

Sebenty-fifth Anniversary
of the
Second Baptist Church
Rochester, New York

Historical Address

March 7, 1909

By Charles M. Williams

and

Report of "Pastors' Night"

March 10, 1909

with

Address of Joseph H. Gilmore, D. D.

Historical Address of Charles M. Williams on the Seventy-fifth Anniversary of the Second Baptist Church of Rochester, N. Y., Sunday Morning, March seventh, nineteen hundred nine

If I were to select a text for this occasion, memorable as the Seventy-Fifth Anniversary of the founding of this Church, I would select a part of three verses in the Old Testament; as they illustrate, I think, the sentiment, tender and uplifting, that inspires us to-day.

"Remember the former things of old;" Isaiah, 46:9.

"And thou shalt remember all the way which the Lord thy God led thee;" Deut. 8:2.

"This I recall to my mind, therefore have I hope;" Lamentations 32:1.

The year 1832 made a pathetic record in the history of Rochester-ville; in that year the cholera first visited the village and caused one hundred and eighteen deaths during the summer. On November 30th, of that plague stricken year, a committee was appointed by Baptists to deliberate and report upon the propriety of organizing a new Church on the east side of the Genesee River. After serious consideration the committee made a verbal report and some effort was made with a view of obtaining a suitable pastor, but on January 16th, 1833, it was resolved, mainly from financial reasons, to postpone further prosecution of the enterprise.

Rochester was then a thriving and prosperous village, eagerly anticipating its speedy incorporation as a city. The successful labors of Rev. Charles G. Finney, and of Rev. Jedediah Burchard, revered evangelists, had greatly promoted religious interest and inspired Christian activity. The membership of the First Baptist Church had been increased in the great revival by 193 accessions in one year. The beginning of the year 1834 seemed auspicious for the enterprise, and it became the settled conviction of many members of the denomination that a new church was absolutely necessary to meet the wants of the increasing population.

At this time a proposition was made by the Third Presbyterian Church to sell their house of worship on the east side of the river. These events all seemed providential, and induced the First Baptist Church to dismiss such of their members as might request it to form a new church.

The project was begun on the 26th of February (75 years ago), when fifty-six persons were dismissed from the First Church (which then numbered 369 members), to form the new organization, and 53 of this number became the "constituent members." (Their names appear in the Souvenir Programme.) The year of the founding of the Second Baptist Church can readily be remembered, as it was almost coincident with the incorporation, in 1834, of the village into the promising city of Rochester; the church being organized March 12th, 1834; and the city received its charter from the Legislature April 28th, 1834.

In 1834 William IV was King of Great Britain and decreed the abolition of slavery in English possessions. Louis Philippe was King of France; Japan was generally unknown (American ships did not visit it until 1846). General Jackson was President of the United States, consisting of twenty-four States; Arkansas, Florida, Iowa, Michigan and Wisconsin had not then been admitted to the Union.

The predominant political question then agitating our country was

the disposition of the surplus of U. S. revenue under the high tariff of 1824 and 1828—a question relieved by the financial crisis in 1837.

William L. Marcy was Governor of New York. Riots in New York City in opposition to the anti-slavery movement agitated the State.

Jonathan Child, the first Mayor of Rochester, was elected on June 9th, 1834, by the Common Council composed of five Aldermen representing the five city wards. Mayor Childs resigned after a brief service rather than sign liquor licenses.

In 1834 there was no railroad here; stages left Rochester daily for Albany, Buffalo and Niagara Falls and the Genesee Valley; and packet boats carried passengers on the canal for Buffalo and to Schenectady. Five steamboats engaged in traffic on the lake; horse cars carried passengers from Water street to Carthage (as the vicinity of lower falls was then called) along the top of the river bank by St. Paul street.

A stern wheel flat-bottomed steamer, called the "Genesee," capable of carrying 300 passengers and towing thirty boats, navigated the river from the rapids of Genesee. (The boat continued for two years only—then floated over the dam and was wrecked.) The first bridge over the Genesee (built in 1812) was rebuilt the second time in 1834. Our first deacon, David R. Barton, established that year the first manufactory of edge tools in Western New York. Rochester had a population of 12,252 and contained 1,300 houses, besides public buildings. The Presbyterians had three churches; the Episcopalians two; the Baptists, Methodists, Quakers, Universalists and Roman Catholics one each.

Our immediate contemporaries were the German Lutheran Zion Church on Grove street, constituted in 1834; the Central Presbyterian Church, organized in August, 1836, as "Bethel Presbyterian Church" (name changed in 1841 to Washington Street Church, and in 1858 to Central Presbyterian Church); the Asbury (M. E.) Church, established September 26th, 1836; and the Free Congregational Church, organized in November, 1836.

At the request of the First Baptist Church a council was duly convened at the "Baptist Meeting House at Rochester." It was the first church building erected in this city; originally built and occupied by First Presbyterian Church, subsequently purchased by First Baptist Church. It was a frame building, located on State street, where the American Express Company building now stands. The council contained representatives from the following Baptist churches, viz.: Greece, Ogden, United Henrietta, Mendon, Pittsford, Penfield, North Penfield, Brockport and 2nd Parma. The council was organized by the appointment of Elder O. C. Comstock, of the First Church, as moderator, and Elder Philander Kelsey, of the North Penfield Church, as clerk. (The ministers were then commonly called "elders.") The sermon was delivered by Elder Tucker, Elder Kelsey gave the right hand of fellowship, and Elder John I. Fulton, of the Mendon Church, gave the charge to the church; and thus on the 12th day of March, 1834, the new organization was perfected under the name of "The Second Baptist Church of Rochester, N. Y."

"The occasion," says an old record, "was one of thrilling interest, the more so on account of the setting apart of Grover C. Comstock, son of the pastor of the First Church, as a missionary to Burmah, and the ordination of Zenas Freeman, as an evangelist; the deep solemnity and tenderness of the scene," the record adds, "will not soon, if ever, be forgotten." (Note. Mr. Freeman, in 1850, was the first Corresponding Secretary of Rochester Theological Seminary.)

It was a devoted band that thus assumed great responsibility. Young, energetic, self-sacrificing, full of faith, they labored in the unity of the spirit for the advancement of the kingdom. How well they wrought the present shows. Let us regard them with reverent and grateful memory.

Of the fifty-three constituent members of the church, Mrs. Sarah M. Barton was the last survivor. She died August 11th, 1903, aged ninety years. Her husband, David R. Barton, was a deacon and a trustee of this Church from its organization until his death in 1875; he was the

last survivor of the twenty-three men; she of the thirty women. The first prayer meetings of the Church were held in their residence (then on Mortimer street). For more than a score of years, their stately home on Clinton street was the social center of church activities. Pastors, clergymen and missionaries were entertained with its genial hospitality, and there church "socials" and official meetings were frequently held. Full of faith and of good works, they ever gave the church generous and loyal support. Fragrant is the memory of their faithful service and Christian fellowship; which wrought so much for the church's stability and growth.

The first meeting of the church was held April 8th, 1834. Ansel Warren was elected church clerk, and Henry L. Achilles, David R. Barton, Daniel C. Haight, Simeon Lewis and John Culver were chosen trustees.

On April 17th the trustees of the Third Presbyterian Church transferred their house of worship on the northeast corner of Main and Clinton streets for \$6,600, nearly the whole amount being promptly subscribed by about twenty members.

The edifice so transferred had been built in 1828, and consisted of a basement and two stories of stone, surmounted by a high and ornate wooden steeple. It was an impressive building with its tall spire and belfry, and its great green blinds on the large windows on the Clinton street side. It fronted on Main street, and the church entrance was at the head of a long, broad flight of stairs. "The great stoop-like projection," we are told, "was well utilized; a milliner, a confectioner, a shoemaker, and the sexton-carpenter, 'who did a business also in rat-traps and buck-saws,' carried on a business under it."

Certainly we read in the records of April 26th, 1842, that the sexton was "allowed the rent of the rooms under the steps for his services;" and in the same resolution it is provided "that he seat the people in addition to his other duties." We also read that in 1852 some repairs were made, and the bell was sent to Troy and a substitute selected, 200 pounds heavier; but the following year it was "voted that a claim be made against the city for the bell broken while ringing an alarm of fire." We thus have a glimpse of the customs of the day.

The interior of the church was alike impressive. The pulpit stood on a raised platform at the south end, the congregation faced the church entrance, to the embarrassment of tardy attendants; the pulpit was afterwards moved to the north end; the pews had doors; large chandeliers of oil lamps, and large stoves, furnished light and warmth; and the record of April 2d, 1849, states that "Brother Seely and Sister Fish were appointed a committee to keep the children still in the gallery." The interior of the pews must have presented a variety of taste in the furnishing, for on October 4th, 1852, it was voted that "slips be all cushioned and upholstered" alike and that the style of the same be left to the Building Committee. On January 3d, 1853, it was "voted that slips be furnished without doors."

The basement was used for the Sunday-school; in 1851 Miss Bloss conducted a private school there on week days.

The first letter to the Monroe Association, in 1834, states that "the church has two Bible classes, and a Sabbath-school, in a flourishing condition; is by unanimous vote a temperance society, on the principle of total abstinence from the manufacture, sale and use of all intoxicating liquors; and disclaims all fellowship with Free Masonry." (This recalls the Anti-Masonic excitement in Rochester.) "It has resolved itself into a Bible, Domestic, Foreign Mission, Education, Sunday-school and Tract Society, on the plan recommended by the ministerial conference."

The Rev. Elon Galusha, the first pastor, came May 1st, 1834, from the Broad Street Baptist Church, of Utica, N. Y. He was a son of Governor Galusha, of Vermont. His very acceptable services covered a period of a little over three years, when he resigned to become the financial officer of the Brockport College. For years he was one of the best known men in the State. He died at Lockport, N. Y., January 6th, 1856. For a few months in 1836 Rev. Jirah D. Cole, D. D., acceptably supplied the pulpit during the pastor's absence.

Mrs. Almira Galusha united with our church in 1835. She was the sister-in-law of our first pastor; her husband, the beloved Martin Galusha, was a deacon of our church for twenty-six years (from 1842 until his death in 1868). Mrs. Galusha was our oldest member, being 96 years of age at her death June 4th, 1893; her daughter is Mrs. John VanVoorhis.

The first communion was held Lord's Day, June 1st, 1834. The ordinance of baptism was first administered July 13th, 1834, Ebenezer Titus and Martha, his wife (members of the Presbyterian Church of Brighton) being the candidates.

In the early days baptisms were in the river or race. In January 5th, 1837, a committee was appointed "to provide a commodious baptistry."

On the afternoon of Friday, May 30th, 1834, the first covenant meeting was held. How simple and suggestive is this extract from the early records: "Friday, November 28th, 1834. Church met to renew covenant. Each member spoke in turn, as is customary."

Deacons were not elected until January 2d, 1835, when, after long and prayerful consideration, David R. Barton, Albert G. Smith, and Henry L. Achilles were chosen. They were noble men, who conscientiously performed the duties of the office. The church has elected, in its history, 46 deacons (four of whom declined the office). In the list appear the revered names of J. H. Burke, Martin Galusha, Nathan Britton, A. Garigus, William Richardson, N. W. Benedict, J. H. Babcock, Judge George W. Rawson, Elijah Bottum, Thomas Johnston, Araunah Moseley, U. G. Hoyt, M. G. Seely, Charles Covell, Charles H. Stanton, D. G. Weaver, Frank Mack, James L. Bruce and E. D. Elwell. The four who declined election were Carlos Dutton, May 21st, 1855; Ahira G. Fitch, May 21st, 1855; Professor William A. Stevens, 1878, and again in 1889; William T. Rudman, October 18th, 1899. (A full list of the deacons will be found in the Souvenir Programme.)

The second pastor, Rev. Elisha Tucker, was installed January 1st, 1837, and under his faithful ministry a revival occurred in 1840. Protracted meetings were held in February, 1840, with the assistance of Rev. J. Clark, of Le Roy, N. Y. The old record states that the pastor preached nearly every evening for two weeks previous; 22 were baptized on March 1st, 1840, among the number was Mr. Elon Huntington. Dr. Tucker resigned in 1841 to accept the pastorate of the Oliver Street Church, of New York City. He was an eloquent preacher and a man of exemplary piety. He had the confidence and affection of the church; in 1846, it again called him to the pastorate. He, however, declined the call. He died in New York City in 1853.

It may be of historical interest, as recalling "Abolition Days," to quote from the records of February 24th, 1842: "Resolved, that the trustees provide seats for the colored people in the body of the house, and that such notice be given from the pulpit."

In the fall of 1841 the pulpit was occupied at intervals by the Rev. Lewis Colby, of Maine, and the Rev. Edward Bright, D. D., the revered editor of the Examiner. At a church meeting on November 2d an informal ballot was taken for the choice of pastor, when Mr. Colby received 86 votes, Dr. Bright 66 votes. On the formal ballot Dr. Bright received 88 votes and Mr. Colby 60. The church decided, however, in view of the vote being so nearly equal, and the apparent lack of unanimity, that it was expedient not to give a call to either of them. The church was, therefore, without a pastor until April, 1842, when the third pastor, the Rev. Dr. V. R. Hotchkiss, was inducted into the pastor's office. He graduated from Madison (now Colgate) University in 1837; and was ordained December 20th, 1838. Dr. Hotchkiss possessed fine intellectual gifts, and attained a high and influential position in the church and in the denomination. During his ministry the church had a career of prosperity. There was a revival in 1843, the pastor being assisted by Rev. W. H. Sheardown; the record states that "the church will long remember with deep interest the labors of this dear servant of God." For nearly four months meetings were held morning and evening. The church membership was largely increased, 143 uniting with the church, of which number 83 were from

the Sabbath-school. Dr. Hotchkiss came to Rochester from Poultney, Vt. He resigned October 1st, 1845, and became pastor of the First Baptist Church, of Fall River, Mass. He possessed rare and extensive learning, and for a time was Professor of Ecclesiastical History, also of Biblical Literature and Exegesis, in Rochester Theological Seminary; and later the pastor of Washington Avenue Baptist Church, of Buffalo, N. Y. He died in January, 1882.

The fourth pastor was the Rev. Charles Thompson, who came from Manchester, England. He began his pastorate January 18th, 1846; it continued a little over two years. He withdrew in 1848, with a number of members, to found the Tabernacle Baptist Church, on North St. Paul street, at the site subsequently occupied by the Jewish synagogue; now by clothing manufactories. The organization did not prove to be strong, and after a brief struggle the church was abandoned and the house of worship sold to the Jewish society (*Berith Kodesh*). The church was for nearly a year without a pastor, the Rev. Henry Stanwood being the stated supply, the church entertaining, as it is written, "a grateful sense of his labors."

The Rev. William W. Evarts and also the former pastor, Elisha Tucker, were each called, but declined. In 1849 the Rev. Henry Davis came from Illinois to become the fifth pastor of the church. His term of service, however, was brief, being only one year (the shortest pastorate in our history). He returned to the West, leaving behind him, as the record states, "the blessings of the poor and sorrowing for his kind attention, and the gratitude of the church and community for the urbanity of his manners and the devotion to his calling." During his pastorate the University and the Theological Seminary of this city were founded in 1850. Among the original incorporators of the Seminary were Pastor Davis and the following members of this church: A. G. Fitch, Professor S. S. Cutting, N. W. Benedict and Deacon Albert G. Smith, and in the first Board of Trustees of the University were Deacon D. R. Barton and Mr. Elon Huntington (who lived to be the last survivor of the original Board).

In 1846 the church engaged in an organized tract distribution in the city, A. D. McMaster giving it his personal attention as one of the superintendents. In June, 1846, the church dispensed with preaching Sabbath afternoons and a Bible class was substituted, except the first Sabbath of each month, when communion service was held.

Notwithstanding the prosperous career of the church, as chronicled, we are not to think that its course was entirely smooth and always "as bright as a psalm." There were struggles, and discouragements, and sacrifices that are always incident to beneficent work. The church suffered at times in the "disputation of doctrine." Several members joined the pastor, to form the Tabernacle Church, and for a time several members withdrew to affiliate with a church of the Second Adventists. There were also many cases of discipline, and the record contains many pages of church "investigations" and of the settlements of various grievances among the members, and of sundry trials of members for alleged breach of covenant. Even in the first year (1834) the hand of fellowship was withdrawn from one of the constituent members.

Although so generous a response had been made at the purchase of the church property, yet it was several years before the debt therefor was finally extinguished. It was often a serious matter to keep down the "deficits" occurring from year to year. Various plans for financial management were tried; some of the pews were sold to subscribers, and others were rented.

The record January 3d, 1843, states "there was much conversation as to the best method to raise \$500 to redeem our house of worship sold for a street assessment in July, 1840. At one time \$1,000 church debt was paid by three prominent members and as security for payment, certain pews were assigned to them, which they might rent for \$70 per year to pay the interest on the loan. The "Book of Benevolence" (as it was called) was circulated, wherein subscriptions were made for benevolent objects.

A committee of judicious persons was appointed in 1837, "to ascertain the personal and pecuniary ability of members, so that the support and spread of the gospel may be done by equality." Assessments were levied from time to time, members having the right, however, to allegate, and the committee for cause shown would reduce the assessment. Of course, so arbitrary a measure could not long be popular or prevail, and resort was often had to the "subscription paper" upon which several names always appeared, upon whom the greater part of payment always fell, and who always generously responded.

At this point I am reminded of a traditional story. In the early days there was a brother who, under the generous impulse of occasion, always subscribed beyond his means, and was, of course, always unable to pay. On one occasion he arose and said: "Put me down for \$25." Elder Tucker replied: "My dear brother, if you will only pay what you have already subscribed in times past, we will excuse you this time." The severe rebuke, we are told, was, however, salutary and appreciated, without harm or unkind feeling. The records state that on May 4th, 1840, it was "Resolved that plates be procured and substituted for bags to take up collections."

In 1841 the church sold sixteen feet from the north part of its lot for the sum of \$500, which it used with additional sums to repair the basement. On March 3d, 1843, the church set apart the whole day in preparation for the Lord's Supper and examining candidates for baptism. "It was a day of great interest." The following Sunday twenty-six were baptized and eight united by experience and five by letter. Solomon G. Phillips, the genial and beloved superintendent of our Sabbath-school for many years, was baptized March 18th, 1843.

The church has cause for gratitude for the able men who composed its *Board of Trustees*; its finances have been well managed by business men mainly, who gave not only of their money, but also of time, and devoted thought. Since its organization forty-five persons have at various times held the office of trustee, among them, besides the original trustees already mentioned, were John M. French, B. W. Durfee, Jonas and Martin Galusha, Giles Carter, James Marden, George Brown, Charles H. Williams, Elon Huntington, Marvin A. Culver, U. G. Hoyt, W. W. Mack. (The entire list appears in the printed order of services.)

The longest service in the board was that of Chauncey B. Woodworth for a continuous period of forty-six years, from his election in 1847 until his resignation November 13th, 1893, and during the greater part of that time he was president of the board. In accepting his resignation the church expressed its grateful appreciation of his services and opportune assistance frequently and loyally given to the church's interest.

Marvin A. Culver united with this church by baptism March 24th, 1850; he was a member of the Board of Trustees for twenty consecutive years; he also served as Church Treasurer from 1870 to 1882; his parents were among its constituent members and his father (John Culver) was one of the original trustees. He died on January 23d, 1906, at the age of seventy-eight years. During his long life he was connected with this church, and a loyal supporter of its services and interests.

Mr. J. Lee Judson was president of the Board of Trustees at the erection of the present auditorium, and the successful completion of the new house of worship was largely due to his loyal service, perseverance, tact, devotion and buoyant hope. He was a member of the board from 1885 until his death October 5th, 1901. He was an able and prominent business man, of foresight, nobility and strength of character. He had large plans for this church, formulated from his practical experience and loyal impulse. His son was elected his successor in the Board of Trustees.

H. L. Achilles served as Treasurer for eleven years, Jonas Galusha held the same office for twelve years, and George Brown for nine years. The office was also held for briefer periods by Nathan Huntington, H. R. Haight, Charles H. Williams, Adolphus Morse, J. B. Mosley, W. W. Jacobs, John G. Palmer, Dr. W. B. Carman, Arthur C. Durfee, and the present incumbent, J. M. Walmsley.

The records of the church have in the main been carefully kept, due to the attentive service of the respective clerks: Ansel Warren, Albert G. Smith, Lewis Denny, Elijah Bottum, C. B. Crumb, C. D. Tracy, Professor O. H. Robinson, Joseph McMaster, D. G. Weaver, M. G. Seely, T. B. Ryder, Benjamin B. Chace, Thomas Coulton, Arthur C. Durfee, Thomas H. Harbron, Professor H. S. Weet, Levi W. Howland, Grover C. Bradstreet, E. G. Taylor and the present incumbent, M. C. Burd; the longest service being that of C. D. Tracy, fourteen years, and M. G. Seely, thirteen years.

In 1851 Dr. Hotchkiss was again called to the pastorate, but declined the call. The Rev. W. G. Howard, D. D., of Albany, N. Y., was then selected as the sixth pastor, commencing his labors in the autumn. He led many to Christ. He was an eloquent man; the congregation increased in size, and often beyond the capacity of the house. After a pastorate of six years he removed to Chicago, and then to New Orleans, where he died in 1863.

It was during his pastorate that Martin B. Anderson, LL. D., the revered President of the University, and his noble wife, came to Rochester, and remained members of the church to the time of their death, which occurred in February, 1890; Dr. Anderson surviving his wife only four days. They died at Lake Helen, Florida. Their joint funeral service was the most impressive held in our church. "Their lives were noble and honored whose potent influence," as the church record states, "was felt not only in our church and city but throughout the denomination." From the time Dr. Anderson united by letter in this church in 1853 his personality was a factor in its development. He was the friend and loyal helper of every pastor, and the earnest supporter of every activity of the church. A generation of grateful students revere their memory; and many others both in and out of our church "rise up and call them blessed." We quote these words from the church memorial:

"By the death of President Martin B. Anderson this church has lost its brother most distinguished in the higher public walks of life. We are thankful to God for all the healthful influence of which he was the fertile source, and for his long public career."

"He chose the Second Baptist Church as his home when the church needed his help and because he was needed. He never wavered in his attachment, when with others, he was compelled to help, far more than he had expected; but through dark days, as well as in prosperous times, his aid was steady, willing and vigorous. In the days of his health he was a constant attendant upon all the services, and his voice was often heard, either in supplication or in addressing others on the great topic of our faith. His heart, his hand and his purse were all given to uphold the best interests of the church."

"He was a Baptist from deepest conviction by his reading of the Bible. He loved the simple and absolute democracy of the church. He was true and faithful to the church and its good name at all times, in all places, with all people."

The distinguished George Dana Boardman, D. D., was the seventh pastor. It was his second pastorate—his first being at Barnwell Court House, South Carolina, whence he came October 12th, 1856, and remained here for a period of eight years. This church greatly enjoyed his ministry and in his departure Rochester lost a preacher, a lecturer, and a citizen of prominent ability and growing reputation, and a Christian, whose tender and affectionate graces endeared him to many hearts. He accepted the call of the historic First Baptist Church of Philadelphia with which he was connected for the remainder of his life. He died in 1903. A special memorial service was held in our church.

The first marriage ceremony performed by Dr. Boardman here was that of Major and Mrs. J. George Cramer, October 16th, 1856.

The first person baptized in our North Street Church was Mrs. Cramer, on Sunday, September 15th, 1861. Miss Sarah Johnston and Mrs. E. D. Elwell were also baptized on that occasion.

Mrs. Cramer's devoted membership continued until her death. Major Cramer is still an attendant upon our services and has manifested his continued interest and affection for the church in generous manner.

On the night of December 10th, 1859, the church was destroyed by fire. It seemed an event of great sadness to the members, but they rallied with pristine fervor. Services were held in Palmer's Hall, on Main street, opposite North street, and prayer meetings were held in the First German Baptist Church, on Andrews street. St. Peter's Church and the Third Presbyterian Church each courteously tendered their houses for worship. Our church was afterwards able to reciprocate this Christian courtesy to St. Peter's Church, which held afternoon services in our edifice when their own house of worship was injured by fire.

In this connection we are also reminded that the use of the old church in 1840 was tendered to the Universalist Church for the purposes of their convention. The offer was accepted with kindly appreciation, and the convention was there largely attended.

The salary paid our first pastor, Elon Galusha, was \$600. The amount expended for singing was very small. The first chorister was B. W. Durfee, whose daughter (Mrs. Warner Wescott) sang in the choir when 9 years old; although Mr. Turpin is the first one mentioned in the records, being engaged as "leader," September 13th, 1841. In 1843 the volunteer choir was under the joint leadership of Carlos Dutton, Samuel G. Crane and George T. Frost. We learn something of the nature of the musical instruments used, from the records of 1847, where on November 1st, it was "voted that the trustees take such means as their judgment dictate to obtain possession of the bass viol, belonging to this church," which had been removed by a recalcitrant member. There was no church organ in Rochester until St. Luke's Church procured one in 1825; the violin and "cello" were the orchestra. The tuning fork gave the key for the precentor.

The first singing book mentioned in our records is the "Social Psalmist." We wonder if any member of our church now possesses a copy?

Note: (After this address was delivered, Mrs. M. W. Jackson brought to the writer a copy of this book, and subsequently presented it to the Theological Seminary Library).

In 1860 the church purchased the site on which the present church building now stands, for \$3,200, of George W. Wilson; and at the suggestion and insistence of Charles H. Williams (my father) the site on the corner of Franklin street, where we are now assembled, was also purchased, of the estate of Charles A. Jones for \$2,200 more. The wisdom of such purchase is apparent to-day. The first building on the present site was erected at a cost of \$40,000; making the total cost \$45,400. At the time of the purchase of this lot it was used as a wood-yard, piles of corded wood being kept thereon. It was only after prolonged discussion, numerous reports, and more numerous meetings that the site was selected, and even then with considerable differences of opinion. Sundry other sites were proposed and advocated, situate on Clinton street, Gibbs street, Elm street and East avenue.

The thoughtfulness of U. G. Hoyt was of benefit to the church. Believing that the old church edifice (Clinton and Main streets) was not amply insured he caused an additional insurance to be placed, at his own expense, for several months before the fire. The amount of this policy was an acceptable addition to the fund for the new building. Mrs. Eliza Hunter, of Christ Church, kindly assisted the church in an opportune loan of \$8,000. The last \$1,000 of the church debt was given by that loyal and revered Baptist, Oren Sage, of the First Church.

The present Bible School Hall was first dedicated as a church in 1860. The interior was furnished with black walnut pews and red carpets; the gallery panels were of oak. The organ and choir were on the main floor at the northeast corner of the room, where the Sunday-school library is now located. The auditorium had excellent acoustic qualities.

The church was originally designed by a Boston architect (who designed Anderson Hall on the college campus).

It is traditional that Professor S. S. Cutting (of the Building Committee) was asked if the color of the glass in the windows on Achilles street side of the old church were made brown so as to correspond with the color of the stone; he replied "O no, because the church could not afford any better at the time."

On the north tower (corner of Achilles street) there was a wooden cross. One of the church members seriously objected to it, as useless and improper. A few years afterwards the lightning struck the steeple and broke off an arm of the cross, and that seems to have ended all discussion.

When college commencements were held in Corinthian Hall, the procession of Alumni, students and faculty formed on the corner lawn (where our auditorium now stands) and marched through Main street and Reynolds arcade to the hall, preceded by the Sheriff, the Chief of Police and a band, the rear of the procession being the graduating class and the stately figure of President Anderson in cap and gown.

In 1861 the horrors of Civil War burst upon the land. By addresses from pulpit and platform, by patriotic resolutions, and by the blood of her sons shed on the field of battle, this church expressed its loyalty to freedom, and to the preservation of the national unity.

How the stirring addresses of Dr. Martin B. Anderson and of the Rev. Dr. Ezekiel G. Robinson linger in the memory!

On the honor roll of the country's defenders are the names of the following young men from the Sabbath-school: Charles H. Savage, son of Rev. Eleazer Savage; Albert Hotchkiss, son of Rev. Dr. Hotchkiss, and John and Frank Evans, sons of Mrs. Lydia Evans (a constituent member of the church).

From May 1st, 1864, to September 30th, 1865, the Rev. Dr. E. G. Robinson was the stated pulpit supply.

The eighth pastor was the author of the well-known hymn, "He Leadeth Me," the Rev. Joseph H. Gilmore, of Concord, N. H., being installed October 9th, 1865. He was born in Boston, Mass., April 29th, 1834, the son of Hon. Joseph A. Gilmore (war Governor of New Hampshire). He graduated from Brown University in 1858; and Newton Theological Seminary in 1861. He was a pastor at Fisherville, N. H. (1862-64) and was private secretary to his father, when he received the call to our pastorate. The church soon felt his organizing touch and his strong personal influence. No pastor did more to systemize church methods and church work. He resigned December 31st, 1867, to accept the professorship of the English Department, in the University of Rochester, which he filled with marked ability and increasing honor until his recent retirement.

The two years following, the church was without a pastor, the pulpit being supplied by various divines. On November 1st, 1869, the ninth pastor, Rev. T. Edwin Brown, D. D., commenced a term of service covering a period of thirteen years, the longest single pastorate in the history of the church. He came from the Tabernacle Baptist Church, of Brooklyn, N. Y., the first church which received his ministerial charge. His long pastorate was marked with ability, grace and acceptance, not at all inferior to that of his able predecessors. He made many friends, both within and without the denomination. Long and lovingly will he be remembered for his peculiar fascination as an orator, and his varied acquirements as a Christian leader and teacher. His social nature was full of tenderness and sympathy. It has been said that "he could shake hands with more people in 15 minutes than any other man in an hour." He possessed rare qualities of heart and mind, which he conscientiously devoted to the Lord's service. He resigned on January 8th, 1882, to accept the call of the historic First Church of Providence, R. I. He is now the pastor of the First Baptist Church of New Britain, Conn.

On March 19th, 1876, there was an impressive union service in this house, of the members of the First and Second Baptist Churches (the

First Church edifice being in process of erection), thirty-seven converts were baptized by Rev. J. C. Baldwin, the pastor of the First Church. On July 2d, 1876, there was a "Centennial Praise Meeting," addressed by Rev. Dr. Brown and President Martin B. Anderson.

For many years the church had conducted the "Bethlehem Mission School," at "McClellan Hall," in the upper part of the block on the south-east corner of Main and Scio streets. In 1868 a committee was appointed to purchase a site; and in 1869 permanent provision for the school was made, by the erection of a chapel on East avenue, where the Asbury Church now stands. In January, 1872, this became the home of the East Avenue (now Park Avenue) Baptist Church, seventy members, including Professor Gilmore, being dismissed to form the new church.

In 1878, Rev. H. G. Dewitt assisted the pastor in evangelistic work. During the pastor's illness in 1874 the Rev. Dr. J. R. W. Buckland (of precious memory) supplied the pulpit.

At various times, evangelists and pastors of other churches, assisted in church services. Rev. S. H. Pratt and R. M. Birdsall in April, 1886; Rev. Walter M. Walker, of Central Baptist Church, New York City, in November, 1890; Boston W. Smith (revered and loved), in April, 1893; Rev. Doctors Barron and H. M. Wharton, in February, 1895; Rev. M. S. Reese, in 1897; Rev. F. E. Taylor, in February, 1905.

In 1882, the pulpit was supplied by Rev. Dr. A. H. Strong and Professor A. S. Coates. In 1879, the church was incorporated under the "Centennial Law" of 1876, for Baptist churches.

There have been ordained to the ministry from the members of the church, Rev. George Otis Hackett (August 24th, 1844); Rev. Niles Kinney, N. W. Benedict, D. D., General Thomas J. Morgan (September 12th, 1869—he was United States Commissioner of Indian Affairs 1889-1893); Rev. W. J. Reid (July 19th, 1888); Rev. Peter Koch (December 3d, 1894); Rev. Charles B. Tenny (September 18th, 1900); Rev. Frank W. Pattison (June 21st, 1906); and Rev. Robert B. Pattison (June 11th, 1907); the latter are sons of the reverend T. Harwood Pattison, D. D., and were baptized into the membership of this church January 5th, 1890.

Mrs. Louisa Hooker VanMeter was our first member on the missionary field; on September 1st, 1848, the church cordially approved her decision to go as a missionary to Arracan, Burmah, and pledged their prayers and contributions in her behalf. The present representatives of our church in missionary fields are Rev. William H. Roberts, Burma; Rev. and Mrs. Herbert W. Vodra, Coamo, Porto Rico; Rev. and Mrs. Charles B. Tenny, Yokohama, Japan; Mrs. J. E. Cummings, Burmah; Mrs. J. E. Deter, Brazil.

Among the early members of the church was the venerable Elder Vining, whose death is mentioned in the records of the Monroe Association in 1843, and "whose beautiful and useful life so impressed itself upon his brethren" that the association erected, by special vote and contribution, a monument in Mt. Hope Cemetery, to mark his resting place.

The Rev. Doctor Eleazer Savage (father of Mrs. E. D. Elwell) who was the second pastor of the First Baptist Church, was also a member of our church for many years, and often assisted in pulpit service; other members rendering similar service were Professors S. S. Cutting, Albert F. Newman, Howard Osgood, A. S. Coates, John H. Mason, Cornelius Woelfkin.

We recall with gratitude the active and helpful membership of T. Harwood Pattison, D. D., with this church, and his distinguished service to the denomination, as pastor in England, in New Haven, Conn., and Albany, N. Y.; as a preacher, eloquent, instructive, persuasive; as a speaker whose delightful literary style, charmed the mind and heart; and as the sympathetic, stimulating and inspiring professor of Homiletics and Pastoral Theology in Rochester Theological Seminary; a beloved teacher and friend, to whom, it has been said, our great brotherhood scattered through every land, is under obligations, which never can be met. He

died February 13th, 1904, but the memory of his consecrated and uplifting life abides.

During his college course the Rev. Dr. Elias H. Johnson was chorister of the Sabbath-school, as was also the Rev. Dr. W. P. Hellings.

Among our church members have been:

Rev. J. R. W. Buckland, D. D.,
T. Harwood Pattison, D. D.,
Rev. Albert Ehrgott,
Rev. Rufus M. Traver,
Rev. William Elgin, D. D.,
Rev. William B. Wallace,
Rev. James W. Brougher,
Rev. Charles W. Fletcher,
Rev. David Lee Jameson,
Rev. Joseph Forth,
Rev. Jonathan D. Merrill.

The University and Rochester Theological Seminary are still represented on the roll of our present membership, in the honored names of Professors Robinson and Merrill, and Rev. Doctors William A. Stevens, John H. Mason and Cornelius Woelfkin.

The records of the church contain names prominent in the social, political and religious activities of the city, that stir fond memories. Carlos Dutton and wife, beloved and active, in our church for many years, came from Bethel, Vermont, February 12th, 1836. Mr. Dutton was a distinguished authority on railroad transportation during the Civil War. Deacon A. G. Smith died in 1855, and his wife, Julia A. Smith, died January 6th, 1890. The church record refers to their "hospitable home, where they addicted themselves to the ministry of the saints and were the succorers of many."

Smith Chapman, who died September 14th, 1887, united with us by letter in 1856; he was esteemed for his consistent, Christian life.

Mrs. A. D. McMaster died September 16th, 1886, having survived her husband a few years. They came from Auburn, N. Y., June 5th, 1846, and until their death were prominently identified with church work.

Hon. George W. Rawson, a Justice of the Supreme Court, died in 1878. He was a superintendent in our Sabbath-school and a beloved deacon.

The following, during life, were members of our church over fifty years:

George T. Frost (from 1836),
Mrs. Elizabeth Castleman (from 1838),
Nathan Huntington (from 1838),
Elon Huntington (from 1840),
Mrs. D. E. Lewis (from 1840),
Emeline Sheik (a constituent member),
Marvin A. Culver (from March 24th, 1850),
Thomas Crane (who died August 25th, 1907).

Professor N. W. Benedict and his cultured wife came from Nunda, N. Y., October 5th, 1845. Dr. Benedict was for many years the able and scholarly Principal of Rochester Free Academy. Dr. Strong, in the historical discourse at the Semi-Centennial of the Seminary, referred to him as "that born teacher and elegant classical scholar, a pillar in the church." He died at Fredonia, N. Y., August 19th, 1895, and Mrs. Benedict on September 30th, 1906.

The church had frequent "socials" in the earlier days and dinner was served at the annual Pew Rental for many years. Mrs. Barton, Mrs. Elijah Bottum, Mrs. H. N. Peck were prominently identified with the successful conduct of those annual festivals. The brief limits of this address forbid personal mention of many who in varied ways rendered loyal service and gave the full measure of devotion of their noble lives to the church's interests and work. Mrs. Mary Enos was for many years the faithful almoner of the church, as was also her daughter, Mrs. Emily

N. Davis, who died November 21st, 1896. They are remembered in acts of charity and kindly deeds.

The tenth pastor, the Rev. Samuel W. Duncan, D. D., came September 9th, 1883, from the Ninth Street Church, of Cincinnati, Ohio. He was born at Haverhill, Mass., December 19th, 1838. His father, Hon. James H. Duncan, was a distinguished lawyer and Baptist layman. Dr. Duncan graduated from Brown University in 1860 and entered Newton Theological Seminary. His studies were interrupted by his patriotic service. In two weeks he raised a company of volunteers and began active service as a captain in the 50th Massachusetts Regiment in the Civil War. After the war, he entered Rochester Theological Seminary, graduating in 1868. His first sermon here was based on Matthew 5:13. His theme being "Christian, the Conservative Force of Society." Dr. Duncan was an earnest pastor, and thoroughly interested in everything pertaining to the kingdom of Christ. He possessed rare executive ability. The Rochester Baptist Missionary Union, which he helped to organize, and to which he gave much labor and thought, will long be a memorial of his service in Rochester. The present envelope system for collection of weekly offering, for the support of the church and the raising of funds, was introduced February 22d, 1885, by Dr. Duncan. He is lovingly remembered by grateful parishioners, as a genial and welcome visitor in their homes, as a tender and sympathetic friend, and a sincere Christian. On September 1st, 1885, he was elected President of Vassar College, but declined the office, preferring to remain as pastor of our church; on January 4th, 1886, Dr. Duncan was granted leave of absence for nine months, on account of ill health. During his absence in Europe the pulpit was supplied by Rev. A. S. Coates (now of Berkeley, California) with singular fidelity and favor. Dr. Duncan resigned June 10th, 1888. Subsequently he was appointed Foreign Secretary of the American Baptist Missionary Union and held that office at his death October 30th, 1898, at Brookline, Mass.

In January, 1884, the church resolved to support the Herman Street Mission which was the early beginning of the North Baptist Church. On October 28th, 1886, Daniel H. Miller died. He was one of the founders of the Clifford Street Mission, and gave to it the full measure of his young devoted and beautiful life. His father, the late Edwin T. Miller, was for many years the genial and efficient librarian in our Bible School.

The Rev. Frederick L. Anderson, the eleventh pastor, on November 11th, 1888, began the longest pastorate, save one, in the history of the church, coming from Morgan Park, Illinois. The church has had no more conscientious and devoted servant of the Master. His pastorate witnessed the organization of three new churches from missions formerly supported by the church; the North Church organized from the Clifford Street Mission in 1889, thirty members being dismissed therefor from our church; the Alexander (now Niagara) Street Baptist Church, December 18th, 1889 (from the North Union Mission), to which we gave twenty-six members, and the Parsells Avenue Church, organized April 25th, 1895, as a branch church, and an independent church September 12th, 1899. No pastorate gave more permanent influence and abiding impressions. The membership of the church nearly doubled, during his ministry.

On November 3d, 1898, Mr. Anderson was invited to become the president of Des Moines College, Iowa, but declined.

In 1894, he was granted a short absence, on account of ill health, the pulpit being supplied by his father, Rev. Galusha Anderson, D. D., T. Harwood Pattison, D. D., and Rev. L. J. Sawyer. Mr. Anderson resigned July 31st, 1900, and became a member of the faculty of Newton Theological Seminary where he is still a beloved and honored instructor.

In his letter of resignation he wrote: "Other pastors of yours have preached more brilliantly and administered more wisely than I, but no pastor of yours has ever loved this church more than I have loved it. I love its very stones. I love every member. With singleness of aim, I have thrown my whole energy into it. Its reputation and interests have been dearer to me than my own. Day and night its welfare has been the subject of my meditation and my prayer."

The record of the church of the acceptance of the resignation contains these words:

"He has been a true shepherd, tending and feeding the flock of Christ. In word, in manner of life, in love, in faith, in purity, he has been an example to those within and to those without the church. His abundant absorbing, self-denying work has been seen by us all. The one aim of his ministry, never lowered nor obscured, has been to teach the word of God, to set forth Jesus Christ the Savior, that men might believe and love Him, might be saved from their sins and changed into likeness to Christ."

"We cannot accept his resignation without expressing our sorrow for the necessity that separates us from a pastor who has deserved and received our sincere love and gratitude and respect."

On January 12th, 1892, fire destroyed our chapel, and like our fathers of former days, we builded anew. Under the directing thought, earnest faith and persistent energy of Mr. Anderson, work was begun June 30th, 1892, on the present auditorium. The corner stone was laid with appropriate ceremony July 21st, 1892, and the building dedicated March 26th, 1893, with imposing services participated in by many clergymen of our own and other denominations. Sermons were preached by T. Harwood Pattison, D. D., and by T. Edwin Brown, D. D. The remodeling of the old church began April 10th, 1893. The cost of building and furnishing complete was \$65,590.29.

The present Bible School Hall was dedicated September 24th, 1893.

An afternoon Bible School was started October 17th, 1897, but discontinued in May, 1904.

[*Note:* The first wedding held in the present auditorium was the double wedding of two sisters, Miss Anna Stilwell to Fred M. Moore and Miss Florence Stilwell to Mr. Bert Robb.]

A paper called "The Record" was published by the church for about two years beginning January, 1879. The "Wide-a-Wake" was published from February, 1893, to February, 1903, and contained reports of current church events.

Note: (A bound volume of "The Record" complete was recently purchased by the Theological Seminary library by Mr. E. O. Banker.)

In November, 1892, the church "Resolved, that flowers be procured, under the direction of the pastor, for funerals of members of this church."

Great sadness came upon us November 22d, 1895, by the death of Gertrude B. Anderson, who coming as our pastor's wife, at the beginning of his ministry here, lived the crowning years of her young life with this people, and passing to the Father's house of many mansions, left with us and with all who knew her, an impress of abounding love, unselfish devotion, and triumphant faith.

The New York Baptist State Convention was held in our church October 23d-25th, 1894.

The Monroe Baptist Association met with us in 1868, 1888, 1890 and 1908.

On August 15th, 1890, Miss Anna Greaves came from Zanesville, Ohio, and began a memorable service as assistant to the pastor. Her gracious labor in evangelical work, in visiting the sick, and in connection with the Sabbath-school is pleasantly recalled. She resigned February 7th, 1894. She became the beloved wife of Rev. L. J. Sawyer and died a few years ago in San Francisco, California.

On March 7th, 1894, Rev. Louis J. Sawyer began his notable ministry here as the first assistant pastor. He was a native of Massachusetts; a graduate of our University and Seminary. He united with our church by letter in 1890, during his college course. He was ordained in our church May 4th, 1894. He did much effective work as superintendent of the Bible School, and in the organization of "boys' work," and in his evangelical service, many young persons were added to the church. He resigned July 21st, 1896, and is now the energetic pastor of the Hamilton Square Baptist Church, San Francisco.

Professor O. H. Robinson resigned as deacon May 24th, 1894, after twenty years of loyal and helpful service. He has been a member of the church since 1861.

Mr. Sawyer was succeeded by Mr. J. H. Woodsum, Jr., in 1896, who faithfully served as superintendent of the Bible School and assistant to the pastor, until July 30th, 1897, when he resigned and returned to Massachusetts.

The Rev. Charles B. Tenny, so well known and highly esteemed by our church, served as Bible School superintendent from August 18th, 1897, until his ordination September 18th, 1900, when he was appointed our representative in foreign missionary service in Japan.

Rev. Christian A. Clausen, formerly pastor at Brockport, N. Y., commenced his services as assistant pastor June 27th, 1900. He resigned August 7th, 1901. The church records contain the following: "In accepting his resignation, we desire to place upon the records of the church our appreciation of his active and devoted service. During his service the church has been without a pastor, so that the duties and responsibilities of the pastorate have in the main fallen upon Mr. Clausen, while he also discharged the duties of superintendent of the Sabbath-school. His cheery and hopeful personality has been stimulating and persuasive. His service at a critical period in the church's history deserves recognition and commendation."

William Richardson was a beloved deacon from November, 1861, until his death October 2d, 1874; quiet and unassuming he possessed a nobleness of heart and character. His genial smile and cheerful countenance illustrated the joy of his religious life. He was profoundly interested in the church, the Sabbath-school and the education of the ministry. He was a trustee of the Theological Seminary and an officer of the Sabbath-school for several years.

Deacon Araunah Moseley died in 1891; he united with our church by letter December 4th, 1857, from Fairport, N. Y.; he was a delegate for forty-nine consecutive years to the Monroe Baptist Association. By his will he gave \$500 in trust, the income to be used for the support of the aged, needy, poor of our church. His son, Mr. J. B. Moseley, was for several years a trustee of our church, and is still in our membership.

Deacon Thomas Johnston was one of our staunch and true members of "clear cut Christian character" from his baptism, March 12th, 1836, until his death February 10th, 1892, at the age of 87 years, "in a full age, like as a shock of corn cometh in the season."

Deacon Charles H. Stanton died April 14th, 1899, aged 75 years. He was baptized in 1843 and was a member of our church for fifty-six years; serving as trustee twenty years, and as deacon twenty-one years. His pastor, Rev. F. L. Anderson, preached his memorial sermon April 23d, 1899.

On February 17th, 1897, we approved the organization of East Rochester Mission into University Avenue Church and dismissed members thereto.

Emmanuel Mission was organized in June, 1898, and the church took title to the Carter street property (where the mission is still located) on December 7th, 1899.

On November 2d, 1898, the church created the new office of "Deaconness" and elected Mrs. Susan Douglass and Miss Prudentia Keyes; the record stating "while not deacons the office is one of honor and responsibility;" the first elected were Mrs. Susan W. Williams and Mrs. Emily B. Pattison (who, however, declined the election).

Altogether twelve have been elected to the office, three of whom declined acceptance, Mrs. Williams, Mrs. Pattison, as above stated, and Mrs. T. B. Ryder (elected May 23d, 1900). Mrs. Douglass faithfully served from her appointment until her death May 4th, 1901.

On February 6th, 1901, Rev. Henry Clark, of Stonington, Conn., was elected pastor but declined.

On May 1st, 1901, the church elected as its twelfth pastor the Rev. Donald D. MacLaurin, D. D., then pastor of the Woodward Baptist

Church, Detroit, Mich. A graduate of Colgate University he began his ministerial service as pastor in Eton, N. Y., while a student in Colgate Theological Seminary. After completing the course of theology in Colgate University he served as pastor in Minneapolis, Minnesota; in New York City and in Detroit, Mich. He began his pastoral service in our church on September 15th, 1901. He was a preacher of marked individuality, clearness and eloquence. Many were added to the church through his evangelical ministry. During his pastorate and largely through his personal suggestion and effort, adjacent land was procured upon which was erected the present organ; and changes made in the pulpit and stairs connecting with the gallery. Dr. McLaurin resigned on November 26th, 1905, to become pastor of the Green Avenue Baptist Church, of Brooklyn, N. Y. He is now the eloquent pastor of the Second Baptist Church of Chicago, Ill.

On March 9th, 1901, the church mourned the death of Uriah G. Hoyt. He was the senior deacon and at the time of his decease our most prominent member in years of service. He united with our church in 1842 by letter from Norwalk, Conn.; and with the exception of an interval of absence from the city was continuously a member of our church. He was twice elected a deacon (May 21st, 1855, and April 10th, 1889), and was a trustee from 1889. He was a teacher in the Sabbath-school for fifty years. He laid the corner stone of the present auditorium. He loved the church and gave generously and enthusiastically of his talents and possessions to its cause. His life's best efforts are interwoven in the history and structure of this church.

James L. Bruce served as deacon from March 7th, 1894, until his decease June 20th, 1901. Loyal adherence to principle and sterling integrity with gentleness of spirit, marked his life. The memory of his uplifting prayers and sturdy faith, is a precious heritage.

On November 19th, 1902, occurred the pathetic death of Miss Carrie L. Gilbert. She was a public school teacher, and superintendent of the Kindergarten of the Bible School. A memorial service was held in recognition of her useful life and beautiful character. On February 3d, 1904, the church decided to elect deacons for a definite term of three years, excepting Colonel W. W. Gilbert, the senior deacon, who was to continue the life tenure. He has been a member of our church since February 5th, 1858, uniting by letter from Washington Avenue Church, Brooklyn, N. Y.

Rev. Jonathan D. Merrell came March 1st, 1905, from West Middlebury, N. Y., and during 1906 was assistant pastor, endeared by the gentleness and tenderness of his ministry, the comfort and strength of his years of spiritual experience.

Deacon M. G. Seely (brother-in-law of Deacon U. G. Hoyt) died in California November 30th, 1907, aged 85 years. He was one of our "historic characters," he united with our church August 4th, 1844, by letter from Norwalk, Conn.; continuing his membership until he removed to Colorado October 28th, 1895.

In one of our records it is said "the warmth and sweetness of his religious life was a leavening factor in our church life." He was the church clerk for thirteen years, assistant superintendent of our Sabbath-school two years, its secretary and treasurer four years, and a teacher in the Bible School for fifty-one years. He was a godly man, loved, respected, faithful. It is only just to say "he magnified the office of deacon in the thirty-four years it was his privilege to administer that office."

On December 17th, 1905, our church was represented at the Rededication of the First Baptist Church in one of the "addresses;" on invitation of our Mother Church.

Rev. C. A. Barwise served acceptably as assistant pastor from 1907 to 1908, and resigned to accept a pastorate in this State. He was succeeded May 20th, 1908, by the present assistant pastor, Rev. Charles A. Boyd.

Our beloved Deacon Elijah D. Elwell died November 2d, 1908. His consistent Christian life, his earnest service in the church will long speak their message of faithful devotion to the Master.

On July 11th, 1906, the church called Rev. Frank M. Goodchild, D. D., of New York City, to be our pastor, but he declined the call.

In the interval, without a pastor in 1906, the church enjoyed the services of Professor John H. Mason, D. D., who not only supplied the pulpit with ability and grace, but conducted the Wednesday evening meetings with interest and inspiration. The church is still conscious of the sweetness and gentleness of his ministry, and the refining influence of his cultured mind and consecrated life.

With great unanimity the church elected the Rev. Charles Herbert Rust, the present and *thirteenth* pastor, who came December 1st, 1906; to accept our call he resigned as New York State District Secretary of the American Baptist Publication Society, where he was doing an unusually effective work along evangelistic lines among the churches of the State. He is so well known to his people, that it seems inappropriate to speak of him and his work. In the brief time of the present pastorate the church already shows the impress of his organizing ability, the influence of his genial and winsome personality, the helpfulness of his popular preaching and the grace of his evangelical labors.

The present church membership is 1,407. Since the organization of the church 2,159 have united by baptism; several by experience and many by letter. The contributions for benevolent objects aggregate \$188,721.41. From 1892 to 1909 the contributions for purposes other than benevolence were \$250,407.94. The total contributions of the church since its organization for current expenses, building, benevolence and other objects can probably be estimated at \$600,000.

The church decided to have "Free Sittings" from February 1st, 1909, and all names were removed from the seats. The expenses of the church are now supported entirely by voluntary contributions.

Mrs. Susan W. Williams and Mrs. Harriet J. Wilson united with our church by baptism in June, 1839, and have been continuous members for seventy years. Mrs. Williams' parents were among the constituent members of the church. Henry O. Ganyard has been on our roll of membership since 1848; and there are five others, who have been members of our church over fifty years.

Mr. Frank Banker and Miss Edna Banker represent the fourth generation; their parents, grand-mother (Mrs. Lydia Evans), and great grand-mother (Mrs. Paddock), being on the roll of constituent and succeeding membership.

In the present Board of Trustees; two are sons of former trustees; one is a deacon's son, and two were deacons for several years.

Among the deacons, one is the grandson of constituent members and a son of a former trustee and treasurer; and one was the Sabbath-school teacher of the youngest deacon.

The efficient president of our Board of Trustees, Mr. Thomas B. Ryder, was baptized in 1878; he has been a trustee since 1886; was church clerk three years (1887-1889); a deacon for several years, and in various ways has shown his loyalty and affection for the church.

"Our children's children still shall come, to keep these ranks complete."

"And He whose host is one
Throughout the countless spheres,
Will guide His marching servants on
Through all the coming years."

The Sabbath-school has an interesting history, fraught with the consecrated efforts of devoted laborers. The limits of the present address prevent, of course, a narrative thereof.

Thus imperfectly and inadequately have we tried to trace the outline of seventy-five years. What noble characters, bright with the halo of Christian service and joy, the seventy-five years reveal to us.

"God buries the worker but He carries on the work." "He who calls

His servants in from the field to the house will see that the furrow is completed." Seventy-five years of preaching, and praying, of struggles and sacrifices, of plowing and sowing, often with tears, but again with rejoicing and reaping. How favored has the church been with its devoted ministry and consecrated laity! We may well be congratulated on the history and heritage of the past. And yet how much there is of unrecorded and unwritten history; of influence of word and thought and act—of humble effort and sanctified example! "Praise be to God for all His saints, who wrought in bygone years." How many souls have been blessed, hearts comforted and prayers answered, eternity only can reveal. To how many have these earthly tabernacles been as the gate of heaven! What memories cluster about them, of holiest aspiration, of tenderest associations, of families and friends, of loved ones gone before!

"How many, at His call,
Have parted from our throng;
They watch us from the crystal wall,
And echo back our song."

They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever (Daniel 12:3).

New responsibilities are beckoning to us. In obedience to His will, in furtherance to His commands, in the unity of the Spirit and the bond of peace, let us carry on the work which our fathers laid down.

"The banners they upbore
Our hands still lift on high,
The Lord they followed evermore
To us is also nigh.
He leadeth still, whose hand hath led
Through all the bygone years."

This occasion impresses us not alone with the influence of loyalty and fellowship, but with the significance of human effort and the efficiency of fidelity to duty.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6.

The very best of us must leave his tale half untold and his message imperfect; but if we are *faithful*, then because of *that*, some one who comes after us, with happier heart and in happier times, will utter our message better and tell our tale more perfectly. "The life that is laid down is the life that lifts up."

What message, oh laymen of To-day, have we for those of Tomorrow? Freely we have received shall we not freely give? Let us not forget, that the pastors of this church had a faithful membership, supporting their labors, strengthening their hands, cheering their hearts, stimulating their courage. Pulpit and pew worked together—to make this glorious history. Let the old time days with their sturdy and consecrated lives be the inspiration to nobler living and abounding faith.

As we assemble here in congratulatory greeting, revive blessed memories, and gratefully recall the faithful ministry of the past; as we celebrate, "with sweetest instrument and voice of song" this noble anniversary, does it seem strange and merely fanciful, that overhead, seen only by the spirit eye, another company is gathered, clad in white robes, and decked with unfading flowers, who respond to our 'Jubilate' with a 'Gloria in Excelsis'? Hark! can we catch something of the "antiphonal" of heavenly melody, intended for our listening ears!

"Our works do follow"—
"Ye have entered into our labors"—

"Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58.)

Addenda

Note: (Page 4) Mrs. LeBoutillier (wife of the Rev. George T. LeBoutillier, of Rochester, N. Y.) is a grand-daughter of Rev. Elisha Tucker.

Note: (Page 5) The Tabernacle Baptist Church held religious exercises in Enos Stone's building until September 17th, 1848, when meetings were held "in the commodious school on Center Square" until the purchase of the church building on North St. Paul street.

Note: (Page 8) Addison Durfee, in 1844, played the bass viol; Carlos Dutton, the flute; and Mrs. Dutton was a member of the choir.

Note: (Page 10) In the "Democrat and American," published Monday, December 12th, 1859, a report appears of the burning of the church on Saturday, December 10th, 1859, and it is stated that the building was completed in 1826 for the Third Presbyterian Church; that the walls were rough stone and plaster, and that extensive repairs, costing \$9,500, had been made upon the church building.

Before embarking for her foreign missionary field Miss Louise Hooker delivered a farewell address in the church on Sunday evening, September 3d, 1848. The address was published in the "Daily Democrat" on Friday, September 8th, 1848.

I have been informed that Miss Hooker was married to Rev. Henry VanMeter in North Street Church one Sabbath evening at close of a farewell service, and sailed from Boston soon after with several others for Burmah as missionary. Mrs. VanMeter never returned but laboured there many years and died at her post. A memorial service was held in our church, Dr. M. B. Anderson conducting services.

Address by Prof. Joseph H. Gilmore, D. D., on Wednesday Evening (Pastors' Night), March 10th, 1909

There is one fact which Charlie Williams neglected to mention in the introduction to last Sunday's admirable historical address, namely that the Second Baptist Church and its eighth pastor were born in the same year. I often thought of that fact when I was ministering to this people; and somehow it seemed to bind pastor and people close together.

The church and its eighth pastor were each thirty years old when George Dana Boardman, the most brilliant pastor you have ever had, and one of the most loveable men I ever met, resigned to accept a call to Philadelphia.

Following the resignation of Mr. Boardman, your pulpit was supplied for more than a year by Ezekiel Gilman Robinson, president of Rochester Theological Seminary, one of the most acute thinkers and most effective *ex tempore* preachers our denomination has ever known.

Meanwhile, I had resigned a country pastorate in New Hampshire and was acting as private secretary to my father, the War-Governor of my adopted State.

When Dr. Robinson's exchequer was replenished, and his sermon barrel began to run low, he thought it was time for the Second Baptist Church to have a pastor; and following out his favorite notion that it was a bad thing for churches to be "breeding in and in," he began to cast about for a graduate of some other seminary than that over which he presided to assume the duties which he was disposed to lay down.

As it happened, Dr. Hovey, of the Newton Theological Institution had sent him for publication in the Christian Review, of which Dr. Robinson was then editor, an essay on Hebrew Servitude which I had written while a student at Newton. This essay Dr. R. had felt obliged to decline, giving as his reason that the Christian Review had too many subscribers south of Mason and Dixon's line to permit his publishing an article which set in such sharp contrast slavery as it was sanctioned in the Bible and slavery as it was practiced in our Southern states.

In casting about for a candidate to suggest to your church (who would cheerfully have gone on hearing *him* preach indefinitely), Dr. R. happened to recall the author of that rejected article on Hebrew Servitude; and wrote to Dr. Baron Stow, of Boston, asking him if he knew a young minister named Gilmore, and whether he would be a suitable man for the pastorate of the Second Baptist Church in Rochester.

Dr. Stow happened to be my old pastor. I saw him baptize my father and mother into the fellowship of the Baldwin Place Baptist Church and we maintained, as long as he lived, intimate relations with him.

What Dr. Stow wrote to Dr. Robinson I don't know; but I do know that, as the result of that correspondence, on the very day on which my father's term of office as Governor of New Hampshire expired, I started for Rochester to preach as a candidate (men *did* candidate in those days, and I was willing to do anything to get back into the ministry) for the Second Baptist Church.

I was the guest of Dr. Robinson while in your city. I don't know how I escaped the hospitality of Deacon Barton and his noble-hearted wife, which I tested abundantly later on. Possibly Dr. Robinson wanted an opportunity to size up the young minister whom he had imported. At any rate I was his guest.

On the Saturday before I first occupied your pulpit, President Anderson of the University, who, by the way, happened to be at Newton when I graduated from the Theological Seminary, called at Dr. Robinson's and

took me down to the church that I might be familiar with its arrangement. We went into the prayer meeting room, where I was to spend so many happy hours; and I took up a hymn-book lying on the desk, thinking "I wonder what they sing at their mid-week service." The book opened at a hymn which I wrote while I was preaching for the church to which your seventh pastor had been called; and which I did not know, till that moment, had been set to music and included in any hymnal. The hymn was, of course, "He leadeth me"; and suggested the thought that it was by Divine Leadership and not by a mere service of happenings that I had come to Rochester.

The brethren of the two churches seemed to think so, too; and on the first day of October, 1865, *not* 1866 (your beautiful memorial has robbed me of one year of my pleasant life among you) I became pastor of this church.

I am appalled, to-day, at my temerity in accepting such a position with two such intellectual giants as Robinson and Anderson—one the incarnation of intellectual acumen; the other, of intellectual strength—in my congregation. Robinson, however, treated me with uniform kindness; although I shall never forget how small the first sermon that I preached in yonder room seemed after he had compressed it into a single sentence. As for Dr. Anderson, no father could have been kinder to a son than he was to me. In the pew, in the prayer-meeting, in the business-meetings of the church, (which, in the older time, were very numerous; and not absolutely harmonious; but which he faithfully attended) he was an invaluable helper. I can see him now, shouldering his way down the aisle, while I awaited his coming in trepidation—to say: "Pastor, that sermon did me good. When you get sermons out of books, I know where I can get better ones. But *that* sermon you got out of the hearts of your people."

Besides being an ideal college president, Martin B. Anderson was an ideal church member. His sympathy with the young people of the church who were struggling upwards was hearty and profound; and manifested with a delicacy and tact for which I am sure Mrs. Anderson deserves more than half the credit.

I was soon too much engrossed with my work to pay more than incidental attention to presidents of colleges or theological seminaries. For eight or ten years, the church had enjoyed brilliant preaching; but not much efficient pastoral work had been done. A good deal had to be done in revising church rolls and getting things onto a working basis in which task I had the hearty and intelligent co-operation of Deacons Seely, Hoyt, and Richardson, and Mr. C. D. Tracy, the efficient clerk of the church.

Meanwhile, there was a host of young people in our congregation who were eager for the Gospel, and just ready to be gathered into the fold. Upon them I concentrated my efforts; and God graciously blessed the work. I had an inquiring meeting every Monday evening, and the number who attended during the first year of my pastorate (1865-6) was 199. Of that number it was my privilege to baptize sixty-nine, while four were received by experience and three were restored to fellowship. Seventy-six were thus added to our church; and twelve united with other churches.

I recall with pleasure the fact that, among those whom I baptized were E. D. Elwell, afterwards a deacon of this church; and Mary and Henry VanMeter, children of one of our missionary sisters.

We did not secure the services of an evangelist for this season of refreshing. We did not need to with such helpers as M. G. Seely, U. G. Hoyt, William Richardson, Carlos Dutton and Smith Chapman.

President Anderson, too, was a tower of strength. I baptized seven young men who were converted through the instrumentality of a single one of his prayer-meeting talks. O, what a talk it was!

I recall, with peculiar pleasure, the invaluable services rendered me at this time by a cluster of seminary students. T. J. Morgan, W. P. Hellings, W. T. Stott, G. O. King, and William Elgin, three of whom (Pres. Stott,

Dr. Hellings, and Dr. Elgin) repaid themselves for services rendered by helping themselves to wives from the Second Baptist Church.

Of course I was greatly helped in my work by the Sunday-school; but the S. S. and the church were pretty much conterminous in those days, as they always ought to be. When I became pastor, James D. Reid, a brilliant and devoted young Scotchman, was superintendent. He was succeeded in 1867 by the Hon. George W. Rawson, one of the noblest men that God ever made. The next name on the roll of superintendents was that of Rev. J. H. Gilmore, who was elected in 1871, three years after he had ceased to be pastor of the church.

Whether brother Gilmore would have been re-elected or not, I cannot say; for, before the time of re-election came round, he had ceased to be a member of this church.

In January, 1872, the East Avenue Church (now the Park Avenue Church) was founded; and seventy members of this church, including the speaker, were dismissed to form the nucleus of the new body. This was, I think, the largest number ever dismissed by one of our city churches for such a purpose; and certainly no more vigorous and promising a set of children have ever been encouraged by a mother church to set up house-keeping for themselves.

The movement was a profoundly significant one; for it was the beginning of that church extension movement on the east side to which your subsequent pastors have given such a decided impetus.

I wish to bear testimony to-night that—largely through the cordial sympathy and tactful co-operation of Martin B. Anderson and T. Edwin Brown, every vote passed by the Second Church with reference to this movement was passed unanimously. The Second Church treated the East Avenue Church as a mother should treat a daughter; and the daughter holds it in grateful remembrance to this day.

I hold in my hand a book containing "the amounts subscribed to pay for the lot on the corner of East avenue and Anson park, and build a chapel thereon." Let me read you the names of some who had no idea of identifying themselves with the new enterprise; but simply wished to bid it God speed. Of \$10,263.00 subscribed, \$7,603.00 was subscribed by such persons.

I have told you how auspiciously my pastorate began. I must now tell you that it came to a most lame and impotent conclusion. While everything was going on peacefully and harmoniously, while I didn't want to give up my pastorate; and nobody, so far as I knew, wanted me to do so—the idea got into the head of more than one college president that I ought to leave the Word of God and cure Sophomores. I don't know that I combatted that notion as strenuously as I ought; for I had suspected, when I was in college, that I might some day have to teach. Be that as it may, after two years and three months of a pastorate than which none could be pleasanter, I resigned my charge to accept a professorship in the University of Rochester.

That was more than forty years ago; and I am one of the links to-day that bind you to the past. What changes I have seen in this dear, old Second Baptist Church.

First, in its structure. The room in which we used to worship was severely plain; but it was one of the best rooms to speak and hear in that I ever knew. We had only 488 members; but the auditorium was well filled, morning and evening.

To the left of the pastor, on the ground floor was an admirable chorus choir, led by J. S. Black; while Carrie Young, Louisa Withal, Jimmy Monroe and Frank Enos (son of our sainted almoner) made up a quartette of which we were as proud, in those days, as you are of your choir to-day.

Back of the pulpit was our prayer meeting room—large enough for our Sunday-school then; though it would be miserably inadequate to your wants to-day.

This has given place to the magnificent file of buildings fully equipped for modern church work in which you are housed to-day.

But the greatest change is in the personnel of the worshippers. When I became pastor of this church ten of its constituent members were still living, and I was intimately associated with most of them. To-day, they have all gone to their reward. So, indeed, has every one of our membership whom I have mentioned to-night as especially helpful to me during my pastorate.

One other change I must note before I close. There used to be an "Amen Corner" in the Fifth Avenue Hotel, where the policies of the Republican party in the State of New York were discussed and virtually settled. The Second Baptist Church had a similar "Amen Corner" when I came to Rochester. It was the carpet store of Brown & Williams, on State street, George Brown was the treasurer of the church. But the master-spirit of the frequent and informal gatherings which assembled there to talk over the affairs of the church was Charles H. Williams, the father of last Sunday's historian. Charles H. Williams was not a member of the church, though I would cheerfully have recommended him for membership. But no one loved the church better than he; and his tender concern for its welfare, both spiritual and temporal, has surely earned the Master's plaudit, "Well done, good and faithful servant." That Amen Corner has passed away. Indeed, few of those who hear me ever before knew of its existence.

So the old things pass away; but something better comes in their place. When I passed away from the pastorate of this church something better came in my stead, even T. Edwin Brown.

But not immediately however. The church reverted to its old habit of relying on the faculty of the Seminary for its pulpit supply; and pressed me again into pastoral service. God blessed us with another revival—which was gentle; but inexpressibly sweet and precious.

I began to feel, however, that the church sorely needed the ministrations of a regular pastor. The church felt so too; but they took too seriously to heart the injunction: "Covet earnestly the best gifts;" and was canvassing absolutely inaccessible candidates.

While I was away from home on a summer vacation, I met a young man named Brown, who was running a little one-horse church in Brooklyn; but who struck me as capable of running a four-horse church in Rochester.

"Brown," said I, "have you ever been to Niagara Falls?" "No," said he, "I've often thought that I'd like to go; but I never could seem to manage it." "I'll fix it," said I, "I'll get you a chance to supply a couple of Sundays for my old church in Rochester; and you can run up to the Falls between times. The people will treat you royally; and they may give you a call—they're calling pretty much everybody."

So my chance acquaintance came to Rochester just to supply for a couple of Sundays; corralled the sympathies of the people; and—well, that is how the next speaker on your programme was foisted upon you.

Other Addresses

The following is taken from the Post Express of March 11, 1909, of its report of other addresses on "Pastors' Night":

Dr. T. Edwin Brown brought a warm and eloquent greeting to his former pastorate. He congratulated his auditors, not only upon the growth of their church, but upon living in so beautiful a city. He remarked upon the wonderful growth, which he noted had taken place in Rochester within the last twenty years, in its industries, its beauty, its enterprises and its movements for the betterment of mankind. He congratulated its citizens, particularly, upon the increase in its great churches and Bible classes, of the Theological Seminary and the University.

He said that he tried to put conscientious work into his pastorate here, but that Rochester did a great deal more for him than he ever did for Rochester, that he went to school here at the feet of such saintly men as Dr. Anderson, to whom he, too, paid a glowing tribute. He declared that it was impossible to over-describe or over-praise the former president

of the University, told of the many kindly ways in which he had helped him in the early days of his pastorate and described the intimate relations which existed between Dr. Anderson and himself.

Professor F. L. Anderson was the pastor under whose guidance the present church building was erected, the movement starting and being fostered during his pastorate, and a major part of his remarks concerned the struggles of that trying period, from which the church eventually emerged in full strength and vigor. Those were discouraging days, in which it looked to certain pessimistic members as though the church must die. To find the optimistic few and organize them against that sentiment was Professor Anderson's task, and how well he succeeded present day conditions testify.

Professor Anderson said that he was rejoiced, too, that he was permitted to have a part in the struggle for civic righteousness in the city during his administration here, and that some of the initiative of the campaign for cleaning up things was taken in his pulpit. He also was glad that God had given the church such a pastor now as Mr. Rust, different, he said, from all the others who had gone before, but the right man, in the right place, at the right time.

Rev. Dr. C. C. Albertson, of the Central Presbyterian Church, entered the church while Professor Anderson was talking, and was invited to the platform at the conclusion of that address. Dr. Albertson was scheduled to speak Friday night, "City Night," but business calling him to New York that day, he came over after his own prayer meeting at the Central Church last night, instead.

Dr. Albertson said that he brought congratulations and best wishes from the Central Church; that before coming over, 200 or more members of his church assembled in prayer meeting, had sent their greetings by a unanimous vote. The speaker paid a warm tribute to the work done by the Second Baptist Church in Rochester in the past and work being done now by the present pastor. He said that he was constantly learning things and that he had learned much from the Baptists. He thought, too, that the Baptists might learn much from the Presbyterians. He hoped that Mr. Rust might be able to get away to come down to the Central Church some Sunday and tell his people something, while he, at the same time, would try to tell the people of the Second Baptist Church something in turn. He thought that the denominational differences were growing less year by year and expressed the opinion that, if they were in a foreign missionary field, fighting a common foe, they would not acknowledge that there were any such things as Baptists and Presbyterians. Dr. Albertson told several stories and was given a warm reception by his auditors.

Rev. Dr. Clarence A. Barbour also had come into the service, from his prayer meeting at the Lake Avenue Baptist Church, and he was invited to the platform, after Dr. Albertson had concluded his remarks. He brought a similar greeting from his church, which he termed the Second Baptist church's younger sister, younger by thirty-seven years. He related several humorous incidents of his student days and early experience in Rochester, and declared that Professor Anderson, while pastor of the Second Baptist Church, was one of the warmest, truest friends and guides he had ever had. He also spoke of the warm relations established between himself and Dr. T. Edwin Brown, when the latter was a pastor of the First Presbyterian Church, of Providence, and he was a student at Brown University. He said that Dr. Brown looms up in the memory of those early days as one of the strongest preachers he had ever heard.

Following the service, the pastors were given an informal reception by the members of the congregation.

THE GENESEE PRESS
THE POST EXPRESS
PRINTING COMPANY
ROCHESTER, NEW YORK

