

THE
HARVEST
OF A
HUNDRED YEARS

The Asbury-First
Methodist Episcopal Church
Celebration of The
One Hundredth Anniversary
of the
Asbury Methodist Church

ROCHESTER, NEW YORK

1836-1936

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of a
Hundred Years

*The Asbury First
Methodist Episcopal Church
Rochester, New York*

THE
ASBURY METHODIST EPISCOPAL CHURCH
Rochester, New York
1836—1936

HISTORICAL COMMITTEE

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"Not that the story need be long, but it
will take a long time to make it short."
Thoreau

FOREWORD

The task of gathering, selecting and arranging materials for the first hundred years of the history of a great church has been a happy and thrilling one. As we have poured over the pages of this fascinating story of our church and read of its early struggles and the many achievements of the little band of women and men who began the work of Asbury and gave to it its splendid traditions it has been as though

"We heard again the sound of time long pass'd
Still murmuring o'er us in the lofty void."

Upon the stained and faded pages of the records of our fathers as we have almost shared the struggles that they have disclosed to us and we have heard again the voices, now long silent, of men who still speak to us with the dignity of

"Eloquent words that a graceful manner went."

No person can perform this task alone for no one of us has lived through the vanished century, looking upon its scenes, weighing its problems and surmounting its difficulties. A hand that is strange to the past must now seek to bring back the atmosphere of former days and an alien voice seek to tell of the achievements of those who bought for us the "tomorrows" with the price of their "to-days."

To those who have been honored with the task of gathering up the story of these hundred years and recording it for those who shall come after us there has come the inspiration of having a part in the history of a great Christian Church and for all who are now members of the newly merged church, Asbury-First, there is a pardonable pride in the traditions which it is ours to preserve and whose noble ministry it is our privilege to continue.

"The future we may face, now
That we have proved the past."

ACKNOWLEDGEMENTS

It is with full measure of appreciation that we acknowledge our indebtedness to many members of Asbury Church who have helped to make this book possible. Their hearty cooperation has made available a wealth of material in addition to the records of the Church and its many organizations. The early chroniclers and many of the early members of Asbury Church must have felt that in the days to come their priceless records and the rich store of current items and pictures would be cherished and later used to tell to others the story of faith written in their devotion and in their sacrifices.



THE ASBURY-FIRST METHODIST EPISCOPAL CHURCH

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There is a legend told by the sailors of Britany that relates how, long ago, the city of Is was swallowed up by the sea. And today when the storms sweep the surface of the deep the lonely sailors say they can see the tall spires of the lost city in the hollow of the waves and that when the sea is calm they hear, rising from the depths, the soft notes of far-away chiming bells.

Thus it is in life that memory, swift of foot, awakened by some long forgotten scene or vagrant fact, like the tall spires and the chiming bells of Is, brings back to us the scenes and voices of other days.



REVEREND JOHN WESLEY

THE HARVEST OF A HUNDRED YEARS

CHAPTER I

THE BEGINNINGS OF METHODISM

Two hundred years ago, in the Aldersgate Chapel in London, the heart of John Wesley, the founder of the Methodist Episcopal Church, was "strangely warmed." As twelve million Methodists throughout the world observe the 200 hundredth anniversary of that event they study with keen interest the beginnings of this great Church.

MORAL AND SOCIAL CONDITIONS

In the eighteenth century the social and moral conditions in England were extreme. The Court and its followers were given to pleasure, extravagance and moral laxity. Crime was everywhere prevalent, shameful practices were scarcely rebuked and the prisons were filled with unfortunate debtors.

Men of education and culture were proud to be known as unbelievers. Many priests of the State Church were men of the best culture and of the truest piety and devotion. On the other hand there were a great number who were unfitted for their task, given over to social functions and the sports of the day. The services of the church were lightly attended and the sacred rites of the church were sadly neglected.

The higher classes gave an example of "sodden coarseness" that was widespread and that drew the urbane rebuke of Steele and Addison and the biting satire of Swift. Gambling was general and lotteries and raffles were part of every social function. The social amusements were coarse, masked balls violated the proprieties and cultured women even of the Court used shocking language unabashed and without rebuke.

The use of gin was so common that in 1736 every sixth house in London sold it and by 1750 it is said that one person in every eight lived chiefly on gin and that there were 14,000 cases of illness, mostly beyond cure, due to its use. Historians agree that England was never in so great need of moral improvement and that society never showed less refinement, intelligence and purity.

In the face of these conditions the moral and order-loving citizens had nothing to offer but threats and contempt and the Church gave little service and no genuine religious appeal.

However the 18th. Century was a period of progress and invention and the classic age of English literature—the age in which Pope and Addison, Steel and Swift, Burns and Gray, Goldsmith and Hume, Gibbons, Richardson and Sterne were writing their immortal works. Dr. Johnson was preparing the first English dictionary, Newton was discovering the laws of Gravitation, Handel composing his oratorios, Adam Smith writing his "Wealth Of Nations", Reynolds was working on his Canvases, and Sir Christopher Wren was throwing into the skies the soaring dome of St. Pauls.

In the industrial world Brindley was digging canals, Watt was inventing the steam engine and Hargreaves and Arkwright were revolutionizing the industries of England, Marlborough and Wellington were defeating the armies of Europe and Fox and Burke and Pitt were laying the foundations and extending the domain of the British empire.

This was the state of England at the time of John Wesley's birth, June 28, 1703 in Epworth. He came from a long line of English gentry and clergymen—his father and paternal grandfather were Anglican clergymen. The highest education and the best breeding had been enjoyed on both sides of the house for many generations.

WESLEY AT EPWORTH AND OXFORD.

His mother had rare intellectual and spiritual gifts which bore fruit in the instruction and discipline that she gave to her children. At the age of eleven John Wesley entered the famous Charter House School in London, at seventeen he entered Christ Church College at Oxford and at twenty-two he was lecturer in Greek at Oxford.

His interest in religion appeared at an early age and at twenty-three he became an ordained clergyman of the State Church. Three years later with Charles Wesley and several others he organized the Oxford Club with a view to living a more strict and ordered life. The Club met every night and studied the languages, logic, oratory, poetry and theology. It was because of their studious and well-ordered habits that they were called Methodists.

In 1729 one of the members of the Oxford Club visited the prison to see a man who was condemned to death and this began the work in the prisons and with the poor and neglected children.

All this time Mr. Wesley had been earnestly trying to live a Christian life by strict performance of every known religious duty and by ministering to the unfortunate and the poor. But as yet he had not had any definite religious experience of a personal nature and he did not have peace of mind and heart.

THE WESLEYS IN AMERICA—1735-37

In the effort to find the peace that he sought John with Charles Wesley came to America, Georgia, in 1735. General Oglethorpe had established a colony near Savannah and Charles Wesley came as secretary to Oglethorpe and John Wesley came as a missionary to the Indians thinking that by this greater sacrifice he might save his own soul.

During the trip across the Atlantic a severe storm threatened the ship and the passengers were greatly concerned for their safety except a small band of Moravian Christians whose quiet faith and calm serenity of spirit convinced Wesley of a more satisfying religious experience than he had known. He sought the company of this little group and was not only deeply impressed by their religious spirit but to their deep searching questions concerning his inner life he could give no satisfactory answer.

The visit of the Wesleys to America was without any particular result though he came as a missionary to the Indians. In 1737 the Wesleys returned to England and John Wesley was greatly depressed and said that he came to Georgia to convert the Indians only to find that he himself was not converted.

THE HEART WARMING OF WESLEY

The impression made upon Wesley by the Moravian Christians was so marked that on his return from Georgia he visited them in Moravia and was deeply influenced by their spirit and their quiet faith in God.

A little later, May 24th., 1738 he attended a Moravian chapel in Aldersgate Street, London, and during this service there came into his heart an abiding experience of the Divine Presence, a strange warmth that assured him that God had owned him as his child and had forgiven his sins. From this time John Wesley was a flaming and tireless evangelist.

WORK IN PRISONS AND AMONG POOR

It should be kept clearly in mind that the Wesleys, Whitefield and their associates were Anglican or State Church men and that they did not have parishes of their own. They were not supposed to do any religious work in another priest's parish without his consent. But they were doing so and in ways which the State Church did not approve.

They were visiting the jails, looking after the aged, sick and poor, and instructing the children, all of which was the work of the parish priest. But the parish clergymen were not doing this work and when the Wesleys began to do it they found the churches closed to them.

Mr. Wesley felt that he was commanded in the Bible to instruct the ignorant, reform the wicked and confirm the virtuous and that since he was not permitted to do this work in another man's parish he decided to take the world for his parish. In doing so he believed that he was giving the glad news of the Gospel to men and fulfilling its spirit.

He urged his converts to attend the services of the State Church and receive its rites but they did not find a welcome there. He had no idea of founding a new religious denomination and through his life remained in the Anglican Church and considered that he was loyal to its constitution even though he felt forced to use some methods that were without precedent.

GEORGE WHITEFIELD

While the Wesleys were in Georgia, 1735-7, one of the Oxford Club, George Whitefield came into prominence as a powerful preacher. Just out of Oxford and aged twenty-one he came to America as the Wesleys were returning to London. He crossed the Atlantic thirteen times and spent most of his life here. He preached to groups of from one to eighty thousand with great effect from Boston to Savannah.

Whitefield was inferior to Wesley in sermon building and in logic but he knew the Bible and the human heart and had unusually good sense. He was an orator with the gifts of an actor. His voice was rich and of great compass and his very presence was eloquent.

He was the most gifted and powerful pulpit orator since the Apostles but his power of impassioned and dramatic eloquence were all merged in his evangelistic fervor.

WHITEFIELD BEGINS OPEN AIR PREACHING

When in 1739 Whitefield was back in England he took a step so daring that it shocked the Wesleys. Shut out of the churches he began to preach in the open air, an unheard of thing. Near Bristol, at Kingswood, there was a group of miners, rough, brutal, who had never seen a minister nor been in a church. Whitefield began to preach to them, at first to two hundred, then to two thousand and in a week to ten thousand. He had found a pulpit from which no bishop could exclude him.

Whitefield was an evangelist and orator but he was not an organizer. He soon had a mass of converts that he could not care for. He sent to Wesley but he was busy in London and did not like what Whitefield was doing. Wesley finally came, heard Whitefield preach, saw the crowds but was not pleased. Then one afternoon Wesley himself preached to three thousand. He was convinced of the importance of the work and from that time he was in full sympathy with it.

THE OLD FOUNDRY

The movement grew rapidly, thousands were converted and began the Christian life. Wesley soon found himself the leader of a mass of people who needed instruction, guidance and helpful associations, and who looked to him for leadership.

In the fall of 1742 Wesley purchased an old abandoned cannon foundry. It had rooms for services, class rooms and a book room. On the second floor were apartments for Wesley and for his mother. This was Wesley's headquarters for thirty-three years and became the most famous building in Methodist History.

To meet the cost of this building and make repairs it was suggested that the members of the groups that Wesley had organized to meet on Thursday evenings should each bring a penny. Each leader of these groups of twelve was to collect the pennies and to pay himself for those who were too poor to pay. This was the beginning of the Methodist Class Meeting and also the real beginning of the Methodist Societies.

Mr. Wesley took the names and addresses of the members that he might look after them. Wesley was a member of the Anglican Church and nominally his followers were also, for there was no other place for them to go. Wesley did not have his services at the time of the services in the State Church nor were any sermons given unless Wesley or some other ordained Anglican clergyman was present to preach.

Up to this time there had been no administration of the rites of the church, the Lord's Supper or Baptism. Then a French Protestant minister in London offered Wesley his church and Wesley administered the Sacrament of the Lord's Supper to the more than two thousand members of the Old Foundry.

LAY PREACHING

In 1739 another important step was taken, that of lay preaching. It must be remembered that Wesley did not have any ordained Methodist preachers. Though he had sent Francis Asbury to America in 1771 yet there was no Methodist ordained preacher here until Coke came in 1784 and ordained Asbury. But in England as early as 1739 one of Wesley's followers, a Quaker who taught in the Kingswood School, John Cennick, author of the hymn, "Thou Dear Redeemer", began preaching as an unordained layman. Wesley did not approve of this but did not stop him. Later Thomas Maxwell, a layman, began preaching in the Old Foundry and Wesley hurried to London to stop it but on advice of Wesley's mother he allowed it. This seemed to be providential and soon there were many lay preachers serving the Methodist Societies. They however were not called ministers and did not give the rites of the church.

THE RESULTS—WESLEY—LAST DAYS

By 1742 Wesley was at the head of a definite religious movement with a large following, a simple but effective organization and all under his supervision. The most important fact in the history of the eighteenth century was the rise of the middle class in England. It was apparent that the future belonged to them and it was this class that Wesley largely influenced and molded. "The noblest result of the Wesleyan Revival was the steady attempt which has never ceased from that day to this to remedy the guilt, the ignorance and social degradation of the profligate and the poor."

Wesley had a certain distinction of manner, the courtesy, courage and charm that accompanies the art and converse of refined society. He numbered among his friends men of the highest standing, statesmen and men of culture and literary taste. His journals show familiarity with the leading philosophers, historians, scientists and poets of ancient and modern times.

He had an iron will, a glance that awed mobs and strength that never flagged. At the end of his life he had in England and America 360 preachers and 120,000 followers. He died in London, March 2nd, 1791 and was buried from City Road Chapel. Ten thousand persons looked upon the face of their beloved leader as the body lay in state. The service was held at five o'clock in the morning to avoid the crowds.

"The weary spring of life stood still at last."



REVEREND JOHN WESLEY

CHAPTER II METHODISM COMES TO THE AMERICAN COLONIES

"The eternal step of progress beats to the great anthem, calm and slow which God repeats."

We are now to see how Methodism came to the American Colonies. Nearly a century before John Wesley's birth, or in 1607, the English settled Jamestown in Virginia. In 1608 another band of Englishmen, in quest of religious liberty, went to Holland and twelve years later came to America and landed Dec. 21st., 1620 on Plymouth Rock, Mass. Of this number were Brewster, Bradford, Carver and the Rev. John Robinson.

In 1609 the Dutch settled in the Hudson Valley which they called the New Netherlands. The English, 1664, defeated the Dutch and the Hudson Valley and the "Great Western Wilderness" extending to the Niagara River became the English New York. Central and Western New York were then occupied by the Iroquois Indians. There were now English colonies along the Atlantic coast from the Bay of Fundy to the Georgias.

RELIGIOUS GROUPS IN THE COLONIES

Massachusetts, Connecticut and New Hampshire were settled by Congregationalists; Virginia, Georgia, Maryland and about New York City by Protestant Episcopalians; Rhode Island, New Jersey, Pennsylvania and Delaware by Quakers; and in the vicinity of New York City and in Maryland and Georgia there was a scattering of Methodists.

It was not until 1779, under General Sullivan, that the Genesee Country and Western New York saw the Iroquois driven out and the territory opened to settlers. The first land office was opened to settlers at Canandaigua in 1789 and the second one at Batavia in 1801. But this was nearly 200 years after colonies had been established in New England, the Hudson Valley, Pennsylvania, New Jersey, Maryland, Virginia, Georgia and the Carolinas.

FIRST METHODIST WORK IN AMERICA

About 1760-66 Phillip Embury an Irish Methodist unordained lay preacher began to preach in his own house in New York City. This was perhaps the first organized Methodist Society in America. A chapel was built in 1768, now the famous St. John's Church of New York City. At nearly the same time another band of Irish Methodists settled on Sam's Creek, Maryland and Robert Strawbridge, a lay preacher, began services in his log cabin. In which of these places the work was started first is not known. A special General Conference Committee, 1916, was not able to determine the priority.

It should be borne in mind that the work of the Wesleys in America, 1735-7, and of Whitefield later was not Methodist work as the Wesleyan movement in England was not started until 1739.

As early as 1769 Wesley sent a few workers over to New York City and to Philadelphia. In 1771 he sent over Francis Asbury who was an unordained lay preacher. The next year, 1772, Asbury was appointed by Wesley as Superintendent of all the American work. In 1776 the Revolution came and the situation of the Methodists was critical. Of the six Wesleyan lay preachers here all but Asbury went back to England. Wesley himself was not in sympathy with the colonists though he was deeply impressed with the need for the religious work here. He advised them to be neutral but this was to be under suspicion. Asbury sought to carry on the work but was misunderstood, was fired upon and at times was in seclusion in the home of friends. In the end Asbury's devotion, intelligence, self sacrifice and the charm of his personality won for him respect and general favor.

At the close of the Revolution there were about a hundred lay preachers here but none of them were ordained men. They could not administer the sacraments of the church, nor could Asbury himself. In theory the Methodist were

members of the Anglican Church but they were not welcomed by it and moreover most of the Anglican clergymen here had returned to England and their churches were falling into ruins.

WESLEY PROVIDES ORDAINED MINISTERS FOR AMERICA

The Methodists were asking for the sacraments of the Church and Wesley saw that something must be done as the Societies could not be left long without some ecclesiastical government and the rites of the Church. He now asked the Bishop of London to ordain one of the Methodist lay preachers that he might come to America and serve the churches here with full ministerial powers. Not approving the Methodist work the Bishop of London refused. The requests for ordained men became more urgent and Wesley's friends advised him to act. After much deliberation and against his own wishes Wesley decided to ordain one of his own lay preachers. He saw no other way to meet the need. In doing so he departed more widely from the Anglican practice than in any previous step that he had taken.

Wesley had long believed that there are but two ordinations—the setting apart, by a religious society, of a man for the work of the Christian ministry. One is that of Deacon and the other that of Elder. The Elder has all the authority that any one can have in the Christian Church. A Bishop is an Elder set apart for special work just as our President is an ordinary citizen but set apart for a time for special work. In the Methodist Church we do not ordain an Elder to the work of a Bishop but consecrate him for that work.

When the Bishop of London refused to ordain one of Wesley's lay preachers he decided to do so himself believing that he had full right to do so. His first step was the selection of Thomas Coke, an ordained Anglican clergyman, to be the "Superintendent or Bishop of the American societies." On the same day he ordained Richard Whatcoat and Thomas Vasey, two lay preachers as Deacons and Elders.

WESLEY SENDS COKE, WHATCOAT AND VASEY TO AMERICA

Wesley was now prepared to send workers to America and these three men—Coke, Whatcoat and Vasey came to Baltimore the latter part of 1784. On Dec. 24th. Coke called together the American lay preachers for a Conference in Lovely Lane Chapel in Baltimore. Wesley had directed Coke to appoint Asbury as his assistant for the work here. Asbury did not wish to accept the office of Superintendent without the approval of the Conference and this was readily given. As Asbury was a lay preacher Coke with the assistance of Whatcoat and Vasey ordained him as Deacon and then as an Elder and he was then elected and consecrated to that work. The American Methodists now had two "Superintendents or Bishops," Coke and Asbury. The term "Bishop" was not used until 1788. The Bishops now selected twelve more lay preachers and ordained them first as Deacons and then as Elders.

THE ORGANIZATION OF THE METHODIST EPISCOPAL CHURCH

At the Christmas Conference, Lovely Lane Chapel, Baltimore, on Dec. 24th. 1784 the Methodist Episcopal Church was formally organized. Methodism had now taken organized form and was prepared to undertake the heroic and fruitful service that has marked its career for more than a century and a half. Coke did not remain long in America and later, on a voyage to India, was lost at sea.

Francis Asbury, evangelist and organizer, was one of the greatest propagators of Christianity of any period. Frail in body he had the spirit of the martyr with the courage of Melancthon and Luther and the enthusiasm of Xavier and the foresight of Wesley. He gave to the Church almost a half century of unparalleled devotion, enduring almost every privation and hardship. He died on March 31st., 1816. He left behind him in America 700 Methodist ministers and 200,000 Methodists. His death occurred in New Fredericksburg, Va. in the home of a friend and he was buried there. Later the body was placed in the vault of the Eutaw Methodist Church in Baltimore and in 1854 it was finally placed in the beautiful Mount Olivet Cemetery, Baltimore. He is rightfully called the father of American Methodism.

CHAPTER III

RELIGION IN THE GENESEE COUNTRY

"The Religious Souls Are the Master Souls"—Rauschenbusch

It was nearly two hundred years after the colonies were chartered in New England, the Hudson Valley, Maryland, Virginia and the Carolinas before settlers began to appear in appreciable numbers west of the Hudson Valley. The Dutch Patroons would not sell their lands and give title, and all of Central and Western New York which was an unbroken wilderness was occupied by the Iroquois Indians. Here they had their fields of maize and their orchards of apples and pears and their hunting grounds. They were a numerous and powerful group and had great keenness of mind and rare military ability. They extended their territory into the South and West and resisted the encroachments of the white man much longer than most of the Indian tribes.

THE IROQUOIS DRIVEN FROM CENTRAL NEW YORK

In 1779 Washington sent General Sullivan up the Susquehanna to Elmira, Watkins and thence along the east side of Seneca Lake to Geneva, across to Canandaigua and west to Big Tree near Geneseo where the final battle was fought which broke the power of the Iroquois in the Genesee Country. The Indians now retired to reservations though a few of them lingered about the Genesee Falls and in 1913 the Senecas held their final feast of the "White Dog" at what is now the corner of Washington and Broad Streets. The presence of the Indians in the "Finger Lake Region" and in Western New York accounts for the fact that so many of the cities of New England, the Hudson Valley, Pennsylvania and along the Atlantic Coast south to the Carolinas are older than such cities as Syracuse, Rochester and Lockport.

THE FIRST SETTLERS IN CENTRAL AND WESTERN NEW YORK

When the early settlers came into New York State they were not immigrants newly arrived from across the Atlantic but they came from the older American colonies, New England and the Hudson Valley, from Pennsylvania, Maryland and Virginia. They came along the early Indian trails that skirted the southern shores of Lake Ontario and along the trails that bordered Southern New York. Across the interior of the State the trails followed the Mohawk and then continued west to the Niagara through Geneva, Canandaigua, Lima, Caledonia and Batavia. Other trails followed the Hudson and Lake Champlain to the border of Canada. Still other Indian trails followed the Susquehanna, Alleghany and Genesee rivers and on the west they skirted the Niagara River.

At an early period the Iroquois had villages at Oneida, Geneva, Watkins, Elmira, Canandaigua and Geneseo long before Syracuse, Rochester, Albion, Medina, Lockport and Buffalo were settled by the white man. To guard these early trail-routes military posts were established by the settlers at Albany, Oswego, Utica, Rome and along the Niagara River.

Until after the Sullivan Campaign, 1779, there was little activity in the Genesee Country except along some of the Indian trails and the rivers that enter the State from the south. Most of the older towns and cities in Central and Western New York were established along the lines of travel from the East to the West for defensive purposes or at strategic points for settlements. Thus Albany and Goshen were settled in 1614. Fort Niagara in 1725; Oswego in 1734; Geneva in 1779; Canandaigua in 1788; Ithaca, Phelps, Canisteo and Lima in 1789; Hornell and Naples in 1790; Buffalo in 1790; Bath and Charlotte in 1792; Candor and Caledonia in 1794; Syracuse, 1805; Jamestown 1810. While Brockport and Rochester did not appear until 1812 and Lockport, 1825, Albion 1828; and Medina, 1832, did not appear until after the Erie Canal was opened.

EARLY RELIGIOUS LIFE IN THE GENESEE COUNTRY

All this had a bearing on the early religious development. Many of the older and smaller towns of the State have churches that are older than those

in some of the larger cities. In fact many of the cities received their first religious work from these older and smaller villages. The first religious service in Rochester was conducted by Jehiel Barnard a Baptist minister from Pittsford. The First Baptist Church in Rochester was organized in Brighton which is twenty-five years older than Rochester. Before any church was organized here occasional services had been conducted by the Rev. Reuben Parmelee of Victor. We speak of the first churches organized in our cities as the mother of the other churches of the same denomination in the city. But we can go back of this and say that it was the religious life and activity in many of the small and older towns that inspired and often began the religious work in the now larger towns and cities. The historian of Yates County says that the little church in Benton "Was the mother church of Yates County."

BIRDSEYE VIEW OF DENOMINATIONS IN CENTRAL AND WESTERN NEW YORK

It will help us to see and appreciate the development of Religious work on the part of the denominations most commonly found in Central and Western New York if we have before us the dates of the organization of their work in some of the small towns and in some of the cities. Some of these bodies have carried on their work for nearly a century and a half. As we trace the story of their work we find that they have usually moved across the State from the East to the West. In this view we include the Baptists, Congregationalists, the Methodists, Presbyterians and the Protestant Episcopalians.

This list is only partial and does not reach farther east than Utica and Rome.

Baptist

Canisteo	1794	Candor	1808	E. Henrietta	1812
Bloomfield	1799	Honeoye	1809	Greece	1814
Gorham	1804	Pittsford	1809	Rochester	1817
Penfield	1804	Rome	1810		

Congregationalists

E. Bloomfield	1795	Utica	1802	Riga	1809
Bristol	1796	Rushville	1802	Naples	1810
Canandaigua	1799	Pittsford	1807	Owego	1810
Honeoye	1801	Candor	1809		

Methodists

Geneva	1793	Canisteo	1800	Rochester	1820
Gorham	1796	Honeoye Falls	1802	Syracuse	1824
Canandaigua	1796	Owego	1813	Asbury	1836
Rome	1799	Geneva	1818		

Presbyterians

Utica	1793	Ogden	1811	Brick	1824
Geneva	1798	E. Henrietta	1819	Third	1826
Canandaigua	1802	Rochester—		Central	1836
Pittsford	1807	First	1815		

Protestant Episcopalian

Canandaigua	1799	Rochester—		Rome	1825
Geneva	1806	Saint Lukes	1817	Candor	1830
		Saint Pauls	1827	Owego	1834

CHAPTER IV PROTESTANTISM IN ROCHESTER

"Give of thyself, man's wealth depends
Not on the purse he holds and hoards,
Nor on the gift he well affords.
But on the spirit gold he spends."

EARLY ACTIVITY IN THE GENESEE COUNTRY AND IN ROCHESTER

After the Sullivan Campaign, 1779, the Genesee Country began to show signs of activity as settlers came in. The first land office for the sale of lands was opened in Canandaigua, 1789, and the second at Batavia in 1801.

Two tides of immigrants now began to flow into the Genesee Country—one from New England making their way west along the Mohawk and along the northern and southern trails across the State and the other coming up from the South along the rivers—Susquehanna, Alleghany and the Genesee.

It was not long before a steam packet was running on Seneca Lake. In 1810 a survey was being made for the Erie Canal. In 1796 the Bath Gazette was started and in the first decade of the new century Geneva and Canandaigua both had two papers and Owego and Batavia had one each. At this period the main route from the Hudson to the Niagara River was up the Mohawk to Utica, thence to Geneva, Canandaigua, Lima, Caledonia and Batavia. When Rochester was settled it was off this main route and the only Post Office in all this territory was in Canandaigua. Mail was carried to towns west of Rochester by horseback. A little later a route was opened from Caledonia to Charlotte and the first mail for Rochester was called for at Charlotte.

CONDITIONS IN THE VICINITY OF THE GENESEE FALLS

When in 1812 Rochester was settled, the conditions about the Genesee Falls were not very inviting. There was good fishing in Allen's Creek and bear and racoon provided meat and hides for clothing. But there were Indians skulking through the forests, wolves and wildcats were troublesome and rattlesnakes were numerous, though they furnished oil and gall pills. One of the writers said:

"It was a God-forsaken place, inhabited by muskrats, visited by stragglng trappers, through which man or beast could not travel without starvation or fever and ague."

THE BEAUTIFUL FINGER LAKE REGION AND WESTERN NEW YORK

But here too was the Finger Lake Region which the Iroquois loved so much with its thickly wooded hills and the flashing waters of its many beautiful lakes and winding streams. It was into this unbroken wilderness, that in years to come became a veritable fairy land, which the hardy settlers began to pour from the East and the South. Today many of us recall with what eagerness we listened in our childhood days to our fathers and mothers as they proudly told how their fathers and grandfathers with their wives and children and their few farm and household necessities made the long hard journey by ox team through the almost pathless forests and along the swift streams into the Genesee Country.

Here where we now live amid the peace and plenty of our farms and in our cities and towns there were then enacted the oft repeated scenes of early days whose spirit the poets have caught

"When they tell us a tale of some legend old,
Of the forest wild or the streamlet cold,
When the Indian, hound, or arrow flew,
And true hearts pledged their love anew."

THE NEWCOMERS ESTABLISH THEIR ALTARS

Among these early settlers there were many of established religious habits and with them came a few preachers, the Prayer Book and the Bible. From Massachusetts, Connecticut and Rhode Island came the Presbyterian, the Baptists, Congregationalists and the Friends. From the Hudson Valley, Pennsylvania and the South came the Methodists.

It is probable that religious services began in Rochester almost immediately. The first record is of a service held in a tailor shop just east of the Reynold's Arcade in 1813. At first religious services were union in character and conducted by any available minister or by a layman who read the service from a Prayer Book brought by Silas A. Smith from New England. Sunday Schools were started but denominational feeling was so strong that lest some unacceptable teaching should creep in, the prayer was omitted.

Three years after Rochester was settled, 1812, the Presbyterians organized, on August 22nd, 1815, a society of 16 members. Rochester then had 331 inhabitants. Two years later this Society organized the "Rochester Meeting House Company" and built on State Street, where Railway Express now is, a small church which stood on stumps. This building came to be known as the "Old Beehive Church" and for the next twenty years it played an important part in the civic and religious life of the city.

It housed the First Presbyterian Church, the Second Baptist Church and Saint Luke's Protestant Episcopal Church was organized in it. In 1818 the Genesee Synod was organized. Bishop Hobart confirmed the first Episcopal class there and in 1818 the Genesee Synod organized in it the Auburn Theological Seminary. In 1827 it saw the organization of the Monroe Baptist Association and the first list of Masonic officers in Rochester were installed there. In 1824 the Presbyterians built a church where the City Hall stands, this burned in 1829 and the Society located at Spring and Plymouth streets, 1872.

THE PROTESTANT EPISCOPALIANS ORGANIZE

The Protestant Episcopallians organized July 14th., 1817 with twenty-eight members. In 1820 they erected a frame church, 38x46 feet, on their present site. The stone church now in use by this Society was built in 1824 and is the oldest church building in the city.

THE BAPTISTS ORGANIZE

This denomination organized about the same time as the Protestant Episcopallians, 1817. The Society began in Brighton but in 1823 it became the First Baptist Church of Rochester. For ten years the Society worshipped in school houses, private houses and in the Court House. They then purchased the "Old Beehive" and in 1839 they located on their present site and built their stone church.

THE FRIENDS ORGANIZE

This group had had for some time Societies in Farmington, Riga, Wheatland, Rush, Mendon and Henrietta. In 1817 they formed a Society in Rochester and built the third church erected in the city—corner of Fitzhugh and Allen Streets. By 1828 there were some three hundred Friends in Rochester. They were among the prominent families in the city and had much to do with early business and religious life. To this group belonged Susan B. Anthony and Mrs. L. T. Gannett is one of their number. Lyell and Frost Avenues and Anthony Street remind us of these old families.

THE METHODISTS ORGANIZE

The fifth denomination to organize in Rochester was that of the Methodists, in 1820. As this is the group that we are to be specially concerned with we will leave the story of their work for more extended consideration in the chapters that follow.

CONTRIBUTIONS OF DENOMINATIONS TO ROCHESTER CIVIC LIFE

The contribution to the young and growing community on the part of these denominations was especially marked in the case of the Presbyterians and the Protestant Episcopalians. For the first seventy-five years the Presbyterians provided the spiritual home of the men who guided the official life of the city. In professional and business life Saint Luke's Church was the home of their leaders. The Baptists, more conservative, were somewhat overshadowed by the other groups for a time. The Methodists were an important part of the city's business life but were not specially prominent in the official and professional life.

EDUCATIONAL MOVEMENT IN CENTRAL AND WESTERN NEW YORK

During the early period of Rochester no special interest developed in the matter of higher education. This, however, was not wholly neglected in Central and Western New York. In 1818 the Presbyterians established Auburn Theological Seminary, in 1822 the Protestant Episcopalians established Hobart College in Geneva. In 1830 the Methodists founded Genesee Wesleyan Seminary in Lima and in 1851 Genesee College in the same place. This College in 1870, was removed to Syracuse as Syracuse University.

In 1835-50 the Baptists came forward as the leaders in an intellectual and educational movement in Rochester. They had established in Brockport, 1833, a Collegiate Institute. This was not a success and the State took it over as the Brockport Normal School. Then, 1849, they founded the University of Rochester which opened, September 16, 1850 with 71 students. Henry Ward Beecher gave the first commencement address. At this time they also founded the Rochester Theological Seminary. For a time both used the same buildings—the old United States Hotel on West Main Street.

The University of Rochester has had three Presidents—Martin B. Anderson 1852-1888; David Jayne Hill 1888-1896; Rush Rhees 1900-1935; Allen Valentine 1935—. The Rochester Theological Seminary has had the same number of Presidents—Ezekiel Robinson 1850-71; Augustus H. Strong 1872-1912; Clarence A. Barbour 1912-1929 and Albert W. Beaven 1929.

CHAPTER V METHODISM COMES TO ROCHESTER

"Traveling on horseback, with saddle bags astride, in one side a Bible, a Discipline and a hymn book wherewith to fight the Devil, and the other filled with simple necessary clothing and a supply of Lee's pills and Peruvian bark or quinine, with which to ward off the malarial fevers of the country, the disciples of Wesley and Asbury traversed the unbroken forest often sheltered by ought except the rude shanty of the wood chopper or the contracted cabin of the hardy pioneer."

Methodism had its rise in England in the first half of the eighteenth century. At that time immigrants had been coming to America from England, Ireland, Wales and the Continent for nearly a century and a half. They had settled mostly north and south along the Atlantic coast. Among them were some of the Wesleyan converts and as early as 1760 there were Methodist services in New York City and on Sam's Creek in Maryland.

WESLEY SENDS LAY PREACHERS TO AMERICA

In 1771 Wesley sent Francis Asbury, an unordained lay preacher, to Baltimore and the next year he appointed him Superintendent of all the work in America. Asbury was not able to administer the rites of the Church as he was a layman. The call for men with full powers of the ministry was urgent and Wesley asked the Bishop of London to ordain one of his lay preachers that he might send him to America but the Bishop refused—not approving the work of the Methodists. Then against his own wishes Wesley felt it his duty to ordain one or more of his own men. He was a fully ordained clergyman of the Anglican Church and believed that he had the right to do this.

In 1784 Mr. Wesley selected Thomas Coke, an Anglican clergyman, and appointed him with special powers to the work here. Wesley then ordained Richard Whatcoat and Thomas Vasey as Deacons and then Elders and sent them with Coke to Baltimore. Asbury was already lay Superintendent here but Coke was to take his place with Asbury as his associate.

ORGANIZATION OF THE METHODIST EPISCOPAL CHURCH

Coke and his companions arrived in Baltimore the day before Christmas, 1784. The next day all of the American lay preachers were called together, in Lovely Lane Chapel, Baltimore, and the Methodist Episcopal Church was organized. Francis Asbury was ordained, elected Bishop, and then consecrated to that office. Coke did not remain here long and the task of really founding the American Methodist Church came to Asbury. He was in fact the first elected Bishop of our Church.

THE FIRST METHODIST ANNUAL CONFERENCE SET UP

By 1796 the work here had grown so rapidly that the General Conference organized six annual conferences. These were mostly along the Atlantic Coast from North to South, the New England Conference the Philadelphia, Baltimore, Virginia, South Carolina and the Western or Ohio Conference. In 1808 the General Conference set up the New York Conference as the seventh in this country.

THE GENESEE COUNTRY—THE GREAT WESTERN WILDERNESS

Up to the last quarter of the eighteenth century, 1779—1800 all of the Genesee Country and Western New York was known as the Great Western Wilderness and was unoccupied save by the Iroquois Indians. After the defeat of the Indians, 1779, by General Sullivan, settlers began to appear in this unbroken wilderness and with them came the Methodist Circuit Riders.

As early as 1793 James Smith of the Philadelphia Conference came into Southern Central New York and organized the Seneca Circuit on the West of Seneca Lake. In 1794 he was at work near Milo and Himrods.



BISHOP FRANCIS ASBURY, Prophet of the Long Road

"This was the beginning of Methodism in the Lake Region, and this Seneca Circuit formed by Mr. Smith was the foundation of all the Churches that grace Western New York."

About 1800 a group of English Methodists settled in the township of Seneca, Ontario County, a little to the east of the present village of Gorham. In this group was George Caward, great grandfather of William Caward. A log church was built and George Caward headed the first Board of Trustees and later was Sunday School Superintendent.

"So far as we can learn, this was the first organization according to statute, of any society for religious purposes in all of this region."

A little later another settlement sprang up west of the Seneca group, on the banks of Flint Creek. Following a series of meetings this little settlement was named Bethel or "House of God" Afterward it took its present name of Gorham. Owing to its more favorable situation Gorham outgrew the Seneca settlement and when in Gorham a log church was built the two societies merged as the Gorham Church. This log Church cost \$1000 and the original subscription was headed by Francis Harris, the writer's great grandfather who gave \$50.00. Simon Dickerson, J. Q. Grosbeck and Armstrong Thompson gave the same. Four others gave \$30.00, four more gave \$25 00, five gave \$20 00, three gave \$15.00, six gave \$10.00 and the other twenty gave from five dollars down to one dollar. Francis Harris had seven sons three of whom were ministers and one of them was the father of Mrs. Ella Drake.

THE GENESEE CONFERENCE IS ORGANIZED

At this time there were Circuit Riders at work in Central and Southern New York and small Societies at different points but there was no Conference organization. Then one day in 1809 as Francis Asbury and his traveling companion, Henry Boehm, were riding through the Genesee Country, Asbury said:

"Henry things do not go right here. There must be a Genesee Conference."

Asbury then planned the Genesee Conference, the eighth organized in America. On July 10, 1810, Bishops Asbury and McKendree organized it in the granary of Captain Dorsey, Lyons, New York. Captain Dorsey was a Methodist who had come from Maryland. Sixty three preachers were present when the Conference was organized.

As first set up the Genesee Conference was a vast triangle extending from Detroit to Cornwall in Canada, thence to Wyoming Valley in Pennsylvania and back to Detroit. Many changes have taken place since then. In 1824 the Canadian Conference was set off from the Genesee. At one time there was an Oneida Conference East of Cayuga Lake, an East Genesee Conference between the Genesee River and Cayuga Lake and a Western Conference west of the Genesee River. During part of this period the name Genesee Conference was entirely obliterated. In its first 75 years Rochester or parts of it were in four Annual Conferences. The first Annual Conference in Rochester was held in First Church, South Ave., 1830; the second, 1839, and the third in 1842 met in First Church, Main Street. The first Conference Session in Asbury Church was held in 1876. St. John's Church, East Main St. Since then Conference sessions have met in Asbury in 1888, 1908, 1927.

"The Organization of the Genesee Conference marked the beginning of a new era in the history of Methodism in Western New York for with almost prophetic insight Asbury envisioned the growth and strategic importance of the Genesee Country."

THE FIRST METHODIST CHURCH IN ROCHESTER

Two years after the Genesee Conference was organized in 1810, Rochester was settled in 1812. But eight years more were to pass before the first Methodist Society was formed, 1820. It is true that earlier than this small Methodist Societies had been established in Candor, Oswego, Geneva, Canandaigua, Honoye Falls, Canisteo and other points in the Genesee Country.

A Methodist Class Meeting had been started in Rochester in 1817 but it was not until Sept. 20th, 1820 that the First Methodist Episcopal Church was organized here. The first minister was the Rev. Orren Miller and the first Board of Trustees consisted of Abelard Reynolds, Fred Clarke, Nathaniel Draper, Daniel Rowe and Elam Smith. The next year Enos Stone and Elisha Jones gave the site for a church building on South Avenue, west side, near Main Street. Here the Society erected a brick church 55 x 40 feet which seated with its three galleries about 400. It was a pretentious structure for the day

"With octagon dome, tin covered roof sparkling in the sunlight and seen for a long distance. It was here that the first Methodist Sunday School was organized in Rochester, March 26, 1826."

The Church was dedicated in 1826 and the next year it had 400 members.

Rochester, however, was growing rapidly and in 1830 the South Avenue property was sold and the Society located on the West Side of the city, corner of West Main and Fitzhugh Streets. Here they built a Church of stone, 104 x 80 feet. It had a dome 60 feet high supported by ten Grecian pillars and would seat 2000 persons. Fifty persons could kneel at the altar. In the basement there were 21 class rooms and by 1834 there were nearly a thousand members.

January 5, 1835 this church was destroyed by fire and the Society was left with no place to worship and with a mortgage of \$21,000 and no insurance. Undaunted by this disaster the Society voted to rebuild on the same site, West Main and Fitzhugh, another church of the same size. While the Church was being erected they went back to their old South Avenue property. The new Church was ready for use and dedicated in 1839. It is said that the citizens of Rochester contributed generously to the new Church.

THE INITIAL STEP IN THE HISTORY OF ASBURY CHURCH

There were now a considerable number of the Members of First Church living east of the Genesee River and they felt that instead of having one large church in Rochester on the West Side there should be two small churches and that one of them should be on the East Side. The result was that when the Society returned from the Old South Avenue Church to the new building on Main Street some of the members east of the River did not go but decided to have a Society and build a place of worship of their own. This was the initial step in the history of Asbury Church.

THE FIRST CHURCH LOCATES ON FITZHUGH AND CHURCH STREETS

The First Church worshipped on Main Street from 1830 to 1854, when they lost the Main Street property and removed to the corner of Fitzhugh and Church Streets. Here they built a brick church, worshipping in the City Hall, where the Power's Hotel is, during its erection. The new Church was dedicated in 1861. In 1897 a new stone chapel was built and Bishop F Warren dedicated it Feb. 22, 1897. Three years later, 1900, an attractive stone Church was erected and dedicated.

THE FIRST CHURCH—ITS LAST DAYS

On the morning of May 2, 1933, this beautiful Church and Chapel met the same fate, destruction by fire, as its predecessor on Main Street had met nearly one hundred years before. The Rev. Herbert Scott was the minister. December 12th, the Official Board voted 34 to 9 not to rebuild but to merge with the Asbury Church on East Avenue. The union was made effective on February 11, 1934 by Bishop Adna Leonard and the Society that on Sept. 26, 1836 became two bodies instead of one now nearly a century later became one instead of two.

CHAPTER VI

SECOND METHODIST CHURCH IN ROCHESTER

East Society 1836-42. St. John's 1842-60. Asbury 1860-1936.

"How gleam the watch fires of the night
With never fainting ray!
How rise thy towers, serene and bright,
To meet the dawning day!"

We have already seen that when in 1836 the First Church Society returned to Main Street site and to the second Church which they had built there a group of their members did not return but on September 26th, 1836 voted to

"Organize a Methodist Society and erect another Church on the East Side of the Genesee River."

In the Quarterly Conference Record of the First Church, November 5, 1836 we find this resolution:

"Whereas there are two distinct incorporated Societies of the Methodist Episcopal Church in Rochester, and whereas inconveniences are believed to attend the present state of things, therefore resolved that the Presiding Elder be respectfully requested to constitute a separate and distinct charge (parish) for each Society, dividing the Rochester Station (the First Church), and that the Genesee River be the dividing line between the two stations, which motion being put was carried."

THE BIRTHDAY OF ASBURY CHURCH

The date, Sept. 26, 1836, therefore must be regarded as the birthday of the new Society. It was incorporated as the "East Society of the Methodist Episcopal Church in Rochester." In 1842 the Society assumed the name of Saint John's Church and bore this name until 1860 when it was incorporated the second time as the Asbury Methodist Episcopal Church. It is correct to say that

"The mantle of the East Society fell upon Saint John's Church and afterward upon Asbury without ever being cast down."

At first this new "East Society" existed as a mission of the First Church, Rev. John Copeland, minister. Daniel P. Kidder was his associate and gave his time largely to this new Society. The first Board of Trustees was composed of Elisha H. Grover, Jonah Brown, William Russell, William Allgood, Philander Davis, John Stroup and John McGonegal.

THE EAST SOCIETY'S PLACES OF WORSHIP

The new Society having no church building of its own used first the Free Presbyterian Church, Court and Stone Streets. They then bought an old stone basement at the rear of the lot where the Sibley store now stands. This had been intended for a hotel stable but was never completed. After it had been roofed, ceiled, lighted and heated, it became the second home of the East Society. It had no appearance of a church and was commonly known as "The Hole in the Wall."

THE EAST SOCIETY BECOMES SAINT JOHN'S AND BUILDS A CHURCH

After six years without a church home they decided to build one of their own. The site chosen was the south east corner of East Main and South Clinton Streets, where the East Side Savings Bank stands, cost of site \$18,000. The corner stone was laid June 12, 1842 and the dedication was February 14, 1844. On December 19-20 the women of the church held a Fair, one of the printed bills, now in possession of the church, reads:

NOTICE

The Ladies of
 SAINT JOHN'S CHURCH
 And Congregation, will hold a
 FAIR
 On the Afternoons and Evenings of
 TUESDAY AND WEDNESDAY

The 19th and 20th days of December, commencing each day at 2 o'clock, P. M.; the object of which is to obtain means to aid in procuring furniture and fixtures for the Church edifice, now being completed, corner of Main and Clinton Streets, Rochester East. The Citizens and friends, generally, are respectfully solicited to attend.

BY ORDER OF COMMITTEE OF ARRANGEMENTS
 Rochester, Dec. 12th., 1843.

It was at this time that the name of Saint John's was assumed, 1842. This was never the corporate or legal name of the Society, though it was used until 1860.

THE SAINT JOHN'S SOCIETY LOSES ITS PROPERTY ON MAIN AND CLINTON STREETS

After 14 years, 1842-56, they lost the property on Main Street and the mortgage was foreclosed, 1856. At the foreclosure sale Hiram Davis, a Trustee, with borrowed funds, paid the whole claim and became the owner of the property. He allowed the society to use the Church for its services. They were now without a Church home except as they used the building now belonging to one of their number. This was a period of experiment and of distress in Church finance and some of the members, discouraged, returned to the First Church, since 1854 located on Corner of Fitzhugh and Church Streets and now in a flourishing condition.

With faith and courage the struggling little group now decided to start all over again, to incorporate again under a new name, the Asbury Church. This was 1860. The name chosen was that of Asbury the founder and first Bishop of American Methodism.

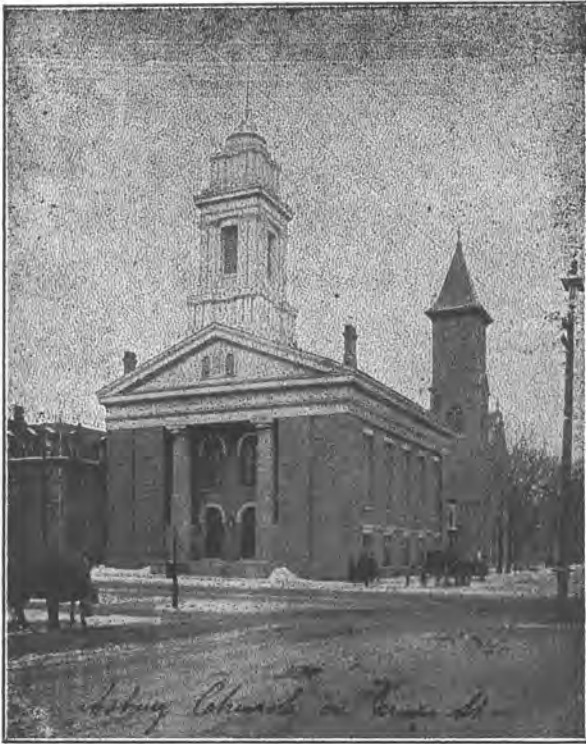
February 1, 1860 these few spiritual and often actual descendants of the First Church met in an abandoned church on Stillson Street and elected the following Trustees:

Daniel Stocking	Richard Trenneman	William Tuttle
Austin Mandaville.	Joseph L. Chappell	Luther F. Berry
Daniel Wood	Henry S Brown	Charles A. Bloomer

They voted also that the name of the new body should be "The Asbury Society of the Methodist Episcopal Church of Rochester."

THE TRUSTEES RECEIVE EPISCOPAL RECOGNITION FOR ASBURY CHURCH

ON MAY 16, 1860 a petition was sent to Bishop Mathew Simpson of Buffalo setting forth that the Society was duly organized, incorporated and had a place of worship. Bishop Simpson replied under date of May 17th using the reverse side of the petition and recognizing the Church as a Methodist Society. This interesting document is now in the possession of the Board of Trustees of the Church.



THE SAINT JOHN'S CHURCH

COPY OF PETITION TO BISHOP SIMPSON

Rochester, New York
May 16th., 1860

To Rev. Mathew Simpson
One of the Bishops of the Methodist
Episcopal Church

Dear Sir:-

The undersigned having on the last day of February, 1860, affiliated together for religious purposes and having become incorporated according to the laws of the State with the style and title of the Asbury Society of the Methodist Episcopal Church of Rochester, N Y., and as such association so incorporated, have purchased a house of worship, and desire to be recognized as a Methodist Episcopal Church, according to the usage and discipline of said Church.

Austin Mandeville
Daniel Stocking
Daniel Wood

Richard Trenaman
William Tuttle
J. L. Chapell

Charles A. Bloomer
Luther D. Berry
Henry D. Brown

BISHOP SIMPSON'S REPLY
TO Bro. A. Mandaville and Others,

Dear Brethren,

In compliance with your request I hereby recognize you as a Methodist Episcopal Church and have directed Rev. W. H. Goodwin as your Presiding Elder to superintend your organization in all ecclesiastical matters, and to supply your pulpit as he may be able.

Yours truly

M. Simpson

Buffalo, N. Y., May 17, 1860

N. B. Please file this among your corporate papers, M. S.

THE TRUSTEES PURCHASE AGAIN THE FORMER SAINT JOHN'S
PROPERTY

The Trustees having bought back, 1860, from Hiram Davis and wife Harriet F. Davis, on liberal terms, the former Saint John's Church—\$7,000 for the site and \$5,000 for the Church with its furnishings, a new problem faced them. Should the Saint John's property be repaired and refurnished or should they sell it and move farther away from the business section—onto East Avenue? At the cost of \$14,000 they repaired the property and installed a pipe organ, meanwhile worshipping on Stillson Street.

ASBURY'S CLAIM AGAINST THE EAST SOCIETY MET

We must keep in mind that while from 1842-1860 this Society bore the name of Saint John's Church this was not its corporate or legal name and any financial claim against the Society had to be made in the name of the original incorporated body, the East Society.

When in 1860, the newly incorporated Asbury Society bought back the Saint John's property—site and building—Asbury urged a claim of \$1200 against the Saint John's Church, or the East Society, corporate name of the body. To "wind up the concerns of the East Society" it was voted to

"Assign, transfer, release, convey and deliver to the Trustees of the Asbury Society all the personal property, fixtures and furnishing, in and about the Church building for the sum of \$325. Also all notes, accounts, demands and claims, liquidated or unliquidated, belonging to or owned by the said East Society, the former Saint John's Church, \$800 together with all their right, title, claim, demand and interest in them."

The Asbury Church accepted this offer as meeting in full its claim against the East Society. The personal property on the still preserved list follows:

10 Stoves and pipes	\$50.00
Moveable seats in basement	\$60.00
Chairs, tables, desk, books, case and all other personal property in basement	\$25 00
Melodeon in gallery and clock	\$75.00
Chairs and carpet in gallery	\$25.00
Tables and chairs in Altar and carpets on floor in audience room	\$50 00
Pulpit furniture and all other personal property in about the building	\$40.00
	\$325.00

THE ASBURY SOCIETY MOVES TO EAST AVENUE

After 24 years, 1860-84, the Main and Clinton site was sold to the East Side Saving's Bank for \$50,000 and the body moved from the rapidly advancing business section onto East Avenue. The final service in the Church was held on March 9th., 1884.

At this time the Baptists had a small chapel on the southwest corner of East Avenue and Anson Place which they wished to sell and move to Park Avenue. This chapel stood where the present Sunday School Chapel stands. The property was purchased for \$18,450 on April 30th., 1884.

On June 28th., 1884, the corner stone for the present Church was laid and Bishop Edward G. Andrews dedicated the new Church June 25th., 1885. The small frame chapel was used until the new Church was dedicated. Three years, later, 1888, the galleries were added and the seating capacity increased. In 1893 further repairs were made and a new pipe organ installed. Horace H. Hatton designed the organ screen. The present organ was installed November 14th., 1926 at a cost of \$30,000. Henry Eyre Brown of the Brooklyn Tabernacle gave a concert. The present Chapel was built in 1900 at a cost of \$30,000 and seats about 700.

THE ASBURY CHURCH FIRE

Sunday, October 22, 1916 flames and smoke were seen issuing from the attic window of the Chapel on the Anson Street side. Also from upper windows of the main building and it was thought that the fire was in the sanctuary. The firemen flooded the whole interior of the Church only to find later that the fire was not in the Church but in the Chapel.

The Trustees of the Rochester Theological Seminary offered the use of their buildings until the Church was ready for use again. This generous offer was accepted. A committee composed of C. P. Ament, Guilford R. Adams and Daniel Calkins made the adjustment with the Insurance Company which paid the full claim of \$40,000 for damage to the Church furnishings and \$18,636.94 for damages to the Church building.

MEMORIAL WINDOWS

Asbury Church has three single stained glass windows and three double ones. All are picture windows of circle head type and made of opalescent glass. There is no uniformity of color and no continuity of thought running through them.

Facing the chancel one finds at its left The Good Shepherd; Represents Christ bearing the lamb in his arm. Robe is crimson and the mantle cobalt blue. Over the enframing arch are symbols, two Greek crosses and the Easter lily, symbol of the Resurrection—Inscription: "In Memory of Rev. James E. Latimer S. T. D., Pastor of Asbury M. E. Church, 1863-1864. Gift of his nephew Guilford R. Adams.



BISHOP ADNA WRIGHT LEONARD

To the right of chancel, The Return of the Prodigal Son: The sun-blackened father receiving the blacker prodigal to his bosom. The son on his knees and his head literally lost in the ample garments. Two dogs rampant. In immediate background female servant bearing water jar on shoulder. In the background a wall, trees and Egyptian temple, distant detail. Cross and Crown above. Inscription: "In Loving Memory of My Parents, Abner and Nancy Green."

Farther to right, The Good Samaritan: In red and purple robes staunching the flow of blood from the wound of the breast of the pathetic victim, a portion of whose nakedness is decently draped in heavenly blue. In the immediate background are rocks and ass, in the distance the expressive back of a hurrying Levite. Small cross and crown in keystone of arch. Inscription: "In Memory of My Parents, Edwin F. and Lucinda D. Wilson." Gift of Hiram E. Wilson.

In the north gallery over the narthex are three double narrow circle head windows in simple wood tracery each double window forming a single opening in the masonry. At the left each of the double windows has a female celestial figure, sweet faced and winged. The left figure has harp and right one a scroll. The dominant color are blue and green. The inscription: "In Memory Anna J. Tomlin."

The middle double window is similar in form but larger. The Virgin Mary at left holding the infant in her arms. Three Shepherds at the right facing and adoring the child. Star above in a pale blue sky—Picture done mainly in tones of brown. Inscription:

Hiram Davis—Jan. 1, 1814; Jan. 4, 1892

Harriet Wilson Davis—June 22, 1817; August 4, 1908

The double window at extreme right is similar to one at extreme left. At the left figure has scroll and at the right figure has pipes. Green and rose draperies on blue background. Inscription:

Eva. J. Hill—Frey—1859-1907

Flora Hill Shantz—1883-1910

—Harwood Brownell Dryer

CHAPTER VII THE MINISTRY OF THE CHURCH

"To be forever an influence,
A memorial, a goal, a high example,
A thought of honor in some noble heart,
Part of thy country's treasure renown,—
And oft to give courage unto souls that strive."

The Christian church is the one institution in the world that has its sole excuse for being in the unselfish ministry that it gives to men. It is, amid the desert wastes of this world, the one bush that is aflame with divine fire and from whose central glory there ever speaks the voice of Infinite Truth and Love. It is composed of those who because of their faith by the power of the Holy Spirit are one in Christ. It is an organized ministry in which all believers share. Its ministry is not restricted to any group of officials, priests or bishops but is open to all believers and required of all who share the riches of God's grace.

THE CHRISTIAN MINISTRY

It is, however, true that here as in all human activities there must be those who stand in places of influence, responsibility and power and who give inspiration, instruction and leadership. These persons may be either men or women according to the task to be done and the ability to do it. At present we speak of the Christian minister. The unit of the Christian body is the church and here the minister is important and central. It is required that he shall have "gifts and graces", be spiritually minded, be able to interpret the Christian message, be alive to the vital issues of his time and be companionable and able to lead men.

THE EARLY METHODIST TIME LIMIT

In the Anglican or State Church, to which the Wesley family belonged, the clergyman often held the living or Parish Church for life and Wesley saw that spiritually this was not always productive of the best results. When, therefore, he found himself at the heat of a group of new converts he set the term of the minister's service at one year.

When the Methodist work was organized in America, the same rule was followed. Later it was changed to two years, then to three years and still later to five years. Finally in 1900 the limit was removed and since that time the Methodist minister changes parishes as seems best to those concerned. This accounts for the number of short term pastorates that have prevailed in Methodism until recent times. It also explains why in early Methodist history certain ministers often served the same church in two or even three separate pastorates. The Reverend F. G. Hibbard served this Church in 1843-4 and again in 1869-71. The Reverend D. W. C. Huntington served here in 1861-2, 1866-8 and again in 1876-7.

AN INTERESTING COMPARISON

In the first quarter of a century of the history of this Church, 1836-1861, there were 17 pastoral terms and 17 ministers. In the second twenty five years, 1861-1886, there were 11 pastorates and 10 ministers. From 1886-1911 there were 5 pastorates and 5 ministers. From 1911 to 1936 there have been 4 pastoral terms and four ministers. In other words this Church in its first century has had 36 different ministers. The longest pastorates the Church has had were those of Dr. Robert E. Brown, 8 years, and Ralph S. Cushman, 12 years.

Comparing this with the record of the First Presbyterian Church with its ministry of 123 years, the Brick Presbyterian Church with its ministry of 112 years and that of the Central Presbyterian Church for its first century—a total of 335 years—we find that these three Churches have had only 30 ministers. The long pastorates were those of James B. Shaw, 47 years and W. R. Taylor, 34 years, both of the Brick Church.



BISHOP RALPH S. CUSHMAN

THE ABILITY AND STANDING OF THE MINISTERS

In many instances the ministers who have served this Church have been men of superior ability and attained high and influential positions in the gift of the Denomination. Space will not permit mention of more than a few out of the many.

The first minister was Daniel P. Kidder who became editor of the Sunday School Publications and afterwards Corresponding Secretary of the Methodist Board of Education. The Rev. Samuel Luckey, 1841-2, was Principal of the Genesee Wesleyan Seminary, Regent of the New York University, Corresponding Secretary of the Board of Foreign Missions and later the Editor of the Methodist Review and of the Christian Advocate. Schuyler Seager, 1846-7, and W. R. Benham, 1885-9, were Presidents of the Genesee Wesleyan Seminary. The Rev. James E. Latimer, 1863-4, became Professor in Boston School of Theology. Dr. D. W. C. Huntington, 1861-2, 1866-8, 1876-7, went to Nebraska University as Chancellor. The Rev. George C. Jones, 1889-93, brilliant and popular was appointed by the Board of Foreign Missions to take charge of the English speaking work in Yokohama. The Rev. Robert E. Brown, 1912-20, was named one of four delegates to visit the Methodist Missions in China, Korea and Japan.

The Rev. Ralph S. Cushman, 1920-32, Executive Secretary of Stewardship for the Denomination and for the Inter-Church World Movement, President of the New York State Pastor's Conference, President of the Federation of Churches in Rochester, Member of the World's Service Commission of the Methodist Episcopal Church. Author of devotional books both in prose and verse. In May 1932 was elected Bishop.

The Rev. Weldon F. Crossland, 1932—, Rhodes Scholar, 1913-16. Red Cross Ambulance Americaine, Paris, 1915. Author "Junior Church in Action." President of Federation of Churches, Rochester, Member of Federal Council of Churches of Christ in America as one of ten representatives of the Methodist Church. Executive Committee of Commission on Evangelism and chairman of its Literature and Methods Committee. Advisory Member Board of Home Missions and member of its Executive Committee.

PASTORATES OF THE FIRST METHODIST CHURCH—1820-1934

As Asbury was an offshoot from the First Methodist Church, in 1836, it will be well to have before us the complete list of all the ministers who have served these two churches, the First Church from 1820-1934 and Asbury from 1836-1936.

THE MINISTRY OF THE FIRST METHODIST CHURCH

1820-21, Rev. Orren Miller	1856-58, Rev. Daniel Buck
1821-22, Rev. Reuben A. Aylesworth	1858-60, Rev. Israel H. Kellogg
1822-23, Rev. Elisha House	1860-62, Rev. Jabez R. Jaques
1823-24, Rev. Micha Seager	1862-65, Rev. Sanford Van
1824-25, Rev. Dana Fox	Bentschoten
1825-27, Rev. John Dempster	1865-68, Rev. James E. Latimer
1827-29, Rev. Zachariah Paddock	1868-70, Rev. George G. Lyon
1829-30, Rev. Gideon Lanning	1870-72, Rev. William Lloyd
1830-32, Rev. Glezen Fillmore	1873-75, Rev. Darius H. Muller
1832-33, Rev. Robert Burch	1875-77, Rev. Robert M. Stratton
1833-34, Rev. Glezen Fillmore	1877-79, Rev. Carmi A. Van Anda
1834-35, Rev. Elijah Hebard	1879-82, Rev. George Chapman Jones
1835-37, Rev. John Copeland	1882-85, Rev. Charles W. Cushing
Rev. Danniell P. Kidder	1885-89, Rev. John E. Adams
1837-38, Rev. Wilbur Hoag	Rev. J. D. Phelps
1838-39, Rev. Jonas Dodge	1889-91, Rev. Ira T. Walker
1839-40, Rev. Glezen Fillmore	1891-95, Rev. M. R. Webster

1840-42, Rev. Thomas Carlton	1895-05, Rev. C. E. Hamilton
1842-43, Rev. Moses Crow	1905-09, Rev. Don S. Colt
1843-44, Rev. Samuel Luckey	Rev. H. H. Rowland
1844-46, Rev. Schuyler Seager	1909-14, Rev. Gardner S. Eldridge
1846-48, Rev. John Dennis	1914-21, Rev. Horace G. Ogden
1848-50, Rev. John G. Gulick	1921-25, Rev. H. J. Burgstahler
1850-51, Rev. John Copeland	Rev. Arthur White
1851-53, Rev. Augustus C. George	Rev. A. Underhill
1853-54, Rev. Henry Hickok	1925-26, Rev. Walter E. Burnett
1854-56, Rev. Jonathan Watts	1926-34, Rev. Herbert Scott

THE MINISTRY OF THE ASBURY CHURCH

1836-1936

THE EAST METHODIST SOCIETY

1836-41

1836-37, Rev. Daniel P. Kidder	1838-39, Rev. H. Goodwin
1837-38, Rev. John Parker	1839-40, Rev. Manly Tooker
1840-41, Samuel Luckey	

THE SAINT JOHN'S SOCIETY

1842-59

1842-43, Rev. Samuel Luckey	1849-51, Rev. W. H. Goodwin
1843-44, Rev. F. G. Hibbard	1851-53, Rev. John Mandeville
1844-45, Rev. James Fuller	1853-55, Rev. John Raines
1845-47, Rev. Schuyler Seager	1855-57, Rev. Jonathan Watts
1847-49, Rev. Daniel D. Buck	1857-58, Rev. Thomas Young

THE ASBURY METHODIST CHURCH

1860-1936

1860-61, Rev. Thomas Stacey	1881-84, Rev. R. C. Brownlee
1861-62, Rev. D. W. C. Huntington	1885-89, Rev. W. R. Benham
1862-64, Rev. James E. Latimer	1889-93, Rev. G. Chapman Jones
1864-65, Rev. George Van Alstine	1893-94, Rev. P. S. Merrill
1865-68, Rev. D. W. C. Huntington	1894-99, Rev. A. W. Hayes
1868-71, Rev. F. G. Hibbard	1899-04, Rev. E. B. Olmstead
1871-73, Rev. L. D. Watson	1904-10, Rev. F. S. Rowland
1873-75, Rev. Charles Eddy	1910-12, Rev. Herbert G. Deetz
1875-77, Rev. D. W. C. Huntington	1912-20, Rev. Robert E. Brown
1877-80, Rev. Robert M. Stratton	1920-32, Rev. Ralph S. Cushman
1880-81, Rev. C. W. Winchester	1932- Rev. Weldon F. Crossland

In the past few years there have been several ministers associated with the work of Asbury Church besides the regular ministers. Here we name the Rev. Frank C. Thompson, The Rev. Edward J. Aeschliman, the Rev. Paul L. Grove, the Rev. William A. Harris, 1930—, the Rev. Lloyd V. Moffett, 1935—. There are two ministers in the foreign field partially supported by Asbury-First Church, the Rev. Edward J. Aeschliman in China and the Rev. Charles C. Amendt in Konju, Korea. Two ministers from Asbury Church went to the foreign field—the Rev. Frank E. Warner to Burma and the Rev. George Heber Jones to Korea. Mr. Jones went to Korea in 1887 at the age of 20. He was prominently connected with the work there. Wrote an English-Korean Dictionary and helped to translate the Bible into native language. Was presiding elder. Superintendent of Korean Missions, President of the Methodist Bible Institute and Union Theological Seminary of Korea. Before leaving Asbury he taught a class of young women. This class later disbanded and turned over fifteen dollars that was in the treasury to Mr. Jones and with this and some other funds he published the first Korean Methodist hymnal.



REVEREND WELDON F. CROSSLAND

Besides those who went to the foreign field from Asbury the Rev. Lewis B. Carpenter, now a member of the Genesee Conference, is Pastor of the Methodist Church in LeRoy, Robert Cushman was recommended for license to preach by this Church and is now in Yale Divinity School preparing for the ministry, and William Merwin, also recommended by our Church, is now in Drew Theological Seminary.

As all members of the staff are a part of the ministry of the Church we give the names of those who in various capacities have been or are now associated with our work.

JUNIOR MINISTERS

John C. Leffler, Melvin Swartz, Daniel D. Brox, and James Marlin.

DIRECTORS OF RELIGIOUS EDUCATION

B. Rae Stonsifer, Ester Woodcock, Mary G. Dann,
interim Mrs. William A. Harris

ASSISTANT DIRECTORS OF RELIGIOUS EDUCATION

Paul G. Webster, D. Forest Lowen

LEADERSHIP EDUCATION

Dean, Mrs. William A. Harris
Superintendent, Mrs. M. R. Marston

DIRECTOR OF CHILDREN'S AND GIRL'S WORK

Dorothy Zehr, Mrs. Harold J. Humphrey

CHURCH SECRETARIES

Gladys Whitehall, Hazel Schambacker, Flora Roesch
Alva C. Schoenthaler, Helen M. Harley, Mrs. Adelaide S. Gordon
Arlene Downey

PARISH CALLER

Frances Cameron

CHAPTER VIII

THE OFFICIALS OF THE CHURCH

"Dream not of service elsewhere wrought,
The simple duty that awaits the hand
Is God's voice uttering a divine command
Life's common deed builds all that
saints have wrought."

It would be of interest, if all the facts were available and space would permit, to tell of the varied activities and achievements of the devoted men and women who during the past hundred years guided the work of this great church. In its temporal matters they were the life blood of the Church. Their choice was wise and happy and the burdens they bore and the difficulties they overcame made this Church an eloquent monument to their ability, earnestness, and to the spiritual foresight with which they envisioned the future.

THE SECOND METHODIST CHURCH IN ROCHESTER

When in 1836 some of the members of the First Methodist Church, who lived on the east side of the Genesee River, decided to have a Society of their own on the east side of the River they met on September 26th and elected the following Trustees: Elisha Grover, Jonah Brown, William Russell, William Allgood, Philander Davis, John Stroup and John Md Gonegal. They incorporated as the "East Methodist Society of the Methodist Episcopal Church in Rochester."

THE EAST SOCIETY AND ITS FIRST PLACES OF WORSHIP

To make provision for a suitable place of worship was now the task of the Trustees. As the body was few in number and not possessed of much wealth this presented a real problem. At first the Society met in the afternoon in the Free Presbyterian Church, corner of Court and Stone Streets. The next step was the purchase of the old hotel stable, the "Hole in the Wall" on the lot where Sibley's store now stands. It was in fact a basement which had never been more than half completed. A considerable amount of money was spent in putting it in shape for use and even then it was far from satisfactory.

By 1842 the Society felt that it should have a Church building of its own and this meant another task of more exacting and more burdensome financial character. It was finally decided to purchase the site at the south east corner of Main and Clinton Streets where the East Side Saving's Bank is at present. Here they erected their first church building. The corner stone was laid June 12, 1842 and the church was dedicated on February 14, 1844.

THE EAST SOCIETY BECOMES THE ST. JOHN'S CHURCH

When this new church was dedicated it received a change of name and was from that time until 1860 known as the St. John's Church. We saw in a previous chapter that the Society merely assumed this name but it was never incorporated under this name. The Society bore the name until 1860 when it was reincorporated as Asbury Church.

These were days of severe financial stress and a period of experiment and distress in church finance and in 1856 the Trustees were confronted with the loss of their property and a foreclosure sale. When, however, the day of the sale came one of their number, Mr. Hiram Davis, with borrowed funds, bought the Mortgage claim and became owner of the property. For a short time the Society worshipped in an abandoned Church on Stillson St. Mr. Davis, however, permitted the Society to worship in the Church building which they had lost.



REVEREND LLOYD V. MOFFETT

A NEW BEGINNING

After a few years, 1860, the Trustees bought back their old Church property from Mr. and Mrs. Hiram Davis. After making the necessary repairs and installing a pipe organ they worshipped here for the next twenty-four years. When, however, they bought back the property they reincorporated under the name of the Asbury Church, 1860. From this date, 1860 to 1884 the Society occupied this Church property. During the one hundred years of its history the Society has borne four names: The East Society, 1836-1842; the St. John's Society 1842-1860; the Asbury Society 1860-1934; since 1934 the Asbury-First Methodist Episcopal Church.

SOME PROMINENT NAMES

In the earlier days of the Society we have a long and honored list of men who bore the burdens of the material interests of the Church. These names are too many to give here but we mention such men as Hiram Davis, Elisha Grover, Philander Davis, Henry S. Brown, A. Mandeville, Robert Trenneman, H. W. Jones, Abelard Reynolds, E. D. Webster. To these many more might be added.

In more recent times there fell upon the Officials of the Church the task of disposing, 1884, of their property on Main and Clinton Streets and of buying the present site and erecting the present edifice and the chapel.

CHAPTER IX THE MINISTRY OF MUSIC

"I know not, if save in this such gift be allowed to man,
That out of three sounds he frame, not a fourth but a star,
Consider it well; each tone of our scale in itself is naught;
It is everywhere in the world, loud, soft, and all is said!
Give it to me to use! I mix it with two in my thought,
And there! Ye have heard and seen; consider and bow the head."
Browning

The ministry of music received early attention and in 1839 a Musical Association was formed to "cultivate our musical powers, both as a pleasure and as a religious duty." The Rev. William Goodwin, minister, was its first president and Messers Brown, Alling and Havens were vice-presidents. The first two choristers were Jeriah Barnard and Henry Brown. A considerable number joined and the society continued for nearly fifty years.

The first Church musician was Mrs. Williams who used at different times three instruments. At first the pitch pipe and the audible efforts of the precentor to find the right key often disturbed the gravity of the worshippers. Then the tuning fork was used with the same effect. The soft tone flute next rendered assistance to the leader. The flute players were John, William and Henry Morrison. In 1849 the bass viol was added to the equipment and Robert Armstrong manipulated the instrument. One Sunday as Armstrong was tuning the viol to the key of the melodeon a local preacher, Brother Haynes, looked up to the gallery where the choir was seated and exclaimed, "Well, if you are going to bring base drums into this Church, I'll leave," and he went out and never came back. Other instruments used were the violin, a cabinet organ which was pumped by hand and a seraphine which was a wind instrument whose sounding parts were reeds in a fixed case with a key board.

When in 1860 the Society bought back the old Saint John's property on East Main Street a pipe organ was installed. In 1884 the Society removed to East Avenue and Anson Place and in 1893 installed a pipe organ there.

THE HARRINGTON FAMILY CONDUCT THE MUSIC

The Harrington family was engaged in 1892 to conduct the Church music and this contract continued for five years. Claude W. Harrington directed the choir and sang bass, Mrs. Clara Harrington sang soprano, Miss Maud Harrington sang alto and Miss Sue Harrington was organist. Mr. Harrington composed the tune "Asbury" for hymn No. 143, "In the Cross of Christ I glory."

THE CHURCH ORGANISTS

So far as we have been able to learn the following persons have served the Church as organists—

Mrs. Williams	Miss Sue Harrington
Nellie Wilder	John Force
Mrs. William Morrison	Miss Lucy McMillan
Miss E. Theo Manning	Henry C. Childs
Henry Bolton	George S. Babcock

Since 1923 George S. Babcock has served the Church as organist and much of the time has directed the choir. For short periods the choir was directed by Wesley P. Beans and Leonard Philipps.

CHRISTMAS AND EASTER MUSIC

For several years, under the direction of Mr. Babcock, the choir has rendered during the Christmas and Easter seasons some of the famous cantatas. These have usually been given on Sunday afternoons and have drawn large and appreciative audiences. Among the cantatas given have been "Bethlehem" by Maunder, "The Seven Last Words of Christ" by DuBois, "The Crucifixion" by Stainer, Rossini's "Stabat Mater", "Olivet to Calvary" by Maunder and "The Messiah" by Handel.

A MEMORIAL TABLET

The new pipe organ was installed November 14, 1926, and at that time certain members of the congregation, who in the past had either left money to the Society or had rendered exceptional service to it, were designated in a memorial tablet which is placed in the East Avenue Vestibule.

MEMORIAL TABLET

THE ORGAN IN THIS CHURCH,
DEDICATED TO THE GLORY OF
GOD

AND THE MINISTRY OF MUSIC,

WAS PRESENTED BY THE MEMBERS OF
THE CONGREGATION OF ASBURY CHURCH

AND AS A MEMORIAL TO

THOMAS AND JANE WATSON by THOMAS J. WATSON

HIRAM E. AND HESTER A. WILSON by E. P., H. W. AND R. W. WILSON

CHARLES A. GREEN by MILDRED G. BURLEIGH AND MARION C. TAYLOR

REV. LEMUEL T. FOOTE by JULIA FOOTE PYE

HERBERT F. DAY by MR. AND MRS. WILLIAM W. DAY

THOMAS W. AND MARY E. TRIMBY by MR. AND MRS. MILTON H. TRIMBY

THOMAS DAVIS by MR. AND MRS. MYRON T. BLY

MRS. CLARA M. REITZ by CHARLES REITZ, M. D.

MRS. EVA L. SURDAM by CHARLES A. SURDAM

DANIEL AND MARY E. DEAVENPORT

MARIA A. BROWN

1926

CHAPTER X
THE CHURCH SCHOOL

"The gift that sees with glance profound
The secret souls of things,
And in the silence hears the voice
Of vast and viewless wings."

The first Sunday School in Rochester began its work in 1818 with thirty pupils. In 1825 the Presbyterians, Baptists and Protestant Episcopalians withdrew from what had been a union school and organized their own schools. In 1826 the Methodists of Rochester organized their school in the church on South Avenue, with William Myers as Superintendent.

The equipment for Sunday Schools at that time was meagre. They were held in damp basements or poorly lighted rooms. They were not organized into departments with separate class rooms and there were no libraries, no singing books, no lesson quarterlies, no maps nor blackboards. One of the prominent features of the work was the memorizing of verses of Scripture. Contests were held and prizes given for those who could recite the largest number of verses. Some of the pupils actually memorized hundreds of passages. It will be of interest to see the names of the men who, during the first hundred years of Asbury's history, served as Superintendents of the Asbury Church School:

William Myers
Nathaniel Draper
William Graves
Rev. J. M. Miller
William Weddle
J. W. Stebbins
William Weddle
C. A. Bloomer
A. Mandeville
J. W. Stebbins
A. Mandeville
Rev. C. Eddy
A. Mandeville
John G. Allen
W. T. Sutherland
T. W. Trimby
James Vick
H. K. Elston

Myron T. Bly
Charles A. Surdam
Daniel N. Calkins
S. C. Williams
Daniel N. Calkins
Moses B. Shantz
Elson Shantz
Daniel N. Calkins
Ezra M. Sparlin
Robert E. Heinselman
W. W. Day
Robert E. Heinselman
Claude Burrett
R. E. Heinselman
Milton Trimby
Andrew G. Bauer
Robert E. Heinselman
Milton Trimby

We get some ideas of the interest and devotion of the early members of Asbury when we look at the Sunday School records. William Weddle was Superintendent, 1846-9, 1853-8. Dr. A. Mandeville held this office in 1862, 1866-73, and again in 1875. Mrs. S. Flanders was in charge of the Primary Department for twenty-three years, Mrs. W. F. Morrison was Sunday School Secretary for twenty-two years, and Mrs. W. J. Stewart was treasurer for nine years. J. H. Brown was treasurer for fourteen years and D. C. Allen held this office for fifteen years. In such devotion to the work of the church we find the secret of the success of Asbury and of the other Methodist Churches in Rochester where we now have eleven Church Schools with an enrollment of 5633, over 400 officers and teachers and a total average attendance of 1153 in the year 1936.

The Church now makes provision for the entire family every Sunday morning. At ten o'clock, Church School hour. Children between the ages of two and twelve years are cared for from ten o'clock until the close of the morning worship at twelve o'clock. At the close of the 10-11 Church School hour the girls and boys go into the Sanctuary for the first part of the morning worship and then, in a beautiful processional, they go to the Church School Department for the "Third Period" program, which includes interesting activities in hand work, memory work and dramatization. The work in this Depart-



REVEREND WILLIAM A. HARRIS

ment is cared for by trained teachers and is of exceptional merit. The Nursery has a roll of 51 and the Home Department has 56 members. There are five Departments that meet separately with twenty-seven classes using the Graded Lessons.

THE ADULT DEPARTMENT

This department is composed of several large classes most of which have a long and notable story of achievement. Space will not permit a recount in much detail of this long story for most of these classes have had a considerable list of able and successful teachers and beside their regular Sunday work have ministered to their members through monthly social gatherings and suppers. In addition they have done much work of a charitable character within the Church and the School. Several of them have served the city Missions—providing them with special speakers, pianists and choirs for the regular meetings of the missions.

We give the names of the Adult Classes and brief statement concerning them:

The Loyalist Class (women) has a record of many years of splendid work. This Class was organized about 1890, as The Band of Hope, later changed to the Loyalist. It has had a long and important part in the work of the Sunday School. It has had three teachers, Miss Emma Jameson, Charles A. Surdam and the present teacher, Mrs. John H. Roberts.

The Armbrust Class (women) is one of the important Classes of our School and its president is Mrs. Edith Seabrook and Mrs. Edwin C. Armbrust is the teacher.

The Berean Class (women) was organized in the 1880's as a Class from the Primary. Its first teacher was Maria Hale Losey. Other teachers have been Robert Burleigh, Mrs. Robert Burleigh, D. N. Calkins, Edgar Marvin, Mrs. A. W. Hayes, Mrs. E. B. Olmstaed, Mrs. Henry Rowland, Rev. Frank C. Thompson, Rev. W. A. Harris. In 1936 the Hamilton Class of the former First Methodist Church united with the Bereans, now the Berean-Hamilton Class. Since then Mr. Willis A. Estrich has shared the teaching. Mrs. J. D. Hopkins is president.

The Altruist Class is a group of young business women taught by Miss Miriam Latimer. The president is Mrs. Ethel Fulcher. Another class of young women is known as the Chi Kappa Chi and is taught by Mrs. N. E. Sheldon, with Mrs. Naomi Hill as president.

The Hatton Class (women) has a long and worthy record. It was first organized as a group from the Primary Department. Mrs. Horace Hatton has been the teacher of this Class for about forty years. The president is Mrs. Mrs. Frank Moore. A group of married people is known as the Married Couple's Class. It was organized in 1926 and the only teacher this Class has had is Mr. Robert E. Heinselman. Dr. Floyd C. Bratt is the president. There are about 100 members.

A large and active class of men—the Yokefellows Class—cares for the adult men of the Church. The Class has a large membership and carries out a varied and successful program through the year. The Class has had a variety of teachers including Judge J. B. M. Stephens and many of the ministers of the Church have taught it. The present teacher is Mr. William MacFarlane and Stanley Macklem is the president.

The Younger Married Couples Class was organized recently with Mr. Guy Manley as teacher. He was succeeded by Mr. Lorimer T. Reed.

The Beginners Department

Superintendent, Miss Ruth Bauer

The Primary Department

Superintendent, Mrs. Robert Christ

The Junior Department

Superintendent, Mrs. Walter Niles

The Junior-High Department

Superintendent, Mrs. C. A. Hofmeister

The Senior-High and Young People's Work

Superintendent, Rufus Hedges

The Adult Department

Superintendent, R. F. DeVisser

GENERAL OFFICERS OF ASBURY-FIRST CHURCH SCHOOL

Elected May 18th., 1936

General Superintendent—Mr. Robert E. Heinselman
 Superintendent of Attendance, Stewardship and Finance—Mr. Henry B. Platman
 Superintendent of Special Days and the Summer Sessions—Mr. Willis A. Estrich
 Superintendent of Missionary Education and Offerings—Mrs. Roland Roberts
 Recording Secretary—Mr. Oliver Zimmer
 Secretaries of Attendance—Mr. Raymond Whitaker, Miss Dorothy Lovick
 Secretaries of Pledges—Mr. William Paulus, Miss Dora Allen
 Secretary of Supplies—Mr. John Foster
 Secretary of Enrollment—Miss Dorothy H. Jameson

THE LEADERSHIP EDUCATION GROUP

"A Religious Message, Whatever More It Be, Must Be a Lyric."

Asbury Church has always been interested in the welfare of its youth, and their needs have been carefully considered in all of her plans. The development of leadership within the Church itself has been greatly stimulated by the various courses which have been offered from the Leadership Education curriculum of the Methodist Episcopal Board of Education.

The work of Leadership Education was first taken up in Asbury Church, in 1929, by Mrs. James Marlin, wife of the Associate pastor. In the spring of 1930 Mr. Marlin accepted a pastorate and the work was not taken up again until that fall. In October, 1930 the present Leadership Education Program was resumed under the leadership of Lula Van Scoy Harris. The first class was taught by Mrs. Harris and consisted of five young women—Miss Ivona Clough, Miss Elizabeth Cushman, Miss Dorothy Starke, Miss Ruth Tarrant and Miss Marion Vossler. The work taken was that prescribed by the Methodist Episcopal Board of Education. The courses taken by the first class were:

- "How We Got Our English Bible."
- "The Principles of Christian Service."
- "The Principles of Christian Teaching."
- "Supervised Practice Work."
- "The Message and Program of the Christian Religion."
- "The Teaching Work of the Church."
- "The Old and the New Testaments."
- "The Life of Christ."

The present broad program for Leadership Education in Asbury-First Church is the direct result of the vision and devotion of Mrs. Harris who was a highly trained and skilled teacher who loved young people. Her kindly spirit and deep Christian devotion gained their confidence and admiration. Her unswerving loyalty to the Christian ideals was so constantly reflected in her life that association with her was a constant challenge to better things. The effectiveness of our Leadership program is due to a very large extent to the devotion and inspiring leadership of Mrs. Harris.

By 1933 this work had grown so that there were five teachers and the work accomplished had met all the requirements of the Methodist Board of Education as an accredited school and Mrs. Harris was appointed by the Methodist Board of Education as Dean of Leadership Education in the Asbury Church. Since 1930 thirteen persons have given their time as accredited instructors. The total aggregate registration, some of the pupils having taken several courses and so counted for each course, has been 271. Five of these have completed the full number of courses required by the Board of Education and have been granted its diploma. In October, 1935 Mrs. M. R. Marston succeeded Mrs. Harris, as head of the Department. Who can measure the full extent of the influence of such a leaven within the life of a Church?

Pauline Marston

PARENT DISCUSSION GROUP

Another of the important activities taken up in our Church recently is the forming of a Parent Education Group for fathers and mothers to discuss the pre-school child and learn better how to help adjust to life. A five-night series was held last fall with an attendance of thirty to forty. Another series for the parents of the school-age child will be held to try to get technique and skill to guide the child through adolescence. This work is in charge of Mrs. Vera Paul Humphrey, director of Children's and Girl's Work.

CHAPTER XI
THE YOUNG PEOPLE'S WORK

"Just as I am, young, strong and free,
To be the best that I can be
For truth and righteousness and Thee,
Lord of my life, I come.

The religious education and training of our youth is basic to every other work that the Christian Church undertakes. To fail here is to weaken every other Christian enterprise, but to succeed here is to strengthen every ministry that the Church seeks to give to the world's need. During the last quarter of the nineteenth century there has been in many of the Protestant denominations, including our own, a number of variously named Young People's organizations. But on May 15th, 1889, in the Old Central Church of Cleveland, O., the most of these within our own denomination were merged into a new organization known as the Epworth League. Within the following year the Epworth Herald was started with Dr. Joseph F. Berry, later Bishop Berry, as editor. In 1904 Stephen Herben became the Editor and he was succeeded in 1912 by Dan B. Brummit who was followed in 1924 by W. E. J. Gratz the present editor.

The first society for Young People in Asbury Church was organized in the winter of 1888 with Frederick D. Losey as President. Mr. Losey was later a well known Shakespearian reader. This society was known as the Christian Endeavor. In 1892 a Young People's Christian Association was formed in Asbury Church. Among the leaders in this society were J. B. M. Stephens, Guilford R. Adams and J. W. Stephenson all of whom served the Society as its President. In 1898 these two societies merged into the Epworth League which still continues its work for our Young People in a thoroughly organized and efficient way.

The growth of the League has been such that it is now divided into four groups, all meeting on Sunday evening from 5:30 to 6:30, for a "Fellowship Hour" and refreshments. At 6:30 there is in each of the groups a devotional hour followed by an address given by some carefully chosen speaker, often from outside Asbury, who takes up some phase of life in its relation to the Christian message and practice. Time is then given for questions and discussion. Week day picnics and social gatherings are held from time to time through the year.

The four Young People's Groups are:

1. The Forum—Older Young People 24-35.
Theme for 1936-7: "Putting Religion Into Practice."
Speakers mostly from without the group.
2. The Senior League—Young People 18-23.
Theme for 1936-7: "Let Us Build."
Speakers often from the outside.
3. The Senior-High League—Young People 15-17.
Theme for 1936-7: "Christian Youth Building a New World."
Often addressed by one of the ministers or some member of the church staff. The members of the group speak at about one-half of their meetings.
4. The Junior-High League—Young People 12-14.
Theme for 1936-37: "How Can We Be Christians in Our World?"
Speakers both from the group and from without.

In all of these groups members preside and lead the devotional service. We give here the names of the Presidents, Vice-Presidents, Secretaries and Treasurers of the four Leagues:

THE FORUM

President—Mr. Edwin Foster
Vice-President—Mrs. Louise Bauer
Secretary and Treasurer—Miss Dorothy H. Jameson

THE SENIOR LEAGUE

President—Miss Mary MacFarlane
Secretary and Treasurer—Miss Jean Marston

THE SENIOR-HIGH LEAGUE

President—Miss Margaret Millard
1st Vice-President—Mr. Edward Start
Treasurer—Miss Evelyn Lindsay

THE JUNIOR-HIGH LEAGUE

President—Miss Mary Jane Macklem
Secretary—Mr. Calvin Zimmer
Treasurer—Mr. William Caward

In August 1936 six of our girls went to the Girl's Camp of the International Council of Religious Education in Winnepesaukee, N. H., for a period of two weeks. Two of our boys attended the Boy's Camp at the same place and time.

In July 1936 girls and boys, in all twenty-nine, attended the Silver Lake Institute for a period of ten days. In September sixty-three Asbury-First young people spent three days in a Retreat at Camp Pioneer on Seneca Lake and planned their work for 1936-7.

Another regular feature of the Young People's work is the singing of Christmas Carols on Christmas Eve. Each of the Leagues participating but going out separately.

CHAPTER XII

THE BOY SCOUTS

A word should be said about the Boy Scouts. This work was organized in England in 1907 by Sir Baden Powell. It took organized form in the United States in 1910. In both England and the United States there was at first misunderstanding and opposition on account of its supposed military tendencies. The early workers had to meet this situation.

On April 7th., 1913, Troop No. 27 was organized in our Church with Harold C. Stewart as Scout Master. Mr. Stewart held this position from 1913 to 1918. The Troop had forty members and carried on a variety of activities. It met on Monday nights, had an educational program which included first aid work, nature study, photography, electricity and other interesting and profitable studies and demonstrations. On Saturdays hikes were taken to Lake Ontario and other interesting nearby places and glens. Visits were also made to local factories, engineering and construction jobs. Associated with Mr. Stewart was John H. Foster and Ben Lecky.

Charles Foster was named Scout Master in 1918 and after several years he was succeeded by Leigh Fitch who held the position for twelve years. In 1934 Milton R. Voelker became Scout Master. The Troop is now known as No. 24 and has twenty one members. Others who have been associated with this work were Harwood B. Dryer, George Jameson. Beside the regular work of the Scouts they have an annual get-together in a Father and Son Banquet which is attended by from 125 to 150 and is an enthusiastic and popular part of their winter program.

The Troop has a strong program of Scouting activities and has a high rank in the Council. Like many other organizations whose task is concerned with character building among the youth this Troop of Boy Scouts has influenced, molded and guided the lives of many young men who though now scattered far and wide are contributing in a marked degree to the value and permanency of the business, social and religious idealism of their respective communities. The history of Troop No. 24 can be read only as it is written in full in the spirit and deeds of a true citizenship.

CHAPTER XIII
THE WOMAN'S ASSOCIATION

"Dream not of service elsewhere wrought,
The simple duty that awaits thy hand
Is God's voice uttering a divine command,
Life's common deed builds all that saints have sought."

In tracing the temporalities of the Church we must speak of the work done by the women organized into an association to do the hundred and one things that are incidental to the efficiency and temporal success of the Church. While this particular work is not in itself spiritual, yet it is of such nature and importance that it has been in multitudes of instances the one organization that has so served the Church that it has been able to keep alive and to have the temporal basis upon which to carry on its spiritual task.

It is not known when the women of Asbury Church first organized for their work, but it is probable the "Ladies' Aid Society" took form as early as the organization of the church itself, in 1836. As early as 1842 we find among the records that have been preserved a handbill which states:

"The Ladies' of St. John's Church, now Asbury, will hold a Fair on December 20th to obtain means to aid in procuring furniture and fixtures for the Church edifice, now being completed, corner of Main and Clinton Streets, Rochester East."

The first meetings were held in the parsonage on North Street or in the homes of Henry Brown, John Stroop, Hiram Davis, Edwin Wilson or Horace Rose. During the days of the Civil War this society was active and showed its patriotic spirit by picking lint and rolling bandages for use at the front. With deft fingers they made suits or uniforms for firemen and military companies, their hard earned money swelling the depleted church treasury or helping to avert some threatened financial crisis.

"They gave their fathers, husbands, sons, brothers and lovers to the soldier ranks, and cared for the widows of soldiers and their children."

During the whole history of Asbury Church this society has been an invaluable aid to its work, and has always had the interest and support of the women of the Church. It began as the "Ladies' Aid Society", but later on took the name of the Woman's Association. Every woman in the Asbury-First Church is included in its membership.

In May of each year a gathering of the women of the Church is held, refreshments are served at an afternoon entertainment, and the annual election of officers takes place. The Executive Cabinet meets monthly and conducts the necessary business of the organization. The Association has a variety of activities that are prominent in the work of the Church as well as many more that are not so noticeable. In the fall and winter when two series of Fellowship Nights are held they play a large and necessary part. The fall series is known as the Fellowship Family Nights and consist of five supper gatherings which are followed by a brief devotional service and an address by some prominent speaker on an important topic. The winter series usually consists of the same number of Fellowship suppers known as "World Vision Night Suppers." After the devotional service, the subject of Stewardship and Missions are considered. These suppers are held usually on Wednesday nights and take the place of the mid-week prayer service.

Beside this work, the Woman's Association sews for the Red Cross and for local welfare groups and cooperates with the Council of Church Women of Rochester. There is in Asbury-First Church a fine spirit of cooperation be-

tween this organization and the Women's Missionary Societies, as well as the other women's organizations of the Church. The membership is about 735, and its annual budget about 250 dollars. The officers for the year 1936-37 are:

President, Mrs. C. O. Williams
Vice-President, Mrs. R. W. Cross
Secretary, Mrs. L. V. Moffett
Treasurer, Mrs. H. G. Pardee
Chaplain, Mrs. J. D. Hopkins

CHAPTER XIV

THE WOMAN'S HOME MISSIONARY SOCIETY

We give thanks

“For the women of the past,
For the women of the present
For all women who have had the courage to lead.”

The Woman's Home Missionary Society of the Methodist Episcopal Church was organized in Trinity Church, Cincinnati, Ohio, on June 8, 1880, incorporated on November 20, 1884.

This Society had its origin in the activities of Mrs. J. Hartzell in behalf of the Negro women and girls in New Orleans University. The first President of this Society was Mrs. Rutherford B. Hayes, wife of the President of the United States. Mrs. Hayes held this office 1881-8, and was succeeded by Mrs. John Davis 1889-92, Mrs. Clinton B. Fiske 1893-97, Mrs. George O. Robinson 1908-12, Mrs. Wilber Thirkield, daughter of Bishop Gilbert Haven and wife of Bishop Thirkield, was President from 1913-25, and she was followed by Mrs. W. C. Goode from 1925-.

The National Society came into being after the Civil War, at the request of the Board of Education and Freedman's Aid Society. The men who were the leaders in the denomination at that time felt that conditions facing the Negro in the period of adjustment needed women's sympathetic understanding and effort.

In the spring of 1886 Mrs. Jenne Fowler Willing, sister of Bishop Charles H. Fowler, one of the incorporators of the National Society, came to Rochester in its interests. Inspired by her the women of Asbury Church met in the Church on May 11, 1886, and formed an auxiliary with sixty members. Mrs. J. C. Peet was chosen President, Mrs Hancock was elected treasurer.

The first regular meeting was held on May 28, 1886 in the parsonage of the Rev. W. R. Benham, minister of Asbury. It was voted to order twelve copies of the Society's publication "Home Missions". June 8 they voted to order ten more copies of the paper, and to allow the Secretary \$.30 or less for a book for the records. The budget for the first years was \$39.14. Mite boxes were distributed. An appeal came to send seeds to the Pawnee Indians, and Mr. James Vick sent \$4.00 worth with instructions for gardening. The annual meeting in 1887 elected Mrs. W. T. Hughes President, Mrs. S. E. Brewster Recording Secretary, and Mrs. O. W. Dryer as Treasurer. By 1888 the Asbury Society had eighty members and forty subscribers to "Home Missions".

The records show that early in the history of the Society barrels and packages were sent to Missionaries in Ashville, N. C., Kirwin, Kansas and to the poor whites in the South. They received the first barrels sent by the local Society.

“We were kept busy making comfortables, sheets and pillow cases for the barrels in anticipating sending to our missionary fields beside attending to our own church poor.”

In September 1888 the Society reported 51 members, 35 copies of the "Home Missions" taken, one life member at \$20.00, Mother's Jewels 40, Mite boxes 53, three barrels sent out, and \$50.00 in money sent. The Society had also dispersed \$60.00 in relief work in Rochester. In 1893-94 Mrs. William G. Brown was chosen President, and she was followed by Miss Hattie R. Coe. In 1896-98 Mrs. J. C. Peet was President.

The women of Asbury Church while never raising as large a budget for Home Missions as for Foreign Missions have always felt the need of trying to understand and assist to better ways of living the many nationalities within

our country. Many of our Asbury daughters have gone into active Home Missionary service as have several into the foreign service. For a considerable period a great deal of time, money and interest went into maintaining a Mission on North Goodman Street, near Norton Street. Miss Hattie R. Coe gave many years of devoted service to this splendid work and was heart broken when it had to be given up.

A work that has greatly interested the women of Asbury is a Friendship Home in Buffalo for colored girls who are away from home. A cultured colored woman, a graduate of Howard University, is the house mother. Baskets of jams and jellies are sent to the home from time to time. At Christmas large boxes of gifts for some forty girls are sent to Boaz, Alabama, for the girls of Sneed Seminary, a school for Mountain whites. Boxes were also sent to the Navajo Indians in Farmington, New Mexico. Beside the local budget of \$700, a special fund was raised to aid in establishing a clinic in connection with the settlement work in El Paso, also to help build a dormitory at Wood College at Matthison, Mississippi for mountain white girls and to build a gymnasium for the Home Mission Settlement in East St. Louis. Beside all of this, work of providing baby folds, children's homes, hospitals, deaconess training schools, work among the Mormons at Highland Bay Settlement, Utah, work in the Jewish sections of Chicago where the well known Marcey Center is located, work among the Slavs, Polish, German, Italian, Scotch, Irish and many other nationalities in the coal mining regions of Pennsylvania. All this makes its appeal and has brought responsibility to the Women's Home Missionary Society of the Methodist Episcopal Church, always having before it the goal of trying to make America a better place in which to live.

The interests of the Home Mission Society are scattered over a wide area—from the Jesse Lee Home and Seward Hospital at Seward, Alaska to the George O. Robinson School for Girls in San Juan, Porto Rico; from the port of entry at New York to the port of entry at Angel Island, San Francisco, where such splendid work for orientals is carried on; and to Honolulu in the Mid-Pacific where the Susanna Wesley Home cares for Hawaiian, Japanese, Chinese, Korean, and Phillipine children. In the Pacific South West there is the Frances De Pau School in Hollywood, the Harwood School Albuquerque and the Ruth Gregory Honcher Settlement in El Paso. In these schools girls from Central and South America are being trained in higher, better ways of living and return to their homes as ambassadors of friendship between the nations.

The Negro work has progressed greatly since 1880 and the women are especially proud of Bennett College, Greensborough, N. C., where the cream of the Negro young womanhood is being taught, besides their art course, the fine art of living, and are going out to raise the tone of the communities where they may live. The Indian work in settlements throughout the states is bringing the Indians to a better understanding of Christ's love for them, making better citizens of them and raising their standard of living.

It is expected that the organization of the Woman's Foreign and the Woman's Home Missionary Societies into Five guilds, effected this year, and explained in the Chapter on Foreign Missions, will make Asbury-First Church more conscious of the need of our country, even as we carry God's kingdom beyond the sea.

The National Society now has 5397 auxiliaries with a membership of 144,525. The Young Woman's auxiliaries number 588 with 11,318 members. The Wesleyan service has 215 auxiliaries and 5,182 members, the Young People's Department has 3,047 Auxiliaries with 38,076 members, and in the Junior Department there are 3,344 Auxiliaries and 60,228 members. The total membership of the National Society is half a million. In October 1926 the 45th Annual Meeting of the National Society was held in Asbury Church, Rochester, New York.

The officers of the local auxiliary are:

President, Mrs. Robert Heinselmann
Vice-President, Mrs. Henry Darrohn
Second Vice-President, Mrs. M. R. Marston
Third Vice-President, Mrs. Lloyd V. Moffett
Recording Secretary, Mrs. Allen Whitaker
Corresponding Secretary, Mrs. Benjamin Olney
Treasurer, Mrs. W. E. Johnston
Assistant Treasurer, Mrs. Ellen Smith, Mrs. George H. Vierhile

CHAPTER XV

THE WOMAN'S FOREIGN MISSIONARY SOCIETY

"I sing
Of those who caught the pure Promethean fire
One from another, each crying as he went down
To one that waited, crowned with youth and joy—
Take thou the splendor, carry it out of sight
Into the great new age I must not know
Into the great new realm I must not tread."

The nineteenth century witnessed a great change in the status of women. The first boy's school was opened almost with the beginning of Colonial History but it was not until well along in the nineteenth century that education was provided for girls. In 1778 Northhampton, Mass. voted "not to be at any expense for schooling girls." In 1792 Newburyport, Mass. voted that in "The summer months, after the boys were dismissed the girls might receive instruction in reading and grammar for one and one half hours." When a girl was examined in Geometry it was ridiculed in both press and pulpit. In 1826 Boston abolished its girl school because so many sought admission.

THE INFLUENCE OF MARY LYON

Then in 1837 by "sheer determination and superb initiation" Mary Lyon founded Mt. Holyoke Seminary at South Hadley, Mass. Her work is said to have given a direct and purposeful stimulus to missionary interest and knowledge among women. During the six years of her work at Mt. Holyoke she trained a generation of soundly educated women and not one of her pupils left the Seminary unconverted. Seventeen married foreign missionaries and thirty six more were added to this group within a few years. Literally hundreds more married men who carried the Gospel to the Western frontier.

In law the change in the status of women was still more marked. At that time she had no legal standing, could hold no property, could not testify in court, had no right to what she earned, no control of her children and could not vote.

In 1848 New York State, the first of the states to do so, began to change the common law provisions concerning women. That same year the first Woman's Rights Convention met in Seneca Falls, N. Y. Its leaders were ridiculed and persecuted. Today every thing that Mary Lyon and the Seneca Falls Convention sought for women is embodied in our laws; freedom to earn a living, to possess her children, to vote, to secure a divorce on just cause and to claim her own earnings, to own property, to testify in court, to make contracts, to have a fair share to the accumulations during her married life.

THE PIONEER Woman's Missionary Work.

The first Woman's Missionary Society was organized in Boston, 1800. It included Baptists and Congregationalists in a work for the Indians. Later it became interested in the English Baptist work in India recently begun by William Carey.

THE METHODIST ORGANIZE

In 1819 the Methodists of New York formed the Foreign Missionary Society of the Methodist Episcopal Church. The Methodist women were invited to form an auxiliary society but they had plans of their own and three months later, July 5th., 1819, they organized the first Methodist Woman's Missionary Society of our Church, the Wesleyan Seminary Missionary Society in New York City.

THE BUTLERS AND PARKERS GO TO INDIA

In 1856 the Parent Board, formed in 1819, sent out to India Dr. William Butler and his wife Clementine and Dr. Edwin W. Parker and his wife Lois. On March 4th., 1869 the Butlers and Parkers were back in America and Dr. Butler preached a sermon in St John's Church Boston that deeply stirred some of the women of the Church and they called a meeting to be held in Tremont

Church to be addressed by Mrs. Butler and Mrs. Parker. This was March 23rd, 1869. The day was said to have been "The worst since the flood." The Church was not open on account of the storm and only six women were present: beside Mrs. Butler and Mrs. Parker, were Mrs. Lewis Flanders, Mrs. Thomas A. Rich, Mrs. William B. Merrill, Mrs. T. Taylor, Mrs. H. W. Stoddard and Mrs. Thomas Kingsbury. Mrs. Butler prayed and Mrs. Parker spoke. A committee on nominations was appointed and the meeting adjourned to meet one week later. Again the rain fell in torrents, and only 26 were present in Tremont Church but that day, March 30, 1869, the Woman's Foreign Missionary Society of the Methodist Episcopal Church was fully launched.

SOME FACTS AND STATISTICS

The first President of this Society was Mrs. David Patton, and its fifth, and seventh, and twelfth presidents were Mrs. Freeborn Garrison Hibbard whose husband was pastor of Asbury Church, Rochester in 1873. This national society in its first year raised \$4,546.86. It sent out that year Miss Isabelle Thoburn, and Dr. Clara Swain to India. The society has engaged in educational medical and evangelistic work in five continents—Europe, Asia, Africa, South America and Mexico. It has work in 19 countries. This body covers the United States and is divided into Branches which number eleven. Rochester is in the New York Branch. The National body has 7,041 auxiliaries in the local churches with a membership of 216,467. Its total budget for 1935-36 was 1,363,168.81 and in the sixty-six years of its work its total budget has been \$56,707,324.96. It has sent over 1537 missionaries into the field.

A LOCAL SOCIETY FORMED

The Woman's Foreign Missionary Society of Asbury Church was organized March 31, 1870, just one year and one day after the national society was organized. Asbury Church was then at the corner of Main and Clinton Streets. Mrs. Frank S. Wallace (Jennie Brown Spaeth) writes that at the organization of the Asbury Society there were few present. They included Mrs. J. N. Brown wife of the minister of North Street Church, Mrs. Brown was Mrs. Spaeth's grandmother, Mrs. Hiram Davis, the mother of Mrs. C. M. Thoms. The Rev. F. G. Hibbard was elected temporary chairman, and the Rev. John Dennis was named as permanent Chairman.

Asbury Church has always had a prominent part in the work of this society both in the local church and Conference and Branch, and also in the work of the national body. We have already noted that Mrs. F. G. Hibbard, wife of the minister of Asbury was the fifth, seventh, and twelfth president of the national organization.

Mrs. J. T. Gracey gave outstanding service to the National Society. Dr. and Mrs. Gracey had been in India under the Foreign Missionary Board of the Methodist Episcopal Church. For a considerable period the Gracey family lived in Rochester and were connected with the Asbury Church.

Mrs. Gracey was not present at the organization of the Woman's Foreign Missionary Society in Boston in 1869, but the next year, 1870, while the family was living in Philadelphia Mrs. Gracey rallied the Methodist women there and organized the Philadelphia Branch. She went up and down the land organizing Auxiliaries, Districts and Conferences. She served for several years as President and as Corresponding Secretary of the Philadelphia Branch. She was Recording Secretary of the National Executive for twenty two years and edited and published the General Executive Report. For twenty three years she was chairman of the Literature Committee of the National Society. Her house was the publication office of the leaflets of which she wrote scores and edited and published thousands. Mrs. Wallace writes: "No more shining name than hers appeared in the list of the many who have been used of God in the making of our literature."

Miss Ida Gracey, who was an invalid from her youth, was concerned for the crippled children of China. For some time she taught a class in the Sunday School of Asbury Church. She dedicated what money she was able to spare and with this and the sale of handwork and by appealing to others to

help, she was able to found the Ida Gracey Home for Crippled Children in Kiukiang, China. Her name and memory are still held in loving remembrance in the Asbury Auxiliary in the continued support of the "Peggy Ann" scholarship, "Peggy" for Ida Gracey, and "Ann" for Jennie Brown Spaeth Wallace.

Nor are these all of the Asbury women that have had important part in the work of the national as well as in the Branch and Conference organizations. Mrs. George Heber Jones was Secretary of the New York Home Base in 1918. Mrs. Jennie Brown Spaeth Wallace was Secretary of the National Executive Committee for thirty years. She was also Secretary of the Young People's work in the New York Branch of the National Society, still later Recording Secretary of the National Society, for twelve years and later Receiving Treasurer of the New York Branch. Mrs. Weldon F. Crossland was Secretary of Spiritual life of Rochester District, and First Vice President of the Asbury-First W. F. M. S. Mrs. Ralph S. Cushman is President of the Topeka Branch. Mrs. William A. Harris served as Recording Secretary of the Genesee Conference Society, Genesee Conference Secretary of Supplies and for five years was Manager At Large for the New York Branch. Mrs. B. D. Chamberlin is Treasurer of the Rochester District and Mrs. R. O. Roberts is Corresponding Secretary of the District. Mrs. J. M. Henderson is Corresponding Secretary of the Genesee Conference Society and Mrs. Wm. E. Rugg is Recording Secretary of Rochester District.

The Asbury-Auxiliary was sixty years old on May 1, 1936. It has 180 members and its budget for 1936 was \$1,107. The officers at present are:

President, Mrs. Maurice A. Barnard
 Vice President, Mrs. R. W. Cross
 Recording Secretary, Mrs. Lloyd V. Moffett, Mrs. Raymond Clapper
 Corresponding Secretary, Mrs. Floyd C. Bratt
 Treasurer, Miss Nellie Stuart

The Foreign and Home Missionary Societies, each preserving its identity, hold their meetings together every month and arrange the program for the interests of both Societies. They also have a group for the employed women of Asbury who are not able to attend the afternoon meetings, but meet in the evening of the same day, and are known as the Wesleyan Service Guild.

CHAPTER XVI

THE LENTEN SANCTUARY SERVICES

For several years the Asbury Church has given special attention to the Lenten and Easter Seasons. Ministers of nation-wide reputation have been brought to Asbury Church and to Rochester a spiritual message. Prominent among these preachers have been Bishop David Lincoln Ferris of the Protestant Episcopal Church, Bishop H. Lester Smith, Bishop Adna W. Leonard, Dr. Lloyd F. Foster, Dr. Albert W. Beaven, Dr. Norman Vincent Peale, Dr. Merton S. Rice, Dr. Ralph Sockman, Dr. Bernard C. Clausen, Dr. Albert G. Butzer, Dr. George E. Butrick and Dr. Henry H. Crane.

These Lenten services, held on Thursday evenings so that members of other churches can attend, have taken an honored place beside the noonday services of the Federation of Churches and the afternoon services of Christ Protestant Episcopal Church.

During Holy Week the minister, Dr. W. F. Crossland, speaks Monday to Friday evenings on some theme appropriate to Easter. On Thursday evening the silent Communion service is held—each person coming to the altar and partaking of the bread and wine and retiring without the usual invitation or dismissal. This is the most impressive Communion service of the year and is largely attended. On Good Friday evening a sacred cantata is given by the choir,

CHAPTER XVII
ASBURY HONOR ROLL
WORLD WAR

Aeschliman, Edward J.
*Adams, Ralph W.
Ames, George B.
Bacon, Howard E.
*Bateman, William W.
Baotancourt, Sergio
Bantrell, Myron
Beiermeister, John F.
Blum, Guy
Barbour, Maurice
Boulls, Trafton
Brennan, Eugene
Bristol, Earl
Brown, George
Burrell, Harry P.
Calkins, William S.
Carr, George
Cole, Roy W.
Conklin, Harold J.
Corbin, C. Glenn
Couchman, Frederick S.
Davis, Hiram
Davis, Irwin
Day, Herbert E.
*Dennison, Robert
Dettman, Warren
Empey, James L.
Everett, Allen
Fitch, Theodore
Fitch, Leigh M.
Flaherty, Frank
Fowler, W. Frank
Furnas, Leonard M.
Ford, Elliott
Garlick, Frederick J.
Garlick, Howard J.
Galbraith, Benjamin A.
Gillies, Brooks
Gray, Clark N.
Gridley, Miss Eunice
Hammond, Arthur
Heinselman, Robert E.
Herrick, Arthur
Hill, E. G.
Howden, Clayton E.
Hoyt, Alden
Ingle, Clyde

Irwin, Warren W.
Johnston, George
Keefe, Leslie
Kindig, Corwin W.
Kindig, Merwin
Kurtz, Walter
Kerslake, Cecil
Lum, William
Lyman, Chas. O.
Moore, Edward R.
Moore, William A.
Morrow, Glenn
Page, Harry E.
Perry, Carlos
Peters, William G.
Plowe, Miss Christina K.
Plumb, Leon A.
Proctor, Carlos H.
Puddington, George
Remington, Allen
Riley, Emery
Roebuck, Brooks W.
Royall, Samuel
*Scofield, Charles H.
Schouton, Henry
Scheer, Russell G.
Scorse, James
Shantz, Alson
Shantz, Marshall B.
Shantz, Harold
Smith, Stanley W.
Spaeth, J. Nelson
Sperry, H. E.
Steele, J. Fred
Stephens, Floyd
Strate, Herbert
Trimby, Miss Frances Ruth
Trimby, Milton
Warren, J. Walter
Weaver, John
Weaver, Avery
Welch, Francis L.
Wells, John
Wild, Herman
Wood, Arthur M.
Wood, Lee D.
Woods, Wilbur
Yorkey, Lawrence

*Killed in action or died of disease.

CHAPTER XVIII

FIRST METHODIST EPISCOPAL CHURCH HONOR ROLL WORLD WAR

Backus, Corp. Arthur O.
Benham, Wesley
Bennett, Frank R.
Bourbon, Garfield
Baxter, E. James
Breckenridge, J. Elmer
Brown, Lieut. Harry Earl
Brown, Lieut. Arthur A.
Cochrane, Corporal Lloyd
Clark, Chaplain Louis J.
Cooley, John Lowen
Crampton Otho
Crampton, Whittier
Crum, Chaplain Earl La Verne
Curphey, Cadet Arthur R.
Daggs, Kenneth
Daggs, Preston
Douten, Clarence J.
Duffus, Roy A.
Faulkner, Robert
Field, Carlyle A.
Fisher, Lieut. Harold F.
Fox, Leonard P.
Graham, Capt. C. T.
Griffeth, Donald
Hanson, Lieut. Leland S.
Harris, Stanley
Hondorf, Capt. J. L.
Haines, Lieut. Edgar L.
Hendrickson, Capt. F. F.
Harding, Lieut. Geo. C.
Haller, Serg. Clarence A.
Hess, Lewis J.
Hess, Casselman
Howard, Arthur C.
Hulme, Frederick
Imeson, Corporal T. Herbert
Irvine, Raymond
Ingerick, Elmer G.
Kennedy, Capt. E. W.
Kase, Simeon
Kendall, Harold

Lansdale, Lieut. Herbert, Jr.
Lansdale, Cadet Officer Robt.
Line, Lieut. Willard
Maggs, S. Frederick, Jr.
McKee, Cadet Donald
McKinstry, C. Raymond
Milne, William
McKee, Earl R.
Murray, George L.
Neff, Frederick E.
Norquist, Ralph
Ogden, Lieut. Jesse S.
Ogden, Lieut. Edward M.
Ogden, Lieut. Terrance F.
Ocumpaugh, Ensign Edmond
Parkhouse, Frederick G.
Parker, Harry
Phelps, Fred D.
Raymond, Harold E.
Rice, Lewis C.
Royal, Serg. Lynn A.
Robus, Harold H.
Russell, Harry
Sabin, Emmett
Snider, Lieut. Elwood
Spencer, Ensign Edmond
Stacy, Lloyd G.
Thompson, Leslie
Thompson, Capt. Raymond
Thompson, Willis
Turner, Fred C.
VanOrder, Howard L.
Venor, Stanten
Wagner, Chas. P.
Wetmore, Corp. Clarke
Winchell, J. Boyd
Winegard, George
Wood, Serg. Everett E.
Wood, Franklin
Williamson, Maj. Herbert
Williamson, Lieut. Donald

Special Duty—Ordinance Department

Raymond W. Cross Chas. E. Kelso Miss Cassie Mee Mrs. Ruby Shepherd

Red Cross Nurses

Miss Florence Goodenough Miss Bessie Goodenough Miss Elizabeth Jackson

Y. M. C. A. WAR WORK

Barker, J. Harry
Shutt, E. Reed
Hawkins, W. Stanley
Vierhile, Mrs. Ruby

Sperry, Miss Julia E.
Lansdale, Herbert P.
Vierhile, Geo. H.

CHAPTER XIX

THE CONSOLIDATION OF THE ASBURY AND THE FIRST METHODIST EPISCOPAL CHURCHES

On May 2nd, 1933 the beautiful First Methodist Church was destroyed by fire. For more than a hundred years this church had been located in the heart of the business section of Rochester. It was now a question whether to rebuild on the same site, to re-locate and build or to merge with one of the other Methodist Church in the city. As Asbury had originally been a part of the First Church, its mother society, it was only natural that the two churches should feel that they had something in common and that the union of the two churches would be reuniting of old ties.

The Official Board of the Asbury Church extended a formal invitation to the Official Board of the First Church for the merging of the two societies. On December 12th, 1933 the Local Conference of the First Church voted 34 to 9 in favor of the union. Committees were appointed by both churches with Mr. George G. Ford of the Asbury Church, chairman and Willis A. Estrich of the First Church as chairman of the committee. The legal order for the consolidation was signed on February 7th, 1934, by Judge Willis K. Gillette presiding justice of the Supreme Court of Monroe County and February 7th, became the legal birthday of the Asbury-First Church. The legal order directed that the name of the new corporation should be the Asbury-First Methodist Episcopal Church and that the trustees for the first year should be:

Charles P. Ament
Daniel N. Calkins
William W. Day
George G. Ford

Frank A. Paddock
Edwin P. Wilson
William MacFarlane
Willis A. Estrich

Hilton F. Snider

It was also directed that February 2nd, 1935 should be the day of the first annual corporate meeting of the Asbury-First Methodist Episcopal Church of Rochester, N. Y.

The new society began its career under the joint ministry of Rev. Weldon F. Crossland, D.D., of Asbury Church and Rev. Herbert Scott, D.D. of the First Church. This joint ministry continued until January 1st, 1935 when the Rev. Herbert Scott was appointed to the Dormont Church in Pittsburgh.

The first joint service was held in Asbury Church on Sunday, January 14, 1934. The church was taxed to its capacity and mutual greetings, often of friends of long standing, made the occasion a happy and memorable one. This service was less formal than the usual Sunday service. No sermon was given but representatives of several organizations of the two societies expressed their happiness in their new relationship to each other. For the two committees on the merger, Mr. George G. Ford of Asbury and Mr. Willis A. Estrich of the First Church spoke briefly. The women of the two societies were represented by Mrs. Maurice A. Barnard of the Asbury Church and Mrs. William MacFarlane of the First Church. The two Sunday Schools were represented by Andrew Bauer of the Asbury and Raymond Cross of the First Church. For the Young People's organizations Elihu Hedges spoke for Asbury and Nicholas Brown for the First Church. Following these mutual felicitations the Rev. Dr. Crossland and the Rev. Dr. Scott and the Rev. W. A. Harris gave words of congratulation over the happy reunion of these two great churches.

The service which marked the completion of the consolidation was held in Asbury Church on Sunday morning, February 11, 1934 with Bishop Adna Wright Leonard of the Pittsburgh Area present and giving the sermon. On the previous evening, February 10th, the Local Conferences of the two societies gave a banquet with Bishop Leonard as the honor guest. This was held in the Young Men's Christian Association and George G. Ford of Asbury Church presided and presented the several speakers. Brief addresses were given by the Rev. Earl D. Shepard, D.D. of the Rochester District, the Dr. Weldon F.



REVEREND HERBERT SCOTT

Crossland, D.D., the Rev. Dr. Herbert Scott of the First Church and by Daniel N. Calkins and Willis A. Estrich. These addresses were followed by brief and felicitous words spoken by Bishop Leonard.

On Sunday morning, February 11, 1934, an impressive service was held in Asbury Church at which all available standing room was taken. This service was broadcast over WHAM. After brief statements had been made by Daniel N. Calkins for the Board of Trustees of Asbury Church and William S. Macklem of the First Church Board of Trustees, Bishop Leonard read the special announcement consummating the consolidation of the two churches. This statement follows:

"I, Adna Wright Leonard, a Bishop of the Methodist Episcopal Church, and resident Bishop of Pittsburgh Area, in compliance with the request of the Quarterly Conferences of the First Methodist Episcopal Church and Asbury Methodist Episcopal Church, Rochester, New York, do now unite these two churches into one organic union. The rights and privileges of the Methodist Episcopal Church under the law of the General Conference are now granted to this consolidated church. I now request and instruct the District Superintendent, Dr. Earl D. Shepard, at the earliest convenient time, to assemble the members of the two Quarterly Conferences for the purpose of electing trustees of the consolidated church. In compliance with the request of the two churches I recognize as the official name of the merged church, the name Asbury-First Methodist Episcopal Church of Rochester, New York. This consolidation is in accordance with the ecclesiastical law of the Methodist Episcopal Church, the requirements of the state law having been met prior to this day.

Glory be to the Father, glory be to the Son, glory be to the Holy Spirit. As it was in the beginning, is now and evermore shall be. World without end. Amen."

Signed, A. W. Leonard
 Resident Bishop, Pittsburgh Area
 of the
 Methodist Episcopal Church.

Following this announcement by the Bishop he preached from 2 Corinthians 10:5-

"Casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

A special hymn written for the occasion by the Rev. Benjamin Copeland was sung—

The Larger Fellowship

With grateful hearts, rejoicing, free,
 We dedicate, O God, to Thee,
 This hallowed hour, in His dear Name
 Whose glory is our common aim.

Be Thou, O Father, very near
 To us, who seek Thee, gathered here;
 Thy children, all—O make us one,
 In the blest service of Thy Son.

Teach us like him to freely give,
 And in His loving spirit live,
 Who from Heaven's throne to earth came down,
 Our lot to share, our lives to crown.

O Christ divine, whose name we bear,
 Whose cross unites us everywhere,
 Thy blessed name by all be owned,
 Thy love in every heart enthroned.

After this service Bishop Leonard signed the ecclesiastical order completing the consolidation, using the pen with which Judge Gillette had signed the legal order on February 7th. This pen was given by Dr. and Mrs. Crossland and is now preserved as an article of historic interest. The faces cut from three old corner stones from the early First Church structures—South Ave. 1820; Main and Fitzhugh Streets, 1831 and 1838; and Fitzhugh and Church Streets, 1855 were, on October 23, 1934, set as tablets in the front vestibule of Asbury-First Church. Behind one of these was sealed a copper box containing papers from the former corner stones of the First Church together with recent church records. This copper box contains the following:

1. The invitation from Asbury Church to the First Methodist Church for the merger. This paper was read to the congregation of the First Church September 12, 1933 by George G. Ford, chairman of the Asbury committee on the consolidation.
2. The letter from the Asbury Church to the First Church members read Dec. 21, 1933.
3. The Asbury Visitor of December 24th, 1933.
4. The letter of the First Church to its membership, Jan 9, 1934.
5. The Asbury Visitor of January 16, 1934.
6. The Asbury Visitor of January 21, 1934.
7. The full page story of the burning of the First Church on May 2, 1934, with account of steps taken in the consolidation. Rochester Democrat and Chronicle of January 21, 1934.
8. The letter from Dr. Crossland and Dr. Scott to members of the two uniting churches, February 5, 1934.
9. Picture and newspaper article in Times Union of February 7, 1934.
10. Menu card for banquet to Bishop Leonard, February 10, 1934.
11. The Asbury Visitor of February 11, 1934.
12. Asbury-First program for March, April and May 1934.
13. Bishop Leonard's announcement uniting the two churches, February 11, 1934.
14. Petition and order in the matter of consolidation of Asbury Methodist Episcopal Church.
15. Affidavits and order of consolidation of Asbury Methodist Episcopal Church.
16. Similar documents relative to the First Methodist Episcopal Church.
17. Agreement to consolidate executed by both churches.
18. List of contents of boxes taken from the corner stones of the First Methodist Episcopal Church showing the articles selected for deposit in the new box.
19. Asbury Visitor, September 30, 1934.
20. Clippings from Democrat and Chronicle, October 11, 1934, showing Dr. Crossland and Dr. Scott examining contents taken from the old corner stones.
21. List of official Board members, officers and standing committees of both churches at the time of the merger.
22. Various news clippings in matter of consolidation.

23. Chronological record.

24. Copy of this list.

The consolidation of these two great churches—the First Methodist or mother church of Methodism in Rochester and the Asbury Church, the first and most vigorous daughter of the mother church is a notable event in the religious history of Rochester and of Western New York. The Asbury-First Church is one of the outstanding Methodist Churches in the Pittsburgh Area of which Genesee Conference is a part.

* * *

The credit for the initiation of this union is due in large measure to the foresight and gracious spirit of the Rev. Dr. Weldon F. Crossland, minister of the Asbury Church since October 9, 1932. After the decision of the First Church to enter into the union with Asbury Church the able cooperation and brotherly spirit of the Rev. Dr. Herbert Scott, minister of the First Methodist Church from 1926 to February 11, 1934, was apparent in every step taken. Credit must also be given to the Official Boards of both churches and to the general membership and the various organized groups in both societies. From the first the union has been one of happy cooperation in the spirit of Him who prayed that His disciples might be one.

CHAPTER XX

A CROSS SECTION

It may be of interest to make a cross section and get a picture of the conditions and problems that the early Society had to meet. We copy from the Class Leader's Record in the years 1854, 1860 and 1877. The items given are samples of what, in some cases, appear again and again.

"On motion four dollars were voted to Sister—from the poor Fund."

"As Brother—was ill and needy the Leaders present contributed \$3.27."

"Order was drawn on Poor Fund to defray expenses of funeral of—."

"Voted to take collection for the sick and poor as soon as possible."

"Pastor requested to take collection to aid Trustees finance the Church."

"Collection ordered to aid the Orphan Asylum as soon as convenient."

"Mr. J. S. reported that he had list of subscribers and wished all the help Official Board could give to collect them."

"On motion the Official Board made up to the pastor one dollar paid in that was not good."

Estimating Committee for Minister and Family

	1855		1857
Pastor and Wife	\$ 200	Pastor and Wife	\$ 200
Children	104	House Rent	150
House Rent	175	Table Expenses	600
Table Expenses	521	One Child, 14,	24
	\$1000	Traveling	26
			\$1000

"Catherine Rene voted \$45.00 or playing instrument one year."

"Brother Davis and Brown appointed to preserve order in upper room meeting."

"The pastor and brothers W— and M— to wait on Brother— and Brother— and try to arrange the difficulty between them."

"Resolved that any brother of the Board who shall report any of the transactions of said Board or anything that is said here shall be liable to severe reprimand and be subject to be expelled at the discretion of said Board."

"Committee appointed to investigate and report on the Character of Mr. B—"

"Pastor and two Trustees to present matter of making the windows memorial windows, providing the parties adopting a window pay the cost of the same."

"Mr.— declared that the Music Committee had discharged the organist for the crime of interesting herself in the Temperance cause. Subject referred to the Music Committee."

Bishop Ames to Dr. Huntington when appointed to Asbury Church in 1861:
 "I have not sent you to heaven this year and you will find when you get there that I have not sent you anywhere near it."

