
1817.

HISTORY
—OF THE—
BRIGHTON CHURCH.

1877.

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HISTORY

OF THE

BRIGHTON CHURCH.

FIVE DISCOURSES,

DELIVERED IN

JANUARY, FEBRUARY AND MARCH, 1877,

—BY—

REV JOSEPH R. PAGE, D.D.

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MINISTRY OF REV SOLOMON ALLEN.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death.

PSALM XLVIII: 12—14.

Before the hardy pioneer had pressed his adventurous way into the unbroken wilderness that once spread over this whole region, thickly covering it with lofty trees, where we now dwell was embraced in the hunting-grounds of the Seneca tribe of Indians, which was the most numerous and powerful of the Six Nations, as they were called by the English, the Iroquois by the French. Their chief villages were further south, up the valley of the Genesee, and eastward.

Originally this whole section was embraced in Ontario County, which was formed in 1789 from Montgomery, and took in all the state Westward. The United States Census, the following year, gave a total population of only 205 families in and West of Geneva. This town was organized in 1806 by the name of Boyle, which included the present towns of Brighton, Pittsford, Penington, Irondequoit, Penfield and Webster. Penfield was taken from it in 1810, Penington in 1812; Webster was taken from Penfield in 1840. In 1812 or 13, the name of the town was changed from Boyle to Smallwood, and in 1814 it was divided into two parts, the Eastern called Pittsford, and the Western, Brighton. At that time, Brighton extended to the Genesee river, but the incorporation of Rochester in 1834, and the extension of the city limits in 1874, took off quite a portion of its western territory. Irondequoit was taken from Brighton in 1839.

Five residents of Lenox, Mass., bought all the present town of Brighton, of Phelps & Gorham, who purchased in 1787 of the state of Massachusetts, (which held the title by its charter from the English Crown,) the preemptive right to six millions of acres in Western New York. They speedily extinguished the Indian title by the payments stipulated by treaty, and surveyed the lands in ranges and townships, and put them in market. The original purchasers of this town were Gen. Hyde, Prosper Polley, Enos Stone, Col. Gilbert and Joseph Chaplin. The first white man, who made his home in the town, was John Lusk. He came into it in 1787; spent some time in prospecting; visited several lodges of Indians in the region, and returned to Berkshire County, Mass., there to tell the wonders he had witnessed, and to kindle in the minds of many of his acquaintances a desire to take up their abode in the inviting land. Having meantime learned the trade of tanner and currier, in 1790, accompanied by

Orringh Stone, son of Enos, one of the first purchasers, he came back to remain. He purchased where it was generally supposed for years, would eventually be the centre of population and trade, the site of a flourishing city, at the old Irondequoit landing. Here, he established a tannery. In 1807, he removed to Pittsford, where he successfully carried on his business until his death, Nov. 23d, 1813. He was an influential, useful citizen, and highly esteemed. Mr. Stone opened a tavern—a very different business in those days from what it is in ours—on his farm, a short distance east of the present residence of Judge Gould. Twenty-seven years after he took part in the organization of this church, of which he continued a worthy member twenty-two years, to the day of his death, in 1839.

For many years the settlement of the town was quite slow. The timber was very heavy, and to prepare the land for a crop was a great tax upon the settlers, and deterred many from taking up their residence in so dense a wilderness; especially as the country was for a long time exceedingly sickly. Fevers abounded, and not a few found an early grave where they had hoped to enjoy a new home. Fears of the Indians, which were not altogether groundless, also had a depressing influence upon the feeble settlement, and it was not until the close of the war, in which Buffalo was burned, that the population of the town was much increased. Then it took a sudden start, and an excellent class of inhabitants, chiefly from Berkshire County, Mass., poured into the place. With a number of these persons Rev. SOLOMON ALLEN was acquainted.

He was a very remarkable man, eminently apostolic in appearance and spirit and labors. A native of Northampton, Mass., he was living there when, at the age of twenty-five, the war of the Revolution commenced. With four brothers, he entered the army, in which he rose to the rank of Major. When Andre was arrested as a spy, he was an officer at the outposts, and carried the despatches taken from him to the commanding officer at West Point. He took a conspicuous part in quelling the famous insurrection of Shays in Mass. He was forty years of age before he experienced religion, but with all his heart he then embraced the gospel, and thereafter diligently redeemed the time to grow in grace himself, and to bring others to a saving knowledge of the truth. In five years he was chosen Deacon in the church in his native place. He had an ardent desire to preach the gospel, and that in proportion as his piety increased, though he had not received the education usually required. Many sought to discourage him. The ministers he consulted suggested difficulties, chiefly from his deficient education and his age. He was very reluctant to hearken to them. In his extremity he laid the matter before Dr. Timothy Dwight, President of Yale College, who advised him to go forward and preach. Thus encouraged, he gave himself to a diligent study of the Scriptures, in the knowledge of which he greatly excelled. He also read the works of Howe and Baxter, and adopted their views of theology.

Dr. Dwight aided him to enter the ministry. He was fifty-three years of age

when he was licensed. For about a year he labored in the small towns of Hampshire County, when he became a missionary to the wilds of Western New York. Though a poor man, he made his chosen employment a labor of love, taking no remuneration for his services beyond the supply of his personal wants. For sixteen years he thus lived and toiled in this region, with an occasional visit to the East. During this time he gathered and organized four churches, and was instrumental in the conversion of some two hundred souls. He first preached in Naples, (then Middletown,) near the head of Canandaigua Lake, where he was ordained and installed by a council, Dec. 5th 1805, and where he continued in all about five years. In May, 1809, he organized the Church in Pittsford, and supplied it about two years. He also preached in Penfield and Riga and other towns. He was present at the first meeting of the Rochester Presbytery, in 1819, and at its next meeting, two months afterward, united with it, by letter from Ontario Association. On his death, the following year, the Presbytery adopted an appropriate minute, ending with these words: "Many have been gifted with more splendid talents, and have possessed greater attainments, but rarely have talents been better improved, and rarely has an individual made greater or more disinterested exertions for the welfare of mankind. Wherever he went the poor hailed him as their benefactor and friend."

Mr. Allen came to this town in 1816. As before remarked, with a number of the first settlers he was acquainted in Massachusetts, and deeply interested in their general and religious welfare, he sought them out in the wilderness, and took their spiritual oversight. Joyfully was he received, and a few diligently co-operated with him in his missionary work. He was not esteemed a great preacher, though he presented gospel truth with striking directness and simplicity, and interested all ages and classes by apt illustrations drawn from every day occurrences, and the scenes of common life, and by his affectionate manner. He was remarkable in prayer. In this exercise he displayed a fullness, and an unction, a blended pathos and sublimity, that moved and melted the worshipers as they were affected by the devotional services of no other minister. He also excelled in pastoral work. He and his faithful horse were familiar with every path that led to a settler's cabin for miles around. Always were his capacious saddle-bags filled with bibles, tracts, catechisms and small religious books, for gratuitous distribution. His habit was never to pass a house without calling, not even to meet a child on the road or in the woods, without making a halt and engaging in conversation. He was specially interested in children, and not even the smallest in any family he visited escaped his notice. There was not a child, who could read, in his entire circuit, to whom he had not personally presented some appropriate publication. He loved to gather them into the Sabbath School, which at that early day he instituted.

The first school of this character, in the region, he established a year before the organization of this church, and two years before any similar school was started in

Rochester. It was on Clover Street, in the school house, near the present residence of Mr. Morris Babcock. Among the teachers were Miss Donnelly, daughter of the deacon, now Mrs. Martha Peck, and Mrs. Walker, daughter of deacon West. The singing was led by Mr. David Bush, father of the Rev. Dr. Charles P. Bush. Either Mr. Allen himself, who was regular in attendance, or Mr. Otis Walker, was superintendent. This school was commenced in the spring of 1816, and was held at 9 o'clock in the morning.

Mr. Allen had two sons, Solomon and Moses, who were eminent bankers; Solomon had his residence in Philadelphia, Moses in New York, (where for nearly half a century he was the highly esteemed Treasurer of the American Tract Society,) and no business firm had a more honorable standing in either city than that of S. & M. Allen. They furnished their father with funds for his own use, and to aid him in his labors among the settlers, most of whom were very poor, and needed pecuniary assistance to fit themselves and families for the services of public worship and the Sabbath School. A story is told which exhibits the simplicity of his own character, and also that of the primitive type of Brighton society. The numerous children of a poor family were destitute of suitable clothing to attend Sabbath School. He was the possessor of a piece of red or pink calico. This was given to the family to make frocks for the girls, and pants and coats for the boys—so that a complete Sunday outfit was provided for all the children!

As already intimated, Mr. Allen received no compensation for his labors in the Gospel, beyond his own board and that of his horse. It was subsequently thought that the educating influence of this upon the Brighton congregation was unhappy, as it tended to increase the difficulty of bringing the people up to a generous support of those who here succeeded him in the ministry. Not that this Society has been more backward than others to sustain the Gospel, but that to do it some obstacles had to be overcome, which had their origin in their earliest training and habit. The disposition of the Society appears in the fact that it has never received Home Missionary aid from any source, but has always met its obligations to its Ministers without assistance, and, it is believed, without defalcation.

This Church was organized Sept. 18, 1817, by Rev. Solomon Allen, Rev. Comfort Williams, Pastor of the first and only Church then in Rochester, except St. Luke's (which was organized but two months before,) and Rev. Aaron C. Collins, a well-known Minister in these parts, having acted as Pastor in East Bloomfield, Richmond, Livonia and elsewhere. Nine men and thirteen women comprised the original membership, viz: Daniel West, Daniel Smith, Henry Donnelly, Joseph Bloss, Orringh Stone, Joshua Cobb, John Morse, Charles Warring, Daniel Smith, Jr.; Hannah Donnelly, Zerah Walker, Electa Smith, Amy Bloss, Laura A. Bush, Matilda Barnes, Martha Titus, Betsy Hatch, Clarissa Howes, Sally Stone, Elizabeth Loder, Margaret Hemmingway, and Huldah Dickenson. None of whom are now living. The Church was

of the Congregational order, and the first Deacons were the first three on the roll. They were set apart Jan. 5, 1818, by prayer and an address from Mr. Allen, after a sermon at the house of Orringh Stone.

Deacon West was an aged man, in feeble health, and came into the town from Lenox, Mass., some half dozen years before.* He lived with his son-in-law, Otis Walker, who owned the farm on Clover street, now the property of Mr. Jonathan Nelson. He subsequently removed to Ossian, where he was killed by the running away of a horse, and his remains were brought to this town and interred in the church burying ground. Deacon Smith was a cooper, and had his house and shop on what is now the west corner of East Avenue and Meigs Street, where now stands a very different dwelling from the humble abode he occupied. He was quite advanced in life, and not so strongly marked and positive a character as most associated with him in church relations. He belonged here eight years, when he removed to China, Wyoming County. Deacon Donnelly came from Western, Oneida County, in 1814, and purchased the farm near the Twelve Corners, now the residence of his son John. He was a good man, quite active in all Society affairs, and retained his office ten years, when his connection with the church ceased. It was renewed in the spring of 1833, though in the fall he became one of the "Seceders," of whom we shall hear. Subsequently he returned to the Church, and at his death, in 1837, was in full communion. In the latter years of his life he rapidly ripened for the better land. The next name on the Church roll is Joseph Bloss, the father of Wm. C. Bloss and Mrs. Charlotte Roseburgh. He came from West Stockbridge, Mass., in 1816, and made his home on the place now the residence of Mr. Stephen Corwin. A man of warm impulses and decided convictions, he was to the day of his death, which occurred in February, 1838, one of the most active and influential members of the Church. In 1827 he was chosen Deacon, but resigned after serving two years.

Would that it were in my power to bring before you, with all the vividness of a well executed painting, the Sabbath worship of the newly organized Church, in the rude hamlet which had sprung up in the wilderness. The place of meeting was the school house, which stood on the corner now occupied by Mr. Case's Hotel. It was built of boards, and very soon ten feet were added to its width to accommodate the numbers that came to meeting from all parts of the town, some of whom were guided to the place through the dense woods by blazed trees, where the way was not even marked by a foot-path. The Sabbath was the great day for sociability as well as worship, to the scattered, lonely settlers, and whatever influences tended to separate them were for a time forgotten, and men, women and children of every creed and condition, habitually came together to hear good, old father Allen preach the Gospel. The first chorister was Captain Jacob Kennedy, a Baptist. The seats were made of slabs, the pulpit was a box, and fashion had very little to do with the dress of any of the congregation. Never was there a more neighborly feeling throughout the town among

all classes, less of adventitious distinctions, nor so general and warm an interest felt in one another's welfare than in those early days.

When the chapel was dedicated in 1857, which was subsequently sold, and converted into a dwelling, and is now the property and residence of Mr. Henry E. Stanley, Deacon Benjamin B. Blossom made an address, in which he referred to these times, thus: "Compare this people here to-night with the people who once met in the old school-house, which stood on Campbell's Corner, with a shed on the back side of the house which was made of slabs (with seats unade of the same kind), which kept off the sun, but not much of the rain. There I saw the Rev. Solomon Allen, with his coat off, standing upon one of the benches of the school-house, with a whitewood box before him to lay the Word of God upon; and there he labored to win souls to Christ. And by him stood Deacons Smith and West and Donnelly. And as times changed you could see Deacons Stillson, Bloss, Fisher, Mudge, Thomas Blossom, Beckwith, Daniel Smith, Jr., and other good men, mighty in prayer, as were some of the women, too."

One still with us, Mrs. Peck, whose memory goes back to the origin of the church, tells of a Sabbath when, as most of the congregation were passing the customary hour's intermission between the morning and afternoon sermons, out of door, in friendly converse, a bear was seen leisurely trotting along, making his way in the direction of the river. The sight was not a common one, and it proved a resistless temptation to most of the men and boys to start them in pursuit. Nor did they return until the close of the afternoon service, and then as empty-handed as they left.

Mr. Allen continued his devoted ministry three years after the Church was organized. He did not spare himself, but endured hardness as a good soldier of Christ, as he had before on the field of battle acquitted himself as a valiant soldier for his country, rejoicing to carry the glad tidings of a Saviour's love from house to house, and to cheer the sad, desponding women with his friendly, pious discourse, and to entertain and instruct the children by his familiar questions and Bible stories. Where night overtook him, he spent it with the family upon which he had called, cheerfully accepting the scant accommodations which the rude cabin of the poor afforded. Frequently he suffered from exposure, with nothing but a blanket to protect him from the biting winds, and fierce storms, and bitter frosts of winter. His health was not rugged at best, and the hardships he underwent, impaired it still more. For some time his sons had been desirous of his return to the East. They wrote him long and earnest letters to that effect. He was moved by their entreaties and desired to gratify their wishes, but he was most deeply interested for this church and people, and so deferred his departure from month to month, and year to year. At last his sons came in person for him, and prevailed on him to accompany them to his old home. They left late in the fall of 1820, and he died in Pittsfield (where his remains lie in the old burying ground) the 19th of January following, aged 70 years.

A short time after his decease a pamphlet of 48 pages, by Rev. Mr. Danforth, was printed with the title, "A Brief Sketch of the Last Hours of the Rev. Solomon Allen." Several copies of this interesting narrative were sent to this town, one of which, now the property of Miss Hageman, originally sent to her grandfather, Orringh Stone, and preserved as a precious treasure in the family, I hold in my hand. From this we learn that the chamber where he met and overcame the last enemy was indeed, "quite on the verge of heaven." It closes with a few words, "To the dear people of his late charge. Your revered minister, who in the Providence of God was a short time since separated from you, now slumbers at a distance from you in the silent tomb. * * You all recollect the solemn and tender scene of your farewell with him. * * He has finished his course with joy—he has gone to his reward. Could you have been present and seen what solicitude he showed in the near prospect of death for your welfare—what pious fears he felt for your spiritual interests, and with what ardor of soul he commended you by prayer to the God of all grace, you would have been more deeply than ever impressed with a sense of that inextinguishable love, which was the spring of all his disinterested labors when among you."

To no other man is this community so much indebted as to Mr. Allen. Here, in his old age, he established this fold of the Great Shepherd, and gathered into it his sheep scattered in the wilderness. Here, by his godly example, and faithful preaching of the truth as it is in Jesus, and his melting appeals, he honored religion and turned the feet of many from the paths of transgression into the ways of the Lord. Never can his influence die out among us; never can we cease to honor his memory; never fail to speak of him reverently, and to treasure the characteristic incidents still fondly related of him by those who never looked upon his white locks and venerable form. How all classes regarded him while he was yet with them, appears in the remark of an infidel settler: "This old gentleman, who can be as rich as he pleases, comes here and does all these things for nothing; *there must be something in his religion.*" What more fitting than that his likeness should occupy, as it does, the post of honor upon the walls of our chapel? Would that the portrait were more worthy of the man.

The church flourished under his ministry. During the three years he had charge of it, he received twenty-five on profession and nineteen by letter, so that when he left, its membership was about three times the original number—some sixty. Very tender and affecting was the parting between them. Many members of the church accompanied him to the boat, on Lake Ontario, and there was re-enacted the scene on the sea coast of Asia Minor, when Paul parted with the Elders of Ephesus. It is well authenticated that even the passengers that witnessed it, wept in sympathy, as with prayer and in tears the aged pastor and his people bade each other a sorrowful, but not hopeless, farewell.

Before he left he stirred up the people to engage in the enterprise of erecting a Sanctuary. To encourage the effort, there is a tradition among us, that he pledged his sons to furnish the requisite nails and glass—articles which must be paid for in cash, then a very scarce article hereabouts. The effort was successful, though not immediately. A subscription was liberally signed. He chose the site, then thickly covered with underbrush and trees, and kneeling upon the ground, again and again solemnly consecrated it to the Lord in fervent prayer. Soon the building was commenced. It was 40 by 55 feet, of brick, with a steeple. After the walls were erected, and the roof was on, it became necessary to suspend work, from lack of funds. The house thus remained enclosed but useless some three years or more, when another subscription provided the necessary means to complete it.

SECOND DISCOURSE.

FORMATIVE PERIOD.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death.

PSALM XLVIII: 12—14.

After Mr. Allen relinquished the charge of the church, it remained vacant between one and two years; occasionally supplied by missionaries who visited this region from the East, and the few unemployed ministers of the neighborhood. The church records are exceedingly defective at this early period, and at times subsequent, so that it is impossible to tell just how long the vacancy continued. The next minister was Rev. JONATHAN WINCHESTER, who came in 1822, very likely in January, from Malone, Franklin County. He was quite a different man from his predecessor, more of a preacher and less of a pastor; quite scholarly, but not so familiar with the people; preaching gospel truth from the pulpit, rather than from house to house, and there exhibiting it as part and parcel of a system of theology, instead of wielding it as the sword of the Spirit, to pierce the consciences of the hearers, and lay bare the thoughts and intents of the heart; to slay the enmity of the carnal mind against God, and self-righteous hopes.

His ministry continued a year and a half. After he had been here something over six months, a meeting of the Society was called to consider the question of retaining his services; solely on account of financial embarrassment, it was decided not to do so, but a few days afterward another meeting was held, and by a majority of two, the decision was reversed. It was found to be quite a different thing to sus-

tain a minister who received a salary, from what it was to be served by one who refused all compensation. He left the church very much as he found it, except the valuable doctrinal instruction imparted. During his administration, none united on confession, and but six by letter, about as many as were dismissed. The most evident and abiding memorial of his residence in Brighton, is the house he built, now the residence of Mr. Jabez B. Norris. He was quite a student of the book of Revelation, and frequently preached from it, not always to the gratification of those of his hearers who did not share in his love of the mystical and prophetic, but preferred the more intelligible and practical parts of the divine word. He was also deeply interested in the geography of the Holy Land, and shortly after leaving here for Ohio, made a brief visit to the people, on his way to New York, bound for Palestine. Whether he ever reached there, I am unable to say.

REV. CHARLES THORP, who had been for fourteen years pastor of the church in Coventry, Chenango County, took charge of the church in the fall of 1823, immediately on the removal of Mr. Winchester. He was an instructive, acceptable preacher, and faithful pastor, and so well pleased were the society with his labors, that after he had been with them over a year, they extended a call to him to become their settled pastor. The call was accepted, and April 27th, 1825, was appointed for the public exercises. This was a red letter day to Brighton, unequaled for the numbers it called together, not only from all parts of the town, but also from the neighboring towns, and for the general gladness and rejoicing that overflowed the hearts, and opened the lips of all. For the new church, so long in building, was at last completed, and the dedicatory services were to be combined with those of the installation. It is to be regretted that the minutes of the council which conducted the exercises, referred to in the church records as on file, cannot be found, and of the ministers who were present and took part, we only know that the sermon was preached by Rev. John Taylor, of Mendon. He was a man of mark. For many years he had been pastor of the church in Deerfield, Mass., and about the time this church was organized, he had come into this western country and located at Mendon. A few years before the first ecclesiastical organization formed upon this field,—Ontario Association, organized in 1800,—had been dissolved from a conviction that there was not difference enough between Presbyterianism and Congregationalism to maintain the two distinctly, and as the former was more generally received, the latter might better be abandoned, especially in view of the satisfactory working of the Plan of Union. Mr. Taylor was a rigid Congregationalist, and regarded its abandonment with no favor. He was of more than ordinary talent and culture and influence, and exerted himself to revive the church polity of New England—thus Genesee Consociation was called into life. We can imagine something of the spirit and power of his sermon upon this auspicious occasion, so full of promise alike to local and general denominational interests. The singing is still remembered by the few remaining among us who were

present, as decidedly superior and appropriate, under the lead of Andrew Kennedy, a son of the first chorister, who served in the place of his father for several years, and was succeeded by his brother Horace.

When the church was located, the line of the Erie Canal was not definitely determined, before it was ready for occupancy the Canal was finished throughout its entire length, and the grand celebration of the great event had been held in the city of New York, November 4th, 1824. It passed within 200 feet of the front of the building, and for some four years a bridge crossed it at the nearest point for the accommodation of the worshippers. It was then destroyed by a passing boat, and never rebuilt.

Mr. Thorp was in charge of the congregation about three years. He continued to reside in the house he had built, now the home of Mr. Hatch Gould, and supplied the congregation at Charlotte, until his death, which occurred in August, 1827. His remains sleep in our burying-ground. The church increased in numbers and influence while under his care, though the additions to it were almost entirely by letter, twenty were thus received, and two on profession, and but two were dismissed. February 25th, 1825, Eli Stilson and Timothy Fisher were chosen deacons in place of deacons Smith, removed to China, and West, excused on account of age. Two notable events occurred during this pastorate.

September 4th, 1824, John Dudley and Jabez Busby, of the town of Ogden, some fifteen miles distant, and members of the church in that place, by advice of Genesee Consociation, asked to be received to this church, because the church in Ogden had united with the Rochester Presbytery, on the Accommodation Plan, and thereby, as they insisted, "surrendered their rights and privileges as a Congregational church." A committee was appointed to visit Ogden to obtain all necessary information to enable the church to act intelligently upon the request. At the next church meeting the committee reported that they had visited Ogden, and learned that the applicants were esteemed members of the church, who alleged that they could not in conscience remain in a church that had relinquished its liberty by uniting with Presbytery, and they had therefore asked for letters, but that the church declined to give them, as to do so would imply the truth of their charge; yet having confidence in their piety and conscientiousness, and not being disposed to retain them against their will, should they unite with some other church, "they would still fellowship them as brethren, and also the church that might think proper to receive them." The action taken upon the application, was most judicious, and is thus expressed. "Resolved: That although this church sincerely lament that brethren Dudley and Busby, should, for the reason they assign, withdraw from the church in Ogden, where alone they can expect to enjoy the stated ordinances of the gospel, and though they most cordially advise them to remain in communion with said church, and unite with them in supporting and advancing the cause of Christ, in that place, until it shall appear more evident

than it has yet appeared that the church in Ogden has surrendered their rights as a Congregational church, yet, if they still believe it their duty to withdraw, and shall continue their request to unite with this church, we will cordially receive them as brethren, and do all in our power to promote their edification."

The names of these persons do not appear upon the church roll. Why they withdrew their request to be received is unknown. It may have been that they concluded to act upon the sensible advice of the Brighton church, or they became satisfied that this church was about as far from their standard as the one in Ogden.*

I present this incident to illustrate the character of a class of our early settlers. How tenacious they were upon minute points of church polity, and also, to show in contrast the more enlightened and liberal views and spirit of these two churches.

The other notable point is the position assumed by the church towards members of other and distant churches, residing in the place, whose lives were inconsistent with their profession. It seems there were some such, and so the duty of the church toward them was referred to a committee, on whose recommendation the church decided that "as all the several branches of the church of Christ in the world compose but one church, and as each member of the visible church is entitled, wheresoever he may go, to the privileges of the church, unless he forfeits his right to such privileges, by heresy or unchristian conduct, so he ought wheresoever he may go, to be considered as under the watch and care of the church," in that place, and they should administer discipline to him "in the same manner," as though he belonged to them, except that when ready for final action, all the proceedings and testimony should be transmitted to the church with which he is connected, that "they may pass sentence of expulsion." The church acted upon this decision, in one instance at least, and a very stormy and protracted case of discipline was the result of it. The accused seems to have acknowledged their authority, only that he might have the opportunity to indulge in all manner of hard speeches against the church and its officers to their face.

In the Summer of 1827, Rev. WILLIAM JONES, a young man, who had studied theology with Rev. Elisha Yale, of Kingsborough, brother to Justus Yale, and at Auburn Theological Seminary, took charge of the society. He was quite unlike any of his predecessors; inferior in intellectual and spiritual gifts, and knowledge of divine things. He possessed, however, one excellence that made his ministry preeminently successful, zeal. He preached with a view to the immediate conversion of his hearers, he aimed not to increase their understanding of gospel truth, but to be influenced by what they already knew to repent and believe. His discourses abounded in exhortation. Such was his zeal that he commenced a protracted meeting in the southern part of the town, just before harvest. Almost every one predicted failure, but

* Further investigation has brought to light the fact that these brethren remained with the Ogden church, though it is questionable whether one of them ever thereafter felt at home, as three years later he took a letter to the Methodist E. Church of the adjoining town of Greece. The other was not dismissed until 1839.

they were mistaken. The Spirit of the Lord descended upon the people, and night after night the place of meeting was crowded. Mr. Lewis Chapin, of Rochester, tells me that one Sabbath afternoon he rode out to the school house at the Twelve Corners to attend the service, and that he was surprised to find so many assembled, and such manifest tokens of the divine presence. A deep solemnity prevailed all minds, and tears and sobs abounded.

As a result of this work, October 14th, 1827, thirty-five united with the church, on profession, some of whom like Justus W. Gale, Samuel Beckwith and Erastus Williams, became prominent among its strong pillars. The next communion season, twelve more united, among them David Bush and Roswell Hart, and at the next six more. Thus did the good work go on for something like a year, not only to the conversion of many without the fold, but also greatly to the religious enjoyment and the spiritual growth of most in the church. Mr. Jones' term of service was quite brief, not more than six or eight months. From here he went to Michigan, where he soon forsook the ministry. His after life was not in keeping with a religious profession.

REV. SILAS PRATT, was his immediate successor, who only stayed long enough to complete the year, from the commencement of Mr. Jones' labors, which was too short a time to make any particular impression upon the congregation, especially as he was a man of moderate ability and force. "He was good in the Bible class," is the warm commendation of him, given me by all who remember his services. He gained sufficient hold of the congregation, however, to be again employed by them for a few months, as we shall see, some eight years afterward. November 29th, 1827, Joseph Bloss was chosen deacon in the place of deacon Stilson, removed to Greece.

This church as is well known, has passed through great and sore trials. The first commenced during the pastorate of Mr. Thorp. It grew out of some social matters pertaining to a few of the young people, and produced bitterness and strife, in particular between two of the leading families, especially the women. Charges and counter charges were brought against each other, before the church. The trial, which resulted in the condemnation of neither, was exceedingly unsatisfactory to one of the parties; the matter was not suffered to drop, but a re-hearing of the case was had, with the same result. Then the church was called upon to submit it to a mutual council. This was declined, but finally the church agreed to refer it to the Consociation, on condition that their decision should be decisive. By this time most of the church had taken sides in the battle, and it had become so serious as to threaten the very existence of the organization, in the deliberate judgment of all parties. Through the entire summer and fall of the revival under Mr. Jones, month after month, these proceedings were taking up the time of the church meetings. They had commenced before his coming to the place, and assistance had been sought by the church from Rev. Dr. Penny, pastor of the First Church in the city, and Rev. William James, pastor of the Second, now known as the Brick. Mr. James presided at the first trial. It

markedly displays the absolute sovereignty and wonderful grace of God, that his saving and sanctifying work should be experienced so widely and powerfully, at such a time, and it should encourage us never to despair in our labors, for the salvation of souls, because of any obstacle to success in the church or out of it. It is in the midst of deserved wrath that God ever shows mercy to his people.

It is quite likely that the Rev. John Taylor, of whom we have heard before, had been consulted about this serious trouble, and deeply interested as he was for one of the churches of the Consociation, he addressed to them the following letter :

“ MENDON, Nov. 16, 1827.

To the Church of Christ, in Brighton :

DEAR BRETHREN—I am not insensible that there are some unhappy difficulties subsisting among you ; and it is possible, by all that I can learn, that these difficulties originally arose from some unfortunate misunderstandings, which, at first, might have been easily settled ; and I cannot perceive why they cannot now be easily and amicably settled. I have not been asked to come and preach among you, but as an aged minister, and as one who feels anxious for the peace and happiness of the churches, I feel desirous of making an attempt to promote the prosperity of Zion among you. And I now, as your friend, request you to adjourn your meeting to Wednesday next, at one o'clock, at which time I will preach a lecture, after which I shall have some propositions to make calculated to re-establish brotherly love, and the blessings of brotherly affection. But we must look to God for his aid ; and I would suggest whether it would not be well to have a prayer meeting for this object before the day come. You may rest assured that I have no object in view but your good and happiness, and the peace and happiness of Christ's Kingdom.

Yours affectionately in the bonds of the Gospel.

JOHN TAYLOR.”

This letter was read at a church meeting the same day it was written, and it was “ Voted, that we receive the communication with gratitude, and that the church meet at Brother Stone's, on Tuesday evening next, for special prayer.” The blessing of God attended this disinterested effort, as the following minute from the Church Records shows :

“ Nov. 21. Mr. Taylor attended in this place and preached a lecture. The church convened in the evening to hear the propositions from him, in order to reconcile the difficulties. The meeting was opened with prayer. Mr. Taylor gave his views on the subject for which the Church had convened—that the difficulties were of so long standing, and the evil so widely spread in the Church that it would, in his view, be impossible to reconcile them by a legal process. He urged as an incumbent duty, on all concerned, to make mutual concessions. The result was that the difficulties were happily terminated, and the Church restored to Christian charity and brotherly love.”

Thus we see the incalculable good done by a peace-loving man, making a wise effort to put an end to discord and contention, at an auspicious time, in dependence upon divine aid. "Blessed are the peace makers; for they shall be called the children of God."

REV. ABNER BENEDICT was the next minister. He came from Oneida County in the summer of 1828, immediately after Mr. Pratt left, and remained two years. He was beyond middle life, having grown children, and in feeble health—unsurpassed by any of his predecessors as a preacher, of deep piety, and greatly exercised for the spirituality and growth of the Church, though he could not sympathize with all the measures taken by the most impulsive to secure these ends. His death was very sudden. He was taken with a fit Sabbath morning, before the time of service, and only lived two days. Consciousness was partially restored, and when near his end he was asked, if he did not wish to live for the sake of his family, he replied, in broken accents, that he would like to live "to preach the Gospel." This had become more and more the passion of his soul, and frequently had he spoken of his great desire to proclaim the word of life in the Valley of the Mississippi—then opening a vast and inviting field for Christian work.

Erastus Williams was chosen Deacon Feb. 26, 1829, in place of Deacon Bloss, excused on account of the infirmities of age. The first report of the Church to the Consociation that can be discovered, was for the year ending June 1, 1829, and is as follows: Present membership 116, received on profession 3, by letter 2, dismissed 3, baptized, adults, 2, children 5. The two chief events of Mr. Benedict's ministry were:

1. A case of discipline of an unusual character, which shows the zeal of the church to preserve the doctrinal soundness of its members. A sister was accused of heresy, because she denied the natural ability of the creature to obey the commands of God. After condemning her, the church appear to have been in doubt as to the correctness of their decision, and referred the subject to the Consociation for their advice. They decided that the course pursued by the church was correct, and advised them to exclude her, which was accordingly done. It is doubtful whether the simple holding of this sentiment would have been regarded as sufficient for her exclusion, but this is the sole reason assigned for it.

2. The rise of the Anti-Masonic troubles. In June, 1828, Genesee Consociation voted that they would not license, ordain or install any person who was a Free Mason, unless he would renounce the institution. There was a lodge in Brighton, and some of the prominent members of the church belonged to it. They were dissatisfied with the action of the Consociation, especially "as it tended to abridge their privileges in the choice of a minister." The subject was discussed in several church meetings, and communications passed between the two bodies. The abduction of Morgan, as is well known, produced great excitement throughout the region. It is no wonder that

men of positive convictions could not agree, especially as many of the Anti-Masons were quite immoderate in their views and measures. The lodge was disbanded and its charter surrendered, like almost all throughout the region and State; in this instance, from a conviction that either the church or the lodge would have to be given up, and it was by far better that it should be the lodge.

From the beginning this church had consisted, in a very marked degree, of the two classes of minds found in every community, conservative and radical. The former generally preferred a connection with Presbytery; the latter were warm adherents of Consociation. Repeated efforts were now made to change the relation of the church from the latter to the former. Meeting after meeting was devoted to the discussion of the question. At last, June 25, 1829, the vote was taken by ballot, and decided in the negative.

The next minister was Rev. LINUS W. BILLINGTON, well known as an able, faithful pastor, from that day to this, in Western New York. He is yet in his chosen employment, in charge of the church in Allegany, Cattaraugus Co.* I cannot do better than to give his reply to my note of enquiry. "I supplied the Brighton pulpit only between two and three months, from the beginning of November, 1830, till some time in January following, when I accepted an invitation to Starkey, Yates Co. That season, however, was very eventful. Rev. Abner Benedict, who had been their minister, died a few weeks before I went there. Rev. C. G. Finney, then laboring in Rochester, had preached in Brighton once, the week before I arrived. Numbers from there had attended his services in Rochester. There was all the first fresh excitement of the beginning of a revival. The Holy Spirit was evidently moving upon the minds of many. Prayer meetings were crowded, and characterized by great earnestness in prayer and conference.

But the church and congregation were composed of very heterogeneous materials; from those of extreme views of orthodoxy and order to almost the extreme in the opposite direction. To complicate all, the Anti-Masonic excitement was rife. Some could not hear a woman speak or pray in a prayer meeting, and would not tolerate a word of Anti-Masonry; others were fierce against Masonry, had no high opinion of orthodoxy or order, taught that sinners could convert themselves by changing their purpose, and favored Perfectionism. But God wrought amid all these obstacles, carrying forward his work of grace. We had committees to visit in different districts, and it was wonderful how God used the feeble instrumentality employed.

I remember going out south with Deacon Williams (who lived east of Allen's Creek, towards Pittsford). The families, mainly non-church goers, seemed very indifferent and stupid, and we felt disheartened. But, behold, at the next prayer

* He has since retired to a home he purchased in the village of Scottsville; though still abundantly able and willing to serve neighboring churches as temporary or occasional supply.

meeting they were present under deep conviction, and were soon hopefully brought to Christ.

After some weeks a meeting was appointed to give those who desired it opportunity to offer themselves to unite with the church. Mr. Benjamin B. Blossom was the first to give the reason for the new hope he was cherishing. When he paused, a Deacon asked him what he thought of Masonry? He said he had thought but little about it; had not attended a lodge in a long time; did not think it was religion. The Deacon added, "do you think it a good adjunct of religion?" Before he could answer the men and the women arose, and made for the door. The house was soon nearly vacated, and the meeting, of course, broken up. [This was not a very uncommon method of bringing church meetings to a close at a later period of its history.] A day or two afterward I proposed to the church some moderate views on the subject, expressed in a few resolutions, which they adopted, and the work went forward and continued till I left."

It was the privilege of Mr. Billington to receive, on profession, to the church Jan. 2, 1831, thirty-eight persons, the largest number ever admitted before or since, at one time. Among these were Benj. B. and Elisha Y. Blossom and Abel Dryer. The work of the Lord did not cease, but souls continued to be born of the Spirit. At the next communion season ten joined from the world, among them were Alvah Sibley and Wm. C. Bloss. In July, sixteen more united, among whom was Harvey Little. The communion following, six others followed the good example, Justus Yale and Jabez B. Norris were of this company, and in November nine more, one of whom was Dr. Elisha Miller, "the beloved physician." It thus appears that no less than seventy-nine united with the church in 1831, by far the largest ingathering of any one year, and among them were some of the strongest supporters of the gospel with which the town has ever been favored. This great and invaluable accession to the church must be ascribed, under God, directly or indirectly, to the Evangelistic labors of Mr. Finney.

Thomas Blossom was appointed a third Deacon Jan. 27, 1831, to fill the long vacancy made by Deacon Donnelly's retirement in 1827. Gardiner Mudge was chosen to the same office, in place of Deacon Williams, removed to Pittsford Dec. 29th, of the same year.

THIRD DISCOURSE.

PERIOD OF CONFLICT.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death.

PSALM XLVIII: 12—14.

After Mr. Billington left, the pulpit was supplied four or five months by Rev. WORTHINGTON WRIGHT, father of Rev. Dr. Wright, of Ripley, who resided in Rochester. He was a graduate of William's College and Andover Seminary. Among his Seminary class-mates were Judson, the Missionary, and Drs. Gardiner Spring and Richard S. Storrs. His first settlement was in Connecticut, but his eyes failing, having studied medicine, he entered upon its practice in Western New York. He was thus engaged in Rochester for some years. His eyes recovered their strength, and he returned to his first love—the ministry. From here he was called to Batavia, whence he returned to New England, where he ended his labors in the ministry. He died in Buffalo, at the home of his daughter, Mrs. James O. Putnam, Oct. 28, 1873, aged 88 years. He was a clergyman of the old style, always dignified and serious, and commanded the respect of all who knew him.

In June, 1831, Rev. HIRAM L. MILLER, of Avon, accepted an invitation to take the oversight of the congregation. Young, energetic and talented, his ministry was very acceptable to all. He was generally regarded as superior to any of his predecessors in the pulpit, and the church was greatly prospered during the two years and three months he was in charge. When he came to it, spiritual influences abounded. The entire community were, to an unusual extent, made to feel the reality and power of the things of faith. To a greater or less degree, the special presence of the Spirit continued to the close of his ministry. Frequent additions were made to the church of converts to Christ; in all no less than fifty-nine. The church reported a total membership, June 1, 1832, of one hundred and seventy-eight, and one hundred and eight-nine the following year. He left in the fall of 1833, and preached about a year at the East, when he removed to Saginaw, Mich., where he was soon after required to take charge of a large estate, that of his father-in-law, that prevented his again resuming pastoral work, though he continued to preach as occasion offered, and to be active in all philanthropic and religious labors. He was highly esteemed by the community at large and in various ways was honored by his

fellow-citizens. Whether he is still living, I am unable to say. Rev. C. E. Furman informs me that he was a member of the General Assembly, that met in Harrisburgh in 1868, and represented one of the Presbyteries of Michigan, as a ruling elder.

During this period great and general interest was felt in the cause of Temperance. The alarming spread of drinking customs and the fearful evils that resulted from them, had aroused the public mind in all sections of the country to the necessity of strenuous efforts to prevent our becoming a nation of drunkards. The curse was felt in Brighton as elsewhere; not only in the community, but also in the church. Some of the most honored and influential there had fallen from their Christian integrity before the power of this temptation. In repeated instances, discipline had been necessary to exclude the offending members. As might be expected, this church was not backward to put itself right on the record, and in the ranks of the active advocates of Reform. Some excellent resolutions, drawn up by Mr. Miller, were adopted. But they did not go far enough to suit some of the more radical. At the next church meeting, a resolution was introduced by one of this class, declining to receive to membership, any who refused to take the pledge. This was discussed, and laid over, and discussed again, and finally voted down.

The agitation of this question increased the separation that had before existed, and which had been made apparent and extended by the Anti-Masonic excitement. The conservative portion of the church were more and more dissatisfied with the state of things. They longed for a congenial, harmonious church organization. After long and repeated consultation, they came to the conclusion that it would be better for a separation to take place, and the two classes to dwell apart. Accordingly at the first church meeting after Mr. Miller left, a request was presented by thirty-eight members for letters "to a Presbyterian church about to be formed in this place." The request was met by a motion to adjourn, which was lost. Dea. Thos. Blossom, who was Moderator, declined to serve longer, and declared the meeting adjourned. Instead of adjourning, Dea. Beckwith was called to the chair, and the letters were voted. At an adjourned meeting of the Presbytery of Rochester, held Oct. 9, 1833, the following application was laid before it: "We, the undersigned, residents of the town of Brighton, and members of Presbyterian and Congregational churches, deeming it to be for our own spiritual good, and for the interest of the Redeemer's Kingdom, desire to be formed into a Presbyterian church, to be entitled the Free Presbyterian church of Brighton, and we hereby respectfully request the Presbytery of Rochester to appoint a committee from their body to meet them with full powers to constitute them said church."

This was signed by fifty-two persons, embracing two of the three deacons, and about the same proportion of the strength of the church. Instead of complying with the request, Presbytery adjourned to meet in Brighton, Monday, Oct. 28, "to attend to a further consideration of the petition." The adjourned meeting was quite

generally attended. There were elders present from all the city churches. There were, also, five corresponding members, viz: Revs. Hiram L. Miller, of the Presbytery of Ontario; Moses Ordway, of the Presbytery of Genesee; Samuel Griswold, of the North Consociation of Hartford, Conn.; John B. Richardson, of the Association of New Haven, West, and John F. Bliss, of the Presbytery of Geneva.

Presbytery heard all parties, those desiring and those opposed to the new organization, to their satisfaction, when each member expressed his opinion upon the subject. After which Rev. Messrs. C. E. Furman and J. Pierson and Elder A. Scofield were appointed a committee to prepare a minute expressive of the views of the Presbytery, to report the next day in the chapel of the First Church, Rochester (the Synod were to meet in the city). At the time appointed the committee presented the following admirable report, which was unanimously adopted, and which is a document worthy of all commendation and imitation, especially in our day at the West.

"The Presbytery of Rochester having deliberately considered the petition of a respectable number of individuals mostly members of the Congregational Church in Brighton, to be organized into a Presbyterian Church, and having carefully attended to the reasons presented for and against the organization of such a church, have unanimously come to the conclusion that it is inexpedient at present to grant the request of the petitioners; for the following reasons:

1. Presbytery deem it undesirable to multiply churches, and to make it necessary that two ministers should be employed and sustained on the same ground that ought to be cultivated by one; thus taking labor unnecessarily that ought to be bestowed upon portions of the vineyard in which it is more needed.

2. While Presbytery give a preference to their own mode of Church Government, they nevertheless respect and cordially unite with their brethren belonging to Congregational Churches, in all the essential doctrines of the gospel. Presbytery therefore disclaim any disposition to divide churches, or to organize Presbyterian Churches, unless such division or organization would be called for by the circumstances of the case, were the church already existing a Presbyterian Church.

3. Presbytery are led to believe that there are difficulties existing in the church at Brighton, which they deeply deplore, though they cannot believe these difficulties to be insuperable. They would therefore recommend mutual forbearance and the exercise of Christian charity.

4. Presbytery conceives that two churches in Brighton, one Congregational, and the other Presbyterian, would expose themselves to an unhappy and unholy rivalry, which would in all its effects be deleterious. It would mar the beauty of God's heritage. It would tend to foster and perpetuate a hostility that would seriously effect the peace of neighborhoods, and even of families. The contention of Christians (as is too often the case) would afford a refuge for the impenitent, and would tend to drive them to an irreclaimable distance from the benign influences of gospel truth.

Presbytery would therefore withhold their hands from any measures calculated to produce such results.

Finally, brethren, "Put on as the elect of God, bowels of mercies." "Bear one another's burdens, and so fulfill the law of Christ." Keep in mind, also, the day that will terminate all controversies and differences between brother and brother, and exercise that spirit, in every respect, which, you believe, is characteristic of all the saints made perfect in heaven, and that bow in humble, holy worship at the feet of Jesus."

Time has confirmed the wisdom of this action. It is well for the church to embrace all varieties of natural disposition and temperament, as well as conditions and classes, who are united to Christ by a living faith. We may prefer to indulge our elective affinities in our church relations, and associate only with such as are constituted like ourselves, but a church, thus formed, never can exert the influence, nor afford the spiritual training of one more widely gathered. Some classes of mind furnish the best element for growth, others for culture, and others again for stability. Let the church gather them all in, that she may be thoroughly fitted to reach every type of the human race, and accomplish her divinely appointed work. There can be no greater folly than to limit the membership of any church to the adherents of one political party, or one theological system, or to contract it in any other direction, so long as the one great question, "What think ye of Christ?" is scripturally answered.

At the next church meeting after this action, the Presbytery was commended for its "judicious," course and the granting of the letters declared to be invalid. Subsequently those who applied for letters requested to have them changed to the First Free Church in Rochester, which was refused. At the following church meeting the applicants were in a majority, and voted to make the desired change. They also repealed some former church action taken by the other party. Some of the dissatisfied took letters to the church in Pittsford. The church here endeavored to prevent the reception of these persons into the churches of Rochester and Pittsford upon their letters, but were unsuccessful. They complained to the Presbytery of the action of these churches receiving the applicants to membership. Their position was sustained, and the course pursued by the churches condemned. From this decision the session of the Free Church appealed to Synod. The appeal was heard by the Synod of Genesee, at its meeting in Buffalo, 1835, and was sustained for the following reasons: 1. "The members in question were in the judgment of Synod regularly transferred by the church in Brighton to the churches with which they have become connected. 2. While Synod can see no probable good as the result of an order to the churches in Pittsford and Rochester to dismiss those members to the church in Brighton (which would be the effect of not sustaining the appeal) they seriously fear that such a measure would be productive of much evil."

In the mean time, the church sought advice of the Consociation. This body approved of the position which the church had taken, that these persons were still amenable to them, and advised that efforts should be made to win them to their allegiance, to be followed, if unsuccessful, by discipline. The church followed this advice. Earnest and repeated attempts were made to effect a reconciliation. All parties conferred together, and even the Presbytery and Consociation sought to restore harmony. But it was of no avail, there were points of difference that could not be ignored or compromised.

In the incipency of this division, for about three months, the church was without a minister. In January, 1834, Rev. SAMUEL GRISWOLD was obtained. He was a man of experience, quite scholarly and as practical, of good judgment, a lover of order, and yet not afraid of new measures to enlarge and strengthen Zion—a leading member of the Consociation. It is questionable whether a better man, on the whole, could have been found for the difficult position he was called to occupy. While his views and sympathies allied him to the body of the church, there were some things in which he affiliated with the "Seceders," as they were called. All his wisdom was exercised to bring about the desired reconciliation. The singular fact we have noticed, that the first great blessing and the first great trial of this church came simultaneously, again appears. Soon after Mr. Griswold took charge of the congregation, the Spirit of the Lord descended with great power upon the people. Religion became the absorbing subject of public interest, and in all places, the topic of conversation. The evangelist, Rev. Jedediah Burchard, had conducted services a short time before, in the Brick Church in the city, and many from here had attended the meetings, and become interested for their salvation. At once, a special effort was commenced, and precious results followed. In April, sixteen were admitted to the church on profession; in May, twenty-eight others, and, before the year closed, fifty had thus publicly confessed Christ.

There is something very remarkable in the story told by the church records of the blending together of disintegration and enlargement; on one page to read of dissension and conflict, and on the next, of the relation of the convert's first glad experience of a Saviour's love and forgiving mercy, and month after month, to have appear, side by side, these narratives, so diverse in themselves and in their effects.

Mr. Griswold's ministry continued two years. During all this time the state of things, just described, continued, the special interest gradually subsiding, and the alienation and conflict increasing. The latter culminated in the last month of his stay by his publicly reading from the pulpit the action of the church, excommunicating forty-four of the Seceders for covenant breaking. One of the specifications to sustain the charge was "calling Rochester Presbytery (a foreign judicatory) to establish a Presbyterian Church out of the Congregational Church to which they belonged, without consulting this church." At the following communion season, the last administered

by Mr. Griswold, he received seven to the church on profession, making sixteen thus admitted during his second year.

Ezra Sibley was elected a deacon January 16, 1834, and served to the day of his death, in 1873, nearly forty years, although his resignation was accepted in 1852. The church reported in 1834 a membership of two hundred and fifteen, forty-eight of whom were designated as "Seceders."

After the division of the church, there was nothing to prevent the most radical action on the reforms of the day. Accordingly we find that March 26, 1835, the church resolved not to admit to the pulpit or to membership, or to invite to the communion table, any individual who is a slave-holder. At the same meeting, they also voted to receive none to membership who would not take the Temperance pledge. And at the church meeting the following September, a committee was appointed to see a brother who, it was stated, "refused to sign the Temperance pledge."

At no former time in the history of the church had there been larger congregations upon the Sabbath or so general religious activity, as during the ministry of Mr. Griswold. Something of his own zeal was imparted to the people, and a genuine work of grace was continuously carried forward. Even the conscientious differences that sent some to church at Rochester, and others to Pittsford, were overruled for good, and doubtless led a number to make special efforts, if not sacrifices, to maintain the ordinances of the gospel here at home. As is sometimes the case, grit became an auxiliary to grace, to strengthen and extend religious influences.

REV. SILAS PRATT very soon supplied the vacant pulpit, for a second time, though he again did so but a few months. As before, nothing special seems to have marked his brief labors in Brighton. A lull followed the storm, and some degree of reaction succeeded the long continued spiritual interest. The report to Consociation for the year ending June 1, 1836, gives one hundred and seventy-two as the total membership, forty-seven having been excommunicated.

In October a call was extended to Rev. ALVA INGERSOLL, which he accepted, and he was regularly installed by Genesee Consociation on Thursday, Nov. 10, 1836—the second settled pastor. By whom the several parts were performed, I am unable to say, except that the right hand of fellowship was given by Rev. Mr. Wheeler of Henrietta, whose subsequent history and influence the aged among us remember as full of sadness. Mr. Ingersoll was pastor of the church three years. He was not as strong and stable a man, or as thoroughly furnished for his work, as some of his predecessors. He ate no meat, but only vegetable food. Impulsive and ardent, he was quite disposed to adopt new theories and to yield to prevailing influences. His heart was fully set on doing good, and he was faithful, according to his convictions, in cultivating this field for the Master. Nor did he labor in vain. The first year he received twenty-eight to the church on profession, baptised seventeen infants, and reported one hundred and

ninety-seven members. None, however, were thus added during his future pastorate.

Just before his ministry commenced, over \$500 were expended on the sanctuary to make it comfortable and attractive. The year following, 1837, twenty-four substantial sheds were built for the shelter of teams, all of which were very readily disposed of to individuals, at their cost, \$436.

Mr. Ingersoll's attention was very much given to the unhappy separation which had occurred, and taken so many of the most reliable members out of the church. He was untiring in his attempts to win them back. Frequent conferences were held with them, and again and again was the subject considered in the business meetings of the church. May 31, 1838, it was unanimously voted that the whole proceedings of the church, in the case, be laid before the Consociation for review, and that whatever course they recommended the church would pursue. The Consociation was to meet at Fairport, and seven of the leading members of the church were appointed to bring the subject before them. In the preamble to this resolution, it is stated—"The church proceeded according to the instructions received from the Consociation, though they now have doubts respecting the legality of the excommunication of the members excluded."

The Consociation very carefully considered the whole subject, and adopted eleven of the thirteen resolutions recommended by the committee to whom it was referred, each of which expresses a decided opinion on some point involved. They reversed their former action as to the validity of the letters taken by the Seceders, and now concurred with the Synod in regarding them as valid. The tenth resolution is in these words: "That since, as we believe, both parties have been criminally in fault, they owe it to themselves, to each other, to the Church of Christ and her glorious Head, that they should make *mutual and hearty concessions and humbling confessions* with the least possible delay, as the only way of effectually and thoroughly healing the wounds inflicted on the cause of our Redeemer." The twelfth resolution is a curiosity in its way: "That whereas the resolution of the church to excommunicate certain members was in accordance with the advice of Consociation, we attach no blame to the church on that account." The church was advised, in conclusion, to rescind the vote of excommunication. This action was taken June 8th, the following week the church considered it, and resolved to carry it out, so far as they were concerned. The next Sabbath it was read from the pulpit, and the excommunication declared to be illegal and removed. The last notice of this matter on the church records, reads thus: "Thursday, June 21st, met according to the advice of the Consociation, and invited our brethren who seceded from us in 1833 to meet with us. Some of them and a few of the church, were together. Had a season of prayer and mutual confession, which we hope will prove a blessing to both parties." Alas! on the same page upon which this minute is written, another appears, that records the beginning of

yet another trouble, in some respects, more disastrous than any that preceded it, from the effects of which the church and community have not fully recovered to this day.

All whose memories go back to these times will recollect that they were characterized by a general disposition to exercise great independence in thought and speech and conduct, upon religious subjects. Sentiments that had long been taken for granted began to be questioned and sharply criticised, and in some circles, ultimately rejected. The foundations seemed to be tottering. Ecclesiastical authority, set at defiance by many, was invoked by others to put a stop to growing looseness and error. Headiness and intolerance everywhere abounded, and were constantly coming in conflict. The very atmosphere was full of assumption and strife. The Presbyterian Church was rent asunder, into Old and New School. The Congregational churches were agitated and distracted in this season of storms, especially in this region. The strongly marked peculiarities of Finney resulted in mixing no little evil in the incalculable good effected by his labors. His caricature of Old School Theology; his claim to be directly taught and lead by the special influences of the Holy Spirit, and his views of Sanctification, exerted an influence, in after years, to lead many to look upon their brethren and sisters as unworthy of their Christian confidence, and to make them dissatisfied with their church relations.

Few churches suffered more from this cause than Brighton, as we shall see. Rev. B. B. GRAY took charge of the church at the beginning of 1840, and continued its acting pastor ten years, the longest of any in its history. His ministry in Western New York is too well and favorably known to call for any particular notice. He came from Jamestown here and went to Castleton, where he continued but a short time, and then retired to the home, generously provided for him by his son, in Canandaigua, where he died a few years ago, and where his widow still resides. He had a very trying ministry here. A great lover of peace, he was sorely distressed by an almost constant state of alienation and strife. Many and many a time did he sigh for the wings of a dove, that he might fly away and be at rest. He had been here but a few months, when he was called upon to announce the excommunication of eleven persons for covenant breaking, in refusing to walk with the church. True to its former habit, the church received five the same Sabbath, not all of them, however, on profession. Seventeen more were cut off for the same offense the next ecclesiastical year, when the church reported one hundred and twenty-seven members. Others were afterward excluded—making in all thirty or more, none of whom ever sought admission to the church again.

In no instance were any of these persons disciplined for erroneous sentiments, but solely for violation of covenant. The position they took was this: We have adopted new views of religious experience, and been thereby brought to know more of its power and blessedness. Because of the differences this has produced between us

and the body of the church, and the course pursued by them to arrest the spread of these views of Sanctification, we cannot longer walk with them in the ordinances of the Gospel. We therefore feel constrained to discontinue attendance at the Lord's table. In these circumstances there was but one course for the church to pursue, without proclaiming all covenant obligations, assumed in uniting with it, a mere nullity, of no force whatever. They could only avoid making this declaration by administering discipline, which unpleasant duty was most reluctantly engaged in. I have never heard the sincerity of these persons called in question by any one. Their honesty and zeal were universally acknowledged, even by those who were most opposed to their course, and positive that they were mistaken. A few of them yet remain among us, witnessing to the world that they are seeking to follow Christ, who would gladly be welcomed back to their old church home; others have entered into rest, and some have made shipwreck of faith and a good conscience.

During the early part of the ministry of Mr. Grey, almost all the "Seceders" returned to the church, many uniting on profession, as the Free Church of Rochester had become extinct. One general revival attended his labors, in 1842. July 3d of that year, was a memorable day; thirty-six were received into the church, twenty-eight on profession, and eight by letter. A number of those admitted on profession were returning "Seceders." Among those who united for the first time were Thomas B. Yale and John K. Beckwith. In view of all that had transpired, and the fact that Genesee Consociation had become chiefly composed of Perfectionists, the church unanimously voted to withdraw from it, August 8, 1842, and for twenty-eight years thereafter, remained Independent.

Benjamin B. Blossom was chosen Deacon, Feb. 23, 1843, and acted to the day of his death, July 31, 1866. He was a member of the church over thirty-five years, and a Deacon over twenty-three. During all this time he was an earnest, active Christian, manifesting the deepest interest in the cause of Christ, and doing all in his power to sustain and promote it in the community. He was long the chief reliance of the prayer meetings; always present, leading the singing, frequently, also, the meeting; pouring out his fervent, tender, appropriate petitions, and giving tearful utterance to his Christian experience, wise counsels, and moving appeals. Long will the mention of his name recall to some among us his venerable form. in the place of prayer, engaged with holy ardor in the devotional exercises in which he so much delighted. Again will they seem to hear the words of his favorite hymn, borne to their ears with his characteristic fullness of voice and soul,

"I love Thy Kingdom, Lord."

When he died the feeling was universal, that the main pillar of the church was removed, and from all hearts the prayer ascended: "Help, Lord, for the godly man ceaseth: the faithful fail from among the children of men."

Deacon Thomas Blossom, who preceded him to the Heavenly Rest twenty-two years, after being connected with the church a quarter of a century, and a Deacon nearly half the time, was a man of like faith and devotion. What Peter and John were among the Apostles, these two brothers were in the Brighton Church.

A year after Mr. Grey's coming, the Society bought of Justus Yale, March 30, 1841, for a parsonage, the house now owned and occupied by Mr. Thomas Wilson, for which they paid \$1,000, and upon which they expended, at different times, about as much more. Some two years after Rev. John Wickes' ministry commenced, as he was unmarried, and no indications appeared of a purpose to set up house-keeping, the premises were sold.

During Mr. Grey's administration, the following resolution was passed by the Society: "Resolved, That we acknowledge, with unfeigned gratitude, the very munificent donation of a substantial and beautiful *Hearse*, from our much esteemed friend and fellow-citizen, Oliver Culver, Esq.' Mr. Culver first came into the town in 1796, and visited it at various times thereafter, until in 1804 he made it his permanent home. Although not a member of the church, he was, to the day of his death, which occurred eleven years ago, a generous supporter of the Society.

Rev. DAVID T. B. HOYT succeeded Mr. Grey after a short interval. He had formerly been a Methodist Preacher, and had little or no ministerial experience elsewhere. After remaining a year, he removed to Orleans County, where he still resides, though soon after leaving here, he exchanged the work of the ministry for secular business. Eight were added to the church on profession while he had charge of it, and no special event marked its history.

The next minister was Rev. JOSEPH S. BARRIS, who came from Gaines in the spring of 1851, and served the church until the fall of 1855, four years and a half. He was a faithful pastor, and sound gospel preacher, but the special hindrances to the progress of religion, before alluded to, in the community continued, if they did not increase, and owing to the large number dismissed to the West, and elsewhere, the church numbered only eighty-three members, when he left. It seems to have been a time of but little spiritual activity and power, and very few were added to the church from the world. The members were reluctant to bear official responsibilities, and no less than five were elected to the office of deacon, who refused to serve. One of them, however, Jeremiah Howes, after being again elected Nov. 3, 1853, a year subsequent to the first election, consented to act. Sept. 1, 1865, he and his wife were dismissed to the church in Hudson, Mich.. One prominent reason for the depressed condition of things was the loss of the members who, in former years, had been specially zealous, (having always largely constituted the enthusiastic element of the organization,) and the standing aloof of themselves and their friends, from the religious services of the church.

The life of the Society greatly surpassed that of the Church. In 1852 the house

of worship was entirely reconstructed and greatly improved. Nothing but the walls and the roof remained the same, all else were changed. For the first time a bell was placed in the steeple, and a furnace in the basement. The Society expended upon these improvements nearly as much as the original cost of the edifice. On their completion, Mr. and Mrs. Thomas C. Bates, who were then in New Orleans, forwarded this elegant, massive, pulpit Bible, as a gift to the church, which has since been in constant use, and bids fair to retain its place and its beauty when the children of our children's children shall celebrate the next Centennial; unless the eminent British and American scholars, representing different branches of the Church, now at work, shall give to the world so improved an edition of the Old English Bible, as to lead to its general adoption—an event much to be desired, and by no means improbable.

FOURTH DISCOURSE.

PERIOD OF ASSIMILATION.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death.

PSALM XLVIII: 12—14.

Rev. JOHN WICKES, who had just been released from the pastorate of the church at Canaan Four Corners, received a call from this church and society to become their pastor, February 26th, 1856. It was accepted, and he commenced his labors the 27th of April following. Mr. Barris left the preceding November. The pulpit was supplied during this interim by various ministers, chiefly by Rev. Isaac M. Ely, then a licentiate, but soon after Mr. Wickes' ministry commenced, (who was his class-mate,) ordained here by a Council, Rev. Dr. Daggett, of Canandaigua, preaching the sermon. Mr. Wickes continued in charge nearly six years, to the great gratification and advantage of the society. So highly were his pulpit and pastoral labors esteemed, that two strenuous efforts were made to obtain his consent to be formally settled, but it was his opinion that in the peculiar circumstances of the congregation, installation would tend to weaken, rather than to strengthen his position and influence.

From his day a harmonizing and assimilating process has gone on among the people and in the church, which has continued to the present time, and greatly changed the social and religious life of the place. Very largely it had its origin in the warm affection of the people for him, and in his wise methods to bring it about. The hand of the Lord was very marked in his coming to Brighton. After he had

been officially invited to visit the church with a view to settle, a second letter was written to him recalling the invitation, as evidently the time "had not come to attempt a union." The second letter did not reach him, as he had left home on a visit after receiving the first, and came here before returning home. Consequently his appearance on a Saturday afternoon, at the house of one of the officials, was very unexpected and rather perplexing. Notice was, however, given of his arrival, far as possible; the roads were then as they have been the present winter, filled with snow, and that night and the next day a fearful storm raged, so that only about a dozen people were at church. In addition to this unpromising state of things, for particular reasons, he was not desirous of receiving a call, and so did not preach in a way, as he thought, favorable for success as a candidate, but aimed to do what good he could in a single sermon.

The result was an earnest and unanimous desire that he should become their pastor, which was made apparent on Monday morning at an informal gathering of most of the leading members of the society. This took place at the residence of Esq. Yale. Mr. Wickes was present, and the conversation was of the most free and unreserved character. The condition and necessities of the Society, and the adaptation of the candidate were talked over, at times, in quite a merry vein. Before separating, Mr. Wickes led in a very appropriate, tender prayer, which melted all hearts, causing them to flow together, and "like kindred drops, to mingle into one." The union thus formed, was never subsequently interrupted, in the slightest degree.

In answer to a request for anything that might aid me to set forth the history of the church at this time, Mr. Wickes writes: "One important fact connected with my ministry there is that the unity (so far as it goes) which exists to-day in the Brighton church and congregation, and has existed now for twenty-two years,—the unity between those on the roll of the church and their friends, and those who were once cut off, together with their friends; the present unity in worshiping together and supporting the gospel, was brought about at the time of my going among them, and cemented during my stay. For long years there had been an entire separation. My whole ministry notwithstanding this fact, was wholly peaceful and pleasant, to myself and people—as undisturbed by that long division, probably as yours is to-day. There were precious fruits of my ministry in the way of conversions. [Fifteen were admitted to the church on profession.] Not so many as I could have wished or as from time to time hoped there would be, yet a blessed reward of all labor. But in being permitted and enabled to aid them in carrying out successfully under God, a desire which had sprung up to live and act in outward unity and harmony is not the least service, or the least of the things for which I feel thankful to God. In view of the facts I am persuaded that He most surely led me thither, as He most certainly blessed my labors. My leaving was my own movement, and I knew of no one among all the people between whom and myself, during all my stay, and at the time of my parting, there was not the most

kindly and friendly feeling." In his letter, he states another fact of interest: "The Ladies' Aid Society, or by whatever name it is called, which has flourished so many years and been the occasion of so many happy and pleasant re-unions among the people, was conceived and started with the express object, of doing away with the estrangements, alienations and prejudices that had existed and been growing with the years, and of uniting the people in the bonds of good fellowship. The constitution was framed by me, and I presume exists in my hand writing. The whole or true object may not be found stated, but that was the *one simple* design of the Society, when brought into being." As you are aware, since leaving here, Mr. Wickes has been the acceptable and successful pastor of the church in Attica.

It was during his ministry here, in 1857, that Dea. B. B. Blossom gave a lease of the lot adjoining the church upon which there was an old blacksmith shop, that was converted into a pleasant chapel where meetings were thereafter held during the week, and on the Sabbath, while the present church edifice was building, until the chapel connected with it was ready for occupancy; only in seasons of revival were prayer meetings held in the old church. At first they were held where Mr. Allen preached, then in the brick school house that stood between Mr. Wilson's and Mr. Caley's; then in the present school house, whence they were removed to the place given to the society by Dea. Blossom, so long as it was used for religious purposes.

When Mr. Wickes left, near the close of the year 1862, Rev. CHARLES E. FURMAN, then living in the town, was obtained, and his labors were enjoyed about a year. His characteristics are too generally known to make any reference to them necessary. For nearly forty-nine years, he has preached the gospel, and exhibited its spirit, and exemplified its precepts, in the churches of our region, beloved and honored by all, and now calmly waits, with the harness still on, the summons of the Lord to call him to himself. His gentle, peace-loving disposition and prudent course, aided to strengthen the harmonizing work of his predecessor.

Rev. GEORGE W. WHITNEY supplied the pulpit, beginning September 1st, 1863, and ending December 31st. He was a young unmarried man; had studied law, but was converted before entering upon the practice of the profession, and abandoned it for the ministry; and had preached but little if any before coming to Brighton. In one respect he failed to imitate the example of the Great Teacher, of whom it is written, "he taught the people as they were able to bear it." Mr. Whitney did not take into consideration the prejudices, or even the convictions of the people, but gave utterance to his peculiar views in a way that was offensive to most of his hearers, and brought his ministry abruptly to a close. Soon after which he was attacked with pneumonia, and in a week's time, came to the end of earth. His remains were taken to the place of his former residence, either Owego or Whitney's Point, for interment.

Rev. JAMES ORTON, of Thomaston, Maine, was the next minister. He came near the beginning of the year 1864, and remained five years. His discourses were unusually instructive and highly prized, especially by the most cultivated hearers. He was a diligent student, not merely in the line of his profession, but beyond it, particularly in Natural History. In the prosecution of these latter studies he was absent nine months in South America, from June 1867, to March 1868, during which time the pulpit was supplied by Mr. Albert Coit, a student of the Baptist Theological Seminary, whose labors are spoken of by the people with appreciation and esteem. Mr. Orton's explorations led to the publication of "Andes and the Amazon," by the Harper's, which has been received by the public with great interest and favor. His ministry here ceased that he might accept the professorship of Natural History in Vassar College, to which he had been elected, and which chair he continues with conspicuous ability to fill.

During this period, death made unusual inroads upon the church, removing the honored and loved of all ages and conditions. Among these were Mr. and Mrs. Benjamin B. Blossom, Justus W. Gale, Dr. Elisha Miller, Mrs. Lucy Stanley, Mrs. Elizabeth Briggs, Mrs. Cornelia Drake, Mrs. Julia Beckwith, Mrs. Sophia Dudley, Mrs. Mary Bates Farley, and Miss S. Emma Norris. Mr. Gale was a native of Massachusetts; a resident of this town forty-five years; a member of the church thirty-eight. He was instantly killed while crossing the railroad in his carriage, by a passing train, June 12th, 1865, in the seventy-seventh year of his age. He was an exemplary follower of Christ, and long regarded as one of the strong pillars of this church. Dr. Miller was born in Greenville, Green county, April 22nd, 1804. He came to Brighton in 1830, and commenced the practice of his profession, which he continued until his death, November 21st, 1867, aged sixty-three. He was highly esteemed both as a physician and a christian, and his loss was deeply felt by the church, of which he was for many years a devout and active member; always ready to bear a full share of all its burdens. Twelve were admitted to the church on profession. The following extract from the church records, under date of November 3d, 1865, exhibits a sad lack of devotion to Christ, and the welfare of the church. "An unsuccessful attempt was made to elect a deacon, in place of brother Howes: no one was found willing to serve."

The chief event of Mr. Orton's term of service, was the destruction of the old church and the building of the new. April 18th, 1867, the church, which had been repaired and painted at an expense of \$500, the previous year, was consumed by fire. The flames were started by a burning shingle, carried a long distance by the wind to the steeple, from the old tavern, which was on fire, and speedily destroyed. At first the prospect was favorable to extinguishing the fire, but an inadvertence prevented it, and soon all was reduced to ashes. Mr. Orton was the first on the ground, and succeeded in saving a few articles of greatest value. The Society immediately addressed itself to the work of rebuilding. Shall we build again on the old site? was the preliminary

question to decide. The first vote was to do so, but reflection led to a wiser choice. The farm and homestead of the late Mr. B. B. Blossom, were at that time in the market. It offered the best site for the church in the village. After consultation, Justus Yale, Esq., purchased it, and cut it up into lots, and by skillful management sold them for sufficient to pay the original cost, though he reserved two acres, upon which was the homestead, as a gratuity to the society, and to add \$250.00 to the building fund.

The subscription to this fund was presented to nearly all of the citizens, and very few declined to sign it; soon it reached the \$10,000 upon which it was conditioned to commence. Plans were obtained, a contract was made, and October 7th, ground was broken. Worship was first held in the chapel May 17th, 1868. The new bell began to call to the house of prayer, Sabbath morning, July 19th. The first service in the church was on Thanksgiving Day, 26th of the following November. The building was not formally dedicated until June 22nd, 1872, nearly four years after it had been in constant use, and then in connection with the usual Sabbath services, conducted by the pastor: in neither respects, an example recommended for imitation. The burning of the church was not an unmixed evil. The flames reached further than the work of the artisan, and consumed not a little of the alienations, and bickerings and contentions of the past. They kindled new spirit and life in the congregation, and united the community to sustain the ordinances of the gospel together, beyond any former precedent. It was a refining fire to Brighton.

The entire cost of the elegant new brick church, was about \$15,000. This handsome pulpit was the gift of Mr. Orton. The homestead of Deacon Blossom, since the society came into possession of it, has been the parsonage. In 1871, it was quite thoroughly repaired at an expense of \$1,000, and to accommodate the family of the present pastor, previous to his moving into it, \$450 were expended to convert it from a story and a half, into a two story house.

Mr. Orton's labors closed with the last Sabbath in March, 1869; occasional supplies were obtained until his successor, Rev. HENRY WICKES, brother of John, of Deep River, Conn., entered upon his duties, November 1st. A regular call had been voted to him in September, but as he was not installed, his relation continued to be during the five years of his service that of pastor elect. He was highly esteemed by all for his personal excellencies and ministerial faithfulness, and decided progress was made by the church and society during his pastorate, especially in systematic benevolence, and promptness to meet financial obligations. Very marked improvement also appears in the church records as kept by him. At an early day he secured the election of three deacons, much needed by the church. March 5th, 1870, Elisha Y. Blossom, Henry S. Calkins and Thomas Caley were chosen, and set apart by prayer and the laying on of hands. Fifteen united with the church on profession. Four thousand dollars were secured, largely by the personal solicitation of

Mrs. Judge Gould, to provide for the deficiency upon the subscription to build the Church.

Probably the most important event in the history of the church during Mr. Wickes' administration was the change of its polity from Congregational to Presbyterian. This change was made with entire unanimity, September 21st, 1870. October 16th, Elisha Y. Blossom, Harrison A. Lyon and Thomas B. Yale, were elected ruling elders. At the same meeting they were ordained, the pastor being assisted by Rev. Luther Conklin. At the next meeting of the Presbytery of Rochester, the church was received into that body.

August 15th, 1873, the venerable and beloved Deacon Ezra Sibley died, aged eighty-three. At the next meeting of the session a minute carefully prepared by the pastor in view of that event, giving a discriminating sketch of his life and character, was adopted, and ordered to be entered on the records. In this it is stated: "In all the history of the church to the close of his long life, he took an active, interested and intelligent part in all that pertained to her welfare. In those stormy scenes in which the very foundations seemed to be upturned, he stood on the side of right, and was always true to his convictions, though often obliged to stand in a position of great difficulty and trial, but it was for Christ, and he was content. In 1870, when the question came before the church concerning a change of polity, he very gracefully and beautifully yielded his preference to the will of his brethren. He said he had always been a Congregationalist, and should so continue, in sentiment, as long as he lived. At the same time he would not stand in the way, or oppose the change which so many thought desirable, but would work with them to the last. And his words to those about to be ordained as elders were most touching in their pathos, exhibiting true loyalty to Christ and the church."

The motion to adopt the Presbyterian form of government was made by him, and without doubt, to the course he pursued is very greatly to be attributed the fact, that it met with no opposition, then or subsequently, and was consummated with entire concord and good feeling. His address to the newly elected elders was very remarkable. He had not been noted for ability as a speaker, but upon this occasion, every one present was most deeply impressed with the appositeness and beauty of his address; regarding it almost as the language of inspiration. His neighbor, Harvey Little, soon followed him to the grave. He died January 18th, 1874, aged eighty. Their remains sleep in the same plot in Mount Hope, but a short distance apart.

Within a month after Mr. Wickes resigned, the present pastor commenced to supply the pulpit. After doing so over four months, he received a call to settle, and Thursday evening, February 25th, 1875, he was installed by the Presbytery of Rochester. Rev. J. L. Robertson preached the sermon, Rev. Dr. Shaw presided and gave the charge to the people, and Rev. Dr. Campbell charged the pastor. Although

the evening was stormy and the roads were bad, a large congregation were present, who greatly enjoyed the appropriate and excellent exercises.

The salient points of our church history for the past two years and a half, are, the adoption of Sabbath morning collections, to sustain the benevolent work of the church, thereby enabling us, even in the present stringent times, to double our former contributions to the Boards, and also to observe a fitting proportion in aid of each; the organization of an efficient Woman's Missionary Society; the introduction of a new hymn book, "Presbyterian Hymnal"; the adoption of the limited term eldership, and the addition of Mr. Theodore A. Drake to the session; the enjoyment of a pleasant work of grace, and the reception of twenty to the church on profession.

Casting our eyes backward, over the entire past, a few things should be mentioned.

The Benevolence of the church. No record was kept of this until after the change in its polity, and it became Presbyterian. Occasional intimations appear that the claims of the needy, at home and abroad, were not overlooked, but called forth from time to time a generous response. The year in which over \$3,000 were expended upon the sanctuary, 1853, it is recorded that the contributions to benevolent objects amounted to \$342. There is reason to believe that could the sum total be known of all that has been given, from the organization of the church until now, it would make a very creditable exhibit. This is certainly true for the past six and a half years. During this time over \$4,200 have been given for religious and benevolent purposes, beside what has been expended upon ourselves. The last ecclesiastical year, the sum amounted to \$1,040.19. That year and the present, this church stands first in the reports to Presbytery, as contributing the largest sum per member.

The church to-day, consists of one hundred and three members, about the average of the past twenty years. From the beginning until now, five hundred and seventy-nine names have been upon its roll. It speaks well for its freedom from a sectarian spirit, and its genuine Catholicity, that of the nineteen ministers employed while its polity was Congregational, all save Mr. Griswold, with the possible exception of Mr. Orton, were or had been connected with Presbytery.

I have named the Kennedys, father and sons, as having led the singing; subsequently this was conducted by the brothers Dryer, Abel and Elon, Dr. Miller, Ezra Rosebrough; John K. Beckwith, and others whose names I have been unable to learn. At times the singing was congregational, and Mr. B. B. Blossom acted as precentor. The following minute was recently adopted:

"The session, in view of the recent resignation of Mr. John K. Beckwith, as chorister, feel constrained to express and place upon record, their sense of the great value of his gratuitous and unremitting services in conducting the music of the

sanctuary for almost twenty years, with no interruption to the kind and friendly feeling in the choir, and to the gratification of the entire congregation. They cannot permit this long and pleasant relation to come to an end without tendering him, as they hereby do, their hearty thanks for all that he has done to add to the enjoyment of our Sabbath worship."

It is fitting that some notice should be taken of a worthy brother in the church, who will long be remembered as the good old Sexton. Giles Dudley succeeded the first one appointed, John Kennon, and faithfully served in the office upon which so largely depends the comfort of the congregation, over a score of years, until he passed to the "House not made with hands, eternal in the heavens." He loved the house of the Lord himself, and sought to make it attractive to others.

"His steps were slow, and his eyes grown dim,
Earth was slipping away from him;
The house of the Lord was his constant care,
He swept, and garnished, and made it fair.

Homely his work, but faithful and true,
He did the very best that he knew;
And many a highly favored one,
Is less deserving the Master's "Well done."

Homely his work, but his love was great,
His heart truly joyed on the Lord to wait;
And the simple round of his task was done,
As unto the Great and Holy One."

Since his time the changes have been too frequent to call for mention.

THE SABBATH SCHOOL,

Connected with this church, is deserving of more extended notice, and a more minute delineation from year to year than it is possible in the absence of documents, and of distinct recollections, at this lapse of time, to give it. Less than two years after the church was formed, in 1819, it was organized by Rev. Solomon Allen, the Sabbath following the organization of the school of the First Church in Rochester. As we have seen, he was most deeply interested in the children of his flock, and something of his own spirit was imparted to the congregation generally. The first Superintendent was Gen. A. W. Riley, subsequently so well known for his able and tireless labors in the Temperance cause, whose work to benefit his fellows has not ceased, nor his zeal scarcely abated, though he is within three weeks of his eighty-second birth day.

The Bible Class was taught by Joseph Bloss, then teacher of the district school. The teachers of the younger scholars were Mary Blossom, now the widow of the Hon. Wm. C. Bloss, and Ann Stilson. Among the pupils now living, were Daniel Foster, of Michigan, J. B. Bloss, of Detroit, Miss Ruth Coates, now Mrs. Roxantha Hart, Mrs. Minerva Miller, widow of the doctor, Eliza Y. Blossom, and Maria M. Blossom, now Mrs. Thomas C. Bates—the last three are members of the church at present.

The chief exercises in those days was to hear recitations from Scripture that had been committed to memory during the week. Prizes of bibles, testaments, and other books, were given to those who excelled, and it is astonishing how many verses and chapters were learned and repeated, without hesitation or mistake. Doubtless this was then carried to excess, but have we not gone to the other extreme? Is there not a golden mean which we should be wise to find and observe? Surely, no words are more worthy or important to treasure up in the mind, than the words of our Maker, which are able to make us wise unto salvation.

At first it was customary to suspend all Sabbath Schools in rural districts during the winter. Ours was no exception to the rule. In the fall it was discontinued; in the spring it was re-opened. Quietly it pursued the even tenor of its way during the successive summers, storing the minds of the children and youth especially, with lessons of heavenly wisdom, and the words of Him who spake as never man spake. In the spring of 1825, Samuel Beckwith moved into town from Burlington, Conn. He was made Superintendent of the resuscitated school, and continued in charge eight years, when he ceased to worship with this church, and went, with others, to the Free Church of Rochester.

Our knowledge of the condition and work of the school, during this period, is exceedingly limited, and is derived altogether from the recollections of the aged, and our knowledge of the general religious activity of the church. Without doubt, the zeal in exercise in other departments of religious work reached to this, and diligently and earnestly this beneficent institution was made to accomplish all possible good.

A search among old papers has brought to light a few leaves from an old note-book which throw a flood of light upon the condition of things in 1835. They contain the minutes of the "Annual meeting of the Brighton Sabbath School Union, held in Brighton Meeting-house, Monday April 13th." It is stated, "Mr. A. G. Hall was present by request and presented a constitution, which was accepted, and after some discussion, adopted." The officers were then elected, consisting of Deacon Thomas Blossom, President; J. W. Gale, Vice President; Erastus Stanley, Treasurer; and Geo. Griswold, Secretary; who constituted the Board of Managers. The meeting then adjourned to the next Monday, at which time "the question: Shall we sustain the general school held in this house Sabbath noon? was discussed at considerable length, whereupon, Resolved, that it be sustained. Those willing to act as teachers

were requested to come forward and a good number volunteered. The volunteer teachers then proceeded to the election of a Superintendent and Librarian, by ballot. Albert G. Hall was chosen Superintendent; J. Miller Barnes, Librarian."

At this time Mr. Hall was a printer in the city; soon after he was licensed to preach the gospel; subsequently he preached at Penfield, whence he was called to one of the city churches, and became Rev. Dr. Hall, pastor of the Third Church.

On these old leaves we find, also, a minute of the Celebration of the Brighton Sabbath School Union, held at Brighton Meeting-house Tuesday afternoon, Sept. 15, 1835, when "Mr. John N. Thompson, of Rochester, delivered a very interesting address to the scholars, with some remarks to the teachers, which was followed with remarks by Rev. A. G. Hall, addressed to parents and teachers. After prayer by Rev. S. Griswold, the Secretary presented the following report:

There are five schools connected with this Union. In the general school held in this house Sabbath noon, there are enrolled twenty-five teachers—thirteen male and twelve female; one hundred and forty scholars—seventy-three males, sixty-seven females. Average attendance, twenty-two teachers, seventy-five scholars. The library contains two hundred and sixty-nine volumes. The Sabbath School Concert is observed. Teacher's weekly meeting sustained. There have been ten hopeful conversions, and three have united with the church. Three have died with the hope of salvation through Jesus Christ.

The Cobb School has enrolled fifty-seven scholars, twenty-eight male, twenty-nine female—six teachers, three male, three female. Average attendance thirty scholars, five teachers. Library contains about eighty volumes. Monthly concert is observed. School in the Morse district numbers thirty-one scholars—fifteen male, sixteen female. Ten teachers—six male, four female. Average attendance thirty scholars, ten teachers. Library one hundred volumes. One death, a little boy between four and five years old, who gave satisfactory evidence of a work of saving grace. School in the Moore district has twenty-eight scholars—twelve male, sixteen female; nine teachers—four male and five female. Average attendance twenty-five scholars and eight teachers. Library about sixty volumes. Mr. Shepherd's school at Northtown report thirty-six scholars—twenty male, sixteen female; four teachers—two male, two female. Average attendance thirty scholars, four teachers. Library one hundred volumes. One conversion and one death, an interesting little boy, evidently pious."

The next written reference to the Sabbath School is appended to the church report for 1853, eighteen years later, in the sluggish, gloomy period immediately preceding the pastorate of John Wickes. The words are very few, and also very significant; "Sabbath School fifty." Whether this number applies to the scholars only, or included both teachers and scholars, we do not know—we only know that the school is reported at fifty.

From this time we pass to the present, the Superintendency of Mr. Thomas B. Yale. This commenced about ten years ago, up to which period no one had long remained at the head of the school, but every year or two the Superintendent had been changed.* This is quite unfavorable to growth and prosperity. It prevents the maturing and carrying out of any settled, permanent plans, or the increase and development of a warm personal interest on the part of either teachers or scholars. Other things being equal, the longer one controlling mind remains in charge, the more will there be kindled in the hearts of all a warm love for the institution, and a general readiness to do what is necessary for its highest usefulness. This, of course, is on the supposition that the right man is in the right place, at the head of the school—in the present instance, a fact fully demonstrated by past success, to universal acceptance.

I speak the sentiment of all when I say, that very largely the increased attendance and spirit and life of the school is due to his wise and unremitting labors, and generous expenditure of money, as well as time and thought in its behalf. Probably at no former period in the history of the church were so many gathered within it, or did it impart so great an amount of valuable Bible instruction, or exert a better, deeper spiritual influence. The present number of teachers is twenty-three, of scholars one hundred and ninety—total, two hundred and thirteen. This is a larger number than the school of any other church connected with our Presbytery, in proportion to its communicants.

The Superintendent is ably seconded in his efforts by an efficient, faithful band of officers and teachers. The congregation cheerfully responds to the calls made upon it, from time to time, for necessary funds to furnish whatever is needed to carry on most successfully its beneficent work, and the pastor's heart rejoices in the great good it accomplishes.

In conclusion, I am happy to state that the future historian will have an advantage over the present, that of complete, permanent records of both the school and the church, whereby, with less labor and more accuracy, he can better execute his appointed task.

* I was misinformed. Lyman Payne, Harrison A. Lyon and John K. Beckwith, each faithfully served several years.

FIFTH DISCOURSE.

PRACTICAL IMPROVEMENT.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death.

PSALM XLVIII: 12—14.

We have recently turned our eyes backward to look with some deliberation and minuteness upon this Zion—its establishment in weakness, and by self-denial when the country was new; its growth with the increasing population; its equal pace in Christian culture with improvement in every other direction throughout the region; its seasons of trial and conflict, strangely blended with striking displays of divine sovereign grace. We have recalled to memory, scenes that were fading into forgetfulness, and rescued from oblivion events known to but few. I imagine I hear some in the congregation ask—What is the use of raking up all these occurrences of the past; of reviving recollections of differences and conflicts in which the combatants did not appear to advantage, and which are not likely to be repeated in our day; why not let the dead past bury its dead, while we address ourselves to the living issues of the living present, to accomplish the purposes for which we were made and redeemed?

Let all who would thus query, give a candid consideration to the answer: You do not doubt that history is of incalculable advantage to the world. You would not consent to the destruction of its records, leaving the human race in utter ignorance of the ages that have gone by. You take delight in the sublime courage, and heroic sacrifices, and wonderful achievements of the Pilgrim Fathers, and all the thrilling story of your native land.

You feel the force of Longfellow's familiar hymn:

“Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footsteps on the sands of time—
Footsteps that, perchance, another,
Sailing o'er life's troubled main,
A forlorn and shipwrecked brother,
Seeing shall take heart again.”

Nor can you forget the fact that a large part of the Bible is made up of history, in some instances setting forth what appears in itself to be quite insignificant.

Do I hear you say, it is not that I would condemn all history, but why bring into prominence the discreditable things that throw a shadow upon our fathers and mothers? Why not let them sleep undisturbed? Because whoever writes history ought to state facts. We may, but not wisely, employ the literature of the grave yard, and thus bewilder the hearer, like the child who, when reading the epitaphs upon the tomb-stones, was led to enquire of his father, "Pa, where do they bury the bad folks?" History is of value in proportion to its truthfulness; to the candor and impartiality exhibited in compiling it, and the excellence of the ends it is designed to subserve.

I have been very deeply interested in my study of the history of this church. I have diligently sought to collect all attainable information concerning it from every source, and have carefully selected such incidents to incorporate in the record to which you have listened, and endeavored so to present them, as to give a concise, accurate and valuable account, from the beginning until now, of the Brighton Church. And yet that I have made mistakes, that I have inserted what had better been omitted, and omitted what ought to have been inserted, is doubtless true. I can only say, with a high appreciation of most that has been presented, with ill-will toward none, with charity for all, I have exercised my best judgment to set before you a faithful picture of the past, keeping the purpose ever in view to benefit you individually, and to strengthen the church. If this is not accomplished, it will be love's labor lost, and I shall be disappointed. There is so much in the story that illustrates truth and duty, and that exhibits your special indebtedness to the Most High, that I do not see how it can fail to do you good, if you will only consider what has been said in the spirit in which it has been spoken.

Some of you may think that it was unnecessary to bring so distinctly into view the contentions of former times. If so, I cannot agree with you. Not to have mentioned these conflicts would have failed to give a correct idea of the past. It would have left out one of its most striking characteristics, and one abounding in lessons of instruction. Who has not been impressed with the clear and full statements of the iniquities of Bible characters, even of those most prominent in the church, and eminent for godliness? Why do you suppose the Lord placed these things upon record, in his word, to be read of all men, down to the end of time? Was it because he ceased to love Peter that he told how wickedly Peter denied him? Peter's sons and grandsons may have looked upon it as unkind in the evangelists to tell this story, but it was not; they loved that apostle as sincerely as did the Holy Spirit who guided their pens to write just as they did. It was no disposition on the part of God or man, to gratify a love for scandal, so general and so hurtful; or to tarnish the reputation, or lessen the influence of the defective disciple. But it was written to give increased

value to the divine word ; to impress all men with the evil of self-confidence, and the necessity of constant watchfulness, and the blended good and ill in the hearts and lives of the best of men, and the faithfulness of a covenant-keeping God, and his readiness to forgive the penitent.

Oh ! how much, and what invaluable, instruction is imparted by the sins of God's people, as recorded in the sacred Scriptures, and what multitudes have been encouraged by the devout perusal of these sad passages, not to abandon their hope in Jesus, and their conflict with the world, the flesh and the devil. Warnings are as impressive and helpful as examples. The light must stream out over the rock to be shunned, as over the channel to be kept, to preserve the mariner from shipwreck.

Another thought : The only way to escape a record of wrong doing, alike by nations, communities or individuals, is to *refrain from doing wrong*. It is not possible to commit iniquity, and have the iniquity *die out*, as though it had never been. God has ordained that permanent consequences shall result from all moral acts. He keeps a record of every man's life, and the hour is coming when every secret thing it contains shall be publicly proclaimed.

We cannot escape the consequences of our evil deeds, either in time or in eternity. You know how difficult, if not impossible, it is, to place one's self where we can be absolutely unknown in the world. Let the criminal fly to distant lands to enjoy his ill-gotten wealth ; let him disguise his person, and change his name, and seek by every ingenious device to destroy all clue to his hiding-place. How unavailing, as a general thing, is the effort. In some way or other, frequently by what is termed the merest accident, are his schemes brought to nought, and he is recognized and proclaimed to be the guilty man. His past life follows him, and he cannot shake it off—he cannot get away from it.

Much more is this true of the history you and I, day by day, and year after year, are constantly making. Let us make it *wisely*, for we are making it *unchangeable*. We may long to have it written differently, at some future day, from what the facts demand, but it will be with us, as it was with Esau, tears will be unavailing to accomplish our desire. History will conform to the facts—it will not make them—we make the facts that make the history. If we would not then pass into history as contentious, we must live at peace with our neighbors ; if we would be known hereafter as upright and honorable, followers of Jesus and obedient to his commands, such must be our present uniform conduct. This is a truth of immense practical importance ; if these historical discourses shall so impress it upon our minds as to lead us habitually to act in view of it, they will not have been delivered in vain.

From what has appeared, we cannot fail to recognize the special goodness of God to this town. When it was first settled, a vile, scurrilous type of infidelity was far more common throughout the land than the skepticism of our day, which has its origin in the perversion of philosophy and science. Our allies in the war of the

Revolution, from France, brought with their armies the low, vulgar infidelity then so rampant in that fair land, which the disciples of Tom Paine zealously, and not without success, exerted themselves to disseminate among all classes of the people. There are towns in our region where the early settlers openly rejected and derided the Word of God, and scoffed at all religion,—where the Infidel Club preceded the Church of Christ. And to this day more or less of the unholy influences thus exerted, abide in those communities.

Thank God! for a different class of settlers in Brighton—that the hills of old Berkshire sent thither so many God-fearing families, who brought their religion with them into the wilderness, and sought from the beginning to make the culture of the soul, in the graces of the gospel, keep pace with their worldly prosperity. Thank God! for Solomon Allen, that his feet were directed to the new homes of his old Massachusetts comrades; here to set up the banner of the Cross, and gather under it so many valiantly to do battle for the Lord.

We cannot appreciate too highly a pious ancestry, and their establishment and maintenance of the ordinances of the gospel, though in their deep poverty, it cost them many a sacrifice to do it. Verily, they have their reward—not the least of which is, that their children rise up, and call them blessed!

No one can doubt that this is a very different town, in its moral, social and intellectual characteristics,—in its general thrift and prosperity,—from what it would have been, had this church never been organized. The institutions of the Gospel have a refining, elevating influence upon the community in which they are planted. They make a happier, purer home life; they turn the hearts of parents to children, and of children to parents; they unite in more loving bonds brothers and sisters, and all the members of the household; they pour the Light of Heaven upon whatever pertains to the present life, and multiply holy influences in every direction throughout all the ramifications of society. No other agency does so much to uphold and strengthen “whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.” We are not to overlook the fact that this is the only church ever organized in this town—the only society that has ever maintained the stated preaching of the Gospel. With the exception that some thirty years ago the Methodists gathered a class, and had preaching nearly two years, in the old school house that stood between Mr. Wilson’s and Mr. Caley’s, which was bought by an individual for that purpose. The attempt to organize a church was then abandoned.

The peculiar location of the town accounts for this—its nearness to the city. Had Rochester never been, Brighton would doubtless now be a large, stirring village. The First Baptist Church, which has just dedicated its new, elegant Sanctuary, was organized within half a mile, directly north, of where we worship. Thence, it very naturally drifted to the city. So with much of the business, capital and population.

of our place. It has been with us, as with other villages around, the city has constantly and greatly depleted them all.

It became a serious question when the old church was burned, whether it was best, on the whole, to rebuild, or to make no further effort to stem the tide, but let the families who attended church at all, do so in the city. Two of the best acquainted and most interested men in the society, Esq. Yale and Dr. Miller, were appointed a committee to make a careful canvas, and report what course should be pursued. The result of their investigations was, *to hold the fort!* and by the blessing of God, the resolution, thus far, has been nobly carried out.

It is estimated that at least one-half of the inhabitants of the town, who go to church, do so in the city. If all living in Brighton, who are in sympathy with the denominational peculiarities of this church, were identified with it, it would be a strong, able society, abundantly competent to cultivate the field it occupies, so as to secure the most ample returns for the labor and means expended. Constituted as human nature is, this is more than can be expected. For one reason and another, the preference will be given by some to worship elsewhere. We can only regret that local interests are not more highly esteemed, and that there is not in exercise throughout the town, such strong social and community influences as would lead all whose homes are among us, to be heartily and fully *with us, and of us*. We wrong no other church when we express this desire, and wisely seek to accomplish it. The Brighton Church was designed to furnish a religious home for Brighton Christians.

This leads me to touch upon another point, the peculiar adaptation of this church to the demands of the neighborhood, as a local organization. It is difficult to see how this could be very greatly improved. This church cordially welcomes all to its membership who believe on the Lord Jesus Christ, and sincerely endeavor to keep his commandments. This is the one, sole condition required. We reject none whom Christ receives. An affirmative answer to the great question is all that is necessary to the most hearty reception of any applicant: Do you renounce all dependence upon your own righteousness, and trust entirely to the sacrifice and mediation of the Son of God for Salvation, and is it your settled purpose, by the Grace of God, to manifest this, your faith, by a life of holy obedience to his will? No man is required to subscribe to the doctrinal standards of the Presbyterian Church. No man must hold to a prescribed belief concerning the mode or the subjects of baptism; or any of the different theories of church polity; or the questions that have to do with personal, social, or political life. The sphere of Christian liberty is not contracted, so as to bring any one in bondage to his brethren, or to the church, where God has left him free. We are the advocates of the largest liberty to the individual believer, consistent with his covenant engagement to walk with the church, and to follow Christ. His own conscience we would be as careful to honor ourselves, as to induce him likewise to honor it.

From this it will be seen that none in sympathy with evangelical religion, who recognize the rights of others to be equal to their own, need stand aloof from this church, whatever may be their denominational preferences. If those preferences would take them elsewhere to church, but it is not possible for them to get there, there is no reason, on our part, why you may not fall in with us, and feel at home. For our aim is, to make this "a church for all people, good enough for the best, not too good for the least and poorest." We would keep as far out of sight as possible among us, those adventitious distinctions that are ordinarily so effective to separate from each other the natives of different lands, the rich and the poor, the educated and the ignorant, and those belonging to the various grades of social life.

It is not possible, even were it desirable, absolutely to abolish these distinctions. In the nature of things, they must exist. But our constant effort is to make them altogether subordinate to higher and more important differences—even our relations to God, and our treatment of his only begotten Son. Above all other considerations, to elevate a man in our esteem, and to give him influence among us, is that he adorn the doctrines of the gospel, by a consistent godly life. I would far rather welcome to our fellowship and fold a poor man, rich in faith and in treasures laid up in heaven, than a rich man whose daily life is a reproach to his religious profession. He who most honors his Maker, shall be most honored by us. The rich man who exacts special consideration because of his wealth, and the poor man who requires special attention because of his poverty; the proud who ignore the claims and despise the persons of the lowly, and the jealous who imagine a slight where none is intended or given; the censorious who take delight in condemning everybody and everything, and the weakly charitable who cannot even condemn immorality and vice; the contentious who rush into battle for its own sake, and the cowardly, who refuse to fight, even in defense of the most precious interests of humanity; are equally removed from the ideal it is our aim to actualize. We stand on the broad basis of our common manhood, in full accord with the sentiment so often quoted,

"The rank is but the guinea stamp,
The man's the gowd for a' that."

The language of the only authoritative teacher among us is, "One is your Father and all ye are brethren."

In view of the fact that the condition of this church has not always been peaceful and pleasant, but at various times in the past, has been agitated by differences and conflicts, let me say: This should not necessarily lead to its condemnation. There are worse things than battles, alike in state or church. Such is an army too cowardly to fight, a church too indifferent to contend. Death may be very peaceful, but life is preferable with all its inevitable warfare. So our Saviour taught: "Think not," said he, "that I came to send peace on earth; I came not to send

peace, but the sword." To the same purport an apostle writes: "First pure, then peaceable." And again: "Contend earnestly for the faith once delivered to the saints." Apostolic practice was in harmony with this teaching. These holy men stood up for the truth, and resisted error. They were valiant to maintain their personal rights, where the Master's cause required it, and blows were given and received, rather than that righteousness should be deserted. The old battle-cry of King David has not been made obsolete by the gospel,—"Blessed be the Lord, my strength, who teacheth my hands to war, and my fingers to fight." It is not meant by this to justify all that was said and done, by this church and its members, in the past—far from it. Without doubt, not a little occurred in those stormy days, that all the actors, especially those who now look back upon them from the heights of the Heavenly City, would be ready to acknowledge were wrong. What I wish to bring prominently to your attention, is the fact, that the mercy of the Lord has blotted out the transgressions of his people, and his favor has been shown to them again and again, since then, in ways that pre-eminently display his forgiveness. The riches of his grace have appeared in showers of blessing that have from time to time, fallen upon this heritage of the Lord, and here carried forward the awakening, renewing and sanctifying work of the Holy Spirit.

An apostle, whose early education and life-long prejudices and convictions, were upon one occasion, brought face to face with such a demonstration, was led to exclaim, "What was I, that I could withstand God?" I commend his example to any and all in this community, who may have had their feelings turned against this church by the unhappy conflicts of former days. If God has forgiven his people, can you not forgive them? If He lifts upon them the light of his countenance, and receives them into favor, and identifies himself with them, cannot you do likewise? I put these questions to you kindly, even tenderly, and yet directly.

It would seem that no one could assume to be more careful of the claims of righteousness, more equitable in his treatment of others, or less disposed to exercise forgiveness toward the erring, than God himself, especially since it is so clearly revealed that his approval of our conduct, and acceptance of our persons, is conditioned upon our possessing his spirit, bearing his image, and imitating his example. "The Lord saith—them that honor me, I will honor." "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The love God bears to his church, is not usually apprehended by us in its extent and endurance. If it were, we should not be so free to assume the judgment seat, and condemn some particular organization, and declare with great positiveness, that in view of certain things denounced by us, it never could prosper in the future,—that no blessing could be expected upon its efforts, no enlargement of its borders, and strengthening of its stakes, after such and such transgressions. Common as is this language, it originates in a perturbed spirit, and a sense of personal injury,

rather than a correct view of the feelings God cherishes toward Zion, and the principles upon which his dealings with her proceed. "The Lord loveth the gates of Zion, more than all the dwellings of Jacob."—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea they may forget, yet will not I forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me." God does not deal with Zion on strictly legal principles; he does not treat her as she deserves to be treated. He does not approbate and encourage wickedness in the church, any more than he does elsewhere. On the contrary it is specially offensive to him there. But Zion is not under law, she is under grace. Justice would utterly destroy not only the worst churches, but also, the very best. Should the Most High, render unto any man or any organization, in exact accordance with what is deserved, at once that soul, that organization would disappear from the face of the earth. The Lord treats his people, as the mother treats her babe, only more loving, with more tender pity, with divine forbearance and compassion.

He is more interested in the successful prosecution of her appointed work among the children of men, the world over, than she is herself. He is more solicitous to have every barrier removed to her onward, triumphant march, than the most zealous in the ranks, or on the staff. This is the secret of her existence on the earth to-day. But for this, long since would her enemies have prevailed against her, and the last vestige of her organization have disappeared. It is the good pleasure of our Father, to perpetuate the little flock, and ultimately to give it the kingdom, composed of all kindreds and tongues and peoples, under the whole heavens. This purpose of his, this love, this matchless grace, sustains many a small feeble band to maintain the ordinances of the gospel, where adverse influences have reduced their numbers and diminished their means. This it is that makes it a proverbially difficult thing for a church of Christ to die.

I have alluded to the location of this church as being unfavorable to its growth, requiring of its members a constant struggle to maintain their ground. Future advantages will doubtless compensate for disadvantages in the past, and now. The time is near, when the extension of the finest and favorite avenue of the city, will bring to our very doors a most desirable population, who will here find just the sanctuary ordinances and privileges most attractive to them. We have but to endure hardness as good soldiers for a few years more, and the influences that have been strongest against us, will become even stronger in our favor. It needs no prophetic eye to see this one of the ablest churches in the city, in which is gathered a congregation scarcely second to no other for numbers, intellectual culture, social position and pecuniary ability, as our prayer is, it may be also for scriptural piety. The strategic point we occupy is constantly growing in importance. On no account is it to be yielded, for just here in particular, is the shock of battle, to be followed by the shouts of victory.

No Anniversary of the Organization of this Church has yet been commemorated. It is proposed fittingly to Celebrate the SIXTIETH, in connection with the next stated meeting of Rochester Presbytery, Tuesday, September 18, 1877. The leading addresses are expected from the veteran Gen. A. W. Riley, of Rochester, the first Superintendent of the Sabbath School; Rev. A. J. Upson, D.D., of Albany, a great grandson of the founder of the church; and Rev. C. P. Bush, D. D., of New York City, whose mother was one of the original members of the church, and whose father subsequently united with it. A Poem is also expected from Rev. C. E. Furman, of Rochester, one of its former ministers.

A cordial invitation is extended to all former members of the congregation to be present, and participate in the Festivities of the Day.

APPENDIX.

Since these Discourses were in type, and the printing commenced, the following letter has been received from the Rev. Dr. Upson, written after reading the substance of the first discourse. It contains so much of general interest, that permission has been solicited and obtained to make it public :

Albany, May 14, 1877.

My dear Dr. Page:—I want to thank you very sincerely for your excellent article in the last *Evangelist* about the Rev. Solomon Allen. He was my great grandfather. His daughter, Beulah, was my grandmother—the mother of my mother. She was a very pure and beautiful woman, as remarkable for her piety as for her refinement and culture. Her portrait hangs in my parlor ; and is greatly valued by me, as well as admired by all who look upon her sweet and calm and gentle face. I have Mr. Allen's portrait also.

He was all that you describe. His memory is cherished by all his descendants, as among their treasures. We all feel as if his prayers were still blessing us. Do you know that I have often felt and said that I believed that the remarkably powerful influence of religion, and the great number of powerful revivals in Rochester, were largely in answer to his prayers? For it is a tradition in our family that Mr. Allen used to go in the night to Rochester—then a little village—and pray on the steps of the houses, that the dwellers therein might be converted. Whether this be true or not, it is just like him. His fear of God took away from him all fear of man. He was not unlike his eminent brother, the Rev. Thomas Allen, so long the pastor of the church in Pittsfield, Mass.

His son, Moses Allen, the New York banker, of whom you wrote, still lives in the city, at a very advanced age. He will greatly enjoy, and be grateful for, your painstaking narrative.

You are doing not a little good in thus perpetuating the example of such self-denying service for our Lord. You will let me thank you for it.

Very truly yours,

ANSON J. UPSON.

The family tradition referred to in this letter is well founded. Rev. Dr. C. P. Bush, in his Historical Discourse at the Half Century Celebration of the Presbytery of Rochester, thus authenticates it : “ He always had a great solicitude for Rochester — ‘The wicked village of Rochester.’ We have heard the old people tell how he would go at the dead of night, and kneel upon the steps of some of the principal citizens, and pray for their inmates, while they were fast asleep.” A vigorous octogenarian, Mr. John Donnelly, who was well acquainted with Mr. Allen in his youth, recently stated to me that Deacon Benjamin B. Blossom had told him that he had it from Mr. Allen's own lips that such was his habit.

Since receiving Dr. Upson's letter, I have endeavored to obtain well authenticated incidents illustrative of the character and life of this remarkable man, who is eminently worthy to be held in everlasting remembrance. Dr. Bush, in his Historical Discourse, thus sets forth an impressive fact: "He was sent by Rochester Presbytery as a messenger of peace to Riga, where the church had fallen into a state of distraction and decay. While there, he not only preached faithfully and affectionately on the Sabbath, but labored from house to house, with God's blessing on his labors; so that in those few weeks the divisions were healed, the church was revived, and some forty young converts were rejoicing in hope of glory; a work hardly surpassed by anything in modern times, considering the distracted state of the church, the sparseness of the population, and the difficulty of getting from house to house, or getting to the sanctuary, through the woods and the mud of the month of March, 1820!"

Mr. Allen had wonderful power in prayer, an exercise in which he was constantly engaged. He obeyed the inspired precept with almost literal exactness—"pray without ceasing." Wherever he was, in his chamber, about the house, on his horse (which he ordinarily rode with closed eyes), in the dwellings of his parishioners (and he regarded all the settlers as such); in whatever he was engaged, that would not absolutely prevent it, persons within hearing distance of him heard from his lips the language of communion with God. Mrs. Hageman, a daughter of Orringh Stone, where he chiefly made his home, tells me that it was his habit, when he could, to kneel in prayer, and for this purpose he would take a chair in bed with him, and that repeatedly most of the night was passed in wrestling for a blessing upon himself and others. Mrs. Bates, daughter of Deacon B. B. Blossom, with whom Mr. Allen also made his home, bears the same testimony to his unceasing prayerfulness.

His spirit was that of a little child, perfectly guileless toward his fellows, perfectly trustful toward his Heavenly Father. He had entire confidence in the Divine promises; was sure that God would hear his prayers; after they were offered, was equally sure that God had heard them. This characteristic is beautifully and strikingly illustrated in the case of a young man, given over to die of fever. He visited the dying youth, as he was thought to be, who was too far gone to be reached by human speech; proposed prayer to the weeping mother; together they knelt at the bed-side, where he poured out his soul to his Maker for restoring mercy: as they rose from their knees, he turned to the mother and said, "Now, Mrs. Stilson, dry up your tears, dismiss your anxiety, God will hear that prayer; your son will get well." And to-day he is still living, an old man of seventy-seven, Mr. David Stilson.*

Mr. Allen was not at all troubled with the philosophy somewhat prevalent in our day, by which a few good praying people are limited in their subjects of prayer. The government of the natural world, according to established laws, did not, in his apprehension, take the ordering of the seasons, and the changes of the weather; the growth or blight of grass and grain, and every other vegetable production; the descent of the rain and snow, or the bright shining of the sun—out of the hands of the Almighty. Natural laws he regarded as aiding, not hindering, the Divine agency, and so he went to God to ask in unwavering faith for any and every blessing he or others needed. Mr. John Donnelly informs me that one day in haying season

* My authority for this is Mr. George S. Riley, who had it from the mother (who was his grandmother), Mrs. Betsey, wife of Deacon Eli Stilson.

he was employed by Orringh Stone to cut grass for him. The morning was very threatening, and it was a question whether the scythe should be used. Mr. Allen was consulted; he closely observed the sky, went a short distance from the hesitating workmen—was seen to be in earnest prayer; shortly he returned, and, with a smiling face, said to Mr. Stone, "Major, you may go on with the haying; I have asked the Lord for a good day, and he will give it to us." The work at once commenced, and about ten o'clock the sky was free from clouds.

Mr. Allen believed that whatever interested him, interested his Heavenly Father; and that as he walked with Him, he could acceptably talk to Him about it—just as a little child can tell his parents all about everything that concerns him. He loved his horse, and he habitually prayed for him, that a kind Providence would be over him, and care for him.

So constantly did he commune with God; so largely did he live in the realms of faith, that the unseen world was neither dim nor distant to his view; as is seen in the occurrence related in the *Evangelist*, of his sending word by a dying saint to one who had departed, a few months before, from among them to his heavenly home, that they were going to have a church edifice in Brighton, and that it would be built of brick, when as yet no brick had been made in the town.

He was a simple-hearted old man, as faithful with his people as he was affectionate, and at all times, and everywhere, a courteous Christian gentleman. Here is an instance of his method of giving notices. Major Stone had built a new saw mill, and was very fond of telling how many feet it would cut in a given number of hours. Some of his neighbors took pleasure in speaking of their achievements in farming. He preached in the neighborhood, and gave notice of a prayer meeting, adding, in substance: "Now, I observe you are all of you very much interested to talk about your business. One of you is very free to tell how many feet of lumber his mill will cut in a day; another is ready enough to tell how many head of stock he has raised the past season on his place; still another is quick to tell how many acres of wheat he cut last year, and how many he has got in this;—now, what I want is, that you should be just as much interested in the Lord's business; come to meeting, and be ready to tell about the things of His kingdom, and the prosperity of your souls."

The old gentleman had a sweet tooth, and was fond of sugar in his tea. In the deep poverty of the new settlement, this was not always obtainable where he happened to call. Mr. Leonard Stilson, a brother of David, related to me his recollection of his mother's asking him, at the table, how he would take his tea, and after he had replied, expressing her regret that there was no sugar in the house. "Never mind," he said, "I have some in my saddle-bags"—and he soon produced it. Mr. Stilson is my authority for this incident:—Mr. Allen called at the store in Penfield, where he had preached in former years. After some conversation with the merchant, he enquired of him whether he had sugar. He answered affirmatively, and pointed to several loaves, in blue paper, suspended from the ceiling. "You may take that one down, and cut it in two in the middle, and put half of it on one side, and the other half on the other, in my saddle-bags." This was very cheerfully and promptly done, though the storekeeper was quite prepared to hear Mr. Allen's concluding remark, "I don't charge anything for my preaching—the Lord will reward you." Such was the estimation in which the good old man was universally held, that the storekeeper looked upon that transaction as involving no loss to him.

After the receipt of Dr. Upson's letter, another came to hand from the widow of the Rev. Obadiah C. Beardsley, Mrs. Clarissa Pomeroy Beardsley, dated "Albion, May 16, 1877." I have her consent to print the following extracts :

"Rev. Solomon Allen was a brother of my grandmother, who was eminent for her piety, and who has long been, I trust, a glorified saint in heaven. She died in Manlius, Onondaga County, about the time her brother did. I was left an orphan at too early an age to know much about my mother's relations. But I do remember, and shall never forget, the first and only time I ever saw my uncle, Solomon Allen. I was a little child, but I remember his looks perfectly, as the venerable man rode up to the door of my foster-father's, in Lanesborough, Mass., with his saddle-bags well filled with books and pamphlets for children, and enquired for me : and how he patted me on the head, and told me about my mother, and not to forget her ; and when he left, put some little books in my hand, and said God would bless me, and take care of me. I remember how my eyes filled with tears, and how I wondered why he should take such an interest in me.

I have often wished, and used to tell my dear departed husband my desire, to know more about him and his family. * * The influence of such good men will ever continue. 'He being dead, yet speaketh.' "

This is the testimony of all with whom I have conversed, who ever saw this saintly man—"my memory brings him distinctly before me now." His love for children was equalled only by their love for him, and he so impressed himself upon their minds, that none ever forgot his benignant countenance and his venerable form—his long white hair extending down upon his shoulders. His habit was to visit the school at least weekly, and his appearance was always hailed with joy. He would arrange spelling matches, and give prizes to those that excelled. Sometimes he would address the children from a passage of Scripture, and subsequently examine them, to discover how much of the discourse they remembered, awarding prizes of a few sheets of letter paper, or a small book, to those who sustained the best examination. How many a blessing he has called down upon the head of a little child, as his fatherly hand has rested upon it !

The more I learn of him, the more heartily and intelligently can I endorse the remark of Dr. Bush, "He had much to do with laying the foundation of all that is good in this region."

J. R. P.

MEMBERS OF THE CHURCH FROM ITS ORGANIZATION.

The present members are indicated by a star (*).

Adams, Festus
Adams, Julia
Adams, John W.
Adams, Henry J.
Adams, Festus M.
Adams, Catharine C.
Abby, Lucinda
Armstrong, Almira D.
*Armstrong, Maria
*Arnold, Anna Peck

Bloss, Joseph
Bloss, Amy
Bloss, Celestia A. G.
Bloss, William C.
Bloss, James O.
Bloss, Olivia G.
Bloss, Sarah
Bloss, Sarah M.
Bloss, Phebe
Bush, Laura A.
Bush, David
Brown, J. T., and wife
Barnes, Matilda
*Barnes, Sarah
Barnes, Isaac
Barnes, Emily
Barnes, Isaac M.
Barnes, Mary E.
Barnes, Milo
Barnes, Charles M.
Barnes, Nancy J.
*Barnes, Hannah M.
*Barnes, Ann Eliza
Blair, John
Blair, Lucy
Blair, Mary
Blair, Harriet
Blair, Lucy Ann
Blossom, Thomas
Blossom, Sally
Blossom, Jerusha
Blossom, Mehitabel

Blossom, Mehitabel, 2d
Blossom, Hannah.
Blossom, Benjamin B.
*Blossom, Elisha Y.
Blossom, Eliza
Blossom, Polly
*Blossom, Maria
Blossom, Fanny A.
Blossom, Laura
Blossom, Jerusha
Blossom, B. Freeman
*Blossom, Thomas E.
*Blossom, L. Augusta
Bardwell, Reuben
Bardwell, Sally
Bacon, Abigail
Bacon, Harlow
Bacon, Wealthy B.
Bacon, Franklin W.
Booth, Anna
Brooks, Charlotte
Bingham, Anna
Bingham, Anna
Bingham, Lydia
Bingham, William
Bostwick, Eleanor
Beckwith, Samuel
*Beckwith, Catharine
*Beckwith, John K.
Beckwith, Clarissa
Beckwith, Jane
Beckwith, Julia
*Beckwith, Sarah S.
Buckland, Widow
*Buckland, Fannie L.
Bennett, Stephen
Barker, Lydia
Barber, Minerva D.
Barber, Norman
Briggs, Elizabeth
Briggs, Hannah
Briggs, Caroline
*Boardman, Phebe

Boardman, William P.
Boughton, Anna
Boughton, Stephen H.
Boughton, Martha A.
Bradish, Joseph
Bradstreet, Samuel W.
Barnum, Richard
Barnum, Electa
Brace, Russell
Brown, James
Bunnell, Lucinda
*Barden, Frank Judson
*Barden, Mrs. Hattie
Barrie, Mary
*Bates, Thomas C.
*Bates, Mrs. Maria M.
Bates, Melissa M.
*Bronson, Emily J.

Cobb, Joshua
Cobb, Roxana
Cobb, Lucina B.
Cobb, Mary
Cobb, James
Cobb, Sherill
Cobb, Horace
Cobb, William
Cobb, James B.
Cobb, Maria
Crouch, Harriet M.
Crouch, Jemima
Combs, John
Chase, Andrew E.
*Caley, Thomas
Cook, Esther
*Case, Charlotte
*Cooper, Anne C.
*Calkins, Henry S.
*Calkins, Charlotte E.
*Calkins, E. Minnie
*Calkins, Clara Matella
Culver, Ellis
Culver, Angeline

Cowles, Benjamin
 *Cowles, Mary
 Cowles, Sarah M.
 Cowles, Sarah
 Cowles, Jane
 *Cowles, Norman B.
 *Cowles, Frances A.
 Colton, Henry
 Colton, Lydia
 Colton, Sophrona
 Colton, Livana
 Colton, Nathan S.
 Crocker, Betsey
 Capron, Patience
 Crossman, Ann
 Cannon, John
 Cannon, Maria
 Charter, Emily
 Charter, Henry
 Cogswell, Joseph H.
 Cogswell, Sarah E.
 Cogswell, Polly Ann
 Cogswell, Samuel D.
 Cogswell, Samuel
 Curtis, Eliza A.
 Curtis, Asenath
 Curtis, Martii
 Curtis, Gilbert
 Curtis, Charles D.
 Curtis, Electa E.
 Cory, Abby
 *Cory, Parkhurst
 Chapin, Gardiner
 Chapin, Rebecca
 Chapin, Nancy M.
 *Chapin, Mrs. Lizzie G.
 Cunningham, Livonia
 *Cole, Mrs. Nellie W.

Dewey, Alonzo
 Dewey, Sarah
 Donnelly, Henry
 Donnelly, Hannah
 Donnelly, Dickenson
 Donnelly, Hulda
 Donnelly, Joshua W.
 Daggett, Hollis
 Daggett, Flora D.
 Daggett, Mary
 *Dailey, Esther
 Doty, Triphena
 *Downs, Helen L.
 Demerest, John
 Davis, Electa
 Davis, Noah
 Davis, Betsey
 Drake, Cornelia
 *Drake, Eunice
 *Drake, Francis A.
 *Drake, Theodore A.
 Dudley, Lucinda
 Dudley, Giles
 Dudley, Sophia

*Dudley, Louisa
 Dryer, Horatio
 Dryer, Mary
 Dryer, Abel
 *Dryer, Maria
 Dryer, Helen M.
 *Dryer, Mary E.
 *Dryer, Jennie S.
 *Dusinbury, John H.

Eaton, Abel
 Eaton, Catharine
 Eaton, Russell
 Eaton, Benjamin C.
 Eaton, Joseph D.
 Eaton, Rosanna
 Evans, Mrs. Ann
 *Embrey, Charles
 *Embrey, Caroline

Fasset, Matilda
 Fisher, Timothy
 Fisher, Benjamin
 Fisher, Millison
 Fisher, Ruhanah
 Fisher, Louisa
 Fisher, Edgar
 Fisher, Edmond B.
 Fisher, James
 Follett, Abigail
 Foot, Elias
 Foot, Caroline M.
 Foot, Charles
 Foster, Daniel
 Foster, Lucy Ann
 *Foster, Louisa
 *Foster, Nathan
 Fuller, Charles
 Farley, Mrs. Mary C.

Gale, Justus W.
 Gale, Philinda
 Gale, Henry
 Gale, Elizabeth
 Gale, George W.
 Gale, Fanny M.
 Gale, Blooma
 Gardiner, Fanny
 Gardiner, Nelly
 Gilbert, Thomas
 Gilbert, Jane
 Griffin, Anna
 Gould, Ruth
 *Gould, Samuel
 *Gould, Caroline H.
 *Gould, Caroline
 Gorham, Julia Ann
 Gorham, Amelia
 Gorham, Edmond L.
 *Gorham, Miranda
 Griswold, Maria C.
 Grey, Mary N.
 Grey, Caroline

Gibbs, Mary B.
 Gaff, Rebecca
 Gascoigne, Margaret

Hart, Roswell
 Hart, Polly Ann
 Hart, Ruth
 Hart, Sophia
 Hart, Eber J.
 Hart, Romanta
 Hart, Elijah
 *Hart, Mary D.
 *Hart, Sarah A.
 Hagerman, Caroline
 Hagerman, Sarah M.
 Harvey, Louisa
 Hamilton, John
 *Harrington, Cora M.
 Hatch, Sally
 Hatch, John
 Hatch, Polly
 Hatch, Esther
 Hatch, Jane M.
 Hatch, Eliza
 Hatch, Harriet
 Hatch, Lorenzo
 Hatch, Solomon
 Hatch, Elizabeth
 Hemingway, Margaret
 Hoyt, Levi
 Hoyt, Thankful
 Hoyt, Thomas B.
 Hoyt, Emily
 Hoyt, Ezra G.
 Huggins, James
 Huggins, Nancy
 Howes, Polly
 Howes, Precilla
 Howes, Precilla, 2d
 Howes, Sylvia
 Howes, Rebecca
 Howes, Thankful
 Howes, Almira
 Howes, Enos
 Howes, Edmond
 Howes, John
 Howes, Jeremiah
 Howes, Ezra F.
 Howes, Catharine
 Howd, Edwin C.
 Howd, Mary W.
 Hyde, Lucy
 Higgins, Charity
 Hurlbutt, Olive
 Hurlbutt, Justus
 Hurlbutt, Silas W.
 Hibbard, James A.
 Hoyt, Ruth
 Hoyt, Rebecca
 Hoyt, Foster
 Hewlett, Almira
 Hibbard, Louisa
 Howe, Alice

Hopper, Alfred
Hulet, Silas W.
Holton, Charlotte
*Holton, Susan M.
*Holton, Elizabeth M.
Huntington, Eleonora M.
Huntington, Helen A.
Huntington, Mary C.
Hall, Minerva
*Hill, Mrs. S.
Heeney, Mary.
Hass, Lewis A.
Heacock, Eliza C.

Ingersoll, Hannah L.
Ingersoll, Sarah
Ingersoll, Jonathan E.
Irwin, Robert and wife
*Irwin, Ann
Alvin, Isabella
Alvin, Lucy Ann

Jeffords, Lucy
Jackman, Moses L.
*Jump, Catharine C.

King, Gideon
King, Maria H.
Kennedy, Ann Elizabeth
Kennon, Mary
Kennon, Mrs. Mary
Kirkpatrick, William
Kelly, Minora
Kelly, Augusta

Lewis, Elijah
Leat, William
Little, Harvey
Little, Nancy P.
Leonard, Moses
Love, Jane
*Lyon, Harrison A.
*Lyon, Fanny M.
*Leggett, George
*Leggett, Ann
Loder, Elizabeth

Mansfield, Beulah
Martindale, Almira
McCall, Alexander
McCall, Helen
McCall, John
*McCulloch, Cornelia
McElwaine, Laura
*McMann, John
*McMann, Mrs. Bella H.
Mesick, Maria
Mesick, Charity
Mesick, Peggy
Miller, Mrs.
Miller, Elisha, M. D.
Miller, Hannah
Miller, Ursula

*Miller, Minerva
*Miller, Catharine
*Miller, Elizabeth
Moore, Amy
Morehouse, Polly
Morse, John
Morse, Ezekiel
Morse, Mrs. Louisa
Morse, Laura A.
Mott, Conrad D.
Mott, Olive
Mudge, Gardiner
Mudge, Betsey
Mudge, Gertrude
Munn, Electus
Munn, Romanza
Munn, Emily
Munn, Lusippe
Munn, Sophia
Munn, Prudence C.
Mushon, Mrs. Alice
Mushon, Gertrude
Moall, Prudence
Millard, Eunice
Murphy, Eliza

*Nash, Rebecca
Newcomb, Martha A.
Nickols, Roxanna
Noble, Oliver
Noble, Sally M.
Norris, Josiah
Norris, Lydia
*Norris, Jabez B.
Norris, Alexander
Norris, S. Emma

-Olds, Mehitable
Orton, Mrs. E. M.

*Page, Mrs. Laura H.
*Page, Clara H.
*Page, Maria S.
*Page, Alida B.
Parsons, John
Parsons, Sarah P.
Parsons, Lucina
*Parsons, Eliza
Parsons, Henry A.
Parsons, Betsey
Parsons, Frances
Parsons, Julia
*Parsons, William M.
*Parsons, M. Augusta
*Parsons, Arvilla L.
*Parsons, Hattie L.
Payne, Lyman
Payne, Emily E.
Parker, Elizabeth A.
Parker, Betsey
Peacoy, Mrs.
Peck, Anna
*Peck, Martha

*Peck, Henry J.
*Peck, Amelia
Perrin, William
Perrin, Susan M.
Perrin, Esther
Perrin, Louisa
*Perrin, Fanny J.
*Perrin, Francis K.
Persons, LaFayette
Persons, Chauncey
Pepperel, Rebecca
Parshall, Mary Stockton
Pomeroy, Enos
Pomeroy, Mrs. Sarah
*Porter, Sylvia A.
Pratt, Sophia
Pratt, Eliza Jane
Pratt, Caroline
Pratt, Harvey
Phelps, Eli
Phelps, John
Phelps, Martha
Prichard, Sybil

Roach, Polly
Roach, Russell
Riley, Sarah A.
Riley, Betsey A.
Rosebrough, Ezra
Rosebrough, Charlotte

*Salmon, Anna C.
Sawyer, Charles
*Sawyer, Mrs. Mina
Schenck, Sarah
*Schleifferth, Anna
See, Julia
Selden, Alexander H.
Selden, Esther M.
Servis, Maria
Servis, Charlotte
Smith, Daniel
Smith, Daniel, Jr.
Smith, Eliza
Stilson, Eli
Stilson, Betsey
Shaw, Benoni
Shaw, Elizabeth
Stone, Orringh
Stone, Widow
Stone, Elizabeth
Stone, Eliza S.
Stone, Elizabeth
Stone, Caroline
Spafford, Samuel
Spafford, Catharine
Sparks, Stephen
*Surginer, Robert
*Surginer, Mary P.
*Surginer, Maggie A.
Simpson, Elisha
Simington, John
Stanley, Norton.

60 CHURCH ROLL FROM THE ORGANIZATION.

Stanley, Lucy A.
 Stanley, Erastus
 Stanley, Lucy
 *Stanley, Henry E.
 Starring, Peter
 Starring, Katy
 Starring, Catharine
 Starring, Jacob.
 *Sibley, Delight
 Sibley, Mary
 Sibley, Anna
 Sibley, Ezra, Jr.
 Sibley, Alva
 Sibley, Ezra
 Sibley, Sally Ann
 Sibley, Phebe R.
 Sibley, Mary M.
 Sibley, Chauncey
 Squier, Charlotte L.
 Strickland, Jane C.
 Stearling, Mary C.
 Smiles, Mrs.
 Stanard, Sarah M.
 Stocking, Halsey
 Stebbins, William
 Stebbins, Eliza
 Stebbins, Emeline
 Starks, Rosanna
 *Shelmire, William P.
 *Shelmire, Esther
 Starr, Henry P.

Starr, Mrs. Rhoda
 Taylor, Martin L.
 Taylor, Celestia
 Taylor, Alartin
 Taylor, Janet A.
 Taylor, Mary B.
 Taylor, Sophronia M.
 TenEycke, Rachel
 Titus, Martha
 Tousey, Laura A.
 Thorp, Alma
 Thorp, Hannah
 Thorp, John P.
 Treat, Sally
 Tubbs, Sarah A.
 Van Antwerp, Martha.
 Vergowe, Mary Farman
 *Wage, Anna
 Wagonner, John D.
 Wagonner, Elizabeth
 Walker, Clarissa
 Walker, Melinda
 Walker, Thomas I.
 Weller, Elizabeth
 West, Daniel
 West, Huldah
 West, Charles H.

Wheeler, Joseph E.
 Wheeler, Sabra
 Wheeler, Sabra P.
 *Wheeler, Francis J.
 Williams, Erastus
 Williams, Edwin C.
 Williams, Sarah
 White, Lydia A.
 Wilson, Harriet
 Wilson, Jennet
 Webster, George R.
 *Wilcox, William B.
 Wilcox, Deziah
 Wilcox, Mary A.
 *Worthley, Otis W.
 Wickes, Henry
 Wickes, Mrs. E. F.
 Wickes, Robert B.
 Wickes, Alice H.
 Wickes, Annie L.
 *Whitlock, Catharine A.
 Wild, Elizabeth
 Wild, Jane
 Wild, Ann
 Yale, Sarah
 Yale, Jane
 *Yale, Justus
 *Yale, Thomas B
 *Yale, Mary E. E



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