply. He was a man of large frame and of introspective nature. His professorship in the Seminary brought him in contact with students and with their problems. He was seized with an overwhelming desire to know the truth, but, above all, to know God. He was granted a religious experience almost as marked as that of Saul on the way to Damascus. The Lord of Glory met him on the way and revealed himself to him. He carried into the pulpit an intense and irresistible energy that swept everything before it. Some called it fanaticism, but Christians generally recognized in it the power of God. Though the church had no pastor, and no evangelist but Doctor Northrup, there was a remarkable work of grace, and there took place the largest ingathering the church has ever had in a single year, namely, 195 members.

Seldom has a church been better prepared to receive a new pastor, than this church was prepared to call and to welcome, as its eighth pastor, the Reverend Henry E. Robins, D. D., of Newport, Rhode Island. Mature in his convictions, of fervid nature, with business experience, great executive ability and unwavering strength of will, Doctor Robins seemed to have come to the kingdom for just such a time as this. He, too, labored with us for five intense years, when in 1872 he left us to become President of Colby University in the State of Maine. I cannot praise too highly the vigor or the spirituality of his ministry. Those five years left perma-

ment impress upon Christian character. In 1869 there was a new stirring in the hearts of God's people, and 112 were added to the church. The chief external mark of progress was the building of the rear part of a new house of worship. Here I must quote from the admirable statement of Dr. Robins' successor, Rev. Charles J. Baldwin :—

"In the year 1868, the necessity for better and more healthy accommodations for the Sabbath School and social meetings of the church became so manifest that additional land was purchased and the rear part of the present structure was erected, at an expense of \$53,034. In the year 1875, the foundation of the front building was laid, and during the following year the entire building was completed, at an expense of \$74,836, which, with costs of ground and rear part, makes the entire amount \$140,000 invested in the present building." And Mr. Baldwin justly adds: "This is a model of beauty, and one of the finest church structures in the State."

"It was in the early part of the pastorate of Rev. Dr. Robins that the building of the rear part of the house was undertaken and carried through. Moreover, this work was undertaken just after the church had expended \$7,836 upon the Memorial Mission Chapel, where the Lake Avenue Church now stands, and \$4,078 upon the Rapids Mission Chapel. Facts like these are a revelation of the devotion and liberality of those who were leaders in this church fifty years ago."

This quotation from Dr. Baldwin may fitly be accompanied by an account of the setting apart of the Lake Avenue Baptist Church in the fifth year of Dr. Robins' pastorate. In the year preceding, the church since known as the Park Avenue had been established, and to it a number of members had been dismissed from the First Church. Lake Avenue was almost entirely a child of the First Baptist. A mission Sunday School and preaching service had for some time been conducted, by students of our Theological Seminary, in the northwest part of our city. Robert S. MacArthur, then one of these students, had drawn an audience and had gathered converts who needed a church. Deacon Edwin Wayte and deacon Daniel A. Woodbury had given their personal backing to the enterprise, and they became members of the new organization. Deacon

Oren Sage gave his money, and the edifice that was erected as its home was a memorial of his liberality. More than one hundred persons were in 1871 dismissed from our First Baptist Church to constitute the new organization. God has greatly prospered it, until it now numbers more than a thousand members.

The ninth pastorate was that of Rev. Charles J. Baldwin. It began in 1874 and ended twelve years after, in 1886. It was prefaced by a year in which Dr. Augustus H. Strong, President of the Theological Seminary, was acting pastor, and in which there was a considerable ingathering of young people, mostly from the Sunday School. Mr. Baldwin came to us from an important church in Chelsea, Massachusetts. He was young and a graduate of our Seminary. He had had useful but trying experience in our Civil War. Long and hazardous rides in his capacity as aide-de-camp had tested his mettle, while they had sapped his strength. All through his pastorate he fought against physical weakness, and sometimes against actual pain, but with so heroic a reticence that no one knew of his infirmity. He was a preacher of great industry and versatility. Wide reading made his sermons always interesting. His illustrations from science, history and literature gave freshness to his sermons, and made his pulpit a perennial source of instruction. To our young people their sitting under his ministry was itself a liberal education. It may be doubted whether in all the country were heard any finer succession for twelve years of ever varied and impressive discourses. After this notable service he accepted the call of the church in Granville, Ohio, where he ministered to a university audience for many years.

The pastorate of Dr. J. W. A. Stewart was the tenth. It began in February, 1887, and lasted over sixteen years: the longest pastorate that the church has known. It was characterized by an ability and discretion that gradually won over opposing elements and demonstrated the power of the simple gospel to dominate the hearts and lives of men. Dr. Stewart came to us from Canada, and at first his utterance seemed to some to have a foreign air. But his modest calmness and his reiterated utterances of fundamental truth soon assured his auditors that he was God's appointed messenger. The church prospered in its financial standing and in its missionary work. As Comstock had represented it in earlier years, Cochrane and Moody, the one in Burma and the other on the Congo, were

its contributions to foreign service. And at home, we sent out 86 of our members to form the Bronson Avenue, now the Calvary Baptist Church. A little later what had been known as the Twelfth Ward Mission was organized into the Meigs Street Church, now the South Avenue Church, most of the constituent members being contributed by the First Baptist Church. The fourth year of Dr. Stewart's ministry was signalized by the baptism of 79 persons and the seventh by that of 77. But perhaps the most striking mark of progress was the organization of the Hubbell Class in the Sunday School. Brother Walter S. Hubbell has made for himself a national and almost a world-wide reputation by his teaching and conduct of a Men's Bible Class which has grown in numbers till its average attendance is over three hundred, and its enrolled membership more than one thousand, and all this gained by no sensational methods, but by the simple exposition of regular Scripture lessons, accompanied by a cheery welcome and hearty good fellowship. By this Class a multitude who attended no other religious service have been brought under Christian influences, and many young men have been converted and have become members of our church. When Dr. Stewart resigned his pastorate in 1903 to become Professor and Dean in the Rochester Theological Seminary, he retired with the gratitude and good wishes of all our members.

In 1903 Dr. James T. Dickinson came from Orange, New Jersey, to be our pastor. He was the eleventh in our roll of honor. Of gracious and winning personality, both his preaching and his pastoral work had in them a social influence of great value. He was a sermonizer of large resources, a sympathetic friend to young and old, and a planner of all manner of church enterprises, whether at home or abroad. The renovation and almost reconstruction of our house of worship were accomplished without resulting debt largely through his skillful foresight and management. But there was also liberal backing on the part of our members. A sum of nearly \$30,000 was spent in making the edifice beautiful, and the whole work was done without friction and to the satisfaction of all. Dr. Dickinson left us after eight years of service, and the vacancy made by his departure may best be indicated by the fact that two years passed—from 1912 to 1914—in which the church was without a pastor. Providence, however, has greatly favored us, by giving us excellent temporary supplies for our pulpit, and it is only justice

to remember that Dr. Henry C. Applegarth, by his thoughtful and impressive preaching, as well as by his conduct of our meetings for prayer, has almost made the church forget that it had no pastor.

In 1914, our long search for a leader came to an end. Rev. William B. Wallace, D. D., of Brooklyn, N. Y., a young man of electric address and thorough devotion, was called to be our teacher and guide. He was a graduate of our Seminary, and he had served four churches before ours, always with great popularity and success. There followed a year of remarkable progress among us. Sunday evening audiences were doubled and even trebled in numbers. More than one hundred persons were added to our church membership, forty of whom came from the Hubbell Class. Dr. Wallace closed his first year of service with the universal affection of his people, and with the brightest prospects for the future. Just as his summer vacation was about to begin he was smitten down. He began his pastorate in June, 1914, and in June, 1915, he died. His funeral was a scene of sorrow never to be forgotten. A brilliant career so suddenly and so sadly closed, was a mystery of divine Providence which only eternity can explain.

It was not until May, 1917, that a successor to Dr. Wallace was found in the person of the Rev. Elijah A. Hanley, D. D. Dr. Hanley came to the pastorate just after our nation had entered into the great world-war. The first year of his ministry has been marked by strong preaching, public spirit, ability in leadership, and pastoral devotion. It is with him as pastor that the church comes to this celebration, and he is the thirteenth pastor in the hundred years.

This review of the past cannot be concluded without gratitude to God for his mercies. The history of the church is a history of God's dealings with his people. There is a supernatural element in it which challenges attention the more we consider it. One cannot call to mind such men as A. R. Pritchard and A. G. Mudge, A. S. Lane and Royal Mack, E. T. Oatley and L. R. Satterlee, Nelson Sage and J. O. Pettingill, E. R. Andrews and S. A. Ellis, T. DePuy and A. H. Cole, and such women as Mrs. Hand and Mrs. Ellis, Mrs. Warren and Mrs. Caldwell, Mrs. Reid and Mrs. William N. Sage, without feeling that they were object-lessons of God's grace, and messengers of Christ on earth. Not simply the great in intellect and scholarship, like Drs. Hackett and Conant, Sage and Wilkinson, but also humble men like Tallmadge and Tower and Young,

have done much to uphold Christ's cause and to win others to knowledge of the truth. Let us praise God for their characters and for their lives of devotion and service.

"The old order changes, giving place to new, and God fulfils himself in many ways." What have been the changes in doctrine and practice which this church has experienced in a hundred years? A comparison of the old Articles of Faith with those more recently adopted shows no falling away from the essentials of gospel doctrine. The universal sinfulness of man and his need of divine grace are as stoutly held to-day as they ever were in earlier times. But predestination does not now constitute the central or the only determining element in theology; we recognize human freedom as an equal factor in salvation, not inconsistent with divine sovereignty, but its agency and method of manifestation. The federal theory of imputation has given place to the more vital conception of racial solidarity, and individual responsibility is taught, as of equal importance with a hereditary bias toward evil. Christ's atonement is seen to be wrought out for all men, and not solely for the elect; and we perceive that whosoever *will* may come, even though the willing heart is God's gift. The immanence of God which science reveals makes it easier for us to believe in that "mystery of the gospel, which is Christ *in* us, the hope of glory," and the consciousness of union with Christ as a present Lord and Savior is more common than of old.

We live in a day when the applications of Christianity have a larger place in preaching and in our ordinary thinking than do the theological doctrines of the past, and we need to be on our guard lest we have no Christianity to apply. The dynamic of our religion is Christ and his Cross. Have we lost sight of that? I believe that this is still the fountain light of all our seeing, and that more Christians are ready to-day to die for their Lord, than ever were found in the old days of presecution. The deity of Christ, his pre-existence, virgin-birth, miracles, vicarious and sacrificial death, resurrection and omnipresence with his people, lordship and judicial sovereignty of the world, are better understood to-day and are more relied upon in missionary enterprise, than they ever were before. This church has shown its faith in Christ by its works, for its gifts to missions during the century have been increasingly large, while

those to education can be estimated only in terms of the hundred thousand.

Our sense of community has enlarged. We feel more deeply to-day our oneness with all believers. While we still stand for our denominational tenets, we recognize the Christianity of those who differ from us and no longer exclude them from our communion; though we do not regard their organizations as fully representing the New Testament models of faith and practice. In matters of amusement also we are tolerant of diverse opinions, and are willing to let others judge for themselves what their duty is. I can remember when two prominent members of this church were excluded for dancing. We would not take such action to-day. Cards and the theatre are no longer regarded as necessarily evil, although their tendency may be ordinarily harmful and absorption in them may be fatal. Our views of Sabbath observance have somewhat changed, and we now try to put the spirit of the Sabbath into all other days rather than to give the one Sabbath day exclusively to devotion. Social service has come to seem as much a part of religion as is attendance upon public worship, and the Christianizing of family, business, social and political life as of equal importance with the maintenance of New Testament standards of doctrine.

It humbles us to remember the heroes and heroines of the past, but it does not follow that we should precisely repeat their thoughts or their lives. The spirit that animated them should be ours. We should have the same reverence for Scripture, the same love for Christ, the same interest in his church. We should contend as earnestly as they did for the faith once for all delivered to the saints. God taught them how to serve his Son, our Savior, and he will teach us. Let us commit our ways to him, believing that he will direct our paths. No lesson to be learned from our history is so important as this: The church is a supernatural institution. It is an outgrowth from Christ, and the Son of God is its ever-present and indwelling life. Since Christ lives, the church shall live also. Our individual lives are significant and valuable, only as they are bound up with the life of the church. It is that divine life which we celebrate at this hundredth anniversary. We praise the men and women of the past only because they were true to Christ and to his gospel. We have hope for the church's future only as it keeps

in living union with the Vine of which church-members are the branches. But thus conditioned, there is no end to its existence or its power.

Glorious things of thee are spoken,  
Zion, city of our God!  
He whose word cannot be broken,  
Formed thee for His own abode;  
On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all thy foes.

See, the streams of living water  
Flowing from eternal love,  
Well supply thy sons and daughters,  
And all fear of want remove.  
Who can faint while such a river  
Ever flows his thirst to assuage;  
Grace which, like the Lord, the giver,  
Never fails from age to age.

If, O Lord, of Zion's city  
I by grace a member am,  
Let the world deride or pity,  
I will glory in Thy name.  
Fading is the worldling's pleasure,  
Vain his boasted pomp and show,  
Solid joy and lasting treasure  
Only Zion's children know.



## REMINISCENCES

BY

REV. HENRY E. ROBINS, D.D.\*

PASTOR, 1867-1872.

A request, to me equivalent to a command, has come from those whose judgment experience has taught me to respect, to write a narrative of some of my recollections as pastor of the First Baptist Church of Rochester, N. Y. May it be useful to the cause dear to us all.

My general attitude toward those days of my active service in the ministry of my Master is sympathetically expressed by Paul when he wrote, "Forgetting the things behind, and reaching forth to the things before, I press on toward the mark, for the prize of the heavenly calling of God in Christ Jesus." (Phil. 3:13-14.) The evanescent and unsatisfactory present fades from my spiritual vision; while the eternal future beckons me onward and upward with ever increasing power of attraction.

Nevertheless there is wisdom in the saying, "The roots of the present lie deep in the past," so that if we would rightly judge the present, we must have in mind its relation to the years that have gone before.

Thus reminded, my thought turns to an incident in my early ministry recalling the forgotten struggle required in the building of the noble structure which is now the commodious house of worship of the First Baptist Church.

The incident referred to occurred in the days when the thought of my parishioners was canvassing the project of improving for its uses as our church home the former structure so long consecrated to the service of the Master. An obscure member of the church called upon me to announce her departure from the city, remarking that she would not leave without having contributed something toward the projected chapel which was under discussion. Appreciating her generous purpose, and having regard for her slender

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\*Dr. Robins entered into rest April 23rd, 1917, in his ninetieth year.

worldly resources, I ventured to suggest that she should retain her gift, inasmuch as it was uncertain whether anything would actually be done in that direction. Upon this suggestion the generous donor burst into a flood of tears, exclaiming, "Will you not take it? I have prayed over each sum added to the amount until it had reached Five Dollars. Do not reject it!"

Nothing remained for me to say but this: "You may, my dear woman. I will accept it as a sacred deposit, and assure you that it will be expended as you desire."

On an immediately following Wednesday evening, I announced to the church that the building of the proposed chapel was assured. "A gift has come to me which removes all uncertainty in the matter." I narrated the details of my interview with the good woman.

It is my conviction, judging from what ensued after my words had been uttered, that the result which followed her immeasurable gift of Christian devotion was the making sure that which we now see and rejoice in, the erection of the house of worship of this First Baptist Church. Her words were freighted with mysterious power, leaving no one who heard them unmoved. From that moment the great task was prosecuted with tireless energy.

It is proper that I should add here that what the good woman had in mind was nothing more than the building of a simple vestry for the better accommodation of our prayer-meetings. That also was the limit of my own thought. Since it was, and is, my fixed conviction that it is in them that we must look for the secret of the Church's aggressive power over a godless world. Whatever of credit is due for the initiation and completion of this house of worship is owed to the self-sacrifice of the brethren who taxed themselves willingly and heavily to carry through the great work to completion. It was, I suppose, on the ground of my interest in the erection of the Chapel that the brethren honored me by their invitation to preach the sermon of dedication upon the completion of the noble edifice which is now the church home.

As I write there comes before me a cloud of faces of noble men and women, who, having honored the Master by consecrated lives, fell on sleep, awaiting the summons of the resurrection morning. Their names are written in heaven. Not a few, with the maturity of added years, are giving their best love and service to the church to which they plighted their early vows.

Memory recalls the names and impressive presence of the men who have served as trustees, deacons and clerks, while the body of the membership passes in long procession before my mind. To particularize would be beside the purpose of the writer. The whole-hearted support and unstinted courtesies which came to him call for grateful and humble acknowledgment.

In the building of the commodious structure which is now the home of the church two men deserve particular mention, for the reason that without their gift added to the generous contributions of a large number of others, it is doubtful if the enterprise could have been carried to completion. Those two men, Deacon William N. Sage and his brother, Edwin O. Sage, contributed with a liberality which has not been surpassed in the history of the body of believers. It made heavy inroads upon their not excessive fortunes. They first gave themselves to the cause of their Master, Jesus Christ, and following this personal surrender, they poured out their means into the common treasury of the church.

This just tribute to the Christian liberality of these brethren is given only as an acknowledgment of the whole-hearted support of the building enterprise on the part of the entire church. Doubtless He only who sits, as of old, beside the treasury of His people puts upon our liberalities a perfectly just estimate of our gifts, but we must speak necessarily in our human measure, and mention a single example only which illustrates the liberality of all.

If any apology were required for writing this tribute to our beloved church, let it be my desire to do all in my power to stimulate those who inherit the fruit of the labor, and the traditions of the dead, to emulate their example; and so pass on to those who may be their successors unimpaired the trust which, in divine Providence, they have received.

Counting myself, by your courtesy, still a member of the flock, may I subscribe myself,

Your brother,  
HENRY E. ROBINS.

## MEMORIES

BY

REV. CHARLES J. BALDWIN, D.D.

PASTOR, 1874-1886.

The pastorate which extended from 1874 to 1886 found its most important feature in the construction of the new house of worship which was dedicated Feb. 7th, 1877.

A number of the former pastors were present on the occasion, the sermon preached by Dr. Robins. No one who was acquainted with the long and arduous labors of that building enterprise can forget the devotion and ability of Deacon William N. Sage, chairman of the building committee, and his brother Edwin O. Sage, so active and helpful in the financial affairs.

During this time special activity in City Mission work was developed by the untiring devotion of Frank Bishop to whom was largely due the establishment of the Wilder Street Mission, which afterward became a regular church.

The names of Dr. Strong, Dr. Kendrick, Dr. Hackett and many others of eminent ability and consecration still remain in our memory as we think of the noble assembly which greeted the preacher at each Lord's Day Service.

Nor can I forbear to mention the presence of Dr. Dean, the "beloved physician," whose sudden death was deplored by the city as well.

Time fails me to speak adequately of the many names of faithful men in that church, Andrews, Pettingill, Cole, Ellis, Stewart, Hubbell and others, whom it was an honor to serve as their pastor, and a pleasure now to remember as their friend.

Very few of those still survive but their works do follow them and their record is on high.

## NOTES AND IMPRESSIONS

BY

REV. J. W. A. STEWART, D.D.

PASTOR, 1887-1903.

My pastorate began in February, 1887, and continued till June, 1903. When I came to Rochester the city had not more than half its present population; the life of the city centered more around "the Four Corners" than it does to-day. The church-going habit was still strong in a larger proportion of the city's population than it is now. Accordingly I found a large congregation in regular attendance at the Sunday services. It is more difficult to secure a large congregation now than it was then. There were winters during which every pew was occupied, and there were occasions when it was not easy to find vacant seats on the floor of the church. This, of course, applies to the Sunday morning service. I remember well the inspiration I felt in facing so excellent a congregation, and I recall also the feeling which came to me from the character of the congregation and from the thought of the pastors who had preceded me. What I have said was true also, during many years, of the mid-week service. That service was attended some seasons regularly by one hundred fifty to two hundred seventy-five persons. The janitor, William Greenslade, used to count the attendance. A condition which contributed to this large attendance was the fact that during those years the population of Rochester was growing rapidly, and the congregation of the First Baptist Church shared in this growth. Not only the congregation, but the membership also grew rapidly, many coming by letter from other churches and a good number by baptism. I recall two occasions upon which twenty-seven were baptized at one time, and there were at least two or three Communion services at which forty and fifty members were welcomed at one time. Those were happy years! More than one of the problems now facing the church did not then exist.

When I came to the church there was considerable activity on the part of a number of young men and young women in

carrying forward the Sunday schools of Wilder Street, the Eighth Ward and the Twelfth Ward Missions. These missions were all under the care of the First Church. What is now the Genesee Church, formerly the Rapids Church, was also for a few years under the care of the First Church. A good many times a group of the deacons with myself went to the Twelfth Ward Mission or to the Rapids Church to receive candidates for baptism. Candidates from all these fields were baptized in the First Church, and had their membership there. A little later the Wilder Street, the Bronson Avenue and the Meigs Street Churches were organized out of these missions, nearly all of the constituent members going from the First Church. The union of the Wilder Street and the Bronson Avenue Churches into what is now the Calvary Church, was substantially a further development of the life of the First Church.

It was in 1892 that the organ now in use was placed in the church. It was constructed by the Roosevelt Company, and was at that time a marked advance for church organs in Rochester.

When I came to the church Mr. John A. Stewart was clerk. It seemed to me that he was the best clerk a church ever had, and it would not be easy to exaggerate the value of his service in this office, to the church and to myself. Later he became Superintendent of the Sunday school, and here again his work was marked by unusual devotion and efficiency. Miss Lela J. Heath was secured as Visiting Superintendent of the Sunday school. She seemed to have been born for such a work. Those were days of great prosperity in the Sunday school, and the work done in this department had much to do with the growth and prosperity of the entire church. There are many names of officers and members, both men and women, whom I should be glad to mention. They live in my memory and the value of their influence and service in the church was very great. I shall not attempt to enumerate them, but I will take this opportunity to name Dr. Augustus H. Strong and Dr. Henry E. Robins, and to record my appreciation of their wonderful devotion to the church, and of the way in which they helped and encouraged me through all the years of my pastorate. Their presence in the mid-week services had much to do in making those services the attraction and the power that they were. Those

who heard them will not forget the testimonies of Dr. Strong or the prayers of Dr. Robins.

The students of the Theological Seminary constituted an important factor in the church's life during many years of my pastorate. When I came to the church there were those in it who made a definite effort to come into closer fellowship with the Seminary students, and to give them warm welcome in the services and fellowship of the church. A goodly number of the students regularly attended the services. They participated with genuine helpfulness in the mid-week service, they taught classes in the Sunday-school, they were active in the Young People's Society, a few of them were found in the choir, and thus in various ways I realized their value in the church.

Some of the things which come to me as I review those years have already been referred to in the history by Dr. Strong, as, for example, the beginning and growth of the Hubbell Class. There were notable occasions and there were features in the church life which come to me now upon which I shall not dwell—for example, the funeral service of Dr. A. C. Kendrick cannot be forgotten, or the visit of the Reverend F. B. Meyer to the church and to the city. It would be a pleasure to me to speak of the music in the church, the organists and the choirs, the introduction of the "In Excelsis" hymn-book, and the great inspiration which was often felt from a hymn or anthem.

These are but a few words regarding a pastorate of more than sixteen years. The real story of such an experience cannot be told.

# MEMORIES AND IMPRESSIONS

BY

REV. JAMES T. DICKINSON, D.D.

PASTOR, OCTOBER 1ST, 1903—JANUARY 7TH, 1912.

Rochester, more than most American cities, possesses a delightful individuality, with certain well-marked characteristics. Founded by a little group of travellers from Maryland and Virginia, the well-known Southern warmth and hospitality have always had a large place in the life of the city. Later a company of emigrants from New England made their homes in the little town on the banks of the Genesee and they brought to the community a new intellectual alertness and business aggressiveness. Ever since the fine, ennobling strains of both Southern and New England life have been present in Rochester—courtesy and culture, sweetness and light, heart-power plus head-power.

Beginning my pastorate of the First Baptist Church of Rochester October the first, 1903, we did not come to a strange place, inasmuch as we had spent many summers in the ancestral home of Mrs. Dickinson near the city, and had many friends in the congregation with which we were uniting.

One of our first impressions was that of the warm-hearted courtesy and hospitality of the city and of the brotherly spirit among the pastors of the various religious bodies. Within two months ministers of nearly all denominations, including Unitarian and the Hebrew, called to give words of welcome.

Before considering some characteristics of the First Church, Rochester, it is well to remind ourselves of the inestimable spiritual worth and influence of the Christian Church in general. Many thoughtful Christians have in recent months sung with more fervor than ever before one of our great hymns:—

“Oh, where are kings and empires now  
Of old that went and came?  
But, Lord, Thy Church is praying yet,  
A thousand years the same.



"We mark her goodly battlements,  
And her foundations strong;  
We hear within the solemn voice  
Of her unending song.

"For not like kingdoms of the world  
Thy Holy Church, O God!  
Though earthquake shocks are threatening her  
And tempests are abroad.

"Unshaken as eternal hills,  
Immovable she stands,  
A mountain that shall fill the earth,  
A house not made by hands."

All true Christian churches, whether they be large or small in numbers, rich or poor in material resources, conspicuous or lowly in the world's thought, are dear to God and full of glorious possibilities, for "Christ also loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." A true church, even the smallest and feeblest in worldly goods, is nobler in its possible influence than any secular or human organization, because it is the abiding-place of the Holy Spirit and can claim the promise of Jesus,—*"Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."*

The church evokes and perpetuates with peculiar tenderness and helpfulness the fellowships and friendships of human hearts. Hence John Bunyon wrote: "Christians are like the several flowers in a garden that have each of them the dew of heaven, which being shaken with the wind, they fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other." The church, likewise, calls out the heroic and redemptive forces in our characters and puts us in the midst of the life-giving stream of Christ's work. Thomas Arnold well said: "The true and grand idea of a church is a society for the purpose of making men like Christ, earth like heaven, the kingdom of the world the kingdom of Christ."

The smallest church may, by close union with its Divine Head, gain and give vast and world-wide spiritual power and blessing.

The First Baptist Church of Rochester, now one of the most influential churches of our denomination in America, was organized by a few faithful men and women in the face of many trials and discouragements in June, 1818, and has had a notable and blessed career because its founders and their successors were in vital fellowship with mighty spiritual forces, exalting God's Word, proclaiming Christ's Gospel, seeking the Holy Spirit's power, and claiming God's promises. Multitudes of souls during the past one hundred years have confessed Christ in its services. The many other Baptist churches in Rochester have been either children or grandchildren of this old "Mother Church." The Rochester Theological Seminary and the University of Rochester have always had a large place in the thought of its members. The missionary enterprise, both in our own country and in foreign lands, has evoked the generous devotion of its attendants.

Among the "Impressions" of the First Church that come to us now as we recall the eight years and three months of our work and worship there, the following may be mentioned:

There was a fine commingling in the church (as there should be in every church) of dignity and cordiality, the stately edifice and the hearty congregational fellowship well symbolizing these qualities. A striking characteristic of the congregation was the unusually large number of eminent men—some of world-wide distinction—who were its loyal members. Among these were the Presidents of the Rochester Theological Seminary, the University of Rochester, the Western New York Institution for Deaf Mutes and the Mechanics Institute, about fifty professors and teachers, several distinguished ministers and lawyers and physicians and a large number of the most prominent business men in the city. There was, likewise, a large company of men and women and young people not so well-known as the ones just mentioned, who seemed always loyal, loving and prayerful, and who were an unceasing joy and blessing to the church and the pastor.

From the first to the last the famous Hubbell Class for Men was a great inspiration, and more than ninety of the men from this class were received into the membership of our church. The "elect ladies" of the church were a mighty power in everything good and

there was a remarkable increase in the gifts of their Societies to Foreign and Home Missions. Among the other features of these years in the First Church the following might be mentioned: "The Friendship Meetings" held by the Young People's Society in many homes, the "Pastor's Class" for boys and girls on Saturday afternoons, the "Forward Movement" for the erection of new edifices for several Baptist churches in Rochester, the awakening of fresh interest in work among the foreigners in the city, and the building of places of worship for the Italians, the Poles, and the colored people. Through the goodness of God and the noble work of the congregation during these eight years and three months 580 new members united with the church, and there was a net increase of 250, the Church edifice was improved by the expenditure of more than thirty thousand dollars, there was a great increase in all gifts for missionary benevolence, the enrollment of the entire Sunday-school (including the Hubbell Class) grew from 1038 to 2055 and the average attendance from 481 to 655, and the beginnings were made of a Permanent Endowment Fund for the church.

No words can describe the exquisite joys of Christian friendship, of laboring for souls, of trying to do anything, even most feebly, in the name of Jesus. O the sacred joy of the pastorate! O the sacred mysterious gladness of the fellowship of Christ's redeemed on earth and in heaven! Here is a wonder of love and service and worship

"Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home."

The secret is in the holy, sacrificial, redeeming love of Jesus, of which Bernard of Clairvaux sang so many centuries ago:

"Jesus, the very thought of Thee  
With sweetness fills my breast;  
But sweeter far Thy face to see,  
And in Thy presence rest.

"Nor voice can sing, nor heart can frame,  
Nor can the memory find  
A sweeter sound than Thy blest name,  
O Saviour of mankind!

“O hope of every contrite heart,  
O joy of all the meek!  
To those who fall, how kind Thou art,  
How good to those who seek!

“But what to those who find? Ah! this  
Nor tongue nor pen can show;  
The love of Jesus, what it is,  
None but His loved ones know.

“Jesus, our only joy be Thou,  
As Thou our prize shall be;  
Jesus, be Thou our glory now,  
And through eternity.”

# HISTORY OF THE SUNDAY SCHOOL

BY

MISS SHEDD.

Shortly after the War of 1812, settlers began to drift from the east to the Valley of the Genesee, and in 1817 was incorporated the Village of Rochesterville, with a population of 331. James Monroe was the president of our country and our flag had twenty-four stars.

Among the number who wandered here in search of a home in the fertile valley was a little handful of Christians, who soon discovered that they had a common interest inasmuch as they belonged to the denomination known as Baptist. With these twelve persons as a nucleus—five men and seven women,—the Baptist Church of Brighton was organized in 1818. Poor, feeble, without pastor or church building, they struggled along strong in their determination to worship according to Baptist principles.

The five or six years following 1818 were marked by poverty and wanderings. Driven from schoolhouse to schoolhouse, from the County Court room to the Grand Jury room, from the old red schoolhouse on Ely and Stone Streets to the ballroom of the Clinton Hotel on Exchange Street, at last was found a permanent place when the church organization purchased the old meeting house on State Street opposite Mumford Street. These were trying and self-denying days for our dear honored fathers and mothers, the noble pioneers of the First Baptist Church in Rochester.

In 1823, several important events occurred. On the 23rd day of April, Rev. Eleazer Savage was called to be the first pastor of the church, and he was ordained in March of the following year. He was a man of remarkable power and his strong personality infused new life into the church. On the 26th of July, Myron Strong, who was destined to play an important part in the history of the school which was to be, joined by letter, and sometime that year, though the exact date is not known, our school was organized with forty scholars in the jury room of the Court House. Also in 1823, the name of the church was changed to the Baptist Church of Rochester.

Too much honor and credit cannot be given to the first superin-

tendent, Myron Strong, for it was he who carried the school through the first few years of its existence. He was never too weary or too hard pressed for time to work for the school, and so, almost single handed and alone, he carried on the work.

Any record of the early history of the school would be incomplete without mention of Zenas F. Freeman, who was often called "The Apostle of Sunday Schools." He was instrumental in establishing over fifty schools.

Our school has always been interested in Missions,—in the giving of money and in personal service.

The first one to go from us to the foreign field was Grover S. Comstock, son of a former pastor, who went to Arracan, Burma, in 1836 and who died April 25, 1844.

Sometime after this, the subject of Missions was agitated in our school and the question asked, "What will you give?" When the collection was taken, the amount pledged was \$500.00, but on a little slip of paper was written, "All that I have, All that I am." It was Miss H. E. L. Wright's gift of herself to God's cause. She went to Burma in 1849.

Mrs. Shermer, formerly Miss Lawson, was sent to Africa in 1852, where she died after two years' faithful service.

Niles Kinney was ordained and began work as a home missionary in the West.

Miss Lena A. Smith, who married Frank D. Phinney, served in Burma, where she died.

Wilbur W. Cochrane was a missionary in Burma for many years. Thomas Moody and Mrs. Moody are now in Africa.

Besides these, who have gone from us to home and foreign fields, there are a number who have been either entirely or partially supported by the school. Among these are Justin A. Smith, at Maulmain, 1849; Jane A. Smith at Maulmain Mission, 1849; Okawiah, a native preacher among the Cherokees, in 1851, and Mark Noble, who worked in Nebraska.

At the Clough Memorial Hospital, Ongole, India, the school has endowed three beds in honor of Dr. William B. Wallace, our beloved pastor, Austin H. Cole and John A. Stewart, both faithful and efficient men who served the school as superintendent for many years. At different times, the church has maintained city missions,

and almost without exception the work has been carried on by the officers and teachers of the school.

Among our Sunday school boys, who were afterwards ordained to the ministry, were Grover S. Comstock, Augustus H. Strong, John H. Strong, Thomas Moody, Arthur Baldwin, Walter S. Stewart, Frederick, Harold and Hugh Stewart,—the three latter being the sons of a former pastor, Dr. J. W. A. Stewart.

An incomplete list of baptisms from the school is 1921. Perhaps to this should be added 845. The record gives this as the number of conversions within a given period, but does not state whether or not these persons were baptized.

An important innovation was the organization October 9th, 1831, of the Primary Department under the care and direction of Mrs. Zenas F. Freeman.

Our school honors the memory of Mrs. S. A. Ellis, who for over thirty years was superintendent of our Primary School.

When the Civil War broke out, we sent into service twenty men and the list of honored dead includes the names of Alfred C. Langdale and Myron H. Matthews, both killed in the battle of the Wilderness; Roland W. England, killed at Gettysburg; William Richardson, Thomas Green and Dayton Cord.

In the Spanish War, our history records the names of Charles Hurd Stewart, Walter G. Baird, Martin F. McMillan, Henry Jones, Robert J. Linke, William Weireich and Henry Weireich. And on the list of honored dead, Herbert Ludlum, who died as the result of the Santiago Campaign. "Greater love hath no man than this that a man lay down his life for his friends."

On December 2nd, 1917, was unfurled in our church, a Service Flag containing one hundred and thirty-eight stars. To this number have been added sixty-nine. These stars represent our men and boys who answered their Country's call to make "The world safe for Democracy."

Their names hang on the walls of the Hubbell Class room and are here recorded that future generations may know which of our number took up arms in behalf of freedom for all nations:

Ahrens, Harold  
Ahrens, Walter F  
Babcock, Sidney W.

Baker, Clifton H.  
Baker, William M.  
Barnes, H. C.

Bauman, George	Dunbar, William T.
Benjamin, Homer H.	Eldridge, Bertrand
Brandt, George E.	Emens, Ray
Brasser, Elmer	Enos, Franklin J.
Brasser, Clarence	Erickson, John R.
Brown, J. D.	Farely, Robert A.
Brown, Walter R.	Fickett, F. Homer
Bunbury, William R.	Flowers, Cyril F.
Burns, George	Foster, Harry E.
Burns, George W.	Foulkes, Louis S., Jr.
Burritt, C. C.	Frank, Harold
Burt, Ansel M.	Garrison, Robert J.
Butler, W. S.	Genthner, Edgar H.
Butterfield, Ralph B.	Gilman, E. Harry
Cairns, Elmer A.	Goodlin, Donald E.
Calder, Geo. W.	Gordon, Charles R.
Calkins, Elmer J.	Gorst, Wm. H.
Carr, Harry F.	Gregory, Richard L.
Cawthra, Edward	Griffith, Raymond H.
Chamberlain, Alanson W.	Griffiths, William L.
Church, Harold	Groot, Alvin M.
Clark, Walter R.	Hale, Ezra A.
Connor, Ray	Hale, George W.
Cornish, Clarence F.	Hall, Raymond A.
Crawford, Donald S.	Harding, George C.
Cross, Irving	Hargrave, Thomas J.
Crossett, Sidney M.	Harper, Charles
Crouch, Charles T.	Hayes, Charles L.
Crumb, Seward R.	Henderson, Howard J.
Cunningham, Walter J.	Heston, Charles E.
Cuthbertson, Thomas H.	Hindle, John W.
Daggs, William	Holcomb, Arthur A.
Daily, Arthur T.	Hollan, Raymond I.
DeBrine, James	Hollan, Oliver
DePotter, Raymond A.	Howard, Charles J.
DeMallie, Harold	Hughey, David J.
Domke, William A.	Hults, Fred
Donovan, Daniel J.	Hurlburt, Wade F.
Dorkey, Charles E.	Huther, George



Ingold, Henry	Miller, Edward W.
Jones, Harry	Miller, William T.
Jones, Lewellen R.	Morrison, Grant
Kasiske, Paul H.	Mulholland, Harold A.
Kaiser, Albert D.	Oagley, Howard L.
Kehrig, Emma	Offen, Albert T.
Kelley, Neal B.	Orr, Howard E.
Kendrick, Nathaniel	Owens, Perley F.
Kennell, Everett H.	Paul, Dwight C.
Kenning, Charles A.	Parker, Nidie
Killingbeck, W. Howard	Podyorski, John
Klipp, Karl	Powell, Harry A.
Lake, Harold	Powell, Heber T.
Lanni, Clement G.	Pye, Harold
Lanni, John A.	Randall, Edward H.
Lee, Maurice L.	Ratcliffe, Fred A.
Lengeman, Harry A.	Reid, C. Milton
Lilleystone, Harry C.	Reid, Clarence W.
Link, Robert	Reid, Morley C.
Lobb, Guilford T.	Richardson, Ralph K.
Loeffler, Charles S., Jr.	Remington, Thomas H.
Loeffler, Leroy	Remington, John W.
Loke, Marshall	Remington, William Brodie
Long, Thomas R.	Remington, H. F., Jr.
McDonell, W. T.	Remington, Emory B.
McIntyre, Irene	Robinson, E. Baird
McKinistry, Roy	Robeson, Filmore K.
Malgee, Elmer J.	Root, Lynn P.
Manker, Gilbert H.	Scherff, Edward
Manker, Walter L., Jr.	Schermerhorn, Louis A.
Matthews, Gerald G.	Schlosser, Edward M., Jr.
Mathewson, Dallas H.	Schneider, William
McCaugherty, James	Schuth, Frank A.
McCurdy, Gilbert J.	Scott, Charles P.
McKelvey, Fred E.	Scott, Easton
McMillan, Martin F.	Scott, Russell
McMullen, Robert B., Jr.	Searle, Glen W.
Meinhardt, Fred C.	Sedgwick, Barton T.
Mickler, William A.	Seymore, P. B.

Shadders, James L.	Tuthill, John T., Jr.
Shall, Allen J.	Vaisey, Frank
Shannon, R. C.	Vibbard, Herman L.
Shantz, Marshall B.	Vincent, E. E.
Sharpe, Charles H.	Wallace, Gordon
Shearer, Harold J.	Wallace, DeMille L.
Shirley, John H.	Walzer, Charles A.
Shults, C. C.	Webber, Harlow
Smith, Arthur T.	Webster, Frank
Smith, Austin	Weed, W. Stanley
Stanton, Joseph F.	Weegar, Fred A.
Stepanoff, Otto M.	Welles, Arthur T.
Stevens, George	Wilford, Henry
Sunderlin, Lewis M.	Willard, Bertrand
Sunderlin, E. Lathrop	Willard, Henry
Sutherland, Donald S.	Wiley, Albert B.
Tallinger, Charles E.	Wink, Charles S. R.
Thorpe, Leslie J.	Wolf, Walter F.
Tillier, William J.	Woodward, Robert
Tilling, William	Woodworth, Clark
Travis, Peter	Whipple, Paul
Tuety, Edward J.	Youghans, George A.

During the last quarter of the century the school has improved many opportunities for service. In 1892 an evening school for newsboys was established and maintained regularly for three years in which reading, writing, arithmetic and English were taught. This work was discontinued when public evening schools were opened.

Boys' Work has been carried on by means of Boys' Club, Boys' Camp and Boy Scouts.

We have had a Vacation Home in which tired mothers and little children were welcomed. The girls have been looked after in Girls' Club, Camp Fire Girls and Sewing Classes.

The position of Visiting Superintendent was created in 1892 and maintained for many years. The splendid women who have filled this office have contributed largely to the success of the school. On this list one name stands out in letters of gold. It is that of Lela

J. Heath, who for twelve years shared the joys and sorrows of the entire church.

With the growth of the school and the necessity for modern methods, in January 6th, 1915, was begun the graded system, and in September of the same year was installed Rev. Louis H. Koehler as Director of Religious Education.

Under his direction, the school has been re-organized, a systematized plan of study adopted, Workers' Conferences and Teachers' Training classes held, and the school is now on a permanent basis according to the standards adopted by the Bible School workers of the country.

The adult classes are organized classes, each with its own officers, plans of work and ideals. The work of these classes along missionary and social service lines cannot be estimated or measured.

The Hubbell Class may be called an organization within an organization. With a membership of a thousand, it is a school by itself.

In 1892, John A. Stewart was elected Superintendent and he turned over to Walter S. Hubbell as teacher his class of forty young men. With this as a beginning, Mr. Hubbell has built up a wonderful organization,—one that is known the world over.

The class stands for the spirit of Christ in all departments of its work,—in the teaching of the lesson, in its athletics, in its benevolence, in its social work. Four factors enter into its success,—the personality of the teacher, the loyalty of the organization itself, its officers, its ideals. The record for 1915 shows the average attendance for that year to be 420 and that visitors came from 273 towns and cities located in all parts of the world, including cities in forty states of the Union, Alaska, Canada, Mexico, Cuba, France, England, South India, South America, China and Japan. Out of town visitors average 387 a year and these men have carried away and put into practical use the organization and enthusiasm of the class itself and the wonderful spirit of the class teacher—Walter Sage Hubbell.

As a part of its present war service, the class has Mr. Hubbell's Bible lessons mimeographed and these are mailed to all of its members in service, not only to those in our own country, but also to those on foreign soil.

We treasure the memory of every man and every woman who during the past ninety-five years has given service to our school.

No work is greater than the building into strong men and women the boys and girls committed into a school's keeping. Phillips Brooks has truly said, "He who helps a boy become a strong and good man makes a contribution of the first order to the welfare of society."

The First Baptist Bible School has during its long existence been an important factor in the religious, civic and social life of Rochester through the training given by the splendid men and women who have served so faithfully and well.

## WOMEN'S WORK IN THE FIRST BAPTIST CHURCH

BY

MRS. SARAH L. KUICHLING.

Little work was done by women in our church in the first years of its history. There was much for them to do in their homes, and little demand for their services elsewhere. When the Sunday school was organized and began to attract children of the village, certain needs developed and mothers in the church formed a Dorcas Society to sew for the poor and especially to make garments for the little ones that they might come properly clad to be taught after the Sunday morning service. Friday was Dorcas day and meetings were held in one of the smaller rooms in the basement of our first church on Fitzhugh street.

Records of this society have not been kept and the little knowledge we have of its history and work has been gathered from daughters and granddaughters of those devoted women who regularly gave a portion of their time to the care of the poor.

Women have always been active in the religious work of our church, in the prayer meetings, as teachers in the Sunday school and as superintendents of primary and infant departments, but there is a sad lack of data from which to trace the history of special organizations for women, as there has been no system for filing papers, secretaries' reports, and lists of membership, which seem to have been lost or destroyed. We have, therefore, to depend upon tradition, which says that the next organization formed by women of our church was for social purposes and was called "The Ladies' Mite Society," its name indicating the small collection taken at its meetings. It instituted the church sociable which was held quite regularly during the winter at the homes of its members. Its invitations were extended to all adult members of the congregation and were given from the pulpit. It is impossible to learn the exact date of the organization of the Mite Society, probably it was not long after the completion of our first church building on

Fitzhugh street, and it was still active after we began to worship in our present church on the same site.

This society made the annual renting of pews an occasion for a dinner and a general rally of the congregation and established what is now one of our successful and popular institutions—Church Day.

When it was decided that our old edifice must give way to a larger and more convenient house of worship the large body of young women in the congregation felt that they should contribute in some way to the expenses of this great undertaking and thereupon formed "The Young Ladies' Society of the First Baptist Church."

By their skill and personal labor these young ladies soon earned a large sum of money which was increased by receipts from some charming entertainments given by them. The first expenditure of this money was for carpets and other floor coverings for the Sunday school hall and all other rooms and vestibules in that part of the building. A piano was also made to order for the Sunday school. When work was begun on the church itself the young ladies promised to supply the pulpit furniture.

Special designs were made for the pulpit, chairs for the rostrum, communion table and chairs for the deacons. The pulpit has been replaced by a reading-desk; all the other furniture is still in use and will be for many years to come. The next need supplied by the Young Ladies' Society was a large quantity of table silver to be used for church day and other social gatherings of the growing congregation. Having done so much for themselves they next turned their attention to home mission work and made clothing for the families of certain poorly paid ministers in our own state. During these years of activity this society had but three presidents, and one of its secretaries was Miss Cordelia Nott, who later became the wife of our pastor, Dr. Henry E. Robins.

After the completion of our present church, The Ladies' Mite Society and The Young Ladies' Society were consolidated under the title of The Social and Benevolent Society of the First Baptist Church, its name indicating its purpose and scope.

In 1872 The Women's Missionary Society was formed with Mrs. A. C. Kendrick as its first president, and through this channel passed the funds for both home and foreign work for women.

In 1912 all women's societies were united under the now familiar name of The Woman's Alliance. It has two departments, social

and missionary. The missionary branch has a carefully made programme, arranged in midsummer, and real study and earnest thought are given to the detail of all missionary works, both of our own and other denominations. Neighborhood circles have been formed for work, for reading, and for social intercourse. The Alliance has charge of social gatherings, church rallies and other good work. At the present time it is doing a great amount of fine work for the army and hospitals as a branch of the Red Cross and under the leadership of Mrs. Louis S. Foulkes.

## CHURCH OFFICERS.

### PASTORS.

Reverend Eliphalet M. Spencer .....	1819-1820
Reverend Eleazer Savage .....	1823-1826
Reverend Oliver C. Comstock, D. D. ....	1827-1835
Reverend Pharcellus Church, D. D. ....	1835-1848
Reverend Justin A. Smith, D. D. ....	1849-1853
Reverend Jacob R. Scott .....	1854-1858
Reverend Richard M. Nott .....	1859-1864
Reverend Henry E. Robins, D. D. ....	<del>1867-1872</del>
Reverend Charles J. Baldwin, D. D. ....	1874-1886
Reverend Joseph W. A. Stewart, D. D. ....	1887-1903
Reverend James Taylor Dickinson, D. D. ....	1903-1912
Reverend William B. Wallace, D. D. ....	1914-1915
Reverend Elijah A. Hanley, D. D. ....	1917-

### DEACONS.

Amos Graves .....	1819-1821
Ira Sperry .....	1819-1827
Isaac Tenney .....	1821-1827
Isaac Filkins .....	1821-1827
Oren Sage .....	1827-1866
George S. Shelmire .....	1827-
John Watts .....	1827-
John Jones ....	1833-
H. A. Achilles .....	1833-
Alvah Strong .....	1842-1885
Edwin Pancost .....	1842-1860
William Warrant .....	
Horace P. Smith .....	1842-1848
Elijah S. Smith .....	1848-1880
Myron Strong .....	1848-1870
Henry W. Langworthy .....	1848-1881
William N. Sage .....	1864-1878
L. R. Satterlee .....	1864-1885
Alfred G. Mudge .....	1864-1874



James O. Pettengill .....	1871-1886
Sylvanus A. Ellis .....	1871-1896
Austin H. Cole .....	1871-1910
Matthew Massey .....	1881-1884
Cyrus F. Paine .....	1881-
Albert H. Mixer .....	1881-1905
Ten Eyck DePuy .....	1885-1902
Eric F. Wilson .....	1885-1893
John A. Stewart .....	1885-1888
Edwin O. Sage .....	1886-1903
Charles J. Russell .....	1887-1903
Z. F. Westervelt .....	1887-1918
Lewis C. Tower .....	1888-1905
Charles A. Mathews .....	1895-
Henry A. Loder .....	1895-
Charles E. Ratcliffe .....	1895-
Charles E. Young .....	1896-1899
Ryland M. Kendrick .....	1896-
Charles T. DePuy .....	1904-1905
Harvey F. Remington .....	1904-
John H. Strong .....	1905-1911
Charles W. Silcox .....	1908-
William H. Dildine .....	1910-
C. C. Wood .....	1911-1915
Edward S. Jackson .....	1911-
John C. McCurdy .....	1914-
John B. Barbour .....	1916-

*SUPERINTENDENTS.*

Myron Strong .....	1823-1824
Rev. Eleazer Savage .....	1825
Rev. Zenas Freeman .....	1826-1832
Henry L. Achilles .....	1832-1833
Ellery S. Treat .....	1834
George Dawson .....	1835
Edwin Pancost .....	{ 1836-1841
Charles Hubbell .....	{ 1844-1845
	1841-1842

Alvah Strong .....	1843
William N. Sage .....	1846-1856
James T. Griffin .....	1856-1857
Alfred R. Pritchard .....	1858-1863
LeRoy Satterlee .....	1863-1881
Alfred G. Mudge .....	1864-1871
Sylvanus A. Ellis .....	1871-1872-1877
Austin H. Cole .....	1878-1888
Richard A. Searing .....	1888-1892
John A. Stewart .....	1892-1907
Alfred P. Fletcher .....	1907-1908
Charles E. Young .....	1909-1912
William A. Dildine .....	1912-1916
Louis H. Koehler .....	1916-1918

### *TRUSTEES.*

At a meeting held May 20th, 1824, at the Court House, in this village (Rochester) for the incorporation of the Baptist Society, etc., the following were elected as a Board of Trustees, consisting of six members classified by lot into three classes as follows:—

First Class—John Watts .....	1824-1845
First Class—O. N. Bush .....	1824-1825
Second Class—Seth Lamb .....	1824-1827
Second Class—Philip Paddock .....	1824-1829
Third Class—Luther Hill .....	1824-1827
Third Class—Geo. S. Shelmire .....	1824-1829

List of Trustees subsequently elected and time of service:

Peckham Barker .....	1825-1827
Elijah F. Smith .....	1827-1875
G. T. Smith .....	1827-1831
Evan Griffith .....	1827-1832
Oren Sage .....	1829-1854
A. G. Smith .....	1829-1834
Charles Smith .....	1833-1840
James Winters .....	1834-1836
Deacon John Jones .....	1832-1841
Brother John Jones .....	1836-1840

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Geo. W. Beardslee .....	1840-1844
Richard Ketchum .....	1840-1843
	1846-1849
Alvah Strong .....	1841-1847
	1850-1856
Gideon W. Burbank .....	1843-1846
	1849-1850
	1855-1867
Orrin Harris .....	1844-1847
Otis Turner .....	1845-1846
John L. Fish .....	1846-1849
John Eggleston .....	1847-1856
Z. H. Benjamin .....	1849-1852
Epaphroditus Wolcott .....	1847-1850
Alfred G. Mudge .....	1850-1852
	1863-1872
Adolphus Morse .....	1852-1855
Hiram A. Pickett .....	1852-1858
Edwin Pancost .....	1854-1857
	1858-1864
Daniel A. Woodbury .....	1856-1867
Alfred R. Pritchard .....	1857-1865
	1868-1875
Wm. N. Sage .....	1858-1859
Samuel W. D. Moore .....	1859-1863
Austin H. Cole .....	1864-1867
James O. Pettengill .....	1865-1868
Ira B. Northrup .....	1867-1872
Wm. W. Mack .....	1867-1870
A. S. Lane .....	1867-1868
E. R. VanHoosen .....	1868-1870
Edwin O. Sage .....	1870-1879
Edwin Wayte .....	1870-1871
Ezra R. Andrews .....	1871-1892
Junius Judson .....	1871-1875
Martin W. Cooke .....	1871-1883
Geo. E. Morse .....	1871-1874
E. T. Oatley .....	1872-1878
Edwin Griffin .....	1872-1880

James E. Booth .....	1874-1881
Wm. H. Montgomery .....	1875-1878
Lewis Sunderlin .....	1875-1890
Alexander Pomeroy .....	1876-1879
John W. Warrant .....	1879-1885
Geo. D. Hale .....	1879-
Zenas F. Westervelt .....	1880-1894
Benjamin P. Ward .....	1880-1888
Chas. A. Morse .....	1881-1889
Chas. T. Converse .....	1878-1884
Alvin L. Barton .....	1883-1884
Ten Eyck DePuy .....	1884-1891
Lewis C. Tower .....	1885-1891
Sherman R. Robinson .....	1885-1907
Charles A. Phillips .....	1888-1891
Adelbert W. Mudge .....	1890-
Walter S. Hubbell .....	1890-
Myron H. Adams .....	1891-1893
Chas. T. DePuy .....	1891-1895
	1911-1916
Wm. H. Caldwell .....	1892-
Harry L. Brewster .....	1892-1910
John A. Barhite .....	1893-1900
Edgar N. Curtice .....	1894-
Albert R. Pritchard .....	1896-1909
Harvey F. Remington .....	1900-1905
Chas. M. Thoms ..	1905-
Geo. W. Robeson .....	1907-
Wm. B. Hale .....	1910-
Henry D. Shedd .....	1914-
Geo. W. Colburn .....	1914-
Louis S. Foulkes .....	1914-
Herbert R. Lewis .....	1916-

*CHURCH CLERKS.*

Immer Reynolds .....	July 13, 1818
Myron Strong .....	Dec. 13, 1823
A. L. Jones .....	Jan. 8, 1825

Myron Strong .....	Aug. 27, 1825
H. B. Sherman .....	Mar. 30, 1830
E. S. Treat .....	July 30, 1839
J. D. Reid .....	Oct. 28, 1845
H. W. Dean .....	Jan. 30, 1848
J. A. Stewart .....	Jan. 23, 1878
Fred A. Cole .....	Jan. 1893
L. S. Foulkes .....	Jan. 1897
E. J. Adams .....	Jan. 1899
Geo. Baxter .....	Jan. 1903
Chas. W. Allen .....	Jan. 1906
Fred E. Bryant .....	Jan. 1908
M. P. Whipple .....	Nov. 1913

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