

*Half Century Discourse:*

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**The First Church in Buffalo.**

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*Delivered on the Evening of Feb. 3d, 1862.*

**By Walter Clarke, D. D.**

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*Buffalo:*

*Published by Theodore Butler.*

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1862

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FRANKLIN STEAM PRINTING HOUSE,  
THOMAS, TYPOGRAPHER.

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## Introduction.

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At a meeting of the elders of the First Presbyterian Church, in Buffalo, held in the month of December last, Mr. THOMAS FARNHAM reminded the body that the fiftieth anniversary of the Church would occur on the second day of the succeeding February. It was the unanimous opinion of the members present, that steps should be instantly taken to secure a proper public celebration of that interesting and memorable event. A meeting of the congregation was therefore called, when the project was received with universal favor, and Messrs. FARNHAM, SAWYER, BUTLER, MILLER, GLENNY, SHERMAN and COIT were appointed a committee to make all needful preparations for the coming anniversary. This committee invited the pastor to prepare a Historical Discourse, to be read on Sabbath evening, the second of February; selected the following evening for a public re-union of members of the congregation from within the city and without; issued a circular addressed to former members residing now in other States or towns, inviting them to attend, or, if that were impossible, to communicate such facts and memories as would give interest to the approaching celebration. The pastor, who had resided less than a year in the city, and had come hither a total stranger, acceded to the request of the committee, and on the evening appointed, read to a large congregation, assembled in the First Church, the following Discourse.

On Monday evening another large assemblage was gathered in the same place, at which a Poem was read by the Rev. Dr. CHESTER, and interesting addresses were delivered by GEO. R. BABCOCK, Esq., who presided, Dr. BRISTOL, Dr. LORD, Dr. HEACOCK, Dr. SMITH, LEWIS F. ALLEN, Esq., HENRY W. ROGERS, Esq., the Rev. Mr. BINGHAM, and the Rev. Mr. COOK, of Lewiston. The committee had received communications from many of their correspondents, particularly from Rev. Drs. SQUIER, of New York, THOMPSON, of Cincinnati, HUNTINGTON, of Auburn, BEADLE, of Hartford, Rev. HERRICK JOHNSON, of Troy, Rev. W. DeLOSS LOVE, of Milwaukee, Dr. WEST, of Brooklyn, Messrs. WILLIAMS, of Cleveland, BILLINGS, of Lansing, STORRS, of Homer, HOLTON, of Milwaukee, and Major CHAPIN, of the army, expressing the most affectionate interest in the Church and in the occasion, and rehearsing recollections of former persons and scenes.

Such mention was made of these, and such extracts read as the hour would allow.

Immediately after the anniversary, the congregation instructed the committee to procure and publish, with the consent of the authors, the Discourse, the Poem, the Letters and the Addresses. The task has been delayed to give time for reviewing and perfecting the narrative, the committee being of opinion that no labor was too protracted to secure to the public a trustworthy history of the Church and the city. It was their intention at the first to publish the Discourse, adding to it an appendix, which should contain the Poem, the letters of correspondents, the addresses of Monday evening, and such notes, explanations and reminiscences of their own as would make a somewhat copious and comprehensive history of the town during the first half century of its life. But as they pursued their preparations, and saw the growing dimensions of their work, they found it entirely impossible to do justice to the appendix, and at the same time bring the volume within the compass of a reasonable size. They have at hand nearly two hundred pages of manuscript, received from correspond-

ents. They have made a list of more than fifty well known names of men who deserve mention in their notes, together with countless events and transactions, which they could not omit and be true to their trust as impartial historians. Embarrassed by this unexpected abundance of material, and unable to reduce it by excerpts or epitomes, the committee very reluctantly submitted to their necessities, and concluded to publish only the Discourse and the Poem. They are the more reconciled to this alternative, however, since the Buffalo Historical Society has come into existence, under auspices which ensure an instant demand for all that can contribute to a minute and perfect history of early times.

The committee particularly regret the necessity of leaving out of this memorial, the very interesting sketch of men and events communicated by Mr. LEWIS F. ALLEN, partly at the re-union on Monday evening, and more fully in a manuscript which some of them have been permitted to read. That document is too valuable not to be secured and put in a permanent form by the Historical Society.

The Discourse is now given to the public with the hope that, being found for the most part accurate and trustworthy, it may contribute to the good name of those who laid the foundations, the joy of their descendants, and the prosperity of the dear Mother Church in Buffalo.





THE

*First Church in Buffalo.*

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HALF CENTURY DISCOURSE.



# Half Century Discourse.

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ON Tuesday, the 14th of January, 1812, Messrs. SMITH H. & H. A. SALISBURY, booksellers and printers, sent forth from their office on Main street, the sixteenth number of the *Buffalo Gazette*. That interesting sheet, reflecting all the changeful aspects of the time, contained certain prophetic hints from which a sagacious reader would easily conclude, that at no distant day the village of Buffalo would give birth to a Christian Church.

In a conspicuous place, headed by a platoon of grave capitals, stood the elaborate advertisement of Mr. ALANSON WHEADON, who respectfully announced to the public, that he was about to open a school for the purpose of instructing young ladies and gentlemen in sacred music. And he desired that whoever wished to become acquainted with the aforesaid polite accomplishment, or to encourage the intended school, would be kind enough to call at the office of the SALISBURYS, and sign a subscription that was waiting there, for that purpose. The publishers of the *Gazette*, mindful of

the growing demand for melody, added an advertisement in which they offered, at a reasonable price, gamuts for the use of singing schools. Moreover, the Rev. J. ALEXANDER, missionary to the Indians, gave notice that those who inclined to so wise an investment, could purchase at the Buffalo book store, which establishment was kept in an upper room in PRATT'S unfinished house, on the corner of Main and Swan streets, the Child's Catechism, or a new help for instructing the rising generation in the first principles of the oracles of God; a treatise which, being intended for babes, was cut up into small pieces, having, as the advertiser was careful to say, seventeen separate sections, to which was prefixed an earnest address to parents. In advance of all these signs, two zealous wranglers had enlivened the columns of the *Gazette* with an elaborate and unsatisfying debate upon the doctrine of original sin; a topic, which, whether it was suggested by the conduct of the neighboring Indians, or by the more familiar disclosures of life in the village, it is, perhaps, impossible now to decide. Finally, to give point and certainty to these conspiring omens, Mr. PHILIP M. HOLMES, whose father, the Rev. ELKANAH HOLMES, had, on the Wednesday previous, made EBENEZER WALDEN happy by fastening the tie which bound the young counselor to Miss SUSAN MARVIN, daughter by an earlier marriage of Mrs. COMFORT LONDON,—Mr. PHILIP HOLMES, I say, issued in the *Gazette* a printed call, inviting all the inhabitants of the town, who desired to establish an ecclesiastical society and provide for the regular preaching of the Gospel, to

meet at the Court House at one o'clock in the afternoon of the 22d instant.

Two weeks later the well known missionary, THADDEUS OSGOOD, being here, organized, on that memorable day, the 2d of February, 1812, the First Church of Christ in Buffalo.

Fifty years exactly have elapsed since that event. And we are together to-night to commemorate the birth of our beloved Church, and rehearse as best we may, the varied story of its first half century's growth.

By all the tokens by which men judge of events and causes, it was full time to plant a church in this rising village. It had been a score of years since white men began to build their cabins and plant their gardens in sight of these shining waters. As early as 1791, a trader by the name of WINNE, was selling to the Indians, tobacco, trinkets and whiskey, from his log cabin near the present Washington street bridge. In 1798 there were eight white families here, living in a cluster of huts on the north side of the creek. The heads of these families were, WINNE, the trader; MIDDLEAUGH, the Dutchman, cooper, hunter, idler, and wit, who, with his son-in-law, EZEKIEL LANE, occupied a double log house a little south of Bonney's Hotel; JOHNSTON, the Indian interpreter, who lived a little south-east of the Mansion House; PALMER, who kept the first tavern in Buffalo, renting the building of JOHNSTON; who afterwards, in 1801, petitioned ELLICOTT for a lot on which to build a school house; whose widow dispensed hospitalities after her husband's death, at the old stand, opposite Exchange and west of Main streets; ASA RANSOM,

jeweler, whom we find at Scottsville, on the Genesee river, in 1789, who moved in 1801 to Clarence, to keep one of ELLICOTT'S three taverns, whose daughter, afterwards Mrs. MERRILL, was the first, and his son, now Col. HARRY B. RANSOM, of Clarence, the second child born on the Holland Purchase, who lived in 1798 in a log house just west of the Western Hotel; MAYBEE, another trader, whose store stood in the rear of GLENNY'S store on Main street; ROBBINS, the blacksmith, whose shop was between Swan and Seneca streets, on the west side of Main;—eight families, dwelling in seven log huts,—this was Buffalo in 1798.

There was an Indian trail to Avon, on the Genesee river, but after leaving Buffalo the next house was GANSON'S, fifty miles off, in what is now the town of LeRoy. These settlers hunted and fished and took care of their gardens, and when it was possible, drove a bargain with the Indians. They obtained game from the woods, potatoes from their clearings, and when they wanted bread, bought of the Senecas a string of dried corn, scooped a hollow in the stump of a tree, bent a neighboring sapling, attached to its top a deer skin strap, to this a smooth stone, and with this extempore pestle, broke the corn into grits which they called meal. This is the way the flouring business was carried on at Lake Erie sixty-five years ago.

The tax roll of that time reports the pecuniary condition of these patriarchs of the town: MIDDAUGH, the most idle and most contented of all the settlers, was assessed nine cents, on a property of forty-five dollars; LANE, his son-in-law, was better off, being put down

for two shillings, on an estate valued at 140 dollars, while the nabob JOHNSTON, who owned half the land on which the city now stands, was esteemed worth 2,034 dollars, and taxed accordingly the sum of thirty shillings. Such golden eggs were found in this new nest in 1798.

In 1801, the Holland Company having purchased the entire tract lying west of the Genesee river and between Pennsylvania and the lakes, excepting only the mile strip and the four reservations on which the Indians built their wigwams, Mr. ELLICOTT, their agent, laid out the village, numbered the lots, and intending to make it his own residence, established it as a condition of sale, that each purchaser should clear, and build, and settle on his land. At that time the Holland Purchase constituted a single township on which there were perhaps as many as fifty families. For various reasons emigrants arrived slowly. In 1803, SAMUEL PRATT, a merchant from Westminster, Vt., a native of East Hartford, Ct., having caught the contagion of removal, visited this region, and being pleased with Mr. ELLICOTT's prospective city of New Amsterdam, bought the lot No. 2, where the Mansion House now stands, and the next year removed hither with his family. He brought his goods in two large covered wagons, and his family in a two horse coach, hung on thorough braces, the first vehicle of the kind that ever crossed the Genesee; certainly the first that ever threaded the streets or fathomed the gullies of New Amsterdam. In 1805, Mr. PRATT erected the first frame house ever built in Buffalo. It was a large two story mansion on

the south-west corner of Main and Crow streets. The carpet which adorned one of its parlors was also the pioneer of its kind, being the first convenience of the sort which the village had seen. This hospitable family, and their spacious house, were for years the joy of strangers, who could find little comfort in CROW's coarse hut. It was also the home of missionaries, BACON, OSGOOD, HOLMES, SPENCER, CRAM, and others.

In 1810, there were, perhaps, a hundred dwellings and five hundred people in the settlement. These had come from all directions: from Canada, from the valley of the Mohawk, from the far East, from Massachusetts, from Connecticut, from Vermont. They were of all varieties of character, too. Some had left behind accounts unsettled, and families unprovided for, and had fled hither to escape the sheriffs and the paydays. Others had been guilty of smuggling, or fraud, or some other crime, and setting a great value upon health, thought the air of the Western lakes superior to that of the Eastern prisons. Some were mere adventurers, roving, restless, looking for chances, who had drifted on the foremost wave from Cape Cod to the Hudson, from the Hudson to the Genesee, from the Genesee hither, and who were destined to float on with every changing moon till death, or the Rocky Mountains, should bid them to halt. Mixed up with these were men of another and better type, having in their composition some of the stuff of which heroes are built,—resolute, honest, courageous souls,—sifted out of a hundred Eastern towns, and sent here to be the architects of the coming metropolis. Such men as



WALDEN, and POTTER, and PRATT, and COIT, and CHAPIN, and TOWNSEND, and GRANT, and GROSVENOR, and HODGE, and HEACOCK, by their integrity, their intelligence, their energy, and their well directed and persevering labor, laid the foundations of the then infant city.

It appears, moreover, that there were as many as thirty professors of religion here, pioneers whom Providence had sent before to open in the wilderness a highway for the ark and the sanctuary and the priests which should come after. These devout people did not forget the Lord in the land of their exile. Though they had no shepherd and no sanctuary and no table of fellowship, yet, they came together at regular periods, and in some cabin or store or private room, prayed and sang psalms and recited the catechism like the Hebrew exiles, who centuries before sat by the rivers of Babylon and wept when they remembered Zion. Mrs. PRATT, and her neighbor, Mrs. LANDON, whose husband had succeeded CROW in the village tavern, early began to pray together, every evening at sunset, asking especially that God would send to the people a minister, and set up for his servants a church. Other good women,—Mrs. CALLENDER, Mrs. HARRINGTON, Mrs. CHAPIN, Mrs. REESE, Mrs. GILLET, Mrs. PRATT, the younger, Mrs. BALL, Miss BARKER, Miss GRANGER, came in, till the two were nineteen; and once a week they held a female prayer meeting in Mrs. PRATT's parlor. Nor did God forget his dispersed children who called to him out of their cabins and garrets and shops. As early as 1807 the missionaries of Connecticut and Berkshire and New York, began to visit at distant

intervals this remote and rising settlement. BACON stopped on his way to Mackinaw; OSGOOD came over from Canada; JOHN SPENCER arrived from the Cananda; Mr. HOLMES left his station among the Tuscaroras with a twofold purpose, to visit his son and comfort and instruct the people. ALEXANDER, the missionary to the Senecas, and HYDE, their teacher, did what they could to keep alive the outward forms of worship. We have evidence also that the people appreciated the visits and labors of the missionaries. In 1809 the Connecticut Missionary Society reported that Rev. JOHN SPENCER had received at Buffalo \$8.83 for its treasury. That was apparently the first money contributed to the cause of missions by the town of Buffalo. Oswego gave that year \$2.50, and Erie \$18.20. The next year Buffalo gave \$5.06, LeRoy \$1.00, Warsaw \$1.50, and Erie \$2.00. In 1811 Buffalo contributed \$1.58; in 1812 nothing. The next year Rev. SIMEON WOODRUFF, missionary to New Connecticut, stopped here on his way westward, and spending a little time with the people, received for the Society \$6.25. Who were the people that in that early day remembered the cause of missions, and out of their penury gave tithes to their Master's kingdom? Which of the twenty-one women who afterward joined the church, which of the eight men who bore the name of Jesus, presented to the Lord those first fruits of faith and charity from the town of Buffalo?

By the labors of good men and women on the ground, and the visits of ministers and missionaries from abroad, the spark of godliness, otherwise sure to

be smothered, was kept aglow, till the time when a church should be organized, an altar set up, a fire kindled, and the incense of a perpetual worship go up to gladden the skies.

At length it is 1812, and there are one hundred houses and perhaps five hundred people in the village. It is time there were a church here. And fortunately there is ample material for at least a hopeful beginning. AMOS CALLENDER, upright, accurate and decided, who knows how to train unruly school boys, and how to keep exact accounts, who can attend a funeral, or read a sermon, or pitch the tune in singing, who though educated a churchman and passionately attached to method, thinks more of his Saviour than of his sect, and would leap from any religious establishment to save religion herself; JABEZ GOODELL, who keeps the teamster's tavern, and while he takes care of his own affairs, is still a man of principle, ready to have part in the cause of Christ; STEPHEN FRANKLIN, who keeps a tavern at Black Rock, and has the reputation of sound sense and incorruptible virtue; NATHANIEL SILL, forwarder, magistrate and merchant, of the firm of PORTER, BARTON & Co., a firm which, like some colossal giant, standing with one foot at Oswego and the other on the shore of the Niagara, catches up the merchandise of the East and hands it over to the schooners and the wagons that wait here from the West,—NATHANIEL SILL, capable of much business, and correct in all his habits; SAMUEL ATKINS, keeper of a tavern on the road to Williamsville, and, though five miles distant, is yet too fond of the house of God to stay away;

JOHN SEELY, the carpenter, who resides two miles beyond Black Rock, but comes in every week to recite the catechism to Mr. HYDE; HYDE the Indian teacher and ardent saint;—these, and Mrs. COMFORT LANDON, once Mrs. MARVIN, a noble woman, full of all matronly traits and virtues, with Mrs. ESTHER PRATT, her associate and equal, and Mrs. HARRINGTON, wife of a hero, and mother of a more than hero, to wit, a missionary; and seventeen others who shone as lights in their several dwellings; here were people enough, here was worth and intelligence and power enough, for an instant and hopeful beginning,—out of this material it was easy to form a Christian Church. The only question was how to support it when formed. PRATT, who though not a member of the church, had told his wife that for her sake he would himself support a pastor, had just died; CALLENDER had intelligence and integrity and executive power, but he had no money; HYDE was zealous and exemplary and devout, but exceedingly poor; GOODELL, afterwards so prosperous and so rich, was then earning only a comfortable maintenance from week to week in his log tavern; SEELY was a mechanic dependent on his trade; ATKINS had a small farm adjoining his tavern; FRANKLIN was poor; SILL just beginning to thrive. It would have been difficult, I think, to count five thousand dollars as the aggregate of all that these men possessed the day they set up and undertook to support their long coveted and loved church. But they knew what they were doing. They understood who it is that takes in charge the churches which His people plant. And just as they had put

their seeds into the soil, and waited for God to quicken and sustain the growing corn, so they laid the foundations of the infant church, committing its future to the care of Him on whom, as their Head, all Christian institutions do constantly depend. Moreover, there was very great and instant need of a church among the people at that time.

The habits of the villagers were what might be expected to prevail among a people thrown together from so many different sources, upon such an uncultivated soil, and leading a rude, eager, frontier life. Away from restraints, unacquainted with each other, not knowing how long they might remain together, without fortunes, many of them without families, in a community where public opinion had yet to be formed, where laws and schools and customs were yet to be established, it is not strange that the people were unscrupulous and careless, and gross. Profanity was rife on every hand. Society was held at taverns and gaming tables. The Sabbath was a day of pleasure or of toil, as choice or convenience required. On that sacred day the streets were full of teams, the stores stood open for trade, and men made journeys to transact business, or view the country, or visit their friends. Trades were plied, and amusements conducted, as if in coming hither the mass of the people had left behind their Bibles, their consciences and their memories of sacred time. The children were without competent schools or general instruction, and to add to these disadvantages and snares, they met at every turn a company of obscene idlers, or saw by the way-side a

group of besotted Indians. Intemperance, too, that mother of all the vices, was prevailing to such an extent that the Indians themselves had petitioned the Legislature to suppress the trade in drink. It was not without a meaning that the Seneca prophet, in declaring one of his visions, rehearsed how in a trance the Great Spirit had opened his eyes, till he saw in the air over his own village, Canadesago, a flock of devils, hovering and descending, and seeking a place to alight. But as that was a temperate village, and whiskey barrels and drinking places were wanting, the infuriate imps, finding no fit perch, directed their flight straight to Buffalo creek, where they alighted among the waiting casks, and found enough to enjoy and enough to do.

Tradition tells us the savages had begun to discern that their white neighbors were in great need of a church. The missionary CRAM had been among them, and asked permission to introduce the new religion of Christ. The chiefs, RED JACKET, FARMER'S BROTHER, and the rest, after mature deliberation, are said to have returned for answer, that the Senecas had a religion already, but as it did not make them very honest or very good they would be quite willing to accept another, if they could only first be certain that it would do the work. To test the power of CRAM's religion, therefore, they recommended that he should go over to Buffalo, and try it for a few months upon the whites. If it made them honest and veracious and kind, he might bring it to the Reservation, and the Senecas would receive it. I am compelled to acknowledge, that, so far as I have been able to discover,

history is silent on the question whether the missionary succeeded sufficiently to warrant his return to the Indians. But these shrewd savages must have formed another estimate of the religion which they were so willing at first to reject, when, six years afterward, in 1817, their corn was killed by a premature frost, and famine came among them, so that hundreds would have starved had it not been that HYDE obtained and distributed more than five hundred dollars' worth of flour and meal and meat to their necessities.

If Buffalo was ever to attain to influence and respectability in after years, a Christian Church must be planted in the midst of the people. Fifty years ago, the last week, Mr. OSGOOD made his fifth annual visit to the village. This devoted and indefatigable missionary was accustomed once a year to start from Connecticut, journey through Vermont into the Canadas, crossing at Niagara, and passing down to Buffalo, whence he went westward to Pennsylvania, returning by a southern route to Hartford. On these tours he made himself useful, in every possible way, to the settlements, where he was welcome. By visiting the schools and conversing with the children; by going from house to house, instructing and comforting the people; founding village libraries, and contributing money or books, to make a beginning; organizing churches; attending funerals; preaching in private houses, or wherever a congregation could be gathered; administering baptism to children, and the supper to saints, making himself a bishop of souls and an apostle of Jesus Christ, he laid the foundations of

religious prosperity wherever he went. The Adelpbic Library, which was the first institution of the kind in Western New York, and which was in existence here in 1811, was founded, no doubt, by the labors and gifts of this good man. Mr. OSGOOD arrived here from Canada late in January, 1811, and was the guest, I presume, of Mr. HEMAN B. POTTER. He remained two weeks.

In a journal written at the time, and preserved in the *Panoplist* of the following July, he says:—

“There appeared more attention to religious instruction and to divine things in general, in Buffalo, than I witnessed anywhere else in the new settlements. By the request of a number who had professed religion previous to their removal thither, I organized a church, consisting of ten members, to which were added, after a suitable examination, fifteen others, who gave hopeful evidence of their being duly qualified for admission to a church. On the following Sabbath we celebrated the Holy Supper, for the first time in that town; on which occasion there were thirty who partook, five of whom were occasional communicants. A female praying society is established in that town, consisting of nineteen members. They meet weekly for prayer and almsgiving. There were, last winter, five schools taught in the town, all of which I visited, and was happy to find them in general well regulated. Two of the instructors offered prayers in their schools, morning and evening. A number of young people in the place appeared to be anxious to know what they should do to be saved.”



The female prayer meeting of which he speaks was the one which originated with Mrs. PRATT and Mrs. LANDON. Their alms may have been bestowed in part upon the missionaries, and especially upon OSGOOD, who reports that he received at one time for his cause nearly fifty dollars from friends in Buffalo. The two schools that were opened with prayer were doubtless Mr. CALLENDER's, kept in the school house on the FOBES lot, and Miss IRENE LEECH's school for girls, which was held in one of the rooms of Mr. PRATT's house, on Crow street.

Fifty years ago to-day, the First Church in Buffalo was organized, and began its journey in the great march of the Churches. The services on that impressive occasion were held in the then unfinished Court House. There, behind the rail, in the judge's chair, was OSGOOD, the beloved missionary, his benignant face radiant with unusual love. And many a child who had, during the week, sat on his knee and listened to his stories, or read his books, or recited the catechism, wished that the good man would but turn a glance to them. And there, on their rough benches, sat the rustic but attentive audience. And when it was asked whether there were any children to be baptized, all eyes were turned to Mr. and Mrs. CALLENDER, as they led forth their three daughters, whom we have since known as Mrs. KETCHUM, Mrs. HAMLIN, and Mrs. WILCOX, and the father holding them up, one after the other, the names of LOUISA, and CHARLOTTE, and LYDIA, were pronounced, and the Sacraments of the Church were for the first time administered.

The names of the original members, who came from other Churches, or who joined by profession of their faith, were:—

Jabez B. Hyde,	Amos Callender,
Rusha Hyde,	Rebecca Callender,
Samuel Atkins,	Comfort Landon,
Anna Atkins,	Esther Pratt,
John J. Seely,	Jabez Goodell,
Elizabeth Seely,	Nancy Hall,
Stephen Franklin,	Ruth Foster,
Sarah Franklin,	Kesiah Cotton,
Nathaniel Sill,	Kesiah Sill,
Kesiah Holt,	Nancy Mather,
Sally Haddock,	Henry Woodworth,
Nancy Harvey,	Sophia Gillet,
Sophia Bull,	Mary Holbrook,
Betsey Atkins,	Lois Curtiss,

Sarah Hoisington.

STOCKING was here, but was not yet a member of the Church.

It may be interesting to remember, that on the succeeding Thursday, that is, on the 6th of February, 1812, NEWELL, and HALL, and JUDSON, and NOTT, and RICE, the first missionaries of the American Church to heathen lands, were set apart to their work in Salem, Massachusetts. Our Church is thus of twin birth with that great work of preaching the gospel to the nations. May it ever be a zealous, efficient and successful fellow-laborer in that glorious enterprise.

There was now a Church in Buffalo, but no Pastor.

On the Sabbath the congregation met in the Court House, where, if a preacher chanced to be present, they heard a sermon; if not, they filled the time with such other exercises of prayer and praise and exhortation as their own gifts and members could produce. Deacon STOCKING sometimes led the singing. But his voice catching the mood of his mind, was over-modest, so that he always pitched the tune too low, while his friend CALLENDER, who did what he did with a will, was in danger, on occasions, of commencing too high. It is not strange, therefore, that before his arrival, there was a felt need of some musical mediator, some leader like KETCHUM, to direct the services of song in the house of the Lord. To these Sabbath meetings, held in the Court House, many a stranger directed his steps, as, journeying westward, and detained by storm, or weariness, or mud, he heard from his hostess, Mrs. LANDON, or from Deacon GOODELL, or Mr. POMEROY, that there was a people here who worshipped God; and while his jaded horse mused in the warm stall, and forgot three hundred miles of travel over the full and generous crib, the master, guided by some friendly hand, took his way to the house of prayer, to join, perhaps for the first time in many weeks, in the songs of the sanctuary, and the supplications of those who call upon God in the solitudes of the wilderness.

We have seen the infant Church. Let us go forth and look at the infant village. It is the summer of 1812. We take our stand in front of the site of the present Church, and in the middle of what is now the public street. Here we can discern well nigh all

that there is of Buffalo at this period of its history. What do we see? Not the village—not houses—we must look a second time to behold these. Woods, openings, swamps, solitudes—this is our first impression. We are looking northward. This wide opening, cut through the forest, and reaching to yonder distant hill, on which we see here and there a low wood house or cabin, is Van Staphorst avenue. It will, at some future day, shake off its shadows, and dry up its mud, and clear away its adjoining woods, the oaks on the east, the chestnuts on the west, and, dropping its Dutch name, will step forth into history, yes, and into fame, too, making itself known as the Main street of Buffalo.

This other opening towards the north-west, extending like a wide lane through the woods as far as the eye can reach, on which there is now but a single house,—this is Schimmelpennick avenue, to be called in a better age, and a less barbarous dialect, Niagara street. This broad highway, which runs southward to the creek, with ELI HART'S store on the west, and further down and on the other side the house and store of Mr. LEWIS; in the middle of which we see METCALF'S rude stage, and beyond it two huge covered wagons from Albany, floundering together in unfathomable mud,—this is Willink avenue. That high mound over which some school girls are clambering on their way to the creek, to gather blackberries and grapes, and from the top of which Mr. LANDON is showing some of his guests the outspread and beautiful lake, is the Terrace. On the left of this avenue, and running eastward, are Swan

and Seneca, and farther down, Crow streets. It is only a few years since Mr. HENRY CHAPIN asked leave of Mr. ELLICOTT to enclose Seneca street and make a garden of it. That crowd of women gathered around the windows of the jeweler's shop, on the east side of the street, is a bevy of matrons and maids from the reservation, who are regaling their eyes with the sight of Mr. HULL's new trinkets and jewels. This other and less artistic group, on the corner of Seneca street, upon whom Mr. COOK is dashing buckets of cool and peace-producing water, is a knot of tawny vixens, made furious by jealousy and drink, who seek to relieve their rage by plucking at each others' flashing eyes and raven locks.

These two avenues, opening westward, are Vollenhoven and Stadtnitski. This spot on which we stand is the semi-circular front of Mr. ELLICOTT's favorite and princely lot. Here he intends to plant his own residence. This sloping ground descending to the lake he expects to lay out and adorn in the most perfect taste. With a little labor they will make most beautiful meadows, he writes to CAZENOVE. And this spacious and beautiful lot, extending on the front from Eagle street to Swan, running eastward till it covers a hundred good acres, from which the woods are already cleared off two-thirds the way, so that that central hillock, crowned with its overhanging and imperial oak, under whose shade FARMER'S BROTHER and RED JACKET, and CORNPLANTER, and SNAKE, and other chiefs, love to loll or hold palaver with the whites—can be clearly seen—this splendid site, on which so much of history waits

to be enacted; the United States Bank to be built—RATHBUN's bubble to fill, and rise, and break—the Clarendon to burn—is Mr. ELLICOTT's selected home. Here he intends to erect a princely mansion. Out of his north windows he will look up the populous and peaceful Van Staphorst avenue. From his south piazza he will gaze on the bustle and the thrift of Willink street. From his front balconies he will catch sight of Black Rock, and Canada, and the Lake.

But let us fix attention for a moment on the village. Here are nearly a hundred houses, all of wood, with one exception, and all low and small, and exceedingly modest. They have even a downcast look, as if they were never intended for exhibition. One might almost imagine that they had clambered up from the surrounding fens, to dry themselves for an hour on the sunny spaces and the little uplands, and get back again: and that we had caught them unexpectedly in this open daylight. Woods, clearings, houses, mud—this is Buffalo in 1812. Below the Terrace, on the west side, is a vast swamp, full of thorn bushes and alders, and pond lilies and frogs. Eastward there is another. There is an impassable swale, fringed with black ash trees, between Seneca and Swan streets, while beyond, towards the Reservation, is a marsh where the cows get mired, and a wilderness where the truants are lost. Woods, clearings, houses, mud. Not a plank on the sidewalk. Not a pavement in the streets. Not a lamp post from Deacon GOODELL's to the Terrace and the creek. Let us go up Van Staphorst or Main street. Here, on the east side, above Eagle, and just where McAR-

THUR'S is now, stands the pride of the village, the brick mansion of counselor WALDEN. Within, there is a lady, and what can be said of no other dwelling this side of GREGG'S, in Canandaigua, there is a piano there as well. So that culture, hospitality and music combine to make Mr. WALDEN'S abode the resort and the joy of his neighbors.

We pass on, noting now only the buildings on the east side of the way. North of WALDEN'S, in a clearing which is now the Park, stands the unfinished Court House. There the Church was organized. There the congregation worships. We go on, by woods, and over gullies, passing OZIEL SMITH'S and LOVEJOY'S, which is destined to survive the general ruin, and remain a monument for half a century—by LOVEJOY'S, by Mrs. BEMIS', by two other huts, which are to shelter LOVEJOY'S son from the fire of the Indians when he flies for his life—by a Dutchman's hovel near Tupper street, till we reach Deacon GOODELL'S tavern, on the spot where Mr. SPAULDING now lives. This is a little log house, very poorly furnished, the last in the village, and is known as the Teamster's Tavern. On the way we have met several groups of Indian children at their sports, and been glad to hear, that, though their fathers are so grave, and their mothers so silent, and the old ones are grown voiceless and glum, the young ones are still the children of nature, having ability to leap, and laugh, and shout. Returning from Deacon GOODELL'S, we mark, on the west side of Main street, a log house, in front of where Mr. BARTON now lives. This is for the present Judge CAMPBELL'S residence. He will soon

establish himself lower down, and on the other side of the street. Near to CAMPBELL'S is ROOP'S, and farther south, at the corner of what is now Tupper street, we pass Judge TUPPER'S house, taking note especially of the fine orchard behind it. Near Chippewa street stands HENRY KETCHUM'S house. From behind his barn the British will fire on poor LOVEJOY when he comes down from Black Rock, to look after his family, in that day of rout and fire and terror. And the distracted father will be compelled to turn and fly, though he is in sight of his house, and knows not the fate of his wife and children. At the corner of Huron street is ELIAS RANSOM'S tavern. On the other side of the way he intends to erect a barn, which we shall hear of when it is done. Below this, between Mohawk and Court streets, are ST. JOHN'S Tavern, then TOWNSEND & CURTIS' store, near the present site of the Savings Bank, then Dr. EBENEZER JOHNSON'S, then JOHN HADDOCK'S, then SAMUEL PRATT'S, which brings us back to Eagle street. Below, on the west side of Main, we pass ELI HART'S store, and Dr. CHAPIN'S, and on the other side of Swan, SAMUEL PRATT'S store, then DRAPER & DALY'S grocery, then ROBBINS' blacksmith shop, COOK'S barn, and finally his tavern, which brings us to Seneca street, below which are DAVIS' store, and GILLET'S. On the east side of Main street, between Swan and Seneca, are LEWIS' house and store, GROSVENOR & HEACOCK'S, FORWARD'S house, the post office, STOCKING & BULL'S hatter's shop, and POMEROY'S tavern. Between Seneca and Crow streets are VINCENT GRANT'S store and TIMOTHY McEWEN'S shoe shop. On the south



side of Crow street are Mrs. PRATT'S and LANDON'S, with JOHNSON'S log house still standing at the east end of his garden; while on the north side are LE COU-TEULX'S drug store, HULL'S jeweler's shop, FOSTER'S saddlery, and JUBA STORRS' store. Judge BARKER'S house, DESPARD'S bakery and REESE'S blacksmith shop are on what is now Washington street, between Crow and Swan.

On the east side of Pearl street, and south of Swan, CALLENDER lives. North of him, and on the other side, in the angle of Pearl and Erie streets, stands the school house, south of which is FOLSOM'S, while farther north, and near Niagara, is the house of HEMAN B. POTTER. Dr. CYRENIUS CHAPIN, who tried to buy the whole township, and who was forward in so many endeavors for the public good, lived near where Dr. TROWBRIDGE now lives, on Swan street. This is the village of Buffalo in 1812.

There are four or five little vessels on the lake carrying merchandise to Erie or Detroit, and bringing back whiskey to GROSVENOR & HEACOCK, or whitefish to SILL, or furs to the agents. Mr. PETER COLT informs the readers of the *Gazette*, that the new sloop Friend Goodwill runs from her wharf at Black Rock to Detroit and back, having good accommodations and a well-furnished cabin, at the moderate sum of twelve dollars for passengers, and one and a half per barrel, for merchandise.

The eastern mail, by way of Batavia, arrives once a week, unless the roads prevent, being brought in a covered wagon by Mr. IRA METCALF, an energetic and

honest man, well esteemed of all who know him. The western mail goes out once a fortnight, under the charge of brave JOHN EDWARDS, who travels now on foot, or now on horseback, as his burden and the state of the roads may chance to suggest. The nearest post offices are Erie on the west, and Niagara on the north. Not less than twenty families per day pass through the village on their way to the West, halting here, sometimes to rest their jaded horses, sometimes to restore their sick, sometimes to bury their dead. A mother, with her children, stops at LANDON'S. They are going to New Connecticut to join the husband and father, who has at last cleared his acres, and put up his log hut, and awaits the arrival of the loved ones from the East. The oldest boy has fallen sick on the road, or the daughter, or perhaps the mother herself, worn out with care and labor. And good Mrs. LANDON must go to the grave with her stranger guests, and send forward, next day, the mother bereft, or the children motherless.

Occasionally the village is astir with tidings that a Sheriff has arrived from some city or town in the East, when certain of the more sensitive sort, finding that they have pressing business in Canada, quit their cups at LANDON'S, or their gaming tables at Cook's, and make haste to reach the safer shore of the Niagara. Such is Buffalo in itself.

Now, if we take a wider glance, and view the Church which OSGOOD had just set up, in its relations to the surrounding territory, and to sister churches, we find that in 1812, there were upon the Holland

Purchase, that is, upon that portion of the State of New York which lies west of the Genesee river, 25,000 inhabitants, nine-tenths of whom were poor, and ninety-nine-hundredths of them living on little clearings, in log houses. To illumine this vast wilderness, there were, at that time, four little churches in the territory—one at Warsaw, fifty miles east, founded in 1807, and having thirty members, but no pastor; one at Ogden, ten miles this side of Rochester, founded in 1811, with ten members; one at Pomfret, founded in 1810, with twelve members; and our mother Church, with her twenty-five members. These were the luminaries that in that early night shone down on a domain of more than four millions of acres.

A clergyman who passed through this region in the Spring of 1813, wrote to the *Panoplist*:—

“In the Holland Purchase there is a wide field for missionary labor. This tract is about ninety miles square. In the southern parts of it, there are a vast number of people, and I think but two churches formed, and these small. In some places, I hear, lately, there is a degree of religious excitement in the minds of the people.”

As I said, the infant Church in Buffalo had begun to exist, but had no pastor. The people celebrated worship on the Sabbath and during the week as best they could. So passed the first year of their history,—the first, and eleven months of the second, when the village was invaded, its inhabitants put to flight, its houses burned, and the Church, seemingly riven into fragments, was swept by the sudden tornado into

the wilderness for a retreat. On that terrible winter night, the 30th of December, 1813, when mothers and daughters, and men, some in wagons, some on foot, rushed over the frozen ground into the sheltering woods, and, looking back from the nearest hill-tops, saw the village on fire, while through the darkness came the yell of the victorious savages,—who that has ever read the story will forget what the exiles of Buffalo suffered in those few hours of terror and flight? HYDE hurries away in a one-horse wagon, to the reservation, to take shelter with the Indians. CALLENDER goes to Batavia. The others disperse, some to Hamburgh, some to Willink, some to Clarence—opening offices and stores, and trying to tide over till Spring, when they hope to return and rebuild their desolated village. In the Spring they begin to come back. House after house goes up. By the first of June there are in the village twenty-three dwellings, occupied by families, three taverns, and four dry goods stores. So soon as a sufficient number of the members of the Church are here, they commence worship again. But the Court House no longer stands, and till that is rebuilt, they must convene sometimes in TOWNSEND & COIT's new store, sometimes at RANSOM's tavern, or in the attic of Mr. CALLENDER's house on Pearl street. By the Summer of 1815, the town is fully restored. But calamity and war, and the consequent interruption of travel and paralysis of trade, have made money scarce and provisions dear, and the people, though restored to their homesteads, are hard beset to meet the wants of their families. As there are not beds enough

for the lodgers, each house must accommodate boarders. Flour is \$15 a barrel, potatoes \$1.50 per bushel, butter 50 cts. per lb., milk 12 cts. per quart, cheese 42 cts. per lb., meats  $12\frac{1}{2}$  cts., fowls \$1.00 a pair, shirting 5s. 6d. per yard, tea 12s. per lb., coffee 3s. per lb., sugar 3s. per lb., a hat \$8.00, a plug of tobacco 2s., nails 2s. per lb., powder 8s. per lb. But the people struggle on, and now that prosperity begins to dawn, and the Church is more than three years old, it is time to look in earnest for some one to take charge of them, and be pastor of the restored and enfeebled flock. ATKINS and SEELY are dead, but the Church must have a shepherd. Where shall he be found? Whom will the Lord send to take charge of this flock in the desert? At Utica there has been formed a young people's Missionary Society for Western New York. This Society, in the year 1815, employed a young licentiate from Vermont, a student of Andover, to travel through the western settlements and obtain information and organize auxiliaries. This young man, then in his twenty-fourth year, arrived in Buffalo early in August.

Mr. CALLENDER, who had been clerk in GROSVENOR & HEACOCK's store since the burning of the town, had erected and covered a small house on Pearl street, and without waiting for the plasterers, had brought his family from their log house, at the Cold Spring, and in January, 1816, commenced housekeeping, hospitality, a school on week days, and on the Sabbath, meetings for the worship of God. To this point the stranger directs his jaded horse, and on a warm August morning,

Mr. CALLENDER makes acquaintance with his destined pastor, the Rev. MILES P. SQUIER. Mr. SQUIER becomes the guest of Mr. POTTER, remains in town two weeks, preaching in an unfinished hall in LANDON'S tavern. When he left, he had in his pocket a written request, signed by many of the people, asking him to remain a year, on a salary of one thousand dollars. Three months later he re-visited Buffalo, preaching in KIBBE'S tavern, which, either because it soared above all the others or had reasons which it did not divulge for its name, took the somewhat lofty and remarkable sobriquet of the Eagle. In December the people united in an ecclesiastical society, appointed HOLT, and SILL, and HARRISON, and STOCKING, and FREDERICK MILLER, and HEMAN B. POTTER, trustees, assumed the title of the First Presbyterian Society of Buffalo, and on the 16th of January, 1816, called the Rev. Mr. SQUIER, on a salary of one thousand dollars, payable entirely by private subscriptions. How they were ever made to believe that they could raise that sum, or what assurance the young pastor had of their extravagant, and as they proved, uncertain pledges, does not now appear. On the 31st of the same month, Mr. SQUIER signified his acceptance of the call, and was ordained on Friday, the 3d of May, 1816. The interesting ceremony of inducting into office the first pastor of the first church of the then infant town, took place in a new barn belonging to ELIAS RANSOM, standing on the east side of Main street, just north of what is now Genesee street, and nearly opposite to RANSOM'S tavern, which stood on the lot occupied now by SIDWAY'S store. The Court House

was not completed; Mr. CALLENDER'S attic was too small; so was the school house; so was the room in the Eagle tavern. There would be a large attendance; people would come from adjoining towns; there was no other alternative, RANSOM must fit up his barn, which had been raised and covered, but never used; must make it a sanctuary, before it could become a hostelry. The good-natured taverner, moved by his own kindness, moved even more, perhaps, by the entreaties of his daughter SARAH, who had just come from Miss PIERCE'S school, at Litchfield, and joined the church on a letter of recommendation from Dr. BEECHER, consented. Extempore benches were made, a little platform built, and RANSOM'S barn was for a time a temple, which neither God nor his people despised. That 3d day of May, 1816, was a day to be remembered in Buffalo. The place of meeting, the congregation, the ministers present, the singers, the services, all were of a character to leave a deep impression upon the minds, even of the children, who attended. There, among the ministers, was noble JOHN SPENCER, who, having been in Buffalo to look after Christ's sheep every year since 1809, had come over now, from his residence on the Canadawa Creek, to charge the new shepherd to take heed to himself and the flock entrusted to his care. And there was Dr. AXTELL, the able and well-known pastor of the church in Geneva, who was here to preach the ordination sermon, and three others the ensuing Sabbath. HUBBARD, from Warsaw, was present too, to deliver the charge to the people. But look at this noble group of singers on

the east side, and north of the platform. There are Deacon STOCKING, and Mr. COIT, and Gen. POTTER, and Gen. STORRS, and Mr. GROSVENOR, and Mr. PRATT, and Mr. CUTLER, now of Rochester, and Mrs. HEACOCK, and Mrs. MARSHALL, and Mrs. KIBBE, and Mrs. FIELDS, Mrs. HADDOCK, and others, led by Deacon CALLENDER, who will be sure not to flat the key to-day. They have learnt two new tunes for the occasion, St. Asaph's and Pleyel's Second. And the hymns happily we have two of them. Must it not have been with an emphasis and a meaning that those servants of song, full of the memories of other days, chanted together,

In each event of life, how clear,  
Thy ruling hand I see.

And was there not something prophetic in their melody, when, with power and earnestness, and uplifted voice, they told the rafters, and told the people, and told to passers by on the street, yes, and sent the echo to the ears of the savage and the stranger, that

Jesus shall reign where'er the sun,  
Does his successive journeys run.

It was observed that Mr. CALLENDER took care to bring his tuning fork to church that day. The ordination services were held in the forenoon. In the afternoon Mr. SMITH, a strolling preacher, of the Universalist order, having given notice of his intention, in the streets, held forth in the same barn. Mr. CALLENDER was requested to be present and lead the singing, a service which he very resolutely declined.



Having received charge of the congregation, Mr. SQUIER devoted himself at once to his proper work. He preached sermons, and delivered addresses, and published articles, exhorting the people to all due endeavors to enforce order and set a curb on vice, and erect a virtuous, loyal and happy community. The people valued his labors and were prompt to second them. They formed a society to promote public morals, engaged to abstain themselves, and so far as they had influence or power, to hinder others from Sabbath-breaking and the vices to which it so commonly leads. The next Sabbath, all the stores in the village were closed. Eight persons, of whom one was the ever-to-be-remembered Deacon JOSEPH STOCKING, joined the church in 1816. The next year thirty-seven, and the next thirty-four, were added. Of these were the two brothers, JAMES and DAVID REMINGTON, who entered and honored the christian ministry. DAVID REMINGTON, was a young man of superior talents, affectionate temper, and devoted piety. He was therefore a great favorite among all who knew him. Having finished an education by the aid of the church, and especially of the ladies of the church, he was married in 1821 to Miss ESTHER LOW, a teacher among the Senecas, and receiving an appointment from the American Board, went forth as a missionary teacher to the Choctaws, in Georgia. The distance to that far-off country was then so great, and the delays and perils of travel so extreme, that the parents and friends of Mr. REMINGTON took an affectionate leave of him, never expecting to see his face again on earth.

Three years afterward, his health failing, he returned, completed his education, was licensed and became pastor of a church in Rye, in this State, where he died suddenly of disease of the heart. His brother, the Rev. JAMES REMINGTON, is well-known in this region, being now the honored and venerated pastor of the church in Alden.

In September, 1816, the Buffalo Female Bible Society was organized, with Mrs. HEACOCK for President, and Miss CAMPBELL, Secretary. This Society collected the first year, one hundred and fourteen dollars, and spent ninety; distributed one hundred and thirty-two Bibles; two thousand and five hundred tracts and catechisms, and had on hand thirty Bibles and thirteen hundred tracts and catechisms. In August, 1817, the Buffalo Sunday School Society was formed.

In February, 1817, the first Episcopal Society was organized in this village. In August, of the same year, President MONROE was here, and in the succeeding September, JOSEPH BONAPARTE. It was during this summer of 1817, also, that the Senecas suffered so extremely from famine. There were fourteen deaths in Buffalo during the year 1818. Of these, three were strangers, ten children, and four adults.

In July, 1818, Mr. HENRY R. SEYMOUR joined the church; a man, whose simplicity, sincerity, integrity, accompanied as they were, by unceasing liberality towards every good cause, do lasting honor to his memory, as they did enduring good to the church.

Matters were wearing a prosperous look in the young church, except that in November of this year, 1818,

the trustees found themselves compelled to announce that the subscription for Mr. SQUIER's salary was quite inadequate to the use to which it was to be put. A new subscription was ordered, and HEMAN B. POTTER, and Deacon STOCKING, and Mr. SILL, and JASPER CORNING, and HOLT, who joined the church ten months before, were commissioned to circulate and enforce it. They did their work thoroughly, reporting the names of one hundred and five subscribers, and an aggregate of \$820 a year pledged to the Society's account for salary. It speaks well for the character of the then leading men in Buffalo, that three-fourths of this sum was contributed by persons who were not yet members of the church. But eight hundred and twenty dollars promised, are not eight hundred and twenty dollars in hand, and if they were, they could not pay a salary of a thousand dollars. We shall look for trouble, therefore, from the subsequent meetings of such accomplished trustees as POTTER, and STOCKING, and SILL, and CORNING, and HOLT. Certain other events, however, have a more favorable look. There is a prospect that Mr. ELICOTT will accede to the request of the people, and give them a lot on which to build a house of worship. Perhaps he will add, as he has done in Batavia, a gift of a thousand dollars towards the building, if it be of wood, or fifteen hundred if of brick. Moreover, two years ago, JASPER CORNING, brother of Mrs. TOWNSEND, took up his residence here, and in 1816 was appointed first superintendent of the Sunday School.

On the whole, 1819 opens with somewhat cloudy

prospects. Money is so scarce that purchasers are unable to pay, in cash, two dollars a barrel for flour, though it is offered for that in market. But there are courageous and generous souls in Buffalo, notwithstanding. The Methodists have built a house of worship, the first on the Holland Purchase, in the brief space of forty-eight days. This house, thirty-five feet by twenty-five, stood on the west side of Pearl street, a little south of Niagara. At this time there were supposed to be two thousand Methodists on the Purchase. The Rev. Mr. FILLMORE, the first pastor of the Methodist Church in Buffalo, is now a resident of Clarence, engaged in the work of the ministry. At the present time there are, in this city, seven Methodist churches, under the care of five pastors, having an aggregate of about a thousand communicants, three thousand attendants upon worship, and fifteen hundred children in the Sabbath Schools. In March, 1819, in the midst of great pecuniary privations, the ladies of the First Church, made their pastor a Life Director of the Western Education Society, by a donation of fifty dollars. The trustees, willing to attempt any generous, or even impossible deed, appointed a committee, this year, to provide a house of worship for the congregation, and a parsonage for the minister, neither of which could be accomplished. Baffled in their endeavors, and unwilling to incur responsibilities which they were unable to meet, these faithful men laid the matter before the congregation, when, on the 5th of December, 1819, it was unanimously voted that the Rev. Mr. SQUIER have leave to missionate twelve Sabbaths of the ensuing year

for his own benefit, upon his reducing his salary the sum of five hundred and fifty dollars. During this, the third year of Mr. SQUIER's ministry, twenty-two persons joined the church, one of whom was HENRY HOISINGTON, afterward the well-known missionary, a diligent minister, a thorough scholar, whose memory and his works remain, though, alas, he has departed. Mr. HIRAM PRATT, another of the pillars of this congregation, whose house was ever open, and his hand ever ready to help the cause he loved; who could contribute, or counsel, or toil, or do anything that needed to be done, to set forward the growing church, was received to fellowship in September, 1820.

This year, 1820, brought with it the trials, the successes and the doubts, which its immediate antecedents were so certain to produce. Thirteen persons were added to the church, but the subscriptions were inadequate, and the trustees perplexed, so that at their meeting, December 21st, they could do no otherwise than vote that the committee be instructed henceforth, to offer the pastor only what money should be received from the subscriptions. In 1821, eleven joined the church, one of whom, Mr. JOSEPH DART, is still a member. In the summer of this year, 1821, Mr. DART and Miss EUNICE HOSMER, who was then the teacher of a day school in the village, and who afterwards became a missionary to the Indians, in the North West, commenced a mission Sabbath School, the first of its kind in our history. It was held every Sabbath afternoon in a log school house, at what is now the junction of Genesee and High streets, near the tollgate.

But as Genesee street had not then been opened, they could reach the school house only by a bridle path which ran along the ridge where Allen street is now. They gathered together from twelve to twenty untaught children, kept the school alive for three years, were permitted to witness some saving results, when the roads being opened, the school was transferred to the church. At the end of the year 1821, the clerk reported that four members had died, ten had been dismissed, and one suspended: twenty-six babes had been baptised, and there were one hundred and nineteen communicants then in the church.

In 1822, twenty-nine united with the church, among whom were ABNER BRYANT, received on profession of his faith, MOSES BRISTOL, by certificate from the Presbyterian Church in Manlius, and LEMUEL JOHNSON, an elder of the church in Auburn. Mr. JOHNSON, was soon invited to act as one of the elders of the church, whose session then consisted of Messrs. GOODELL, STOCKING, CALLENDER, HYDE and JOHNSON. Four of the members died, twenty-three were dismissed, twenty-eight had been baptised, one suspended, and the whole number of communicants was one hundred and twenty.

Up to this time the people had no fixed place of worship. Wherever they could find a convenient and available room, whether at CALLENDER'S, or at RANSOM'S, or the school house, or in the court room, they convened. For a time, they had worshiped in RANSOM'S barn, then in the hall of his tavern, then in the Court House, till the Supervisors becoming uneasy, they removed to a rickety school house, which stood

north of the present church, on the other side of Niagara street. The pastor became discouraged now, and was making up his mind to leave, when the judicious and gentle Mrs. SQUIER, finding a fit text, requested her husband to preach, the next Sabbath, from Hag. i: 8. He consented, and when the Lord's day arrived, the people heard a very timely exhortation, no doubt, from the words of the prophet: "Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and be glorified, saith the Lord."

The next Sabbath Mr. SQUIER exchanged, or had assistance; and the preacher, not knowing what had taken place the week before, opened to the first chapter of Haggai, and read again, with simplicity and much emphasis, the admonition to go up to the mountain, and bring wood, and build a house for the Lord. When Monday morning arrived, it saw a subscription paper flying from house to house, and hand to hand, and soon the trustees had assurances which said again, Get the wood, and build the house.

They came together to deliberate. ELLICOTT had given them a lot, but no money. Nor did they need any. This church has never been obliged, from the day it was formed, to ask aid from abroad. On the 24th of December, 1822, the committee were authorized to contract with JOHN STACY, for a house of worship, forty by fifty feet, to be erected on the north corner of their lot, at a cost of \$874, deducting the price of a pew which Mr. STACY desired to build for his own use. In May, the edifice was finished, and the pews

sold for one hundred dollars more than the building had cost. The house fronted eastward, was entered by two doors, between which stood the pulpit, and over against it, on the west end of the audience room, a platform for the singers. The pews were square, and the house was lighted at evening by candles, supplied by the worshipers. The choir was led by Mr. HAMLIN, and consisted of Mr. COIT, Mr. DART, Mr. WILCOX, Mr. PRATT, Mr. SEYMOUR, Mr. KETCHUM, General STORRS, Mr. ALLEN, Mr. HEACOCK, Mrs. KIBBE, Mrs. SEYMOUR, Mrs. HEACOCK, Mrs. MARSHALL, Mrs. HOLLISTER, CHARLOTTE and LYDIA CALLENDER, MARY COTTON, Miss PRATT, and others whose names I cannot certainly command.

This first house of worship served the congregation till 1828, when it was sold to the Methodists, and moved to Niagara street. Afterwards it was sold to the Germans, and taken to Genesee street, whence it was at length removed to Walnut street, where it is now used as a tenement house.

There were, in 1823, three houses of worship in the village—that of the Methodists, on Pearl street; that of the Episcopalians, on their lot, south of ours; and that erected by this society.

During the year 1823, it had become evident that no effort, not even the resolute and well nigh resistless appeals of REUBEN HEACOCK, who went around with the subscription paper, and to whose solicitations, on any subject, few were accustomed to say No, could redeem the pledge of a thousand dollars, and pay arrears, and interest, and salary, and expenses. In



November, therefore, Mr. SQUIER concluded to lay down his charge, and the trustees made a final endeavor to cancel their dues to him. He relinquished his post January 1st, 1824, having filled the pastoral office seven and a half years. During that time he had admitted to the church one hundred and fifty-eight members, and witnessed the beginnings of a new order of existence, of intelligence, of virtue, of thrift, of promise. He and the people were especially fortunate, in having the aid and the counsel of those noble men, whom Buffalo will not soon forget, the elders of the church, and the trustees of the society. The urbane and courtly HOLT, who presided at the board, where sat the systematic POTTER, the judicious SILL, STOCKING the faithful, and CALLENDER the strong, with the fervid and powerful HEACOCK, and WALDEN, the meditative, and taciturn, and wise,—who but such as these could have carried an infant and helpless church through seven years of severest trial, collecting from voluntary contributions, and paying out, in all, an aggregate of more than ten thousand dollars?

And whenever Mr. SQUIER met his session, he looked on men, the like of whom it is not easy to find in any of the churches. BRYANT—do I need to describe him?—a man to whom sacrifices and good works were welcome as was existence; who could watch sixteen successive nights with a sick neighbor, and neither tire nor complain; and STOCKING, who carried the heart of the church inside his own heart, and could never distinguish which was his, and which the church's; and HYDE, the zealous Christian, and the

skillful teacher; with CALLENDER, who could counsel, or sing, or attend a funeral, or do any other good thing that was needed; and GOODELL, and JOHNSON, and BRISTOL, who bears fruit still—well may Mr. SQUIER, in his seventy-first year, write, as he does, remembering his early associates, that never had a pastor a more reliable body of advisers; and that, for eight years, there was never a divided vote in that session.

But where are the men and women who associated and worshiped in those early assemblies? A hundred and ninety-seven persons, more than sixty males, more than one hundred and thirty of the other sex, had entered into covenant with the church in the twelve years since it was founded. What has become of them? How many remain? Looking at the catalogue, of the twenty-nine who formed the church at its origin, but one is living. Of those who joined in 1816, all are gone. So of the twenty-seven who joined in 1817. Though several of them survive, not one is now connected with this church. So of the thirty-four who joined in 1818. Mrs. E. D. EFNER alone, of those who joined in 1819, retains her place. Miss MARY COTTON and Miss ANN FIELD are the sole remaining members of 1820. Mr. JOSEPH DART, of 1821; Mrs. SILAS FOBES and Dr. BRISTOL, of '22; none of '23. That is to say, of the one hundred and fifty-eight whom Mr. SQUIER received to the church during his pastorate, six, and only six, are members still. The rest, like sheaves of the harvest, have been removed from the hands of the reaper,—some of them to the garner on high, some to the waiting seed fields of the West.

Leaving Buffalo, Mr. SQUIER became connected, in one capacity and another, with the home missionary cause, and that of Christian education, till, a few years ago, he was elected to a professorship in Beloit College, a post which he fills with honor and efficiency to the present time, though he has passed his seventieth year.

Mr. THADDEUS JOY, who had been in Buffalo two years, made haste to inform the people of the virtues and abilities of the Rev. GILBERT CRAWFORD, whom he had heard and known during his residence in the town of Le Roy. Mr. CRAWFORD was born in Scotland, in 1792, was educated in Edinburgh, and had been a student of theology at Princeton, in this country. A genuine Scotchman, devout, able, and bearing in his nature the peculiarities and the strength of his inflexible race; impetuous, and perhaps a little impatient at times, he was, nevertheless, a serious, exemplary and powerful man, a saint honored of the church, a minister approved of God. He soon accepted the call of the people, and in May, 1824, at the age of thirty-two, was installed, on a salary wisely adjusted to the abilities of the people, and reflecting, no doubt, many of the remembrances of former times—a salary, that is, of six hundred dollars. During his stay of a little more than five years, there were added to the church one hundred and twenty-three new members, among whom are the names of MARSHALL, and POTTER, and COIT, and ALLEN, and BABCOCK, and RUSSELL, and HAMLIN, and PRATT, and GROSVENOR, and JOY, and TAINOR.

In 1824, Mr. SQUIER had left one hundred and twenty resident members still in the church. At the

departure of Mr. CRAWFORD, the list had swollen to two hundred and three. The annual accessions, under the first pastor, averaged twenty, the losses seven. Under the second pastor, the yearly increase was thirty, while the annual removals had amounted to ten. During Mr. CRAWFORD's pastorate, RUSSELL, and CLARY, and CURTISS, and SCOTT, and MILLER, and MARSHALL, and TOWNSEND, and PRATT, and KETCHUM, took their places in the board of trustees, while BRYANT and BRISTOL were added to the bench of the elders. In July, 1825, the church was made sad by the intelligence that Deacon and Mrs. GOODELL had determined to remove to New England. Letters were made out, and pastor, and session, and people were getting ready to say their adieus, when, in December, the Lord having some better thing in store for him, he returned his letters, and took his seat again in the sessions of the elders. Though in his fiftieth year, he had as yet acquired only a small estate. How his property increased the next twenty-five years, and what he did with it, many of you are not too young to remember. With a mind not over fertile, and habits of extreme personal economy, he was, nevertheless, wont to speak of himself as the Lord's steward, having in charge an estate which was not his own. His will, made several years before his death, which occurred in 1851, was an exposition of what he intended by the phrase stewardship for God. In that instrument he gave,—

To the Female Academy in this city, \$10,500.

To the Orphan Asylum, \$1,000.

To the Society for the Relief of the Poor, \$1,000.

To city missions, \$500.

In all, to his own city, \$13,000.

In addition to these legacies, he bequeathed,—

To the American Bible Society, \$67,500.

To the American Home Missionary Society, \$67,500.

To the American Board of Missions, \$67,500.

To the American Tract Society, \$36,000.

To the American Education Society, \$33,250.

To the American Sunday School Union, \$33,136.

For Christian Union, \$2,000.

With a residue yet to be divided which may amount to \$75,000.

In December, 1826, the steadfast and worthy NATHANIEL SILL, who had been a pillar from the beginning, having removed to Warren county, in Pennsylvania, was dismissed, no more to take his place with CALLENDER and STOCKING, at the sessions of the elders, or with POTTER and HOLT, at the deliberations of the trustees. STEPHEN FRANKLIN, also, another of the founders of the church, having gone to Pennsylvania, was dismissed, with his good wife SARAH.

The opening of the canal, in 1825, and the certain prospect of enlargement and wealth to their growing city, required of the trustees that they should take early measures for erecting a larger and more attractive house of worship. Accordingly, on the 12th of June, 1826, Messrs. POTTER, CURTISS and STOCKING were appointed a committee to superintend the building of the edifice in which we now meet. Money was

borrowed of the Hartford Bank, of the Bank of Geneva, of HIRAM PRATT, of TIMOTHY COWLES, of JOHN SCOTT. COBURN commenced the mason work in June, and finished it in September. POTTER kept the accounts in his own accurate, orderly and inimitable way, setting down three shillings for a memorandum book for BRAYMAN, the joiner, and two shillings for tickets for something else. STOCKING, and CURTISS, and POTTER inspected the work continually, till, on the 3d day of March, 1827, the trustees reported to the congregation that the house would be ready for use in three weeks, and recommended that it should be dedicated to the worship of God on the 28th instant, which was done, Mr. EDDY, of Canandaigua, preaching the sermon.

A few months afterward, Mr. CRAWFORD, having concluded to lay down his charge, began to look for a new parish. The people, on their part, began also to look for a new pastor. They requested the Rev. Dr. BROWN, of Cazenovia, to visit and preach to them, which he was at first inclined to do, but did not. They then employed a Rev. Mr. MILLER, who remained six weeks, and gave great satisfaction. In August, Mr. CRAWFORD was dismissed, removing to Le Roy, where he preached as stated supply for more than two years. In 1834, he supplied the first church in Lockport, and afterward the church in Albion, where he was installed, February 5th, 1835, but on account of ill health, was dismissed December 1st of the same year. Then he removed to Milwaukee, returning to Le Roy in 1843, where he remained until his

death, which was on the 29th of June, 1848, he being in the fifty-seventh year of his age. During all these latter years of his ministry, Mr. CRAWFORD was most diligent and untiring in his labors for the good of the church. While at Le Roy, it was his custom to preach somewhere almost every evening in the week. The people throughout Genesee and the adjoining counties crowded to their school houses and churches to hear him, and it is estimated that more than a thousand souls were brought to the Saviour in connection with these itinerant labors.

In December, 1828, the attention of the still destitute church was drawn to the Rev. SYLVESTER EATON, who was supplying the pulpit of his classmate and friend, the Rev. Dr. SPRAGUE, of Albany. Mr. HENRY R. SEYMOUR had information concerning his worth. Mr. HIRAM PRATT had heard him preach in Albany. Dr. JAMES, his classmate, commended him highly. The people had good reason for inviting him to spend the remaining months of winter with them. Mr. EATON came in December, and in the succeeding February received a unanimous call to take charge of the church, on a salary of eight hundred dollars.

As a preacher, he had very few, if any, superiors among those with whom he was associated in the ministry. His sermons were able, polished, instructive, practical, always soundly doctrinal, calculated to impress and edify the people. Being delivered with great earnestness and solemnity, they were received with interest and profit by his hearers. In social relations, and among his brethren in the ministry, he

was universally beloved for those generous and manly traits which gave a charm to his character. He excelled especially in prayer, whether in the pulpit, at the sick bed, or at funerals. In labors for the edification of Christians and the conversion of the impenitent in seasons of revival, he was equally eminent and expert. His earnestness, his sincerity, his sympathy, the pungency of his appeals, the melody of his voice, his look, his action, everything combined to give effect to his ministry in periods and occasions like these. Hence he was, to the end of his life, in great demand among his brethren in times of revival. Being in his thirty-seventh year when he came to Buffalo, he was in the very prime of his robust manhood. He had had a thorough education, first at Williams College, and then in the divinity school at Princeton. His fellow students had been men of the first mould—JAMES, and SPRAGUE, and JONAS KING. He had had charge of the church in Norwalk, Connecticut, seven years—was very affectionate in temper, and very attractive in manner; was, in short, exactly suited to make, what he did in fact make, an honored, loved and useful pastor to the thriving, united and appreciative church. He was publicly installed the 9th of April, 1829. Dr. JAMES, of Albany, preached, on every man's work being tried as by fire. His pastorate opened with the most favorable auspices. Willing to work for his Master, and finding much work to be done, he undertook more than most men have health or ability to achieve. He preached twice on the Sabbath, taught a Bible class in the Sunday school at noon, lectured in the



evening, lectured again on Thursday evening, besides visits and occasional meetings in the outskirts of the town. Nor was his labor in vain in the Lord. During the five and a half years of his ministry, he received to the church three hundred and seventeen members, twenty-six more than had been admitted during both the previous pastorates, which covered a period of nineteen years. In 1831, the second of Mr. EATON's ministry, there were added one hundred and fifty-two persons, the largest accession in any single year since the church was founded.

In 1830, Mr. EATON and his people began to consider the religious wants of the sailors. The increasing trade on the canal and the lakes had multiplied the numbers of these, till some provision was necessary for their spiritual well being. A chapel was built, and a chaplain employed, and much good done. In 1834, Rev. STEPHEN PEET, an agent of the American Seaman's Friend Society, visited the city, and gave a new impulse to the work. A public meeting was held, a Bethel society formed, a subscription of nearly six thousand dollars taken, and measures set on foot for the erection of a new house of worship. Mr. BRYANT BURWELL and Dr. JOHN CLARK gave the society a lot, Rev. Mr. PEET took up his residence here, the chapel was built, at a cost of eight thousand and eight hundred dollars, and the sailors and boatmen of Buffalo heard, every Sabbath, the good tidings of the gospel.

In November, 1836, the financial crisis had come, and the Bethel cause participated in the universal decline. Rev. Mr. NOTT, the chaplain, was sent to neigh-

boring towns to obtain assistance, but to little purpose, and the enterprise would certainly have fallen into utter wreck, but for the promptitude, the energy and the self denial of some of the ladies of the congregation. Early in March, 1837, a meeting was held at the house of Mr. DART, and the Ladies' Bethel Friend Society was organized, the same society which, under another name, and having in charge another work, exists in this congregation to-day.

This society having raised more than five hundred dollars the first year, assumed the support of the chaplain, and the oversight of the cause, till, in November, 1841, they opened a Sailor's Home, which passed into private hands in 1845. With a zeal that never abated, an aptness that was never at fault, an energy that overcame all obstacles, and a perseverance that continued to the end, these noble women sustained the enterprise which they had taken in hand for eight successive years, having raised and expended in money alone more than three thousand dollars, to say nothing of labor, and visitation, and care of the sick, and the equipment, superintendence and repairs of the Home.

In January, 1856, the chapel property being deeply in debt, was sold, the liabilities cancelled, the corporation dissolved, since which time the Bethel cause in this city has been under the care of the American Bethel Society.

In the year 1832, the then very captivating, and, as it would seem, very contagious idea of free churches, had reached Buffalo, and begun to enlist the sympathies of some of the people. The experiment had been

commenced in New York, in Boston—indeed, in many of the Eastern cities; they were just moving in the same direction in Rochester; it was a very specious, and very seductive project; what could be more desirable, what more Christian, than a church open to all, and especially to all the poor, where they could hear the gospel without humiliation, and without charge? On the 14th of March, twenty-one of the members of the church requested letters of dismissal, with a view to the organization of the Free Congregational Church in Buffalo. The letters were granted, Mr. EATON was asked to officiate, the church was formed, and, on the 10th of the ensuing July, was received under the care of the Presbytery. The October following, Rev. JOB H. MARTYN was installed as pastor, who continued in his place a little over two years, when Rev. GEORGE R. RUDD succeeded him as a stated supply. During Mr. MARTYN'S ministry, large accessions were made to the new and growing body, one hundred and fifty in a single year, so that whereas it commenced in '32 with twenty-four members, it reported in '37 a catalogue of two hundred and thirty-seven names. This was the first colony that went out from the mother church. It was re-organized in 1839, and received into the Presbytery, under the name of the Park Church. Rev. LUTHER H. ANGIER became its pastor, in 1840. In 1843, it reported two hundred and twenty-one communicants. In 1846, the present pastor, the Rev. Dr. HEACOCK, was installed, since when it has greatly prospered, having at present a membership of a little more than three hundred.

Being instinctively susceptible to every want of his flock, Mr. EATON took an early and very deep interest in the cause of female education. There was need, and he and the people felt it, of a higher school for girls than any that the town afforded. A board of trustees was formed, of which Dr. JOHN CLARK was chairman, and Judge TOWNSEND and General POTTER members, and the Misses DENISON, one of whom is now Mrs. JOSEPH DART, were persuaded to come from their home, on the banks of the Connecticut, and take charge of the new seminary. The school was filled at once, its sessions being held, at first, in the basement of the church. The annual examinations gave great satisfaction to the friends of the seminary, and many a parental heart throbbed with delight to hear a daughter read compositions which the critics of the press pronounced to be faultless in style, and full of thought. The marriage of one of the principals suspended at length an enterprise which, though it paused awhile, could not die, and the Buffalo Female Academy is the magnificent consummation of that which was commenced at the instance of the good Mr. EATON.

In 1832, Dr. JOHN E. MARSHALL was elected an elder, and took his place in the councils and the cares of the session.

In March, 1834, the people increased the salary of the pastor two hundred dollars, but having received a call from the church in Patterson, New Jersey, Mr. EATON thought it expedient to remove, which he did, preaching his farewell sermon on the 14th of the fol-

lowing September: departing, as the session said, in their record of the event, with the good wishes and prayers of his friends, that his life and health might be preserved, and that he might long be a faithful and successful servant of the Lord.

Looking back over his ministry a moment, we observe, that among the three hundred and more whom he received to the church, are the well known names of SAMUEL WILKESON, and JOHN C. LORD, and WILLIAM RUXTON, and REUBEN HEACOCK, and GEORGE PALMER, and THOMAS FARNHAM, and JAMES DEMAREST, and Deacon CROCKER. It was during Mr. EATON'S ministry, too, that that welcome sound, the Sabbath bell, went forth for the first time from the tower of the church.

Mr. EATON remained in Patterson three years, removed then to Poughkeepsie, where he had charge of a church four years, when, his health failing, he went first to Patterson, and afterward to Troy, where, in the house of his brother, on the 14th of May, 1844, being full of the fruits of an earnest and godly life, he fell asleep in the fifty-third year of his age, and the twenty-sixth of his ministry, leaving behind him a memory the savor of which remains undiminished and precious to the present time.

The session of this church, hearing of the death of Mr. EATON, adopted a minute, in which they expressed their great sorrow that his labors had been cut short at a period when there was good hope that his varied ministerial qualifications, enriched by Christian experience, would render him for a long time useful to

the cause of Christ; and declared that they cherished, with deepest emotion, the memory of that relation which he had formerly sustained to this people, calling to mind with gratitude to the Master above, the kindly admonitions, the earnest appeals, and the fervent prayers which burst from a heart overflowing with tenderness towards his beloved flock.

Mrs. EATON and her daughter returned to Buffalo, where great numbers of most affectionate friends were glad to welcome them, and where they still reside, loved and cherished as part of the flock to which he once ministered, and a precious bond of union between the living and the dead.

In 1834, Buffalo, no longer a village, had begun to give unequivocal indications of coming prosperity. Its population, already swollen to twelve thousand, was increasing fully one thousand a year, intelligence, and wealth, and business were advancing in an equal pace, and sagacious men were already adjusting their plans, as they had been obliged to arrange their hopes, with a view to the new order of things which was then so certain to arrive. The congregation of the First Church were not unmindful of these rising omens, as they searched the country for another pastor. In December, they elected, with an earnest and unanimous vote, the Rev. Dr. HAWES, of Hartford, Connecticut. But Hartford could not surrender so needful and so good a man, and the Doctor declining the call, made atonement for the deed by informing the committee that the Rev. ASA T. HOPKINS, then in New York, was, in regard of age, aptitude, and ability, exactly

the man whom they needed. The committee visited Mr. HOPKINS, and in the ensuing October he came to Buffalo, and commenced his ministry. The month following he was unanimously chosen to the pastorate, on a salary of two thousand dollars. He accepted the call, and was installed by the Presbytery on the 17th of February, 1836.

Mr. HOPKINS was, at that time, thirty years of age, having been born in the city of Hartford the 25th of July, 1805. He had been graduated at Yale College in the class of 1826—had studied divinity with Dr. WISNER, of Ithaca, whose niece he married in '28—had preached with great acceptance in the best congregations of New York, and Boston, and Hartford—had been called to succeed the eminent Dr. CHESTER, of Albany, in the church of which Dr. SPRAGUE is now the pastor—had been settled twice, first at Pawtucket, in Massachusetts, and afterward in Utica, in this State,—and had already reached the first rank of power and promise among the men of his own age, in the ministry. A scion of an old and honored family, the son of devout and worthy parents, accustomed from infancy to the refinements of cultured and graceful life, full of all noblest impulses, genial, affectionate, and frank, a gentleman by nature, and having no power, if he had had the will, to be otherwise, it is not strange that the people heard with delight his decision to spend and be spent in the care of their souls. Dr. HOPKINS impressed himself too deeply upon the heart of this community, and is altogether too well remembered now, to need an elaborate description or

a merited eulogy from me. His dignified manners, his courteous temper, his high enthusiasm, the beauty and the boldness of some of his addresses to men, the meekness, the fervor, the importunity of his appeals to God—his eloquence, his aptness, his susceptibility; the force and freedom with which he entered into all great popular questions and causes—the broad and generous sympathy by which he identified himself with his people, with the young men, with the city in which he was spending his powers—these, and other like qualities, are too indelibly wrought into the memory of thousands, to require more than the barest mention in a discourse like this.

During a ministry of twelve years, Dr. HOPKINS had much to assist and comfort him, on the one hand, while on the other he was called to encounter a series of trials which more than any others, perhaps, are wont to determine the stuff of which a pastor is made; the strength of his faith, the power of his patience, the depth and vigor of his love. First came the terrible revulsion in business, which made the years '36 and '37 years of overthrow, and confusion, and loss. The new disclosures in regard to character, the sudden destruction of fortune and hope on the part of hundreds, the universal collapse, the wide spread discouragement, the utter engrossment of the people in their present necessities, the decline of customary revenues, the failure of confident subscriptions—how much must a sensitive and sympathizing pastor have endured, in passing through such an ordeal as was here in 1837. Perhaps no more impressive instance of the utter pros-



tration that came upon men of fortune in the reverse of '37, can be given, than in the well remembered failure of nearly all the great subscriptions to the University of Western New York. These subscriptions, amounting to two hundred thousand dollars, one hundred and forty thousand of which was from men connected with this church, had been procured from responsible persons, in the year 1835. The University was chartered in the spring of '36, but the founders were utterly unable to fulfill their engagements, and the project ended in a bitter remembrance and an abortive life. Such was Buffalo in 1836.

It is part of the history of this church, honorable alike to the pastor and the people, that with all his necessities and all their disasters, neither did they offer, nor he withhold, a single proposition, hint or overture that was not, in the highest sense, manly and Christian. Moved by the noblest impulses, and while in need of every cent of his salary, he addressed a letter to the trustees offering to remit to them one-fourth of his annual revenue. Moved by the same noble impulses, the trustees answered, that whatever their distresses, the full salary should be paid. All the negotiations of that most trying period attest that the people had a pastor who was worthy of them, and that the pastor had a people among whom it was easy to be self-denying, and safe to be noble.

Perhaps a severer trial, however, came in another form. The city had enlarged, and there was demand, as there was disposition, to increase the number of churches. Accordingly, in July, 1838, the pastor was

called to sign letters of recommendation, dismissing a number of his flock to the Dutch Reformed Church, about to be established here. Less than a year from that time, twenty more asked leave to withdraw, that they might unite in building up the Park Church. In March of '47, nearly fifty of the flock took letters to the North Church, just then to be founded. Others had removed to the Pearl Street Church, which commenced its existence in '35, was received into the Presbytery in '36, had one hundred and seventy members in '37, and in '46 a few more than four hundred.

Now, whether it be due to the weakness of human nature, or the strength of a pastor's love, or some other cause more or less commendable, experience has demonstrated, that one of the severest of a minister's trials is found in the necessity of releasing honored and useful parishioners to other and neighboring churches. A pastor may discern the obvious propriety, nay, he may discover the absolute necessity of the new project. His judgment may approve, his conscience concur, but he is a man to be honored, nay, he is a man to be applauded, who, in such circumstances, yields a prompt assent, and sees his own flock diminished, that others may be enlarged. Many an eminent preacher, in many a city in this and other lands, has found it difficult to be unselfish in such conditions. But while any memory of ASA T. HOPKINS shall remain in any of these churches, it will be kept in mind, as part of the native nobleness of the man, nay, part of the grace that enlivened and molded his nature, that instead of being reluctant, and unwill-

ling, and slow, he entered heartily into every movement to spread his Master's kingdom, and even led the way in planting and peopling the new churches around him.

Superior as he was to such trials, he had even another, which quite too often abates the courage and exhausts the energy of a zealous and faithful pastor. I refer to his ever returning ill health, and to the necessity of frequent absence or relaxation, to recover his enfeebled powers. But who does not remember, and that with a kind of surprise, as if it were still a mystery, how with all the disadvantages of an unsound body, and an oppressed and anxious brain, he was still at his post, and still at work, his mind throwing forth its rich and brilliant contents, with, if I may use his own splendid figure, volcanic mass and energy.

Commencing his ministry in a city which was full of young men who were here rather as sojourners than residents, Dr. HOPKINS entered at once into all their sympathies, and prepared and preached a series of well adapted lectures, addressed especially to that class of his hearers. In one of these he earnestly recommended the organization of a Young Men's Association. His hearers approved the suggestion—called a meeting—and the Young Men's Association—that noble institution which has done so much for the intellectual improvement of our city—was then organized. He preached also a series of sermons, demanded by the circumstances of the times, upon the trinity of the Godhead, and the divinity of Him on whom all saints of all nations and ages do continually depend; and who is worshiped as divine in the two sanctuaries

where God alone receives the homage of man—in the church above, and the church on earth.

During the ministry of Dr. HOPKINS, there were received to the fellowship of the church five hundred and fifty-four persons, of whom one hundred and thirty-seven were added in a single year. Meantime the population of the city had advanced from thirteen to thirty-five thousand, and all the interests, and all the resources of the congregation, had improved to an equal extent. The Sabbath School, under the efficient care, first of Rev. ELIAS R. BEADLE, and afterward of Rev. P. G. COOK, had increased from an average of one hundred and thirty pupils to nearly three hundred. Mr. COOK, who took charge of the school in '36, reported in '46, that of the one hundred and thirty-seven who joined the church in '43, between fifty and sixty had come from the Sabbath School, being at the time, or having been recently, members of some of the classes. He added that at least a hundred of the scholars had joined the church since '36. A single teacher, it was believed, had been instrumental in the conversion of nearly twenty of her pupils. In the ten years between '36 and '46, there had been two thousand five hundred different children in the school.

The cause of Christian benevolence, fostered as it was by the fervid affection and powerful advocacy of the pastor, kept pace with the growing demands of the age, and the increased abilities of the people. In 1838, the aggregate of collections and gifts was \$3000; in '39, a little less; in '44, it was \$4264.94; in '47, \$3081.74. The number of communicants in the church

when Dr. HOPKINS assumed the care of it, was three hundred and sixty-one. When his ministry ceased, it was three hundred and seventy-two. Thus, in less than twelve years, five hundred and fifty-four had entered, and five hundred and forty-three left the church. This was an average of about forty-six as the annual gain, and nearly the same number as the yearly loss of communicants. Looking over the records of admission during Dr. HOPKINS' pastorate, the eye falls on many familiar names, among whom are those of CYRUS DE FOREST, JONATHAN MAYHEW, SIDNEY SHEPARD, PHILLOS COOK, NOAH GARDNER, THOMAS BLOSSOM, ISAAC WHITE, MERWIN HAWLEY, GEORGE WALBRIDGE, NATHANIEL WILGUS, CHARLES and GEORGE COIT, GAIUS RICH, WILLIAM F. MILLER, MORRIS BUTLER, PHILANDER BENNET, ORSAMUS H. MARSHALL, ANDREW RICH, JACOB SIEBOLD, THEODOTUS BURWELL, ALBERT MERRILL, JAMES SAWYER, LORING DANFORTH, NELSON RANDALL, HORACE STILLMAN, STEPHEN AUSTIN, CHAUNCEY COWLES, JESSE KETCHUM, ALBERT BIGELOW, BRYANT BURWELL, PETER CURTISS, and WILLIAM DELOS LOVE. SILAS KINGSLEY and AARON RUMSEY joined the church in December, 1834. Deacon CROCKER had just been made an elder, when Dr. HOPKINS came. In November, 1841, the church elected Messrs. DE FOREST, FARNHAM, SHEPARD and BURWELL to the office of elders, and BENJAMIN HODGE, and JONATHAN MAYHEW, and ELIAS LEWIS, and HENRY BISSEL, deacons. In April, '46, Mr. KINGSLEY and Mr. GARDNER were added to the bench of elders, and Messrs. SAWYER, MERRILL and TAYLOR to the number of deacons.

In December, 1838, the session put upon their records that, having learned with deep regret the death of Dr. JOHN E. MARSHALL, they were deeply afflicted by the loss of their revered and beloved associate. Two years after, in '41, Mr. CALLENDER having removed to Black Rock, took a letter to the church in that place—having served the congregation with zeal, and judgment, and great fidelity, for more than thirty years.

In September, 1839, Dr. HOPKINS, oppressed with long continued ill health, proposed to the congregation to relinquish his charge, whereupon, on motion of Mr. HIRAM PRATT, he was granted leave of absence for six months. In the spring of '46, he was advised to go abroad, for his own sake and that of Mrs. HOPKINS, to which he consented, and having visited Scotland and the continent, and attended the evangelical alliance in the city of London, he returned in November, bringing the lifeless body of his wife, who had died on the return voyage, and whose funeral was attended with universal grief and sympathy, in this house, on the 27th of November, 1846.

The bereaved pastor resumed his customary labors, and continued them with great earnestness and fidelity, until Sunday, the 7th of November, 1847, when he delivered his last sermons, and went home to die, and depart to his waiting reward. Three weeks after, on the morning of Saturday, the 27th day of the month, and just a year from the burial of his wife, he breathed his last, being in the forty-third year of his age, and the eighteenth of his ministry. With equal justice and

feeling, the elders recorded, at their next session, their appreciation of their associate, and their sense of his loss. They said: We mourn the departure of a personal friend, of a moderator of uncommon ability, undoubted piety, and zeal for the cause of truth—whose manners were marked by a cordial freedom, mingled with firm adherence to principle, a frankness and directness in the expression of his opinions, tempered by the greatest personal kindness, and an earnestness in the great work of advancing the Redeemer's kingdom, which will ever bring to our minds delightful memories of our intercourse with him. They added, that in common with the church and congregation, they had been called to part with a preacher of rare and brilliant talents, who deeply felt the force of the truths he inculcated, and who was anxious mainly that the flock he fed should feel it too—while in his public addresses to the Throne of Grace in their behalf, he manifested a humility strongly in contrast with the boldness and power with which he exhibited divine truth to the understandings of the people of his charge.

Dr. HOPKINS' funeral was attended by a great concourse of people. The church was draped, the choir sang pieces prepared expressly for the occasion, and eight clergymen bore their brother to the grave.

The city had now increased to more than thirty thousand inhabitants, and had laid out the magnificent ground plat on which Time is destined to erect its coming fortunes. Its paved streets, its princely dwellings, its shaded avenues, with its steamers and fleets on the lake, and its boats linked and laden, and

stretching in a continuous chain to the far off Hudson,—these, and other unequivocal tokens, opened to the people a hopeful future. To keep pace with the rapid march of other things, the trustees determined to enclose and adorn the church grounds, and in due time to erect a new and costly house of worship. Measures were therefore set on foot looking to these results. In March, 1847, Messrs. HADDOCK, SPAULDING, KINGSLEY and POTTER were charged with the preparation of the ground and the planting of shade trees upon the society's lot, a task which they promptly performed; and POTTER reported, at the next annual meeting, that they had procured the setting of eighty trees, and expended, in ornament and repairs, six hundred dollars.

In April, '48, the congregation unanimously invited Dr. GEORGE SHEPHERD, of Bangor Theological Seminary, to take charge of them in the gospel ministry. This celebrated clergyman—whom Maine was determined to keep, though churches, and cities, and institutions in other States were striving to draw him away—staid by the seminary, which needed his labors, and the congregation, disappointed in their hopes, began to look in other directions. Happily there was just then in the city of Philadelphia a man, so well qualified to command and retain and satisfy the suffrages of any people, that the committee could at once recommend, and the congregation unanimously elect the Rev. M. L. R. P. THOMPSON to take possession of the vacant pulpit. Dr. THOMPSON accepted the call, and was installed on the 1st day of November, 1848. With what zeal, and power, and acceptance he fulfilled



a pastorate of nearly twelve years among you, it would be utterly superfluous here to recount. His unflagging industry, his intense energy, his devotion to his single and special work, his earnestness, his directness, the penetration, the point, the clearness of his ideas—these, with his remarkable power of personal attraction, are all too fresh in the memories of the present moment to require any other or larger notice than this.

Dr. THOMPSON'S ministry continued, as I have said, nearly twelve years. In that time he admitted to the church three hundred and eighty-four members, of which number seventy-five were received in 1849, and eighty-two in 1858. In 1852, Mr. SHUMWAY moving the project, a committee of the congregation, consisting of Messrs. AUSTIN, FARNHAM, PRATT, BURROUGHS, and GANSON, were appointed, to take into consideration the subject of building a new church. In January, 1854, the matter had been advanced so far, that on the 21st of that month, the trustees made record of the fact, that a subscription of one hundred thousand dollars was already filled, to the full satisfaction of the board. Plans were procured, and preparations made, and in the ensuing April, the committee having arranged all the preliminaries, advertised for overtures and bids from the builders. It was soon discovered, however, that no responsible architect would undertake to erect an edifice of the style and material set forth in the plan which the trustees had been induced to accept, for the sum, or anything near to the sum, which had been inconsiderately named in reports and estimates. The church which they were advised to build on the

ground was said to be very cheap. The church which was showed them on paper proved to be very dear. Disappointed in their estimates, disappointed even more by the reverses that had come to business, the trustees restored to the subscribers their notes, and abandoned the favorite project of building. Another effort, of the same character, and with the same result, followed, when the congregation, made wise by disasters, and contented by wisdom, judiciously resolved to remain in an edifice which was spacious and substantial, and adequate to all their real wants.

Dr. THOMPSON early interested himself in the cause of education, with what success, our noble Female Academy stands a monument and a witness to-day. During his ministry, Mr. RUMSEY and Mr. DANFORTH were added to the bench of elders, and Messrs. WHITE and BARNES to the deacons, they having been severally elected on the 29th of December, 1853.

In September, 1854, JESSE KETCHUM and ten others were dismissed, to unite with others in forming the Westminster Church. The aggregate of collections for benevolent objects, during the eleven and a half years of Dr. THOMPSON'S pastorate, was over thirty thousand dollars—being an average of about three thousand dollars a year. The health of Mrs. THOMPSON requiring a change of residence, he was dismissed in April, 1860, when the session adopted the following minute:—

The circumstances under which we are now convened, forcibly remind us of the loss we have sustained, in the removal of our late presiding officer. We had already, in common with the congregation of

which we are members, painfully realized the loss of his accustomed ministrations in the desk. But this occasion, our present condition, the vacant chair which he had for more than eleven years filled with such impartiality, dignity, and Christian courtesy, bring home to our hearts and sympathies, more fully than we can express, the value of what we have possessed, and the loss we have sustained. We shall ever cherish with pleasure the memory of his official intercourse with us, as a session, as well with us severally, as individuals. Though no longer officially connected with us, the bonds of our common friendship are not severed; he has still a home and remembrance in our hearts; he carries with him to his new field of labor, our earnest sympathy; and our ardent desire and prayer is, that the Great Head of the Church may make him, to those to whom he may hereafter minister, what he has been to us—a blessing and a bond of union.

In the same spirit, the trustees adopted the following resolutions:—

*Resolved*, That we deeply regret the afflictive dispensation of Providence that has occasioned the request of our beloved pastor for the severance of a relation which has happily existed between him and us for more than eleven years past, and we sincerely sympathize with him and his family in that affliction.

*Resolved*, That his eminent ability and fidelity as a preacher and pastor, during the period of his charge, has commanded our highest respect; and the kindness and sympathy manifested by him, in cases of sickness

and bereavement in the congregation, have secured our affectionate regard.

*Resolved*, That the circumstances which have occasioned his resignation of the pastoral office over this congregation, forbid our non-concurrence in the application to the Presbytery: yet we concur with regret, and earnestly desire that the object of such resignation may be obtained, in the improved health of his family.

*Resolved*, That in whatever field he may hereafter labor in the ministry, he will carry with him our sympathy and prayers for his official success, and the personal happiness of himself and family.

After a vacancy of seven months, that is in November 1860, the congregation called the Rev. DWIGHT BARTLETT to take charge of them in the Lord. Mr. BARTLETT declined, and the present pastor was installed on the 4th of April, 1861.

Reviewing these fifty years, with a view to some general results, it appears that there have been added to the church in all, of males, five hundred and forty-eight, of females, eleven hundred and four—making an annual average of thirty-three; and a total of admissions in half a century, one thousand six hundred and fifty-two. Of these, seven hundred and sixty-two joined on profession of their faith, and eight hundred and ninety by certificate. There have left the church in that time, to join other churches on earth, or to go home to the Church on high, eleven hundred and eighty-five—being an average of twenty-four per year. If we adopt the same ratio, and make the annual average of the congregation four hundred, twenty thou-

sand persons have been, at one time and another, connected with the ordinances and the worship of this church. In other words, this church, which fifty years ago, began to show men the way to heaven, has gone before an army of twenty thousand souls, lighting their path, and saying, Come with us, and we will do thee good.

The cost to the society for salaries, repairs, expenses of building, interest, etc., has amounted, in fifty years, to something like one hundred and fifty thousand dollars.

The contributions to benevolent objects have exceeded one hundred thousand dollars.

The congregation has been greatly assisted in its devotions by the untiring efforts of those who have successively conducted the music—Mr. CALLENDER, Mr. HAMLIN, Mr. KETCHUM, Mr. TAUNT, Mr. BIGELOW, and our present leader, Mr. VINING, who, for the last twelve years, has held and honored his responsible position. Nor will it be soon forgotten how General STORRS played upon the viol for twenty-five years, Mr. YOUNG attending him; nor how Mr. BIGELOW, Mr. SEARS and Mr. BUTLER discoursed on their melodious and beautiful flutes.

The sextons, too—Mr. PIERCE, Mr. HOTCHKISS, and Mr. NEWLAND—have added much to the comfort of the people, and much to the prosperity of the church.

I should omit a very important item in the history of this church, if I failed to mention the names of a somewhat numerous list of young men, who, with or without assistance, have gone from membership in this

congregation into the Christian ministry. In 1818, the Presbytery of Buffalo undertook to aid indigent young men belonging to its feeble churches, in pursuing an education with a view to the ministry. The extent of the assistance it could offer will be appreciated on discovering that, in September, 1821, eight churches connected with the Presbytery contributed in all \$32.20, of which sum the church in Buffalo furnished \$24.00. In 1823, JAMES REMINGTON, of this church, commenced his studies under the care of the Presbytery. Six months after, his brother DAVID, also a member of this church, entered upon his studies. The same year JABEZ HYDE was licensed to preach the gospel. Besides these, JOSEPH DONALD, HENRY HOISINGTON, JOHN C. LORD, JOSEPH M. GAMBELL, PHILOS G. COOK, ALBERT BIGELOW, JOHN COIT, JOSHUA COOK, GROSVENOR HEACOCK, HERICK JOHNSON, and CHARLES L. HEQUEMBURG have entered the ministry. Mr. HYDE had charge of a church in Chautauque county. Mr. HOISINGTON was missionary to Ceylon, then pastor in Williamstown, afterward in Essex, Connecticut, where he died a little time since. The history of the others, especially of Dr. LORD, Dr. HEACOCK, Mr. COIT, Mr. BIGELOW, Mr. COOK, and Mr. JOHNSON, is too familiar to need mention.

In the protracted investigation which I have been obliged to make, to obtain the history to which you have so patiently listened, I have not failed to find evidence of human frailty in the conduct of individual members of the church, and I may add, perhaps, in current opinions and usages, and modes of advancing the cause of the Redeemer. But I have not thought

it necessary to exhume buried infirmities, or give a second life to faults that have had their day already. Let the pall of forgetfulness cover all the frailties which the past has witnessed, and let us be eager to preserve and embalm only the virtues of the honored and the dead.

Reflecting upon this history of half a century, the first thing that strikes the mind is the amazing contrasts of the present and the past.

Fifty years ago, there were five hundred people in Buffalo. To-day, there are nearly one hundred thousand.

Fifty years ago, there were five day schools in the town, with less than a hundred pupils. To-day, there are thirty-three public schools, in charge of nearly two hundred teachers, with an attendance of nearly thirteen thousand children, and at an annual cost of about a hundred thousand dollars. The school property in Buffalo is valued at a little less than three hundred thousand dollars.

Fifty years ago, there was one church in the village, with a membership of twenty-nine, and a congregation of less than a hundred. To-day, there are forty-two Protestant and thirteen Roman Catholic churches in the city. Of the former, seven are Presbyterian, eight Methodist, eight Episcopal, three Baptist, one Bethel, and eleven German.

Fifty years ago, there was one Sabbath School, with one teacher, and eight or ten pupils. Now, there are in the Presbyterian churches alone, thirteen schools, with three hundred teachers, and nearly two thousand pupils.

Fifty years ago, there were four or five vessels on the lake, whose value might have been ten thousand dollars. There are now fourteen hundred vessels, with a tonnage of six millions, employing one hundred and forty-five thousand seamen, and valued at thirteen and a half millions of dollars. Besides these, there are more than three thousand boats on the canal, having a tonnage of more than five hundred thousand, and an estimated value of three and a half millions of dollars.

Fifty years ago, not a bushel of grain, of any kind, was brought into Buffalo. This year, there have been landed at your docks, twenty-six and a half millions of bushels of wheat, twenty-one of corn, and nearly two and a half of other grains.

Fifty years ago, the value of our exports was nothing. This year, it is \$57,834,888.

Sixty years ago, the assessors' roll put down the taxable property of the village at \$2,229. The assessed value of real estate in Buffalo, this year, is nearly forty-two millions of dollars.

At the center of all this activity, and in the heart of all this growth, is the religion of Christ embodied in these churches, and kept alive from generation to generation, by the labors and the prayers of the faithful.

Looking again upon the history of these fifty bygone years, we cannot but remark upon the assistance rendered to the church and to the city, by the churches in the East. More than half of those who have sustained and carried forward this society have come to us from beyond the Hudson. Those eastern churches in Connecticut, in Massachusetts, in Rhode Island, in



Vermont, are not living in vain. They are Christ's schools, where young men are trained for usefulness and power in distant and destitute fields. May God prosper them, and make them nurseries of a sanctified manhood, for many generations to come.

Reflecting still upon the history of these fifty years, how clear it is, that the churches in this city are doing a constant and mighty work in States and cities further west. In fifty years, this church has sent out as many as six hundred men and women to assist in founding or building up young churches and cities in the West. Of how much consequence to a people in such circumstances, is a high standard of integrity, a standard and a style of culture that shall furnish able, consistent and holy men—men who shall be to the cities where they reside what CALLENDER, and BRYANT, and SEYMOUR, and STOCKING, were to us.

Nor can we conclude our survey of the history of these fifty years, without remarking upon the character and power of that religion which has had a place in this church from the beginning. The religion of the Presbyterian Church, the religion of Calvinism and the Covenant has often encountered the reproach of those who can see no divinity in Christ, and no depravity in man. You have lately been told that it was found necessary, a quarter of a century ago, to set up even in this city a standing protest against the doctrines and inhumanities of Calvinism. But Calvinism, as taught and illustrated in the Presbyterian Church, has had an experiment of fifty years in this community. It began its work when there were none to compete,

and none to complain. It planted a church. It published the gospel. It fostered learning. It cherished virtue. It inspired manliness. It instigated thrift. Gathering around itself in these fifty years twenty thousand souls, men, and mothers, and children, it has guided, and admonished, and helped these, while it has adorned sixteen hundred of its own disciples with the virtues of a regenerate and holy life. In doing this, it has accomplished a work, which whoever passes by may easily behold. It has had an ample trial—let it have judgment according to its fruits.

P O E M :

READ AT THE

*Semi-Centennial Celebration.*

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MONDAY EVENING, FEB. 3, 1862.



# P O E M :

READ AT THE

## *Semi-Centennial Celebration,*

*Monday Evening, February 3d, 1862.*

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BY REV. ALBERT T. CHESTER, D. D.

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ABOVE this new-born infant's cradle-bed  
The prophet clouds of terror grimly spread—  
Over the sleeping nursling's tiny form  
Burst in its rage the desolating storm,—  
For England's battle-cry was heard again :—  
Our quiet borders swarmed with armed men;  
Relentless War, in all its horrors, came  
Before the winsome baby had a name;  
And from the fury of a murderous foe,  
Hireling and savage, must the young child go,  
From burning dwellings, desecrated shrines, (<sup>1</sup>)  
Until the star of Peace resplendent shines;

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NOTE 1. This Church was organized in Feb. 1812, and war with Great Britain was declared in June of the same year. The members of the church, with their neighbors, fled into the country at the burning of Buffalo in 1813.

Like him, the Holy Child, who fled of yore  
A tyrant's rage,—till Herod was no more.

Born in the whirlwind and baptized in blood,  
Firm as a hero has the stripling stood;  
Through many a conflict the strong man has passed,  
And in them all a conqueror been at last;  
Till now, when fifty years have fled away,  
And friends are gathered on this joyous day,  
With greetings warm and true, and love sincere,  
We find a hale and hearty manhood here,—  
A manhood that has borne its proper fruit,—  
A frank and beaming countenance, whose root  
Is bedded in a hopeful, generous breast—  
A stalwart arm, of giant power possessed,—  
A clear and fertile brain, of no less force  
Because these passing years, in rapid course,  
Have left sharp footprints on their silent way,  
And turned the black and glossy locks to gray.

The threats that menaced thy young life were met  
By hearts of oak—and patriot hands were wet  
With blood of vanquished foes, by land and sea,  
Till waved again the flag of Liberty;  
And, in the reign of Peace, the church moved on,  
While o'er it Heaven's bright star propitious shone.

The past is all thine own; look back and see  
How graciously thy God hath dealt with thee.  
Pastors have served thee, faithful, pure of blame,

Worthy to wear that consecrated name.  
SQUIER, of keen mind and philosophic cast,  
Thy patient shepherd in the days long past,  
Now solves the problem, "Where does ill begin?"  
Gives God the glory and to man the sin.  
While CRAWFORD, solemn, faithful, true and clear,  
EATON, the genial, polished and sincere,  
And HOPKINS, earnest, eloquent, and bold,  
Now tune to rapturous songs their harps of gold.  
THOMPSON yet lives, to speak in Jesus' name  
To others who his constant labors claim,—  
His tones still echo in these sacred walls,  
His fervent pleadings, and his tender calls.  
There is another,—him we need not name—  
Who guards to-day this altar's sacred flame;  
Nor will we praise or blame him in our rhyme,  
But leave his labors to the test of time.  
There is for you a teaching in the past,—  
The choicest wine at Cana was the last.

The worthy Elders of your early day  
Demand remembrance in our simple lay.  
STOCKING and CALLENDER and HYDE—devout  
And orthodox; and GOODELL, who without  
The culture liberal education gives  
So fostered learning, —and whose name yet lives  
In honored title and in rich reward  
On many a page, the Steward of the Lord.  
MARSHALL, the loved physician; BRYANT, too,  
Whose ardent efforts for the right we knew,—

These with their compeers long since passed away,  
And joined the elders in eternal day.  
And yet remains a faithful, godly band  
Led by their Moses, whose unerring hand  
Has helped to guide this Israel forty years  
Along its path of gladness and of tears.  
Long may he live to bless thee—late ascend—  
His labors, in the Promised Land, to end. (²)

Parent of other churches thou hast been;—  
These stand to-day before thee with the mien  
Of filial confidence and honest pride,  
Like happy children at their mother's side.  
And many pastors sent from thee, the home  
Wherein their youth was nurtured, have become  
The holy priests whom other people see  
And honor, giving heartfelt praise to thee.

A rich experience thine these fifty years;  
Crowded with wondrous change the time appears.  
In Art and Science and Domestic Life  
Nothing remains the same; a constant strife  
For Progress marks the lingering, devious road,  
And all is changed save Conscience, Duty, God.  
Then moved the moments slowly, like a dream,—  
Now everything is pushed ahead by steam.  
Then flint and steel struck out a doubtful spark,—  
Now flaring matches exorcise the dark.

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NOTE 2. DR. MOSES BRISTOL, senior elder of the church, is still living, having been installed nearly forty years.



Then oil and candles lent a feeble ray,—  
Now gas, the wizard, turns the night to day.  
Then green wood sputtered on the iron dogs,—  
A huge grand fire, of many monster logs,—  
Now coal and furnaces, hid far away,  
Change coldest winter into summer's day.  
Then pictures of our friends were dear and few,—  
Now sun-light makes them thick as drops of dew.  
Then thimble-fingers drove the needle's point,—  
Now deft machines relieve the aching joint.  
Then months were spent in reaching distant friends,—  
Now by the help the snorting steam-horse lends  
We fly like arrows o'er the affrighted earth.  
Then lazy stages creeping back and forth,  
Bore messages that died upon the way,  
Or lost their aptness in the long delay,—  
Now lightnings flash them to the farthest shore,  
To keep the promise, "Time shall be no more!"  
Then spinning-wheels made music rich and low,—  
Into pianos we have seen them grow;  
While in the church, the pitch-pipe's slender voice  
Becomes the organ's cataract of noise.

With grateful hearts we note what God has wrought  
In the domains of mind,—the realms of thought.  
What doubts are settled,—what dark clouds removed,—  
How shams are hated,—how the true is loved!  
Though for a time the dreams of curious fools  
Or scheming scoundrels, breaking through the rules  
Of sense and reason, may appear to gain

The public favor and as truth remain,  
Yet soon a sweeping torrent bears them on,—  
We hear their boastings—look—and they are gone.  
Rejoice, oh men, while change on change you see,  
That God and Truth stand to Eternity.  
This gospel is the same,—the very word  
Our fathers read and reverently heard,  
The self-same version! let it ne'er give place,—  
We love its blessed, old, familiar face.  
The self-same doctrines, taught us by our sires,  
Rise, purified, from persecution's fires;  
Sin and Salvation are the same to-day  
They were when Jesus taught the world to pray.

The past reveals the future. Years repeat  
Themselves and rolling centuries complete  
The unfinished work begun in other days  
And vindicate Jehovah's hidden ways.

Again the British lion's angry roar  
Is heard in distant echoes on our shore;  
And most unrighteous war, within our land,  
Rebellion wages with its blood-red hand;  
Brethren with brethren meet in deadly strife,  
Intent to take, or save the nation's life.

We thought that ere this fiftieth year should come  
The Prince of Peace from his Eternal home  
Hastening to earth, would live with us again  
To drive all evil from the abode of men:

We thought that in the progress of these years,  
Swords would be used for plough shares,—cruel spears  
Be bent to pruning-hooks, and wars be known,  
As barbarous relics of the ages gone.  
This church has sought the blessed Word to send  
To heathen at the Earth's remotest end,—  
To heathen, whom the northern winters freeze,  
To heathen on the isles in western seas,—  
The gospel triumphed over such as these;  
The savage burned his gods and learned to love,  
Christ's peaceful Kingdom onward seemed to move,  
When now from Freedom's home—from sacred shrines,  
Where piety's pure light serenely shines,  
The voice of war is heard,—throughout the land  
We see the flashing sword and burning brand!

Yet think not, faithless, that this godless rage  
That with its records stains our country's page  
Shall harm the Church,—impede the cause of truth,  
Or mar the promise of religion's youth.  
Tyrants have raved before—and Anarchy  
In bitter hate again its power may try.  
But He, who holds the tempest in His hand,  
Will keep His people and preserve the land.

As through that early trial thou wast brought,  
The flame of fiery furnace set at naught,—  
Like Hebrew children when the Son of God,  
As one with them the burning pathway trod,  
So now shall sure deliverance come, and thou

Find living crowns of Peace upon thy brow;  
The victory shall be given to Truth and Right,  
And foul Rebellion vanish out of sight;  
Oppression cease in all its hated forms,—  
A clearer sunshine break, born of these storms,—  
Then onward shalt thou press, to loftier peaks,  
Of Heaven's own mountains,—to a height that speaks  
Of joy in God and joy in Duty too,—  
Of rapture that your fathers never knew.

The past is all thine own—the future God's  
And Duty's. In the face of fearful odds  
Strike boldly for the truth and thou shalt see,  
On every cloud, the sign of victory.  
To thine anointed eye the air shall gleam  
With living hosts, as in a hallowed dream,—  
And thou with joyful ardor shalt exclaim,  
“More—more are they with us than are with them!”