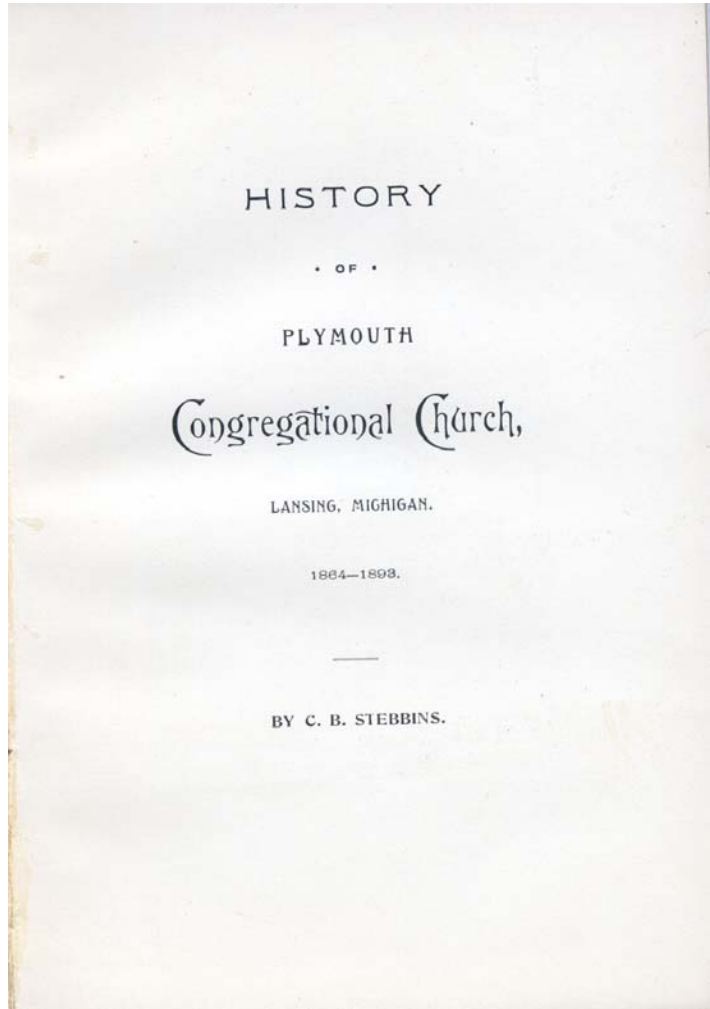


**History
of
Plymouth
Congregational Church
Lansing Michigan**

1864 - 1893

by C. B. Stebbins





HISTORY

• OF •

PLYMOUTH

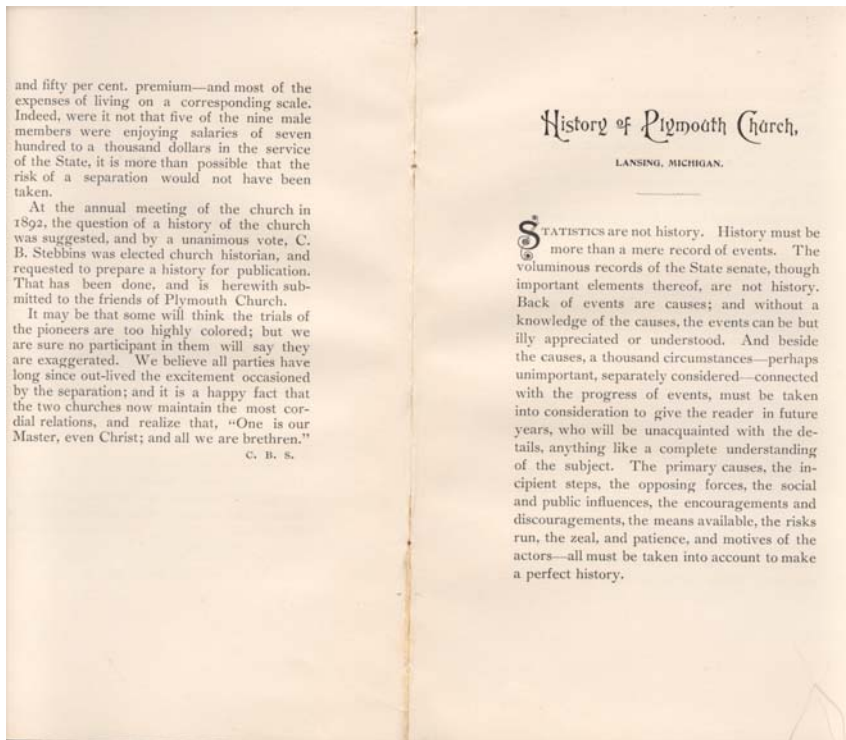
Congregational Church,

LANSING, MICHIGAN.

1864-1893.

BY C. B. STEBBINS.

Engraving and Title Page, and First Text Page (actual pages are 7½" x 5", gold edged)



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At the annual meeting of the church in 1892, the question of a history of the church was suggested, and by a unanimous vote, C. B. Stebbins was elected church historian, and requested to prepare a history for publication. That has been done, and is herewith submitted to the friends of Plymouth Church.

It may be that some will think the trials of the pioneers are too highly colored; but we are sure no participant in them will say they are exaggerated. We believe all parties have long since out-lived the excitement occasioned by the separation; and it is a happy fact that the two churches now maintain the most cordial relations, and realize that, "One is our Master, even Christ; and all we are brethren."

C. B. S.

History of Plymouth Church,

LANSING, MICHIGAN.

STATISTICS are not history. History must be more than a mere record of events. The voluminous records of the State senate, though important elements thereof, are not history. Back of events are causes; and without a knowledge of the causes, the events can be but illy appreciated or understood. And beside the causes, a thousand circumstances—perhaps unimportant, separately considered—connected with the progress of events, must be taken into consideration to give the reader in future years, who will be unacquainted with the details, anything like a complete understanding of the subject. The primary causes, the incipient steps, the opposing forces, the social and public influences, the encouragements and discouragements, the means available, the risks run, the zeal, and patience, and motives of the actors—all must be taken into account to make a perfect history.

Preface

Probably not one in ten of the present members of Plymouth Church have personal knowledge of the circumstances under which the church was organized, nor its severe struggles to maintain an existence in its earlier years. Indeed, a person knowing only the present situation could hardly realize it from any description our pen can give.

All who partook of the anxiety and labor of those days will soon have passed away; and those remaining, perhaps more than others, desire to leave a record for those who have come, and will yet come, after them, of their trials and remarkable success of the church under God's guiding hand during its first twenty-nine years.

Most of them were from the Presbyterian Church in Lansing, where they had formed many tender social and Christian ties, which could not be sundered without pain. Besides, their church expenses would be increased from ten to twenty dollars a year, to forty or a hundred dollars – a matter of no small importance in a time when gold was at a hundred and fifty per cent premium – and most of the expenses of living on a corresponding scale. Indeed, were it not that five of the nine male members were enjoying salaries of seven hundred to a thousand dollars in the service of the State, it is more than possible that the risk of separation would not have been taken.

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C. B. S.

Typed into a computer January 2003, by Win Stebbins. Plymouth Church has one bound original copy of this history (109 pages), other long-time members may have copies, and Win Stebbins has two similarly bound original copies with different covers. CB Stebbins moved to Lansing in 1857 at age 45, and died in Lansing in 1901. He was a cabinet-maker and newspaper writer/editor before moving to Lansing from Adrian, and before that from Vermont. He was the Deputy Superintendent of State Public Instruction 1858 - 1878. The Plymouth Church building that was built in 1877 and enlarged in 1891 was lost in a tragic fire February 25, 1971; the church rebuilt in 1975 using a modern design on a new location two miles east on East Grand River Avenue. Two C.B. Stebbins descendants and their families remain members of Plymouth Congregational Church.

History of Plymouth Church

Lansing, Michigan

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In view of all these considerations, the writer almost shrinks from the task assigned him by Plymouth Church, with scarce a hope that his pen can do complete justice to the work in hand.

As above intimated, history may demand notice of matters relating to outside persons or parties, whose history must be given to a greater or less extent, to understand the history we write. We realize this in what we are obliged to say of the Presbyterian Church of Lansing, so intimately connected with the founders of Plymouth Church. Their vindication demands that such reference shall be made; but while the memories of the past come to mind of the writer, he will try to speak in kindness and with candor.

If all these things are duly considered, it will at once be seen that a full history of any important enterprise may swell to a somewhat voluminous document; and no apology will be needed for the length of this. The object is to make a record that may be read with interest, not so much by those who can say with the immortal poet: "All of which I saw, and part of which I was," as by those who will be "Plymouth Church" when all we have passed away.

In the winter of 1847, the Capital of Michigan was located upon a section of school land in the township of Michigan, afterwards changed to Lansing. All the school section – one mile square – as well as the country around it, was an unbroken forest, except at the rapids in Grand River, a short distance below the school section, where a dam and sawmill had been built a year or two previously, and two or three families were living in rude huts. Beside them, there was not an inhabitant within four miles.

Early in the spring, 1847, the school section was platted into village lots by the State, as also territory on both the south and north by individuals, and the erection of a State house commenced. These measures brought at once two classes to the scene; those intent upon speculating in the yet-to-be city lots, and those who came seeking work for the time. Of both classes a considerable number made permanent homes. But naturally, the primary object of most of them was their own material interests. A few,

and but a few, appear to have realized the importance of an early establishment of religious institutions.

The first meeting of the legislature at the new State house was in January, 1848. Among its acts was a resolution to give a lot, four by ten rods, to any religious denomination which should apply for the same. Ten denominations, or individuals on behalf of the same, thus secured lots for church buildings. Some of these did not occupy the lots for several years, and two – the Swedenborgian and Old School Presbyterian – never.

The Methodists, generally the pioneers in church extension in those days, had formed a class at North Lansing, of three or four persons connected with the saw-mill, the previous year.

In the summer of 1847, while the forest was yet being cut away, the Connecticut Home Missionary Society sent Rev. S.S. Brown to inspect the new Capital. He found seven persons – but two of whom had ever belonged to a Congregational Church – who proposed to unite, and a Congregational Church was formally organized July 7th. It does not appear that any other church was organized that year. The Presbyterians did, in December, vote to organize, but there were not enough men to fill the offices and the organization was not completed for nearly a year. The indications were, that the Congregational Church would be the leading religious society of the Capital. The State house was finished late in the fall, and the church was granted use of it on the Sabbath.

The American Home Missionary Society was at that time under the united patronage of the Congregational and Presbyterian denominations. The society gave its aid to new and feeble churches of both, as circumstances required. Rev. B.F. Millard, a young man, came to minister to the church. We are not informed whether he was sent by the above mentioned society or engaged by the church. Mr. Millard was a Presbyterian, and while we do not question his desire to faithfully serve the church, possibly he would have had more influence but for that fact. The church showed its confidence in him after preaching several months, by sending him east for an effort to raise money to build a house of worship. For some reason he was entirely unsuccessful and returned to report that there was no prospect of aid from abroad. He remained after this but a short time, and his place was filled by Rev. Mr. Demarest of the Dutch Reformed Church. The church struggled on for a time under Mr. Demarest's ministrations, with diminishing attendance until the audience stood at zero, and to all intents and purposes the church ceased to exist. Two of the leading members were contractors in the erection of the State house, and they moved away when the building was completed, leaving but two male members and their wives, and they not on the most friendly terms socially.

And such was the sad end of any expectations of Congregationalism securing a standing in the Capital for an indefinite period of time.

No one can blame the Presbyterians for improving the occasion. When Mr. Millard left, he probably foresaw the failure soon to come to the Congregational enterprise, and lost no time in conferring with Rev. Calvin Clark, an agent of the Home Missionary Society –

a good man and a firm Presbyterian – not to secure his aid for the struggling Congregational Church, but to show him that the church was doomed to failure, and that the interests of Calvinism demanded the organization of a Presbyterian Church without delay, before any other sect should get possession of the field. Mr. Clark investigated the situation and could find but two men and their wives desirous of uniting with a Presbyterian Church.

All the circumstances were a sad commentary upon the religious character of a village already of three or four hundred inhabitants – that could muster only four Congregationalists, four Presbyterians, and a few Methodists. The Free Baptist Church was organized in 1848 and the First Baptist in 1851; no others till 1856. But as before stated, the first settlers came for gain and not as missionaries, and for some years made little more progress in that direction than in spiritual things.

But it was not for the Christian few to despise the day of small things, and December 17, 1847, Mr. Clark organized as far as he could with two male members, a Presbyterian Church at “Lower town”, now North Lansing. But the church had only a nominal existence until the fall of 1848, when the Home Missionary Society sent Rev. W.W. Atterbury, who remained four years, during which time the church increased to forty-eight members. The Home Missionary Society gave yearly aid of \$200, which was continued until 1856. How many of the forty-eight were Congregationalists, we are not informed, but all of such sentiments who had made a home in Lansing were on the roll and were an important element in the church.

The reader will by this, see that we are not traveling out of the way in giving the space we do to the Presbyterian Church. We were all one till 1864.

In 1854 Mr. Atterbury was succeeded by Rev. Benjamin Franklin, who served the church one and a half years. He resided in Lansing and died in 1889, eighty-two years of age, universally esteemed.

In 1856, Rev. C.S. Armstrong became the pastor. Under his ministry the church prospered, and in the spring of 1858, an extensive revival occurred; Mr. Armstrong being assisted by a Congregational minister, Rev. Herbert Reed of Marshall. Forty persons – largely heads of families, men and their wives together, united with the church on one day. Nobody raised any question of *ism*, and up to 1863 new comers who were Congregationalists cheerfully united with the church, and most perfect harmony prevailed. Mr. Armstrong was highly esteemed by all, but he was understood to be strongly Presbyterian in sentiment, and knowing the Congregational sentiment in the church, it was but natural to imagine that he was apprehensive that those of Congregational preferences would some day think of withdrawing, to make a home for themselves. He was naturally of a conciliatory disposition, and never had said or done anything to wound their sensibilities or prejudices. After the Home Missionary Society was changed to a separate society for each denomination, he approved of dividing the contributions for home missionary work between the two societies. Whether from disposition or policy, or both, his fairness gave him a strong hold upon the

Congregationalists.

Thus until 1863. The Methodists had the Central M.E. church on the corner of Ottawa street and Washington avenue, and "the First" at North Lansing. The latter was not in a very prosperous condition, their house of worship – on the east side of the river – was in a dilapidated state, and they were very much discouraged. There was no other church north of the Presbyterian – that being on Washington avenue in the central part of the city – and somebody, supposed to be Mr. Armstrong, conceived the idea of detaching a portion of his church – those residing in the northern locality – and uniting with the Methodists, organize a church, Presbyterian in form, but in action so unsectarian that the Methodists could not complain, and erect a church near the foot of Washington avenue, to be called the Franklin Street Presbyterian Church.

The Congregationalists, as might be expected, could not fail to be excited by such a movement. They said: If a new church is to be organized, common fairness demands that it should be under the administration of the Congregationalists. To make it a Presbyterian church, under the circumstances, was to them, not only unbrotherly, but a palpable insult. Had Mr. Armstrong yielded to that sentiment, the Congregationalists would have accepted the situation, and organized a feeble church in a location, than which a less desirable one for them could hardly be imagined. It was on the northern border of the city, in a sparsely settled section nearly a mile from the main business centre, where a rapid growth was not expected. But their views were regarded with hardly respectful attention, and the subsequent years have demonstrated that success would have been in the end the greatest disaster.

It is not always safe to judge of men's motives, and such judgements are often unjust. However it may have been in this case, it was a fact generally believed that, while Mr. Armstrong was actuated by honest Christian motives in desiring the consummation of his project, he had also a strong Presbyterian desire, and hoped that the carrying out of his plan would strengthen his denomination, and if the Congregationalists should think of withdrawing from his church, they might be held by the plea that it had already lost twenty-five members who had gone to the new church, and it would be ruin to his church should as many more leave for another church. And when the time came, that plea was made, not wholly without effect. The Congregationalists had enjoyed a pleasant home, socially and spiritually, in his church; and it was not without some heart-throbs that they could sunder the ties by which years of church co-operation had bound them to their Presbyterian brethren. Some of them could not break those ties, and still wrought under the Presbyterian banner. But if such was the thought of any, as above suggested, they greatly mistook the Puritan spirit of a majority of the Congregationalists. They said: "If such is the plan we will depart in peace, and submit our action to the judgement of God and a candid world."

The Franklin street church was partially organized in October, 1863 but not fully completed until April 20th, 1864, with twenty-five members from Mr. Armstrong's church, and thirty-five on profession and from other churches. In the meantime it is supposed that the higher authorities of the M.E. church decided that the Methodists should not coalesce with the Presbyterians, and no one of them came forward for admission or co-

operation. Hon. James Turner, however, gave the lot on Franklin street, on which the church was erected. The Methodists, not long after, erected a neat building on Cedar street adjoining Franklin.

At that time it would perhaps be a fair estimate that the Presbyterian Church was composed of about one-third Presbyterians, one third Congregationalists, and one-third of those who had little or no denominational preference.

Under this state of affairs and feeling, the Congregationalists began seriously to canvass the question of asserting their independence. For sixteen years they had brought their offerings to the Presbyterian alter, and now they were virtually told they had no moral right to worship at any other. And there were, just then, indications that Providence was favoring independent action.

Rev. J.B. Walker, D.D., was a man of high standing in the Congregational communion, residing in Benzonia, Michigan, engaged in an enterprise of establishing Grand Traverse College. In the previous year, in company with Judge Wm. Chapman, they had erected a block of two stores on Washington avenue, with a public hall over the two stores. He proposed that, if the Congregationalists would organize a church, he would give his half of the rent of the hall for the first year, and while he remained in the city, which he expected to do for some months, he would preach for them without charge. Also, on inquiry, the Home Missionary Society promised liberal material assistance.

When these things came to the knowledge of Mr. Armstrong, he seemed panic-stricken. He said to the writer: "If you go off and employ Dr. Walker, it will ruin our church. I won't get an audience. I know who Dr. Walker is, and I will not preach another day with him for a rival!" He did not over-rate Dr. Walker, but he under-rated himself. He was able to meet any rivalry, as his subsequent history proved. He was then a preacher of more than average ability, and for over twenty years, to the time of his death, he was regarded as one of the strong men of his denomination. But his fears were rather a stimulus to the Congregationalists to "go forward."

The critical – or criticising reader may ask: What valid reason had the Congregationalists to break away from an already weakened church, of a faith essentially like their own, in a city of a little over three thousand inhabitants, and having already five or six orthodox churches, to say nothing of two or three un-orthodox?

To this, several answers may be given; not all of equal force, and perhaps no one reason a sufficient justification; but combined, they are unimpeachable. It is true that there were as many churches as the then population could well support, and most of them, if not all, only with outside aid. But nothing was more sure than that Lansing would soon become a city of large numbers and influence. There was not, south of Michigan avenue, (which had not far from half the population) – the civil and political centers of the city – a single orthodox church of any denomination, except a small devoted body of Free Baptists, and the appearance on the very surface was, that a church was needed and would soon be demanded in that growing section of the city.

There are in 1893, three large churches and three mission buildings south of Michigan avenue, west of the river. And all the circumstances above related, indicated that it was the mission of the Congregationalists to take possession of the field. They had united with the Presbyterians because they believed every Christian should have a church home, and in temperament and faith they were more like them than like any other denominations. But by that they by no means ignored their individuality or their religious rights.

While the Congregationalists of Lansing were discussing the expediency of withdrawing from the Presbyterian church, every conceivable influence was brought to bear to dissuade them from so doing. They were warned that they would fail; that they were fomenting a church quarrel; that another church was not needed; that they were doing an unpardonable wrong to the Presbyterian Church. And after Plymouth Church spread its banner to the breeze the air was full of expressions of injured feelings and predictions of speedy failure. It is but just to say the bitterness manifested was by a minority of the church. Mr. Armstrong was grieved, but he showed no bitterness. A warm personal friendship between him and the writer remained unbroken until his death. A few months after Plymouth Church was organized the writer procured, by recommendation to the governor, his appointment of chaplain to the Fourth Cavalry regiment in the war, and it was twenty-three years before he learned how his appointment came.

On the part of a few the hostility was extreme. So persistent was their assertion that the whole enterprise would fail that the community quite extensively were made to believe it. It was like the cry of Tobiah the Ammonite, when Nehemiah was rebuilding the walls of Jerusalem: "what do these feeble Jews? If a fox go up he shall even break down their stone wall!" They were compared to southern rebels, and taunted as "Secesh" – than which, at that time, a more opprobrious epithet could not be applied. When letters were asked for, they were given by the session with a very bad grace, and with two it was evidently with malice that an insinuation was thrown in that they did not deserve it. Had the government of the church been Congregational such an insult would not have been perpetrated.

March 1st, 1864, Plymouth society was organized by C.B. Seymour, Theodore Hunter, George W. Swift, S.D. Bingham, P.C. Ayres, Abner Brown, N.B. Jones, J.L. Lanterman, C.B. Stebbins. The population of the city in June of that year was 3,573. March 13 the first services were held in Capital Hall. April 26 was appointed for organizing the church. It was the first, and for nearly twenty years the only "Plymouth" church in Michigan. It was unanimously so named on the motion of Mr. Stebbins. Regular church services were commenced March 13th, without waiting for a church organization. Twenty-four had letters from the Presbyterian Church, not received until the morning of that day, with one from Massachusetts, one from Ohio, and one on confession of faith. Two others had letters, but were absent.

CB Stebbins was a member of and held offices in Plymouth Church in Adrian from about 1842? until moving to Lansing in 1857. CBS's prior membership there might have been an influence in him suggesting the name Plymouth in for the new congregational church in Lansing where he helped in the establishment and was a member. Plymouth Church of Adrian went through

disorganization in 1879.

At that time the only railroad was to Owosso, and the new wagon roads were mostly through the woods, and were made by the spring rains almost impassable. There were but three or four Congregational Churches within twenty-five miles. The consequence was that only three ministers were present, Wm. P. Esler from Grand Ledge, Dr. Walker and Rev. Mr. Tilley of the Baptist Church, Lansing. And here it may be remarked that the enterprise appeared to have the good will of the Methodist and Baptist Churches.

It seems fitting to put on record the names of those who assumed the responsibility, and for some time bore the brunt of the battle for life:

Stephen D. Bingham and Charlotte, his wife.
J.L. Lanterman and Ammeretta, his wife.
Philo C. Ayres and Cornelia B., his wife.
Claudius B. Seymour and Harriet N., his wife.
Theodore Hunter and Eleanor R., his wife.
Abner Brown and Rebecca S., his wife.
Cortland B. Stebbins and Eliza M., his wife.
Carlos A. Kenaston and Lucy F., his wife.
Nelson B. Jones.
Mrs. Delia M. Knight.
Mrs. Lodelia P. Almy.
Mrs. Deborah K. Shearer.
Mrs. Mary A. Nash.
Mrs. Harriet P. Payne.
Miss Urania Seymour.
Miss Harriet A. Farrand.
Miss Emily E. Nash.
Miss Laura Hinkley.
Miss Helen S. Norton.

To these should be added Harvey Phinney and wife, who had letters with the others, with the gratuitous insinuation that he frequented saloons, and they declined to unite at the time. The falsity of the charge was shown, and they were received at the next communion.

Ten of these have passed away, and all but six have removed from Lansing in 1893.

Mr. Bingham was clerk, and later Deputy Auditor General. Since then he has been an editor, and for several years previous to 1885 postmaster in Lansing, and since retired from business.

Mr. Stebbins, 52 years of age, was Deputy Superintendent of Public Instruction, which office he held twenty years; now interested in manufactures in Lansing.

Mr. Brown, 51 years of age, was a mechanic and engineer. He ran some of the locomotives on the earliest built railroads in the west. Still resides in Lansing.

Mr. Jones, 29 years of age, was by trade a printer, and several years clerk of the House of Representatives. In later years he has been engaged in land and insurance business, residing still in Lansing.

Dr. Lanterman, 37 years of age, was a dentist. In 1875 he removed to California, and is carrying on a fruit farm near Los Angeles.

Mr. Seymour, 43 years of age, was Assistant Superintendent of the Reform School for Boys, and was connected with the school nine years. In 1866 he removed to Titusville Penn, and engaged in trade.

Mr. Ayres, 46 years of age, was a builder, and some of the largest structures in Lansing are the work of his hands and brain. He removed to Jackson in 1882.

Mr. Kenaston was a professor in the Agriculture College. He was appointed a professor in Ripon College in Wisconsin in 1865, so that he is hardly counted as one of the original members. Later he has been connected with Howard University, Washington D.C.

Mr. Hunter, 50 years of age, was Deputy State Treasurer. In 1867 he removed to Vineland, N.J., and later to Brooklyn, N.Y., where he died this year – 1893. He was the author of a work on commercial law, which is said to be a very able production.

Mr. Stebbins was the oldest man and Mr. Jones the youngest.

The women were all ladies of intelligence: Miss Farrand was a graduate of the Normal School, and has been twenty-three years on the editorial staff of the *Chicago Advance*, where she has made an enviable record.

Miss Norton was a graduate of Holyoke, and has been most of the time since engaged in higher educational and missionary work. She was two years principal of a female seminary in Honolulu.

Miss Nash, now Mrs. Porter, was several years a teacher in the public schools.

Mrs. Stebbins was on the board of control of the State Industrial School for Girls, from its inception until her death in 1888 – about seven years. She traveled about 20,000 miles in the interest of the school.

The oldest woman was Mrs. Shearer and Miss Nash the youngest.

The Rubicon was passed. The issue was made, and they saw there was no halfway house between success and ignominious failure; and while they prayed the great Head of the Church not to lead them up, unless He would go with them, their resolve was to “go forward.”

The first officers of the church were C.B. Stebbins, C.B. Seymour and P.C. Ayres, deacons; and Theodore Hunter, clerk and treasurer.

Three of the district associations of churches were about equally accessible – perhaps, more strictly, inaccessible – and it was a question as to which the church would ask admission: Jackson, Olivet, or Saginaw. Personally, a majority would have preferred the Jackson association; but it was argued, that Saginaw association most needed whatever strength Plymouth Church might give; and with some feeling of sacrifice it was agreed to join the Saginaw body; and that connection was continued until Lansing Association was established in 1880.

Dr. Walker was a man of venerable appearance, though not more than sixty years of age, and his snow-white hair was not wholly concealed by a brown wig. He died in 1887, at Wheaton, Illinois, where he had been fifteen years professor and lecturer in the college and theological seminary. He preached for Plymouth Church three months, when he returned to Benzonia, and in the fall was elected to the State Senate from Grand Traverse county. It was hoped that he would preach through the winter, but his health – or want of health – prevented. He gave his half of the rent of the hall, and the church paid Judge Chapman \$50 for his share and Dr. Walker \$75 for an office adjoining the hall for social and prayer meetings.

June 1, 1864, a call was given to Rev. A.H. Fletcher at a salary of \$800. Mr. Fletcher had formerly been pastor of the Congregational Church in Pontiac and later a missionary in India. The salary was the same that Mr. Armstrong was receiving from his church. Two years previous, the writer secured a vote of the church to pay him \$1,000, which was vetoed by the session on the plea that the amount could not be raised. Mr. Fletcher accepted the call and for a time the sky looked bright. But after preaching acceptably two months, he announced, without warning, or giving any reasons, that he had concluded to accept a call from Pontiac. His reasons could only be guessed. There had been but three additions to the church during the four months since its organization, the congregations were small, predictions of ultimate or even speedy failure were industriously circulated, with every-day assertions that the church had in its own body personal elements that must prove its destruction, with malicious slanders of a prominent member; and without investigation he had become disheartened and decided to leave the ship before it went down. Ten years later when the church had demonstrated its ability to live, he acknowledged to the writer that such were his reasons. He was a timid, but a good man, and did faithful work at Pontiac and other places until his death in 1880.

During the remainder of 1864 Rev. Fayette Hurd was employed as temporary supply. Through the winter of 1865 the church had but one preaching service on the Sabbath, mainly by Professor Oramel Hosford of Olivet College; who that year entered upon a service of eight years as Superintendent of Public Instruction.

Thus the little church completed its first year. The prospect was anything but bright, but

not one had any thought of giving up the struggle. The very abuse they had received strengthened their determination. There had been but four additions to the church and two of those were original members, but were absent at the time of organization. The congregation had but slightly increased, averaging less than fifty, and the Sunday-school not over thirty. A hundred dollars a year for rent stared them in the face, and the only outside help they could expect was \$400 from the Home Missionary Society – the same as the previous year. When the hall was new it was plain but clean, and a very pleasant home, but it was used for all public purposes – there being no other public hall in the city – and had become very dirty and of a most forbidding aspect. It was seen that some other place for public worship must be found. Application was made to the Board of State Auditors for the use of the senate chamber, which was granted. It had been occupied by other churches in previous years before they erected houses of their own. Mr. Stebbins assured them in Mr. Hosford's absence, that they could have his office for prayer-meetings – knowing that he would approve of it.

The spring passed away and they were still without a pastor, though they never failed of having preaching from some one. Ministers seeking a charge – well, it is not strange that they were shy. By one a formal call was declined. But depressed as they were by all the discouragements, they determined like Grant, to fight it out on that line if it took all summer or more.

April 16, 1865, a correspondence was opened with Rev. C.C. McIntire of Windsor Locks, Conn. It was proposed to pay his expenses if he would come and preach three Sundays with a view to a settlement should it be agreeable to both parties. He came, and after making his acquaintance a call was tendered him. It was not strange that he hesitated. He did not decline, but said he must go home and “think about it.” He finally accepted and commenced labor July 9, 1865, the church then being about fourteen months old and numbering *but two* more members than at its organization. It was the policy of the Home Missionary Society not to aid churches which paid their pastor more than \$1,000. His salary was therefore agreed upon at that sum, with the promise of \$200 by way of donation, which was fully made.

Under Mr. McIntire's labors, the church went on with renewed courage and hope. The Sunday audiences increased, and the Sunday school was conducted with increased numbers. But one of their greatest trials of “faith and patience” was soon to come.

It was not many weeks before the State authorities engaged Mr. Ayres to enlarge the two legislative halls, by adding fifteen feet to the south end of the State house. So they were driven from the Senate chamber, and were compelled to go back to the despised Capital hall. A harder blow, perhaps, had never been struck them; but it was their only resort. The addition to the State house would not be completed till about the time the legislature would meet in January, and the church could not have the Senate chamber, at the best, under six or eight months, with no certainty then. To occupy that filthy hall another winter could not be thought of without a sickening sensation; and there was serious fear that Mr. McIntire might leave them as Mr. Fletcher had done. Would men have been surprised, had they given up in despair? They were indeed cast down, but giving up was not a debatable question. The only query was, *What* shall we do?

As to what was needed, there was no doubt. They needed a house. It looked as though nothing else could save them. But to build a house appeared impossible. It was all they could do to raise means for the current expenses of the church. At least they honestly thought so. It was soon after the close of the civil war when taxes, and most of the necessities of life were two to five times their normal cost; and not a member of the society was of more than a very moderate financial ability.

When the legislature offered to give a lot to all denominations which desired it, the two or three Congregationalists in the place selected a lot on Capitol avenue, south of Washtenaw street. Mr. Hunter had for fifteen years paid the taxes on it, amounting in the aggregate, to nearly \$200, to save it from forfeiture; fully believing that the lot would some day be required for a Congregational church. It was very low ground, with by no means pleasant surroundings. But such as it was, Mr. Hunter was ready to give it to the first Congregational church that would occupy it.

On the 25th of October about half of the members of the church met as usual at the superintendent's office for the weekly prayer meeting in a desponding mood. At the close of the meeting no one seemed disposed to leave. The situation lay heavily on every heart. A general discussion went on for perhaps half an hour. In the meantime Mr. Ayres said nothing, but was figuring in his note book; at length, said he: "If you will raise \$1,800, I will have a chapel 30 by 45 feet in size, ready for dedication in eight weeks."

As by an electric spark every heart took fire. Mr. Ayers said he would give \$100, others said they would raise \$100, the women agreed to raise \$300, and in another half hour \$900 was pledged by those present. Seven or eight hundred dollars more was raised the next day, and before night Mr. Ayers was collecting materials for the work. December 24 – one day less than the "two months" a plain, but neat chapel was dedicated, finished and furnished. The whole had cost about \$2,000, and was paid or pledged before the dedication.

It was found than one man claimed to be the original church, and that the lot belonged to him.

Absurd as his claim was, he was offered twenty-five dollars for it, which he refused. At the next general session of the legislature the society was given a patent for it for the nominal sum of five dollars. As above remarked, the location was very undesirable. Opposite was a foundry, in the rear were stables, and close by a blacksmith shop. The ground was originally little better than a swamp, and there was not a sidewalk within thirty rods. Planks had to be laid down from the corner of the street to get over the mud in rainy weather. But inside all was cheerful, and they could call it theirs. Those who hailed the completion of the enlarged house in 1892 were not half so happy as those pioneer builders in their modest chapel. For twenty months they had walked principally by faith; now they could almost walk by sight; and when they sat down to the Lord's table, served with a beautiful communion set from the First Congregational Church in

Detroit, it was with heartfelt thanksgiving to Him who had led them in safety through the wilderness to a promised land. The confidence of the public was soon assured and the croakings of ill wishers ceased to annoy.

In one year – 1866, twenty-three were added to the church, and in 1867, eighteen. Of these in the two years, eighteen were on profession of their faith. The Sunday audiences increased in proportion. The chapel could seat but about two hundred, and it was seen that more room would soon be needed, and a better location was greatly desired.

In 1866 it was found that two lots where the church now stands, could be bought for \$900, subject to \$235.80 due the State. The lands were sold by the State at auction, payable one-fourth down, and the balance at the pleasure of the purchaser, with seven per cent interest. For these lots the owner had paid \$58.95 down, and during eighteen years he had paid \$297 interest, and probably \$100 taxes; total, \$455.90, making his profit nearly \$444. Probably the bare lots would now be worth more than six thousand dollars. Mr. Stebbins purchased the lots for the society, and was repaid three years later by the sale of four-tenths of the land for \$900. A dwelling was erected on the same, and in 1887 the premises were re-purchased by the society for a parsonage, for \$4,000.

In 1868 Mr. McIntire resigned, after a labor of three years. During that time forty-three persons were added to the church, twenty-one of the number on confession of their faith. The total of members was ninety-two, with over one hundred in the Sunday School. Soon after his resignation he received a call from Pontiac.

In a few weeks, Rev. Stewart Sheldon was engaged at a salary of \$1,500. That year the church decided to ask for no further aid from the Missionary Society. To this time the society had aided the church to the amount of \$1,650.

Mr. Sheldon was an able and earnest man, and very highly esteemed; but his health was poor, and at the close of the year he left, partly on account of his health, and in part because some thought it unsafe to promise so high a salary, as no more aid was to come from the Missionary Society. During the year there had been fifteen additions to the church – five of the same on profession. Mr. Sheldon went to Dakotah, where he has ever since been active in the Master's work

In January, 1870, after a lapse of six months, Mr. S.O. Allen, a graduate of Yale College and seminary, who had been teaching at Olivet, was engaged. He was ordained by a council in December, but declined being installed. He remained two years. On his retiring, a hearty reception was given him, with appropriate testimonials, at the residence of J.B. Porter. His sermons were always able and finished productions. During the two years there were thirty-one accessions to the church; five on profession, and those by letter were: one from a Baptist Church, three from Methodist Churches, twelve from Presbyterian Churches and ten from Congregational Churches.

In the first year of Mr. Allen's ministration the chapel had grown too small to

accommodate its audiences – or the audiences too large for the chapel – and it was moved from its wooden foundation to the corner where the church now stands, and set upon a solid foundation near the rear end of the lot, leaving all the space that it was supposed could ever be wanted for a large church to connect with the chapel. At the same time it was enlarged to thirty by sixty feet in size, equal, by close seating, to the accommodation of two hundred and fifty worshipers. The walls were frescoed, and after a time, lighted by gas. It received its second dedication at the same time with Mr. Allen's ordination, and the rejoicings of the first occasion were repeated.

Rev. M.W. Fairfield was the first president of Olivet College, and well known by reputation in the State. When it was learned that he was at liberty, a unanimous call was given him, though few of the church had ever heard him preach; and he commended labor in May, 1872, on a salary of \$1,500. During his service of two years the admissions to the church were twenty-three on profession of their faith and thirty-six by letter. He resigned in May, 1874. On closing his work there was due him on his salary \$316 with not a shot in the locker. At the same time there was a note of the trustees for \$100 in the hands of other parties, upon which they were threatened with a suit.

No church could boast a more intelligent membership than Plymouth. The honest truth is: they had more zeal than money. There was not a man in the society, up to that time, who could be called "rich." They were like many manufacturing companies which fail, from doing a business beyond their capital. They borrow, and borrow till the crisis comes, and then go to the wall. It is sometimes so with churches. Several years ago one of the largest churches in Michigan was destroyed in consequence of a debt of four thousand dollars and the property, costing twenty-five thousand dollars, was sacrificed to pay the debt. There were other difficulties in the church, but it would have recovered but for the debt. Church debts are perhaps sometimes necessary, but they are dangerous friends.

But a good Providence did not design that Plymouth should yet fail or be disgraced. About that time Mr. S. was in receipt of funds with which he paid the two obligations, and was reimbursed by the women in due time. We shall have more to say of the good works of these noble women further on.

The church was now ten years old and the membership was 163, after deducting 34 lost by removal and death. Its zeal and determination were not abated, and all felt that living was the way to live.

For several months an acceptable pastor was not found. At length the pastor of the church in Owosso gave the information that he had a friend in Connecticut, a graduate of Yale, who had recently returned from a two year's residence in Germany, whom he could recommend as a young man of marked ability. The result was that December 1st, 1874, Mr. Theodore P. Prudden commenced his first pastorate with Plymouth Church. His salary was to be \$1,600 a year. At the close of the first year it was raised to \$2,000. Plymouth has always paid as high a salary to its pastors, and usually higher, than any

other church in the city. On Forefathers' Day he was ordained by a council, and at the same time installed as pastor, as he desired.

When the chapel was enlarged, it was thought that it would answer its purpose for ten or fifteen years. But four years had passed, and again it was too small. It could not accommodate, with close crowding, more than 275 persons, and 50 per cent more slips than it contained could have been rented. Not only was every seat rented, but in several instances two families rented the same pew, each paying the full price and crowding in as best they could. This was necessary to make room for an ordinary audience, and to raise the necessary funds. One man, after renting half a pew at full price, bid eight dollars for, nominally, the orchestra. The next rental after Mr. Prudden came, amounted to \$2,400. This was over \$12 for each individual seat; and "not enough of them to go around" at that.

They had come to a crisis as critical, if not as dangerous, as when, in the day of small things, at 10 o'clock at night, in Professor Hosford's office, the little band determined to build the chapel. But all agreed that *something* must be done, or the church could make no further progress. Some wanted a large church. The largest then in the city could not seat over 400 persons. But could that be had, in view of a certainly heavy debt? Some were ready to take the risk, but the more conservative shook their heads. Some had a chronic fear of church debts. After much debate, J.B. Porter was appointed a committee to raise \$1,000 to build an addition to the north side of the chapel that would increase the capacity of the building to 400 seats. But the conservatives themselves, who favored the plan, felt that there were serious objections to it; for when the time should come, which would doubtless come at no distant day, that a large permanent building must be erected, the addition must be torn away. Mr. Porter was not in favor, but he started out the next day in good faith, to perform the duty assigned.

At the next meeting he reported that he found in the mind of the public very little sympathy with the project. That the general opinion was: That they should erect a church larger than any in the city, that would be sufficient for many years to come. He had therefore, abandoned the thousand dollar subscription as hopeless, and had already \$8,000 promised for the larger enterprise. That settled the question, If \$8,000 could be raised so readily, what could not be done? It was voted that, when the committee had raised \$10,000, the society would "proceed to erect a brick or stone church to cost not less than ten, nor more than fifteen, thousand dollars." A few protested, and predicted they were moving toward an outlay of at least \$20,000, and a heavy debt. But they were unheeded, and the society was nearly unanimous in taking the risk.

All the talk was now for a large, beautiful church. In April the committee reported that they had obtained pledges to the amount of \$9,850, payable in yearly installments, extending through five years. No one seemed to take into the account the almost certain fact that by deaths, removals and failures, twenty per cent of the amount would probably not be realized.

Discussion and correspondence had been going on with architects through the winter. Among others, G.H. Edbrooke of Chicago submitted a plan with which every one was pleased, and it was adopted. He assured the trustees that a firm in Chicago would build it for \$14,000. All thought it very low, but few had any definite ideas upon the subject, and some said it could not be built for that by several thousand dollars. The architect evidently knew that it could not be done, for when asked if *he* believed they would take the job, answered hesitatingly, that they had so promised him, and he supposed they knew their business; and if they wanted a job in Lansing badly enough to lose money on it, it was their business. So it was resolved by a vote of forty to four, to mortgage the property for a loan of \$8,000 with ten per cent interest, payable \$1,000 in one year, \$1,000 in two years, \$1,000 in three years, and \$5,000 in four years. It was expected that the subscriptions would meet these payments. The \$2,600 interest that would accrue seemed not to be thought of.

Mr. Ayres was sent to Chicago to perfect the contract. He went – he saw – but did not conquer. He saw one of the two members of the firm, who said he knew nothing about it. He did not know what his partner had promised, but declared, after examining the plan, that it could not be built for less than \$18,000. Mr. Ayres just then wanted to see the other partner more than he did the brethren who scouted the idea of \$14,000. But he had put himself safely out of sight. He consulted other builders, but could not get a bid at less than \$18,000.

Mr. Ayres returned and reported, but he was determined to have the house if he had to build it himself. He was a man of energy, a builder of considerable experience, and a great deal of zeal in whatever he undertook. His zeal seemed to influence his better judgement, and he was willing to take the job for \$14,000, besides giving \$1,000 on the five years' subscription. The trustees did not believe he could do the work for that sum, and proposed to give him \$15,000 and a contract was made on that basis. Mr. Stebbins was decidedly opposed to mortgaging the property, and when required to sign the mortgage, resigned his place on the board of trustees.

Mr. Ayres went about the work with the same energy as when he built the chapel eleven years before. Slate for the roof was donated by Hon. S.L. Smith. The house was completed about the first of March, 1877. It was an attractive building, both in its exterior and interior. The pews, pulpit, and orchestra were in the same style as at present. The tablet in the wall of the tower in large letters read, to such as could understand the characters, "FIRST CONGREGATIONAL CHURCH" – a title of three words, and but two errors. It is not the first Congregational Church in Lansing, and it is not the legal name of "Plymouth Church." The trustees never "owned up" to the error, and it was several years before the 'first' was cut out and "Plymouth" cut in its place.

Mr. Ayres presented his account in minute detail, showing that he had expended about \$17,300, exclusive of his time, use of tools, machinery, etc. The trustees voted unanimously that he should be paid in full. The society also passed a similar vote, which failed to be inserted in the records.

As the building approached completion contracts were made, mostly on credit, for an organ at \$1,350, gas fixtures at \$377, cushions at \$548, and carpets at \$525, making a total of \$20,150. The bronze gas stands in front of the orchestra were presented by Mrs. Wm. House of Kalamazoo. The beautiful baptismal font was a gift from Judge Thomas M. Cooley; the trimmings of which are from pieces of olive wood and cedar from Mount Lebanon, brought from Palestine by a friend of the judge. The pulpit chairs and communion table were a token from Mrs. N.B. Jones.

In 1882 a syndicate consisting of the trustees, J.H. Moores, A.O. Bement, J.B Porter, Alfred Beamer, Henry Humphrey, and E.R. Osband, probably having heard of the good lady who devoted the profits of her hen to the missionary cause, purchased a tract of land with the understanding that the profits on their venture should be applied to the purchase of a bell; hence the two thousand pound bell which every week preaches to the people, reminding them of their accountability to Him against whom they have sinned.

The church was completely furnished, and March 18th, 1877, dedicated with great joy. This was the third dedication indulged in by Plymouth Church. In 1878 the pews in the chapel were exchanged for chairs. Part of the pews were given to the church in Delta, and part to Williamston. The desk, a combination of mahogany, rosewood and cherry, was given to the church in Farwell.

When the church was dedicated the people were told that the debts were all provided for, except some \$4,000. The church was highly prosperous, and from Mr. Prudden's installation to 1881, when the mortgage became due – over six years – there had been about two hundred added to its membership, and then, on examination of the treasurer's books, it was ascertained that the mortgage and floating debts amounted to not far from \$13,000, with nothing in reach to pay a dollar. Sixteen per cent of the \$9,850 was lost by failures and removals, and the rest had been used in paying for the organ, carpets, cushions, interest and current expenses. Such a management of the financial affairs of the society, while they had all along been told that all was well, was a great shock; but the most important questions was, how to meet the crisis. Considerable financial strength had been added to the church since most of the debt was contracted, but to raise the money seemed impossible. The trustees were most interested of all, for their names were on the notes.

They had heard of the celebrated church debt-raiser, Edward Kimball of Chicago, and they requested Mr. Prudden to correspond with him. Three times he wrote him, but received no reply. But some months later, on a Friday evening, Mr. Prudden received a telegram that he would be in Lansing the next morning. He had not been asked to come, but he was there according to the telegram. During the day he was posted upon the situation, and in the evening he met the trustees and one or two others at the office of J.H. Moores. He thought the funds could be raised, and it was decided that the effort should be made.

The first thing was to decide what amount would be required. Mr. Ayres had been paid

the \$15,000 due on his contract, but nothing on his extra expense of \$2,300. One or two of those present were in favor of repudiating it entirely. One argued that he took the job at his own urgent request; as he thought with a thousand dollars margin; and they were under no moral or legal obligation to pay any more; and this in the face of the fact that both the trustees and the society had unanimously agreed that he should be paid; and he could no doubt collect it by a suit at law, and he had been almost impoverished, beside giving a thousand dollars on the subscription and they were enjoying the benefit of his labor.

Mr. Kimball stood leaning against the wall, silently listening for some time to the warm discussion. At length, he spoke: "Brethren, who is this Mr. Ayres? Is he a Christian man?" Yes, he was one of the nine pioneer men who organized the church. "Well," said he, with an emphasis that forbade any answer, "if you don't pay this brother, I'll go straight home! I will not lift a finger to help you out of your trouble!"

Without further controversy a committee was sent at 9 PM to see Mr. Ayres and find the amount of his demand, and see if he would make any concession. The result was a compromise at \$1,468.78, or more than eight hundred dollars less than his account showed was his due. Besides his time and other expenses, of which he had made no charge, the building had cost him about \$18,300, and he was paid \$16,468.78. But no one ever heard him complain. His enthusiasm had led him into it, and he bore it bravely, though it was a loss he could ill afford.

The next day, February 5, 1881, was cold, the snow was deep, and the congregation not large. Probably not a dozen in the audience knew what was coming when they saw a tall, plain-looking stranger enter with Mr. Prudden and take a seat on the platform. The preliminary exercises were conducted as usual, when Mr. Prudden introduced Rev. Mr. Kimball, to whom he hoped they might listen with interest. Still but a few apprehended that he was the man celebrated throughout the land as the *dernier* hope of churches in debt. He spoke plainly of the general interests of the church, and the duty of Christians to sustain all its enterprises, for fifteen or twenty minutes, and finally told his hearers that the church was in need of \$13,000, and must have it; and they could raise it. He had canvassed the situation, and believed they would. The first impression of the audience was: "If the Lord should make windows in heaven, can this thing be?" There was nothing in his manner or language sensational, but his simple talk produced an effect; and they began to realize that the man who never failed in his mission, had them in hand, and to think it had got to be done.

It is not easy – perhaps impossible – to tell the secret of Mr. Kimball's power. It is a secret to himself. He discovered it, as we might say, by accident, by being called upon to aid in a single instance. From that time he has hardly ever failed in cases apparently the most hopeless.

At length pledges were called for. Rev. W.B. Williams chanced to be present (or was it Providential), and his magnetic influence was felt. By 2 PM about \$8,000 was pledged by those present. At the evening service, there was a good audience, many from curiosity to see the church debt magician – and \$4,000 was the result. The energy and

zeal was so strong that at 9 PM, Mr. Williams and Mr. Stebbins went four miles to the Agricultural College, rousing professors from their beds to get their subscriptions. Before another Sunday, the subscriptions believed to be reliable, reached \$13,027. Well might they say, "what has God – and Mr. Kimball – wrought!"

Of the subscriptions there were four of \$1,000, one of the same being of a man who had but recently made his residence in Lansing, and one of \$2,000, by the Ladies' Society, which eventually raised twice that amount. There were six subscriptions of \$500, of which one was by the pastor (half of which was later refunded by a few friends) – and one by the Sunday-school, four of \$250, twenty-two of \$100, nineteen of \$50, and the balance in lesser amounts down to a dollar. The donors numbered 180, nineteen being children. Less than \$500 was given by others than those of the society, or who soon became members. The cost of the entire property at that time was not far from \$32,000; its real value not much more.

The church has prospered in the admission of new members, but it can hardly be said it had "grown in grace" in proportion to its material progress. This state continued after the incubus of debt was removed. Gradually the Sunday evening service, as well as the weekly prayer-meeting had diminished attendance, much to the grief of the pastor. The routine work of the church, however, was kept up without abatement, the current expenses were promptly met, and the pastor's salary promptly paid. Personally he was as ever, in the hearts of his people, and was as ever, faithful in discharge of his duties. Mrs. Prudden was in declining health, and greatly beloved; and he was given a furlough for a voyage to Europe for her health. They were absent three months, but she seemed to have received no benefit from the journey. Some time after their return she was stricken with paralysis while with her class in the Sunday-school. She recovered from the shock, but was compelled to cease from all labor.

In view of all the circumstances, Mr. Prudden thought it best to resign; which he did, May 3^d, 1885, after a pastorate of ten and one-half years, during which time there had been 296 admissions to the church; of whom 112 were on profession of their faith. Mr. Prudden accepted a call from Leavitt Street Church in Chicago. January 24th, 1886 Mrs. Prudden died. No man – except perhaps a Catholic priest – has ever continued a pastorate in Lansing so long as did Mr. Prudden.

On his departure the church began at once to look for a pastor. It was resolved to hear no one as a "candidate," except by invitation. Intimations were received of several from various places, of ministers who would not object to a trial; but for six months not enough were invited to "make a row." To one a call was given, but it was not unanimous, and he declined. Another would have been called, but it was known that it would not be unanimous, and no vote was taken.

A venerable member of the church had returned from Traverse City where he had been on a visit to friends, and he gave such an enthusiastic report of the preaching by the Cadillac minister whom he heard there, that it was decided to send C.A. Gower and N.B. Jones to make a silent investigation, just as Leavitt Street Church had sent spies to

hear Mr. Prudden. They found that Rev. Charles H. Beale had been doing a highly successful work at Cadillac for three years; and returned with a spirit as enthusiastic as Father Crawford had shown.

The committee on supply conferred with Mr. Beale, but he did not feel at liberty to allow his name to be presented to the church. Later while negotiations were pending with another minister he supplied the pulpit, and when the aforesaid negotiations failed it was found that he had gained the good will and good opinion of all to such an extent that on November 19, 1885, a formal call was given Mr. Beale by a vote of 43 to 2 in the church and 55 to 2 by the society, and it should be stated in justice to the two doubters, they soon were among his warmest admirers. He declined the call, as his engagement with the Cadillac Church would not expire under seven months; but intimated that, if they did not find an acceptable man in that time, he might give a call favorable consideration. The church had already been six months without a leader; yet both the church and society voted with practical unanimity, to wait seven months longer. So the short courtship and long engagement followed, and Mr. Beale commenced labor the first of June, 1886. The salary agreed upon was \$1,600, but in ten months, at the close of the fiscal year, the society voted to make it \$2,000, from the beginning. The next year it was raised to \$2,200, the next to \$2,400 and in 1891 to \$3,000.

The society had built a chapel in its property, enlarged it when it became necessary, and when that overflowed, erected what was regarded as a large church, capable of seating five hundred persons, with the supposition, and as we may say, the hope, that they had made their last sacrifice in the line of church building. But it was not long after Mr. Beale took the helm that the church began to be crowded, and by placing the seats a little nearer together, three additional tiers were added, giving 54 more seats. This proved but a temporary expedient. For the regular attendance there was comfortable room. The greatest difficulty was to provide a proper welcome for the many strangers who came every Sabbath. With a vivid recollection of past financial throes, and already a debt of \$4,000 for the parsonage, and \$2,000 for another lot in the rear of the chapel, the thought of another enlargement was anything but pleasant. An effort was made to get relief by a rule that, if pewholders were not in their seats when the bell ceased its music, all vacancies might be filled by strangers. That did not prove a success, and the conclusion was reluctantly reached, that nothing less than an enlargement would answer.

But the lack of room in the auditorium was not the only embarrassment. There were some three hundred and fifty scholars and teachers in the Sunday-school who had to be scattered around in the church, in the chapel, and the annex designed for a parlor and kitchen; and it was felt that satisfactory work could not be done without some arrangement more in keeping with modern improvements. It was suggested that the chapel should be moved to the southwestern part of the city, where a Sunday-school had been previously inaugurated.

There was an old colored man, known by everybody as Father Little; a simple-hearted man, filled with the spirit, faith and good works. Not a man of any race was more respected throughout the city than he. He occasionally dropped into the Plymouth

prayer-meeting, and took part in the exercises. It was a pleasure to all to see him enter the room. His quaint remarks were always original and to the point, and his prayers sounded as though he had just come from the presence of the Master. Much of his time was spent in truly missionary work in the city; and though poor, he was always happy in his perfect trust in God. With the aid of friends he had acquired a humble home in the southwestern part of the city about a mile from the church, and made his will that his property should go to Plymouth Church. After his death, the church took possession with the hope, in due time, to occupy it for a Sunday-school.

Plans were considered and estimates made, and it was thought the desired improvements would cost \$30,000. This, with the existing debt of nearly \$6,000, was a staggering blow to the more cautious ones; but the trustees, with a confidence that seemed like reckless presumption, decided to "arise and build," and ask no one for a dollar till the job was completed. Work was begun the first of July, 1891. The "Little" lot was not in the most desirable location, and it was sold and a lot was purchased by the Ladies' Society a little farther west, and the chapel moved to it. It was re-plastered and frescoed, making it a very inviting home for children who would get religious instruction nowhere else.

As the work was going on, people wondered where they got the money for so great a work. When it was done the society was notified that \$20,000 had been raised on a mortgage of the church property and \$17,000 more was wanted within the coming year to meet all other indebtedness; most of which was incurred upon the notes of the trustees. Such was their confidence that men would subscribe much more cheerfully when they should see what they had got, than in advance. The amount was raised without much difficulty. The Ladies' Society pledged \$4,000, which was nearly all paid within a year.

It was a serious question how the transepts could be enlarged, both in length and depth, without weakening the support of the roof. But an architect, S.J. Osgood of Grand Rapids, was found, who was equal to the task. By inserting two iron columns for each transept, perfect safety was secured, and architectural harmony maintained. A stranger would never suspect it was not an original design. The transepts were enlarged nearly two hundred per cent and the body of the auditorium lengthened fifteen feet by taking in the space formerly appropriated to the organ and choir loft and an entrance hall and the pastor's study. The general plan of the auditorium was unchanged. It is pure Gothic in its arrangement, with choir, nave, and transepts. A large balcony partly over the vestibule, with an inclined floor, has comfortable seating for one hundred and fifty persons. The pews on the ground floor radiate from the pulpit, making all of the eight hundred and fifty sittings available. The choir loft is commodious, with ample room for fifty singers. The organ, decorated in terra cotta and gold to match the general tone of color in the frescoing, is a magnificent specimen of good workmanship. The opalescent glass used in the windows is a constant source of pleasure to the eye. On the archway of the organ loft is inscribed the motto which was selected by Mr. Prudden for the former edifice: "One is your Master, even Christ, and all ye are brethren."

An amusing circumstance is connected with the painting of this inscription; and

disproves the theory that lightning never strikes twice in the same place. The artist in the first instance, painted the word "bretheren." Perhaps he was thinking so intently upon the beauty of the letters that he forgot the spelling, as it sometimes seems that the singers are so absorbed by their music they forget that their listeners would like to hear the words. The curiosity is in the fact that another painter in the new edifice made the same blunder. The errors in both cases were of course duly corrected.

The Sunday-school building added to the rear – about as large a structure as the church proper – containing the Sunday-school rooms, ladies' parlor, trustees' room, dining-room, kitchen, etc., is built in harmony with the church, of brick with stone trimmings. A small tower is placed on the northwest corner on Townsend street. The Sunday-school room is a model of its kind; consisting of an assembly room, into which may be opened the parlor and various class-rooms, which are arranged in two tiers; the upper one opening upon a gallery from which stairways lead to each side entrance. The dining-room, kitchen, children's play-room, and various other rooms are arranged beneath the Sunday-school room. They are large, well ventilated and lighted, and supplied with every convenience.

Incandescent electric lights are used throughout the entire building, eighty in number in the auditorium, though gas is arranged for in case of necessity.

The decorations throughout are of frescoing, the shades of terra cotta or brown prevailing, harmonized in the various rooms with gold and blue or green tints.

The vestibule of the church has been unchanged except by the addition of a second stairway to the balcony, and two additional doors into the auditorium. There are two places of exit in the rear, one – a double door – in the tower corner, and one in front, of two double doors. The front exterior was unchanged except in the different style of glass.

Reference has already been made to the part the nineteen women bore, especially in the first year of the church. But they and their successors have been too important a factor in the enterprise to be left without a more extended notice of their deeds. Fourteen of the pioneer female members were married, and five unmarried. Five had husbands who were not professing Christians; two of whom became Christians not long after their wives were taken from them by death. All save two of the Christian husbands have lived to see the church enter upon its thirtieth year, and they can hardly look back to the work of those women without emotion. But for their zeal and hope – hoping almost against hope – it is a problem whether the church would have survived a year. But their hearts never grew faint, and they never grew weary in well doing. They had a single eye to success. Their courage, cheer and devotion kept the men in heart, and their faith in success went far toward securing it. Simultaneously with the organization of the church they formed a *Ladies' Society*, and in the first year raised in money \$238.57. The second year, in which the chapel was built, with an addition of three to their society, their contribution was \$624.68. Not one called on her husband for this money. They were doing all they could in bearing their own burdens. The good sisters

earned the money by their own genius, and often severe toil.

And it is pleasant to record that the successors of that pioneer hand have been imbued with the same spirit of devotion and sacrifice shown by them. The following figures will give some idea of what they have done in aid of the finances of the church in the several years from the beginning, exclusive of their donations toward outside benevolences.

Year.	Amount.	Year.	Amount.
1864	\$ 238.57	1879	\$1,089.91
1865	624.68	1880	1,090.31
1866	258.92	1881	1,119.53
1867	392.46	1882	771.04
1868	323.46	1883	515.52
1869	767.25	1884	394.18
1870	696.38	1885	114.92
1871	300.00	1886	223.10
1872	257.12	1887	315.00
1873	300.41	1888	700.16
1874	248.62	1889	487.33
1875	396.12	1890	525.91
1876	1,270.42	1891	903.33
1877	1,387.06	1892	2,489.72
1878	934.57		
		Total	\$19,136.08

If there are yet any people who think women are not capable of transacting business, even public business, they may study with profit, these figures in contrast with the records of the church kept by the “masculine men.” While the latter have been so kept – often so unkept, especially for most of the earlier years of the church – that it is impossible to ascertain with any certainty, the exact amount of the various funds raised, and in making a statement it is necessary to do considerable of it upon an estimate, the records of the women, kept by various secretaries, show the exact amount raised in each of the twenty-nine years save one. The secretary who furnishes the above statement, Mrs. Wise, we may remark, has looked upon the first Congregational Chapel built in Devonshire, England, in 1617, and probably the first built anywhere. She saw it in 1867, in passing, and stopped to read the inscription and date cut in the stone wall. Mrs. Wise is unable to find a record of the moneys raised by the Ladies’ Society in 1873, and it is estimated upon the average of the two preceding and two following years.

If this were all the women of the church had done, everybody would say they had “well done.” But it is not all, by a large margin. In 1874 they organized a Society auxiliary to the Woman’s Board of Missions of the Interior; and since that time have raised \$1,461.03 for Foreign Missions, as reported by Rev. A.N. Hitchcock, District Secretary of the American Board.

In 1883, they organized a Home Missionary Society, and have given \$1,198.31 for Home Missions.

When the Plymouth Branch mission was inaugurated in 1888, the women especially engaged in that enterprise formed a society, and in the next four years raised \$2,419.92. These items added to the aid to the home church foots up \$24,215.62. Estimating incidental objects for which no account was kept, or were merged with the expenses for various purposes, it is safe to say that the women of Plymouth Church, commencing with that little band of twenty, have to 1893, raised *twenty-five thousand dollars* for Christian work. It is indeed a grand commentary upon woman's zeal, patient endurance and ability to carry out their plans.

PLYMOUTH BRANCH AND PILGRIM CHURCH

Plymouth Branch has been in its management, a somewhat unique institution; first, a Sunday-school mission; second, an adjunct of the church; and third, an independent church. Under the second phase it had a regular pastor and regular religious services like a fully organized church. It had its roll of members, who were received into communion at the chapel, but they were admitted by, and received as members of, Plymouth Church; and when Pilgrim Church was organized they were given letters from the parent church in the usual form.

The following interesting history of this most successful enterprise is from the pen of Mrs. N.B. Jones, to whose indefatigable efforts its prosperity is to no small extent attributable.

During the autumn of 1886, by request of Rev. C.H. Beale, pastor of Plymouth Church, Mrs. N. Andrews and Mrs. N.B. Jones, members of the church, made a house to house visitation on the east side of the river in Lansing. This canvass revealed the fact that there were many strangers, new comers and other residents, who rarely or never attended church, and whose children were not in any Sunday-school. For nearly a year the project of starting a Sunday-school was discussed. At length, one morning in July, 1887, a fire so injured a store on Michigan avenue owned by A. Silverhorn, Jr., that it became tenantless, and stood so for a few weeks, until the thought entered a woman's mind that it would answer for a Sunday-school room when repaired, if it could be rented for a moderate sum. A conversation with Mr. Silverhorn led him to put the very reasonable rate of \$200 per annum as his price for the rent, and yet it was a large sum for an undertaking which as yet existed only in the minds of a few earnest women.

Rev. C.H. Beale was consulted, the matter was laid before Plymouth Church, and a committee appointed to learn what could be done to furnish the room. At the solicitation of Mr. Beale a number of gentlemen pledged a sufficient amount to meet the rent for several months. The committee appointed to look after the furnishing were Mrs. N.B. Jones, Mrs. Julian Ferrey and Mrs. Emily E. Porter.

A loan of some unused benches was secured from the board of education, nine chairs were donated by as many different people, Mrs. A. Wise and son contributed a carpeted platform, an organ was rented, monthly rent to apply on the purchase, and later, E. Bement and Sons donated a large stove. The date of opening was September 4, 1887.

In response to the invitation given by printed slips circulated all over the "east side," ninety-eight persons gathered, and were called to order by Rev. C.H. Beale, opening the exercises with singing the hymn "He Leadeth Me." Several classes were organized. Rev. C.H. Beale was chosen superintendent, Mrs. N.B. Jones assistant, Mrs. J.F. Brown secretary, W.W. Wise treasurer and Minnie L. Sherman organist.

Soon after the organization B.F. Aldrich of Wauseon, Ohio, was invited to come and superintend the work. To his kindly spirit and excellent common sense is no doubt due very much of the early prosperity of the school. He remained until July, 1888. At this time the weekly pledge system of raising money for expenses was adopted.

In September Elwell O. Mead succeeded in charge of the school, with Mrs. Jones as assistant and Miss Sherman as secretary. October 18th, 1888, a Ladies' Society was organized to work with and for the school. Mrs. Jones was chosen president, Mrs. E.A. Timmerman secretary. About the same time a regular weekly prayer-meeting was begun; Sunday evening services having been maintained with more or less regularity from the second month after starting the school.

In January, 1889, the Ladies' Society purchased the old Fifth ward school house for \$85 and fitted it for chapel purposes at a total cost of \$512. It was dedicated for use March 24, 1889, Rev. C.H. Beale preaching the dedicatory sermon.

Mr. Mead, having received a call from Burton, Ohio, was succeeded September 15, 1889, by W.H. Macpherson, under whose efficient labors, seconded by those of his wife, the work was greatly prospered. June 1890, communion services were held at the chapel, at which time thirteen were admitted to membership in Plymouth Church. From this time a woman's weekly prayer-meeting was held regularly by the Ladies' Society. The same season the lot on which the chapel stands was purchased by the Ladies' Society, aided by friends of Plymouth Church.

In April of this year, 1890, a very flourishing Christian Endeavor Society was organized and has greatly aided in strengthening the work.

In June, 1891, Pastor Macpherson was ordained at special services by a counsel called for the purpose. In every respect, outwardly at least, the work was in a state of remarkable prosperity, when in August Mr. Macpherson received a call to Charlevoix, Michigan, and chiefly on account of his health, he felt bound to try a more bracing atmosphere, and left September 15th for his new field.

Rev. E.A. Fredenhagen was called to the work, but remained only until January, 1892. It was a time of much discouragement – the winter of our discontent. During the three

months' interval before the coming of a successor to the work, Mrs. Jones superintended the Sunday-school, and the Ladies' Society stood steadfast and loyal to the work. Evening services were maintained by the kind assistance of Revs. J.E. Weed, W.H. Allworth, Wm. Ewing and C.C. Wood.

In March, 1892, the people extended a unanimous call to Rev. B.F. Aldrich of Sault Ste. Marie, who began his pastorate Easter Sunday April 15. Having the benefit of a previous knowledge of the field, he has been able to carry forward the work very successfully.

At the communion service held June 12, the members decided to use water instead of "wine." At the November communion, seven were received into church membership. September 4, being the fifth anniversary of the organization, an all day grove meeting was held, which was largely attended and very inspiring.

For two weeks in November special religious services were held, at which the pastor was assisted by Rev. C.H. Beale, with excellent results.

Before entering upon the recital of the church organization we may pause to say that, with rare exceptions, Plymouth Branch enthusiastically observed all the festivals of the year; Christmas, Easter, Children's day and Thanksgiving. An annual picnic has been a source of great pleasure to the children of the Sunday-school. The Ladies' Society has been most faithful in its efforts at money-getting, and has averaged one or more entertainments monthly in aid of the pastor's salary, janitor's fees and other necessary expenses. The energy and harmony of this society is probably unsurpassed in church annals.

December 25, 1892, Plymouth Branch voted to apply to the Home Missionary Society for aid, and not longer look to Plymouth for financial assistance.

January 1, 1892, a vote was taken to organize an ecclesiastical society, and January 8, a formal organization was effected. Seven trustees were elected, viz., N.B. Jones, R.K. Bryan, S.H. Manzer, F.D. Bender, Mrs. Amelia H. (C.J.) Davis, Mrs. Arta R. (C.D.) Dodge, Mrs. Irma T. (N.B.) Jones. Sixty-two persons signed the articles of association, and the name East Side Congregational Church was adopted.

The Home Missionary Society acceded to the request for \$400 per year toward the pastor's salary on condition of the society selecting its permanent location east of Michigan Central railroad. Through the efforts of Mrs. Jones, Mr. George Jerome, of Detroit, was persuaded to give the society a lot on Pennsylvania Avenue. This gift led to a unanimous vote to make that the permanent site, and to purchase the corner lot adjoining.

Sunday evening, March 19, at a meeting called for the purpose, forty-three persons gave their names as desirous of forming a church. With a few needed amendments, the constitution of Plymouth Church was adopted, S.H. Manzer, N.B. Jones and C.C.

Wood were chosen deacons, Mrs. Janzer and Mrs. J.F. Brown, deaconesses, J.F. Brown, clerk, Mrs. N.B. Jones, superintendent of the Sunday-school and C.C. Wood, assistant.

On the evening of March 26, at a meeting of church and society called to ratify the compact between church and society, and to formally extend a call to Rev. B.F. Aldrich to continue as pastor, it was unanimously voted to change to the name of the organization to Pilgrim Church and Society.

On the evening of March 28, the Lansing Association of Congregational Churches met in the chapel of Pilgrim Church and voted to receive into fellowship the new church, whose roll-call numbered fifty-four names, twenty-eight of whom came from Plymouth Church.

“Thus to-day exists Pilgrim Church in Lansing, Michigan.”

The Ladies' Society, during the four years of its mission work, raised \$2,419.92 for mission expenses, and \$1,047.53 was the donations of the Sunday-school and weekly offerings.

The twenty-eight who united with the new church from Plymouth (equal to the original members of the latter) were nearly all gathered into Plymouth, through the personal work of the branch laborers; and Mrs. Jones' history will ever remain a bright memorial of her and their devotion to the cause of the Master. It is also worth its place in the history of Plymouth, as being verily its child. It first existed in the mind of the pastor, and has had the sympathy and co-operation of the church by liberal financial aid, until it has grown to the dignity of an independent church, with promise of a useful future. Mrs. Jones well says: “It is a touching record of *prayerful* work, guided and blest of God; and is also the first fruit of a generous investment of money and *faith* by the pastor and members of Plymouth Church.”

But the very gratifying success of Plymouth Branch was suggestive of similar work needed in the vicinity of the “Little” property, spoken of on a previous page. There was a spare population, but which gave promise of rapid growth; being in the vicinity of the fair grounds, and a mile from any church or Sunday-school. On February 1st, 1891, a school was started in Bird's hall by H.P. Bartlett and wife, H. Williams, P.A. Stone, Wm. Place, Mrs. E.H. Porter and the pastor. At the first meeting twenty-five scholars were enrolled. There were very few professing Christians in the vicinity, but nearly all showed their good will toward the enterprise. 2003: the 1890 fair grounds is the GM Oldsmobile Assembly, south of Main Street at Capitol Ave.

The Ladies' Society of the church, had five years previously erected an eating-house on the fair grounds, and their lease of the ground had expired with the previous year. They sold the building and took a mortgage on a lot, but the purchaser could not pay, and sold the lot to the ladies – that is, for the church. A more desirable location for the school could not have been found.

In building the addition to the church, the chapel had to be removed, and once on rollers it was an easy matter for U.D. Ward to roll it up to the lot in question, a mile distant. The building is 30x60 feet in size, with an addition 15x30 feet, built for a parlor and kitchen, answering well for a primary class. It was re-plastered and painted, which, with the moving cost \$700. The plastering was frescoed as a present from Mr. E.W. Sparrow. The whole is now estimated at the value of \$2,500. The institution is called the Mayflower School. Those who first put the machinery in motion, and are in Lansing, with others, are still in harness, and every Sunday are at their post with unabated zeal. The success of Plymouth Branch naturally suggests what the Mayflower may in time become.

Plymouth Church has never held what used to be called a "protracted meeting," continued for weeks with the aid of outside ministerial assistance. The nearest it ever came to it was during Mr. Prudden's pastorate. A "union" effort was made with an "evangelist" at the opera house, but it was soon suspended as giving little promise of real success. The "week of prayer" in January has always been observed, sometimes continuing through the following week. The excitement of the assembling of the legislature has never sensibly affected the attendance at these meetings.

It is no "figure of speech" when we say the Sunday-school is the hope of the church. A striking illustration of this is found in the report of the clerk for the year ending March 30th, 1893. There were received into the church during the year, 28 by letter and 28 on confession; and of the latter 17, or nearly two thirds, were from the Sunday-school. The total membership of the church at the above date was 423. The dismissal by letters and four by death, were 44. Twenty-eight of these were dismissed to Pilgrim Church.

Plymouth is an independent, progressive church, independent in thought and action. It does not feel bound by old usages because they are old, nor do they fear to adopt new measures when the changes in society and human progress seem to demand it. With regard to creeds, a candidate for admission to the church is not, as he once would have been, asked questions upon which the most learned theologians would not dare to express a positive opinion; but mainly, "Do you love the Lord Jesus Christ, and is it your fixed purpose to trust, and follow, and obey him?" This is all that Paul required in the Congregational Churches established by him. We believe in a religion of Christ rather than one of creeds. Creeds may have their use, but that they are sometimes a stumbling block in the way of salvation, can hardly be questioned.

Experience proves that this simplifying of the rule brings no more unworthy persons into the church that did the iron-bound creed of a century ago, requiring the candidate to profess belief in "doctrines" which neither they nor their examiners understood. And a special advantage it is, that not a few true disciples of Christ find their way into the church, who would not, if required to subscribe to a belief in non-essential views on which they have little or no knowledge or opinion.

Christ instructed his disciples how to proceed in case of a personal wrong against a brother. If the aggrieved brother could not obtain satisfaction from the wrong doer, he

was to go to him with one or two witnesses; and if he was still obdurate “tell it to the congregation” who would sit in judgement.

The translators of “King James Bible” rendered this “church.” But not a church had been organized at that time. Christ evidently meant “tell it to the brethren, who will in an informal manner decide the controversy.” A majority of the revisers decided not to change the text, but, as though conscious of its impropriety, inserted “congregation” in the margin. Doubtless his followers were the Church of Christ, but all their acts were informal, and they were in no sense the same as an organized church of the present day. But if we admit that the rule will apply to a modern church we still make the point that Christ gave no directions how to proceed against a wrong-doer, except in a difficulty between two brethren, and his organized churches are left at perfect liberty to act in the matter of discipline according to their best judgement under circumstances in almost every respect so different.

Plymouth Church has never formally excommunicated but one member, and that was at his own request. He had abjured the faith, and supposed that was the only way to get out of the church. A few who had for a long time shown no regard for their covenant vows, and were living as aliens to the commonwealth of Israel, were not “excommunicated,” but after long forbearance their names were “dropped” from the roll, and the church and the community were spared the excitement which a formal trial and decree of excommunication would have occasioned. Should they repent and wish to come back to the fold it will be an easy thing to receive them again to fellowship.

In 1886 a committee was appointed to correspond with absent members. Six who replied gave satisfactory account of themselves, and letters were granted to such churches as they named. From fourteen no response was received, and their names were stricken from the roll. Five replied that they expected at some time to return to Lansing, and desired to retain their place in the Plymouth army. One old lady in Pennsylvania, an original member, responded that she expected not to remain long on earth, but while she lived she wanted to feel that she belonged to dear Plymouth Church.

Letters are sometimes asked for from persons who have been some time absent and their residence unknown. Such requests are considered with caution, and if granted are qualified by a statement of the facts. No one asking admission to the church on confession has been rejected. Some applying by letter have.

On the vexed question of wine at the communion, Plymouth has taken broad ground. Indeed, as far as it is itself concerned, it has solved the difficulty. Alcoholic wine is admitted by all, whether they believe Christ used it or not, to be a dangerous drink for certain persons. A distinguished clergyman believes that only the true wine that “gives its color in the cup” can be used at the communion festival. His conscience, notwithstanding the danger, approves of it, for the conscience approves of whatever the mind does, but he advises that persons who cannot risk the danger will do well to omit the cup when passed. As though Christ enjoined his followers, “Drink ye all of it,” of a

substance that will not only “offend” some of his little ones, but absolutely destroy some!. Some churches have supposed they could get around the difficulty by using what they call “unfermented wine,” not realizing that there cannot be such an article, and it is a mere childish evasion of the question. Webster defines “wine” to be “the fermented juice of grapes; a beverage prepared from grapes by squeezing out the juice and allowing it to *ferment*.” Unfermented grape juice is not “wine;” and calling it such does not make it so. Whether Christ used wine or unfermented juice is a question only of probability, and whichever we use, we cannot know whether it is the same thing He used or not.

But are we shut up to the necessity of using the same drink that Christ did, even if we knew what it was? We do not think we must use unleavened bread, because we suppose He did. We do not think immersion is the only mode of baptism acceptable to Him, even if that was the practice while He was on earth. He did not use the term “wine” at the last supper; it was the “the cup.” He did say He would drink no more of the fruit of the vine until he drank it new in His Father’s kingdom, and only from that can we *infer* that He used either wine or juice, with no clue as to which. The saying was figurative, and there is no certainty that it had any special reference to either, except in figure.

We are willing to admit that He did use one or the other; and why? It was the drink furnished by the disciples – the common beverage used at a feast. If it had been tea, or coffee, or water, would he “as they were eating,” have sent John or Peter to a saloon or drug store for wine? Would he not, in all probability, have used what was in the “cup” as he found it? His comprehensive – rather, perhaps, his specific command, was: “Do this in remembrance of me!” Do what? To eat unleavened bread and drink wine – or grape juice? Or was it to “*keep this feast* in remembrance of Me,” with no injunction as to the kind of bread – a general term for food – or the character of drink?

There are four reasons given by various persons why wine is the only appropriate, or the only lawful drink for communion use.

1st. “It has been used by the church from the time of Christ on the earth.” So have other intoxicating drinks done their deeds of death from time immemorial. Is that any reason or apology for still using them? The world grows; and it is well for us to outgrow many things musty with age.

2d. “Christ commanded it, or at least practiced it.” Christ washed His disciples’ feet, and commanded them to “wash one another’s feet;” and we have a laugh of pity for some sincere followers of the Master who think it is literally binding upon them. The command is much more specific than that in reference to wine.

3d. Christ said of the bread: “This is my body,” and of the cup: “This is my blood;” and we laugh with more than pity at those who teach their followers that they literally eat Christ’s body and drink His blood.

4th. “Christ talked of blood, in connection with wine. Wine resembles blood, and is, therefore, the appropriate article for our use, independent of all other reasons.” It seems to us that this is no less than a superstition; and the reason the weakest of all. If the color is important, a harmless drink may be made in various ways that will much nearer resemble blood than will wine.

A glance at these reasons, apologies or excuses, shows that they all place the material above the spiritual, and in trying to follow the letter they forget, in a great measure, the spirit of a sacrament so dear to the Christian’s heart. We fully believe the time is not far distant when the Christian world will take a broader view of the subject, and wonder that it held so long to the supposed importance of the supposed example of Christ in one thing and not another in close connection therewith. May it not be that Christ purposely left the question undecided, that his followers in the ages to come might keep the feast with such changes in form as the changes in the history of humanity should, in their judgement, seem best?

These remarks are by a layman; and theologians of an old-school, precedent-bound, ultra conservative mind, may take exception to the argument and the conclusion. But he has briefly given his views, after many years of thought, and believes the members of Plymouth Church generally, will agree with him. And in taking a step so in advance of the opinion and custom so long held by the Christian world, it is but just to put it on record in justification of its action.

For several years Plymouth Church procured pure fermented juice of currants, prepared by the senior deacon. This was strictly an evasion, but the communicants satisfied, or tried to satisfy their consciences with it. Later they procured unfermented wine, so called, manufactured by an enterprising minister. And such wine as it was! Sometimes it was perfectly nauseous to the taste. But a time providentially came, when even that was difficult to be obtained, and minds not a few were pondering the question in all its bearings.

The communion was about to be celebrated at Plymouth Branch. A gentleman of rare intelligence, and his wife, desired to unite with the church, but seriously objected to drinking wine. The pastor suggested that they use water; to which the members of the branch agreed. The Prudential Committee of Plymouth Church were present, and, on consultation, it was found that they, nine in number, were all in favor of following the example. They did so at the next communion, and to their great satisfaction, including the pastor, no one has objected to the “new departure.” And Plymouth Church now meets four times in the year “in remembrance of Me” – Christ – with pure water, literally from the rock.

When those who can look back to the humble origin of the church, while the nation was in the throes of the most terrible war of modern times, the ordinary expenses of living doubled, cotton sheeting seventy cents a yard, coffee beyond the reach of families of ordinary means, and gold one hundred and fifty per cent premium – when they think of all this, and their struggles, and anxiety within, and the opposing obstacles without, and

contrast it with the growth and present strength of the church, they are simply amazed at what, with God's help, has been accomplished.

The scene rises before them; "The hard times;" the violent opposition of some, and little encouragement from any; desertion of a pastor from whom so much was hoped; the difficulty in finding a minister willing to enter the breach; the ceaseless labor of the women to raise money by suppers at half price, and feeding the crowds at fair-time, and public gatherings; leaving the hall for the senate chamber from inability to pay rent, soon to be driven back to the dirty hall; the sad prayer-meetings at the superintendent's office, and the very desperation out of which came the first chapel which decided their fate. In contrast, in twenty-nine years, they find a church of over 400 members after having organized a second church of 54 members, maintaining another promising mission Sunday-school, with a large church building, parsonage and mission chapel, upon all of which, with furnishings, over \$80,000 has been expended, nearly \$25,000 raised in a single year for home expenses and outside benevolence, while in the twenty-nine years of the church, the city has grown from a population of 3,573 to nearly 20,000, with water-works, gas and electric lighting, and street cars with electric power, and they almost hold their breath and ask: "Is it real, or do we dream?"

To April 1st, 1893, the church and society has paid to the American Board for foreign missions \$2,967.64. Of this, \$1,346.08 was by general contribution, \$160.53 by the Sunday-school, and \$1,461.03 by the Ladies' Society. And to this may be added \$45.40 by the Society of Christian Endeavor, aggregating \$3,013.04.

The account with the A. H. M. Society stands as follows:

A.H.M.S. debtor to cash paid to April 1893	\$3,013.04
Cr. by cash in four years of the infancy of the church....	\$1,650.00
Balance in favor of church,	\$1,363.04

The merchant would charge this to the account of "profit and loss." The church however will charge it all to profit; for the profit of the amount received was far greater to the church than the amount paid.

The account is closed, and the dealings of the parties come to an end. The society asks no more money from Plymouth Church; and Michigan receives no more from the society, but is to support her own missions, which will require five hundred dollars or more a year from Plymouth Church.

As a natural result of this increased expense of supporting the missionary work in the State as well as of the enlargement of the church, the donations to the seven national societies for 1892 are considerably reduced from the few previous years.

The following may be of interest as showing the comparative regard in which these societies are held by the members of the church, as to their respective importance. In the last year ending March 31, 1893, the donations were as follows:

American Home Missionary Society,	\$248.27
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American Board – Foreign,	139.33
American Missionary Association,	22.58
College and Education Society,	5.14
New West Education Society,	14.69

In the earlier years of the church there were not enough young people for any organization of that class for special work. For some years but a very few young men were brought into the church. After Mr. Prudden, a young man, began his work, there was some improvement, and a goodly number of young men and women were added to the church. In Mr. Beale, the church found a man of peculiar faculty for not only attracting the young, but for setting them at work as well. In 1886, a Society of Christian Endeavor was organized, which has proved its efficiency in church work. It numbers fifty-eight active members. Their regular meetings on Sunday afternoon, of which notice is given from the pulpit each Sunday morning, are well attended. The main aim of the society is, not to raise money, but for their own upbuilding in Christian strength, and the progress of Christ's Kingdom among men. Yet it has raised in three past years, \$157.25 for home missions, and \$18.85 for foreign missions.

For some time previous to the organization of the Society of Christian Endeavor there had existed a Young People's Association composed of about a hundred persons of five years and upward of age. Its methods were not unlike those of the Society of Christian Endeavor. They met every Sunday, the members alternating in taking charge of the meeting, and a considerable number taking part in the exercises, with an average attendance of over seventy. It was a general Christian effort of the young people for growth in grace. But when the Society of Christian Endeavor was organized in the fall of 1886, with more specific methods of labor, the older members of the association united with it, while an effort was made still to keep up the latter. But that was found impracticable, and most of the older members united with the Society of Christian Endeavor, and the younger ones organized as a Juvenile Society of Christian Endeavor. For five weeks the society has kept up its Sunday meetings which are regularly noticed from the pulpit. The two societies number about 150 members.

Whatever may have been said or thought at the time, of the propriety or justice of organizing a Congregational Church in so great weakness and with so strong opposing forces, it can hardly be questioned that its twenty-nine years of history has justified the movement. The number of members gathered into a church is a test, but the surest test is the number received on their confession of faith. In both of these it must be admitted that Plymouth has made a creditable record. The whole number received is 820. In a city growing in twenty-nine years from a population of a little more than 3,000 to nearly 20,000, it must be expected that a large proportion of admissions would be by letter; yet, of the above number, 307, or over 37 per cent were on confession. This is an average of about three of the latter for each communion session.

The Sunday-School Work

Plymouth society was organized March 1, 1864, and Sunday service under Dr. Walker's ministrations commended on the 13th. The next Sunday twenty-five children were collected for Bible study – all or nearly all, from the homes of the members of the church. But the school was not formally organized till after the organization of the church, April 26, when C.B. Stebbins was chosen superintendent. Mr. S. protested against holding the two most important offices in the church, but he had the experience of forty years as scholar, teacher, and superintendent in eighteen or twenty different schools in three States, and accepted the responsibility, as it might be said, under protest. The teachers took hold of the work with zeal, not despising the day of small things. It was indeed a day – a year – of small things with school and church. The church had no prestige in the community to attract children outside of itself, and the growth of the school was as slow as that of the church. In fifteen months the church was increased by only four members and the school hardly more. But the toilers toiled on, believing that patience in well doing and faith in God would have its reward, and eighteen of the original members of the church supposed to be living in 1893, have seen the church and school reporting at the close of the years below mentioned as follows:

Year.	Church.	School.
1864	31	40
1874	156	160
1884	310	285
1893	423	407

This is exclusive of twenty-eight members who went out to Pilgrim Church, and two hundred or more scholars gathered into the Plymouth Branch and Mayflower Missions. Truly, those pioneers may rejoice in such a result of their work, and give God the glory.

The Sunday-school has been supported by the funds of the church and collections in the school. The school has raised more or less money for various objects, but its highest donation was \$500 toward the \$13,000 debt of the society in 1881. While the teachers were considering how much the school might safely pledge, it seemed to be the opinion that it would not be safe to promise more than \$250. Rev. W.B. Williams chanced to be present, and by his magnetic influence they fixed the sum at \$500. Mr. J.H. Moores loaned the school the money without interest and no security but the good faith of the school, and the debt to him was paid in about two years.

Superintendents

The superintendents of the school have been:

- C.B. Stebbins, from May 1864, to April, 1867
- J.B. Porter, from April 1867, to April, 1871
- E. Bement, from April, 1871, to January, 1873
- J.B. Porter, from January, 1873, to January, 1875
- E.V.W. Brokaw, from January, 1875, to July, 1876
- Miss M. Louise Jones, from July 1876 to July, 1877

G.W. Bement, from July, 1877, to January, 1879
John T. Page, from January, 1879, to January, 1880
C.A. Gower, from January 1880 to February, 1881
N.B. Jones, from February, 1881, to August, 1881
A.O. Bement, from August, 1881, to April, 1888
G.W. Bement, from April, 1888

In bringing this history down to April 26, 1893, we cannot do it better than by quoting the last paragraph of a sermon by Mr. Prudden on the twentieth anniversary of the church, as published in the seventh volume of Pioneer Collections in 1884:

“God has been good to us beyond our power to understand. Out of difficulties again and again He has led us. Beyond the fairest expectations or hopes of twenty, or even ten years ago, we have been permitted to attain. Devoutly therefore, and with increased trust for the future, because of these twenty (now twenty-nine) years, we say: ‘Unto Him who is able to keep us from falling, and to present us spotless before the presence of His glory with exceeding joy, to the only wise God and Saviour, be glory and majesty, dominion and power, both now and forever. Amen.’”

List of Members Plymouth Congregational Church
April 1, 1894

Abbot, J. Rodney	Bennett, Miss Stella	Coleman, Geo. W.
Abbot, Mrs. Sarah H. (T.C.)	Blair, Mrs. Katherine	Coleman, Mrs. E.M. (G.W.)
Abbott, Mrs. Emma (S.F.)	Bott, Miss Delia	Cooley, Mrs. Kate T. (E.F.)
Abbott, Miss Florence	Boyce, Mrs. Grace Miles	Cooley, Miss Edith
Alexander, John N.	Brackett, Mrs. Helen C. (R.E.)	Cooley, Edgar
Alexander, Mrs. L.A. (J.N.)	Brackett, Miss Helen L.	Cooley, Miss Fannie
Alexander, Chas. H.	Broas, Mrs. Mary C. (Chas.)	Cooley, Miss Elizabeth
Allworth, Rev. W.H.	Brooks, Mrs. Ada E. (J.A.)	Corey, D.R.
Allworth, Mrs. Anna (W.H.)	Brooks, Mrs. Carrie C.	Corey, Mrs. Sarah E. (D.R.)
Almond, Elizabeth	Brown, Wyatt L.	Cowles, Freeman A.
Alward, Dennis	Brown, Mrs. Wyatt L.	Cowles, Mrs. Carrie (F.A.)
Alward, Mrs. D.	Brown, Abner	Crane, C.H.
Anderson, Mrs. Margaret	Burke, Mrs. Lorinda	Crane, Mrs. Ada M. (C.H.)
Andrews, Mrs. Nancy	Cady, Mrs. Abbie L.	Curtiss, Geo. R.
Baker, Mr. L.B.	Cady, Miss Clara Belle	Davis, Eli H.
Baker, Mrs. Helen M. (L.B.)	Cameron, Alex	Davis, Mrs. Lucelia (E.H.)
Baker, A.D.	Cameron, Mrs. Sophia (Alex)	Davis, Arthur T.
Baker, Luther H.	Caldwell, Geo. B.	Davis, Mrs. Lucy C. (A.T.)
Baker, Miss Lucella	Caldwell, Mrs. Lucy S. (G.B.)	Davis, Miss Lucy
Baker, Miss Helen	Caldwell, Miss Etta	Davis, Miss Clara M.
Bank, A.D.	Campbell, Mrs. A.F.	Davis, Mrs. Annie (P.J.)
Bank, Mrs. Mary A. (A.D.)	Campbell, Miss May	Davis, Mrs. Ida M.
Bailey, M. Leslie	Carrier, Mrs. Alice	Davis, Gager C.
Barnard, Mrs. Persis (S.A.)	Carrier, Alice F.	Davis, Mrs. Pearl Bank (G.C.)
Barnard, Miss Emily P.	Chamberlain, Paul M.	Day, Miss Sarah C.
Barnum, Cecil J.	Chamberlain, Mrs. Olivia W.	Deland, Miss Gertrude
Bartlett, Henry P.	Chapman, Gail H.	Dodge, Mrs. Laura (E.)
Bartlett, Mrs. Nancy (H.P.)	Chilcutt, Mrs. Mary M.	Dean, Geo. Edward
Beale, Chas. H.	Childs, Addison	Donovan, Wm.
Beale, Mrs. Lucy M. (C.H.)	Childs, Mrs. Julia S. (A.)	Donovan, Mrs. Roxy C. (Wm.)
Beale, Arthur Stanley	Church, Mrs. Bertha L. (Frank)	Donovan, Arthur
Beamer, Alfred	Church, E.P.	Donovan, Homer
Beamer, Mrs. Lousia A. (A.)	Church, Mrs. Francis L.	Donovan, Mabel
Bedford, Mrs. Ellen A.	Clark, Mrs. Matilda L.	Edgerly, Mrs. Julia A.
Bement, G. Willis	Clark, Mrs. E.A.	Edwards, Howard
Bement, Mrs. Rillie F. (G.W.)	Clark, Hawley	Edwards, Mrs. Bannie W.
Bement, Frank H.	Clark, Mrs. Ortha (H.)	Elder, Mrs. Lilah E.
Bement, A.O.	Clark, Floyd	Emery, Mrs. C.G.
Bement, Mrs. Vina L. (A.O.)	Clark, Stella	Everett, Mrs. Mattie
Bement, Mrs. M.L. (E.)	Clinton, Louis A.	Ewing, Rev. Wm.
Bement, Clarence E.	Clinton, Mrs. Florence (L.)	Ewing, Mrs. Sarah H. (Wm.)
Bemrose, Miss Pearl B.	Cole, Dwight	Ewing, Anna Allworth
Ewing, Marion Janet	Ewing, Clara Muriel	Fargo, Mrs. Hattie (E.H.)

Ferguson, Mrs. Kate	Hall, Mrs. (B.F.)	Humphrey, Mrs. Magie (J.B.)
Ferrey, Mrs. Marie B.	Hall, Miss Lizzie	Humphrey, Mrs. Martha A.
Fitzsimmons, Mrs. Delia A.	Harroun, Grace L.	Humphrey, Miss Jennie
Fling, Mrs. Hessa V.	Hasty, G.A.	Humphrey, Miss Gertrude
Ford, Dyer	Hasty, Mrs. Belle (G.A.)	Huston, Miss Grace
Ford, Mrs. May E.	Hasty, Phillip S.	Huston, Miss Linna A.
Freeman, Mrs. Carrie A.	Hasty, Ralph G.	Hyatt, Mrs. Carrie
Freeman, Miss Edith E.	Hendryx, Miss Amy Fay	Jameson, Isaac R.
Freedman, Mrs. Louisa	Hinkley, Miss Laura	Jameson, Mrs. Florence (I.R.)
Frost, Mrs. Emilie	Hobert, Mrs. Harriet M.	Jenison, Luther F.
Frost, Miss Lillian	Hoes, Alex H.	Jenison, Mrs. Lucina (L.S.)
Fuller, D.K.	Hoes, Mrs. Gertrude E. (A.H.)	Jenison, Miss Helen S.
Fuller, Mrs. Mary (D.K.)	Hoes, Miss Cora E.	Jessop, Mrs. Jessie (E.C.)
Fuller, Mrs. Myra	Holden, Ellsworth A.	Jones, Carl
Franklin, Miss Ella	Holden, Mrs. Maud E. (E.A.)	Jones, Miss Neenah
Gale, Theodore	Holden, Perry G.	Jones, Mrs. Marcia
Gale, Mrs. Sarah B. (Theo.)	Holley, Newel	Jones, M. Louise
Gale, Miss Mabel	Holley, Mrs. Emma R. (N.)	Jones, Miss Carrie
Gardner, Miss Salome	Hollister, H.L.	Jones, Dr. Freeman A.
Gardner, Henry M.	Hollister, Mrs. Fannie (H.L.)	Jones, Mrs. Estelle L.
Gardner, Mrs. Mary A. (H.M.)	Holmes, Chas. H.	Jones, James D.
Gillam, Geo. F.	Holmes, Mrs. Sarah A. (C.H.)	Jones, Mrs. Louisa (W.)
Gillam, Mrs. Nancy P. (G.F.)	Holmes, Clarence	Jocelyn, Miss Fannie
Gillam Miss Hattie	Holmes, Mrs. Alice (C.)	Kedzie, Dr. R.C.
Gillam, D.J.	Hopkins, Chas. C.	Keith, Mrs. H.T.
Gillam, Mrs. Susie A. (D.J.)	Hopkins, Mrs. Clara P. (C.C.)	Keith, Mrs. Adella J.
Gleason, Miss Corinna	Hopkins, Edward P.	Kelley, Miss Anna L.
Gleason, Miss Carrie	Horton, Mrs. Sophia C.	Kilbourne, Miss Emily L.
Gower, Cornelius A.	Hough, Miss Emma A.	Killian, E.H.
Gower, Mrs. Dora L. (C.A.)	Howe, Mrs. Frank M.	Kingsley, P.D.
Gower, Miss Helen	Howell, Mrs. Mary A.	Kingsley, Mrs. Adelia (P.D.)
Gower, Miss Clara	Howard, Mrs. Matilda W.	Knight, Mrs. Sarah M.
Gower, Chas. A.	Houghton, Mrs. Amelia J.	Krieger, H.H.
Grant, Miss Lydia	Hubbard, Sylvester H.	Krieger, Mrs. (H.H.)
Greene, Geo. H.	Hudson, Mrs. Maria Z.	Larned, Mrs. Mary J. (H.H.)
Greene, Mrs. Julia (G.H.)	Hulburd, H.R.	Larned, Robert Y.
Greene, Miss Jennie B.	Hulburd, Mrs. Mary E. (H.R.)	Larned, Fred J.
Haight, Mrs. Elizabeth	Hulburd, Miss Hannah M.	Larrabee, John H.
Haight, Miss Irma	Hulburd, Miss Helen A.	Lawrence, Miss Fay
Haines, Wm. C.	Hulburd, Chas. P.	Lee, Mrs. Frances M.S. (F.B.)
Haines, Mrs. Mary C. (W.C.)	Hulburd, Miss Carrie L.	Le Vanway, Mrs. E.L.
Haines, Miss Mary Alice	Hume, Mrs. Alice	Levering, Chas. T.
Haines, Miss Helen J.	Hume, Miss Elizabeth	Levering, Mrs. Anna (C.T.)
Hall, B.F.	Humphrey, J.B.	Lewis, Merritt
Lewis, Mrs. Charlotte (Merritt)	Longstreet, Miss Edith	Loomis, Miss Nellie
Longstreet, Mrs. Caroline (W.)	Loomis, Mrs. L.L.	Ludlow, Mrs. Hattie

Lyon, W.F.
 Lyon, Mrs. Nell R. (W.F.)
 Macpherson, Mrs. Bessie A.
 Macpherson, Miss Maude
 Macpherson, Miss Gabrielle
 McCallum, Mrs. R.T. (E.H.)
 MaCallum, Miss Charlotte
 McCallum, Miss Rebecca
 McCormick, Miss Carrie L.
 McClure, Theo.
 McElroy, James F.
 McElroy, Mrs. Susan H. (J.F.)
 Martin, Mrs. Cora D.
 Martin, Mrs. Francis J.
 Martin, Edward
 McKenzie, Miss Maggie L.
 Mead, Mrs. Sarah B.
 Mead, Miss Lois
 Meharg, Miss Lettie A.
 Miles, Mrs. Mary A.
 Miles, Mrs. Mary E. (Manley)
 Miles, Mrs. M.C.
 Miner, Mrs. Mary
 Miner, Fred T.
 Minielly, Miss Alice
 Moffett, J.S.
 Moffett, Mrs. Viola G. (J.S.)
 Moore, Mrs. Mary M. (C.M.)
 Moore, Mrs. Sarah J.
 Moores, J.H.
 Moores, Mrs. S. Frances (J.H.)
 Moores, Miss Josephine F.
 Morgan, Mrs. Lucy A.
 Nash, Miss Hattie
 Nichols, Mrs. Fannie (J.E.)
 Oliver, Peter
 Oliver, Mrs. Peter
 Osband, Mrs. Louisa (E.R.)
 Osband, Edith G.
 Page, John T.
 Parish, W.D.
 Parish, Mrs. Lillian (W.D.)
 Park, Mrs. Mary F.
 Stebbins, Mrs. Anna (Arthur)
 Stone, P.A.
 Stone, Mrs. (P.A.)

Parker, Mrs. Elizabeth
 Patterson, J. Wilbur
 Patterson, Mrs. Anna (J.W.)
 Paterson, Mrs. Elinor (J.Q.)
 Patton, Albert J.
 Patton, Mrs. Maude J.
 Passage, Miss Ada M.
 Passage, Miss Lou
 Passage, Miss Ernestine
 Piatt, A. Arnold
 Pickett, M.D.
 Pickett, Mrs. Lettie (M.D.)
 Place, Richard F.
 Place, Mrs. Sarah E. (R.F.)
 Place, Edward C.
 Porter, Wm. H.
 Porter, Mrs. Elnora L. (W.H.)
 Porter, Miss Florence
 Porter, Edwin H.
 Porter, Mrs. Emily E. (E. H.)
 Porter, James B.
 Porter, Mrs. Eunice J. (J.B.)
 Potter, Mrs. Sarah (J.W.)
 Potter, Mrs. Diantha (T.E.)
 Potter, Miss Evelyn
 Pratt, Hubert R.
 Pratt, Mrs. Laura E. (H.R.)
 Pratt, Miss Harriette. L.
 Pratt, Geo. H.
 Pratt, Mrs. Martha S.C. (G.H.)
 Presley, Mrs. M.E.
 Pugh, Miss Emma A.
 Pugh, Miss Mary R.
 Rapp, Miss Georgiana
 Randall, Mrs. (Ira)
 Randall, Gaius L.
 Reed, Mrs. Anna
 Reid, B.F.
 Reid, Mrs. Jessie (B.F.)
 Riley, Geo. H.
 Riley, Mrs. (G.H.)
 Robbins, Miss Ida
 Robertson, C.E.
 Stone, Allan H.
 Storrs, Lucius C.
 Strobel, Jacob

Robertson, Mrs. S. M. (C.E.)
 Roe, N.J.
 Roe, Mrs. Sarah E. (N.J.)
 Roe, Leonard W.
 Roe, Mrs. Rose Sage, (E.J.)
 Root, Orlando J.
 Root, Mrs. Edith J.
 Roper, Mrs. L.S.
 Rork, Mrs. Lillian L.
 Roth, Miss Emily
 Row, Mrs. E.E.
 Row, Friede A.
 Sabin, Mrs. Mary (W.D.)
 Sanderson, Rev. John P.
 Sanderson, Mrs. Alice G.
 Sanderson, E. Dwight
 Sanderson, Ross
 Saveage, Mrs. Anna C.
 Scott, Mrs. Esther
 Seage, Henry S.
 Seage, Mrs. Clara (H.S.)
 Seage, Miss Ella May
 Seward, A. Clark
 Seward, Mrs. Mae (A.C.)
 Seward, Mrs. Carrie
 Seward, Miss Fannie
 Seymour, Miss Urania S.
 Shank, Mrs. Ella (R.B.)
 Sherman, Mrs. Helen
 Sherman, Miss Helen B.
 Simmons, Mrs. Lucy J.
 Simons, Mrs. Lillie
 Singer, Mrs. Hatie J.
 Slaughter, Mrs. Emma
 Slaughter, Mrs. Mary
 Sleeper, Mrs. Jennie (H.S.)
 Sleeper, Lewis C.
 Sleeper, Miss Alice
 Smith, Mrs. Mary D. (J.F.)
 Smith, Mrs. Emily A.
 Smith, Miss Jane
 Stebbins, C.B.
 Stebbins, Miss Susie
 Strobel, Mrs. (Jacob)
 Strobel, Miss Alice
 Sullivan, Mrs. Jane F.

Sunderlin, Eugene A.
Sunderlin, Mrs. Ruby D. (E.A.)
Sunderlin, Miss Winifred
Taylor, Ralph
Taylor, Mrs. Charlotte M. (R.)
Taylor, Miss May
Tenney, Mrs. Harriet
Thoman, Miss Bertha E.
Thoman, J.P.
Thoman, Mrs. Candace (J.P.)
Thoman, W. Bartley
Thomas, Mrs. Anna
Thomas, Miss Minnie C.
Thompson, Mrs. Alice L.
Thurston, Chas. H.
Thurston, Mrs. Flora (C.H.)
Timmerman Mrs. E.A.
Todd, M.D.
Todd, Mrs. Lizzie (M.D.)
Towar, Mrs. Ida Smith (P.J.)
Towne, Mrs. Laura (C.J.)
Towne, Miss Norah
Trefry, Miss Lizzie
Tucker, Chas. C.
Tucker Mrs. C.C.
Waldo, Miss Edna F.
Walker, Henry W.
Walker, Mrs. Jane B. (H.W.)
Walrath, Miss Bertha M.
Warren, Mrs. Mary (J.F.)
Warren, Miss Henrietta
Waterbury, Herman J.
Waterbury, Mrs. Mattie (H.J.)
Waterbury, Mrs. Mary B.
Watrous, Mrs. Nancy
Wemple, Mrs. Marinda (C.B.)
Wemple, Miss Bertha
Wheeler, Abraham
Wheeler, Mrs. Laura C.
Wheeler, Obie C.
Whitney, Miss Tessa
Wight, Justin F.
Wilkinson, Mrs. Clara (J.F.)
Wilson, Miss Lillian
Wise, Mrs. Elizabeth
Woodbury, C.D.

Woodbury, Mrs. (C.D.)
Woodbury, John G.
Woodbury, Charles G.
Woolhouse, Mrs. Carrie B.