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**Historical Sketch of the
First Presbyterian Church
Canton, New York**



**And Souvenir
of the
Centennial
Celebration
April 21-28
1907**



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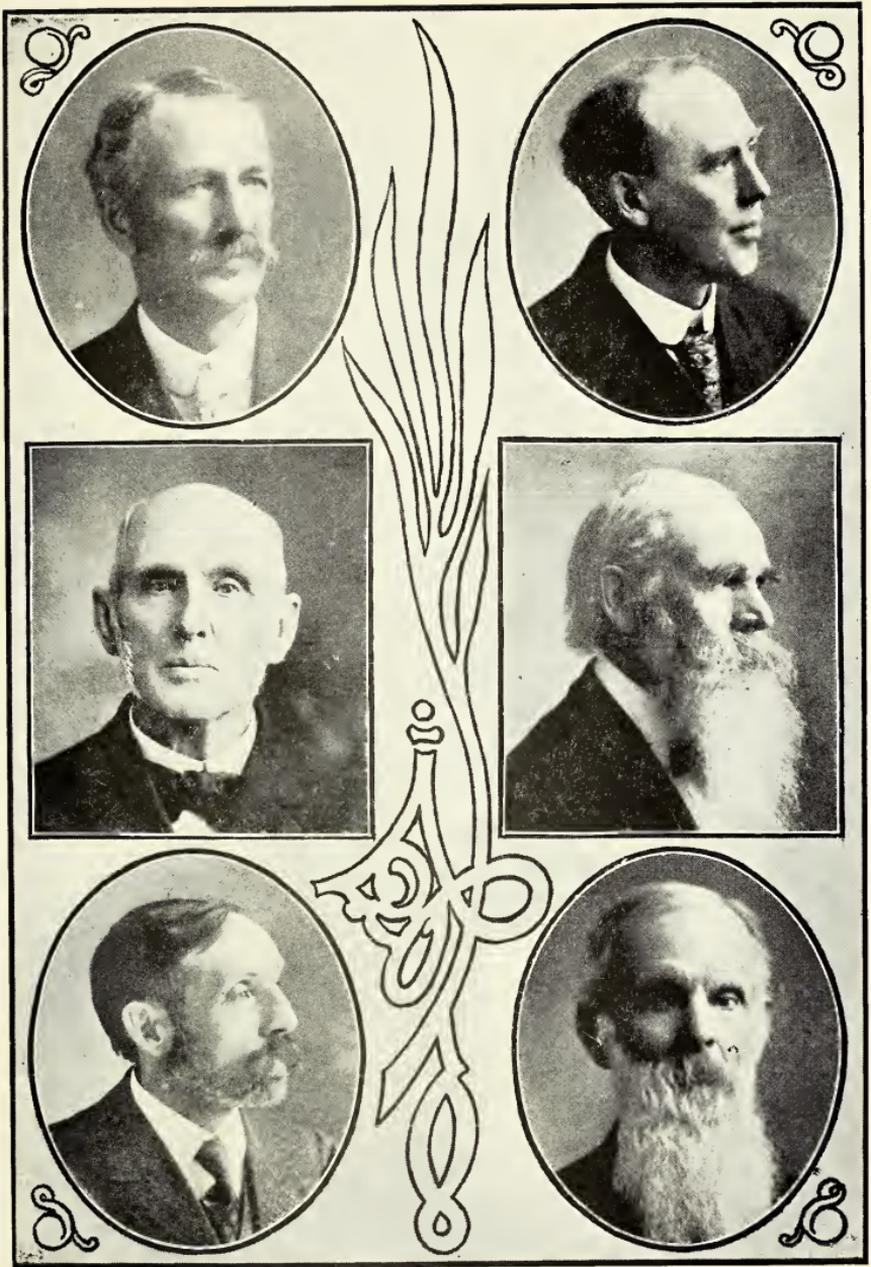
FIRST PRESBYTERIAN CHURCH

HISTORY
OF THE
First Presbyterian Church
CANTON, NEW YORK



COMPILED BY
REV. W. H. STUBBLEBINE, Ph.D.

1907



SESSION

DEAN D. DELANCE
WM. H. TALLMAN
H. S. WHITMARSH

JOS. F. BROWN
E. D. NORTH
WM. E. DUNN

ORGANIZATION---1907

SESSION

WILLIAM E. DUNN

DEAN D. DELANCE

W. H. TALLMAN

H. S. WHITMARSH

JOSEPH F. BROWN

E. D. NORTH

TRUSTEES

S. D. KIMBALL, Pres.

A. Z. SQUIRES, Sec.

GEORGE W. JACK

JOSEPH F. BROWN

JAMES McELROY

JOHN ALEXANDER

DEACONS

HIRAM SANDERSON

DAVID G. GRISWOLD

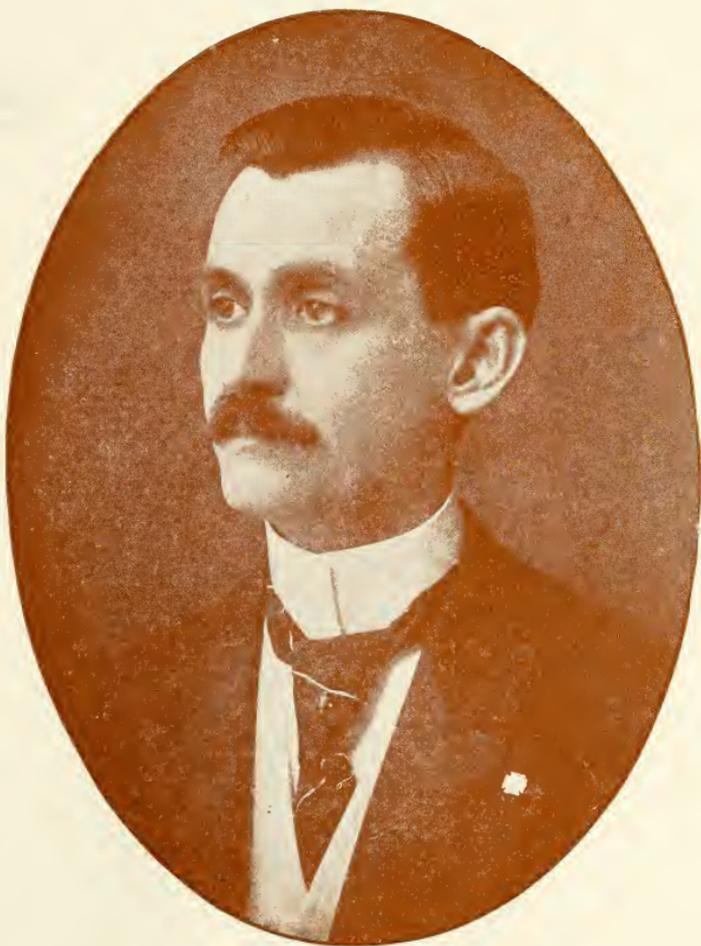
WILLIARD SANDERSON

FINANCIAL SECRETARY

H. S. WHITMARSH

TREASURER

GEORGE W. DUNN



REV. W. H. STUBBLEBINE, PH. D.

PREFATORY

To perpetuate in permanent form the history of a church extending over a period of one hundred years is a task of no small proportions. At the very outset we are confronted with the absence of any record of the first twenty years of the church's history. The earliest records extant begin with 1826 and for years the only matter seeming to call for action by the society was the annual election of trustees. That there were other transactions of vital interest to the society is true but they have not been committed to writing.

We are fortunate in having discovered a document which came into the hands of M. D. Packard with reference to the building of the first church. This is very interesting and as there is no record of it upon the books we publish it in full in this volume.

In 1876 Rev. James Gardner preached an historical sermon which contained considerable important data which we have used in preparing this sketch.

Some of the good women of the congregation have acquired the clipping habit and to them we are indebted for much valuable information. While we have availed ourselves of much information current among us today, we have at the same time compared it with records which give reasonable accuracy to it. We lament that some periods of the church's history are not as full as they might be, but as data is not available we preferred to leave the gap rather than to fill it with doubtful material. Our first aim has been accuracy.

That discrepancies in dates and minor details may appear is inevitable but there will not be enough difference to impair the authenticity of the sketch. If any such errors are found kindly advise the author and suitable record of the same will be made.

We are sure that the pictorial features of the history will be appreciated. We are fortunate in having the photos of all the pastors but one, that of Rev. Johnson. We also include the pictures of many noble men who filled the important offices in the church and whose memory still lives among us.

We beg to acknowledge our indebtedness to Mrs. G. B. Manley, Potsdam, N. Y.; Mrs. Francis Whitmyer, Schenectady; Mrs. Jane R. Judd, Chicago; Miss Cahoon, Mrs. Susan Lasell, Miss C. Conkey, Miss Martha Noble, Robert Sackrider, Worth Chamberlain, H. S. Whitmarsh, Miss H. Sanderson and others for their liberal financial support which has assured the success of this undertaking. Special appreciation is recorded of the unusual courtesy of Messrs. Copeland and Kip, photographers, in furnishing without cost many photos of the officers of the several societies of the church. Mr. A. J. Runions also kindly furnished several photos.

To the author, the compilation of this history has been a labor of love. His personal knowledge of scenes and incidents in the history of the church is confined to the last few years, but as he has read through the several volumes of ancient records and listened to the recital of interesting episodes, he has, in his own mind, lived through them himself and shared the glow of enthusiasm which thrilled the heart of the reciter.

If this book will tend to increase our love for our church and quicken our zeal for her future prosperity he will feel at least that it has not been "Love's labor lost."



OLD STONE CHURCH

INTRODUCTION

Reverence for sacred places is as old as the religious instinct in man. The devout heart loves to cherish the associations which cluster about the places hallowed by some divine manifestation or where the soul, in an extacy of joy, has had intercourse with God.

All that remains to tell the story of ancient peoples is the ruins of some temple or altar of sacrifice. Even among pagan nations, that which was associated with their religious rites and ceremonies has been best preserved. "While their thrones, their capitols, their laws, their pageantry of state, have, to a certain extent vanished, so that their places are scarcely known, their temples, their altars, their gods, their religious doctrines, services and songs have been fully preserved and transmitted amid ruinous changes which time has wrought, through many hoary centuries."

What is true of pagan nations is pre-eminently true of the Jewish, where the religious idea was developed to the highest degree. While the religious instinct is inherent in all peoples, and men, even in darkness, grope after God, if happily they may find Him, the Jews have always had first hand knowledge of God. To them God revealed himself as he did not to any other people. They were the chosen, the peculiar treasure of God. Through them was to be transmitted the system of divine truth. In visions and dreams, did God reveal himself unto patriarch, priest and prophet. At many places did God reveal himself in power to vindicate the cause of his people and at such

places the people builded their altars and around them, in time, grew up cities. With an ardor and holy enthusiasm never excelled by any other nation did the Jew sacrifice of time and labor and treasure to build and adorn the place where God's honor was to dwell, where they expected to get a vision of his glory. The Jew might be taken captive and carried away to strange lands, to dwell among an idolatrous people, but his longing heart yearned for the Holy City and the temple of his fathers. When the rising sun shed his glory o'er all the earth, to the east would turn the eyes of the Jew and his prayer was for the peace of Jerusalem. When the setting sun would gild the earth with a halo of glory again would his thoughts traverse plain and desert, overleap ocean and mountain and he imagine himself standing amid places and scenes hallowed by religious associations. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." When the time came for them to take down their harps from the willows and tune them to hallelujahs it was a time of never to be forgotten joy.

Do we not, at this time especially, find a similar sentiment in our hearts for God's temple? This beautiful house reared by our sires and transmitted to us ought to be a priceless heritage. The materialistic tendencies of today have baleful effect upon our attitude toward religious things. Anything which smacks of sentiment is decried. Men school themselves to hardness and laugh at the sight of the flowing tear. The sterner virtues are cultivated, and the marts of trade and the field of battle appeal strongly to the male mind. That sentiment which draws to the church and enlists in her service is delegated to devout women and children. Thank God our fathers ap-

preciated their faith and did all in their power to transmit to their posterity their zeal and love for God's house. Can we, dare we forget the past; dare we neglect the church of our fathers and slight the privileges she invites to; shall we give no thought to the places where rest the ashes of those who have stood as beacons amid the world's sin and through whose labors of love and sacrifice, we have come into such a heritage. Bastards, and not sons and daughters would we be if there be not found burning upon the altars of our heart an odor of sweet smell, a sacrifice of praise and thanksgiving, that the lines have fallen unto us in such goodly places.

The things of the present seem more important than the things of the past. We live today and plan for tomorrow. But it is because the past was what it was that the present is what it is and the future will be what we make it. What a flood of memory sweeps the soul of many of God's people who have worshipped in this temple for so many years. For their sakes, who are steadily marching on to take their places in the Church Triumphant; for the sake of the memory of those who have wrought so well and who now have ceased from their labors and entered into their rest; for the sake of those who live that we may incite to deeper love for and interest in the church of Christ; for sakes of those who will come after us that they may know us by our love and zeal for the cause of Jesus, do we celebrate the one hundredth anniversary of the church and committ to permanent form the history of the church.

Why should we not venerate the church and prize her history. Some of the most precious incidents of our lives are associated with it. It was before her altars that we stood as man and woman plighting our troth and the minister pronounced the banns that made us husband and

wife. In due time we returned to the same altar and laid upon it the child God had given us. Again, when "the appointed time" came and some loved one was called hence, it was from the same source that we drew comfort and blessing and strength. So whether in hours of joy or moments of anguish, we have found no place so blessed and comforting as this building, a refuge, a covert for the soul.

"Lest we forget" and our children and children's children forget and forsake the beaten paths which lead to the Hill of Zion we call for a renewal of consecration and greater activity in the work of the Lord as we enter upon the second century of our history.

May the light which shines forth from this temple exert a sanctifying influence to heal and to bless; that the Gospel she declares be that of the Son of the Living God, Jesus Christ, the divine Saviour through whom and through whom alone the world shall be redeemed from sin and brought into loving fellowship with the Father.

I love Thy Kingdom, Lord,
The house of Thine abode,
The church our blest Redeemer saved
With His own precious blood.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.



HEMAN P. MATTHEWS



JOSEPH BARNES



SILAS WRIGHT, JR.

THE CHURCH HISTORY

The history of the First Presbyterian Church of Canton is co-existent with the history of the town. Not infrequently the missionary of the cross has blazed the way for the onward march of progress and civilization. A century ago this whole northern section of the state was a vast wilderness whose solitudes were broken only by the screech of the catamount or the whoop of the red man. The bear roamed unmolested and the deer stalked by the rude cabins of the settlers. These were days that tried men's souls and showed the stuff of which they were made. No weakling would have dared essay to settle in such a primeval forest. Nature must be subdued and the fierce denizens of the forest must be cowed or driven forth to other haunts. The pioneers who came in those days possessed rugged bodies and an indomitable spirit and gave battle royal to the innumerable obstacles which menaced their onward march. These men had come with a purpose, "to dress and to keep" the land and in some distant time to make it a Garden of the Lord.

The first actual settlement that was made here was in 1800 by one Daniel Harrington. His residence, however, was very brief. The first permanent settler was Stillman Foote, who became one of the charter members of the church.

These men and women, though occupied with the sterner duties of life were not unmindful of the needs of the soul. Presbyterianism had penetrated this section as early as 1802 or 1804, when the Rev. A. Proudfoot, a Scotch Presbyterian minister preached in Lisbon Centre. About the same time a Presbyterian Church was organized in Ogdensburg. A year later it is reported that a Presbyterian minister preached in Russell.

It was left, however, to the Congregationalists to begin religious services in the village of Canton. On March 6, 1907, the Rev. Amos Pettingill, of the New Hampshire Missionary Society, and Rev. Ebenezer Hibbard, of the Missionary Society of Vermont, organized a Congregational Church. There were seven charter members, George Foot, John Richardson, Mrs. Wealtha Foot, Mrs.

Betsy Donegly, Mrs. Milicent Conkey, Mrs. Jane Ross and Mrs. Phila Richardson. The little congregation had no House of Worship and it is presumed that they held services at the homes of the several members.

For a number of years the population of the village was stationary and hence there were no additions to the membership of the church. There was no regular pastor, but the people enjoyed the ministrations of any of God's servants who might come this way.

In 1806 the school house, which stood on Hodskin Street, afforded a shelter for the congregation where they continued to meet until a church had been built.

In 1821 the congregation decided to become Presbyterian. This was accordingly done and a charter was granted by the state. The following persons are named as the incorporators: Elias Page, Silas Wright, Jr., Joseph Barnes, Henry Foot, William Richardson and Edwin Ray.

In 1823 the Rev. H. S. Johnson, who had been ministering to a Congregational Church, was called to the pastorate of the church. He was installed on March 5, 1823. The church was then numerically weak, having less than thirty members. During the entire pastorate of Rev. Johnson the growth in membership was very slow. Life, then, was neither so strenuous or complex as it is in this, our day, and in consequence people had time for the consideration of the things that make for character. Men did not esteem lightly the vows and obligations of the Christian life. Joining the church was something more than a mere form. There were duties imposed and the member was expected to adorn the Christian life with all the graces and virtues of Him who became their example. Absence from the services of the church was not tolerated and discipline was often resorted to in order to keep the church from criticism by the unbelieving world.

Even in these early days the demon of strong drink had penetrated to this distant place. And "Satan came also." The pastor of the church then set an example which has been followed by all his successors in battling for temperance. Men then showed their colors and the roll of members of the first temperance society seems to have embraced the whole population.

In time the school house became inadequate for the needs of the congregation and serious consideration was given to the building of a suitable house of worship. This was a task of stupendous proportions. The congregation was weak numerically and finan-

cially. In 1826 the society met to discuss the question and take such action as might be deemed best. It was decided to build and the following articles of agreement were drawn up:

ARTICLES OF AGREEMENT CONCERNING BUILDING OF
FIRST CHURCH.

Articles of agreement entered into by the subscribers to build a house for religious worship and also to regulate the use of said house after it is built.

ARTICLE 1.

We the subscribers agree to build a house for religious worship in the town of Canton on the plot of ground known by the name of the public square and lying in the village of Canton, and the said house shall be built and regulated according to the following articles of agreement entered into by us this twenty-sixth day of October in the year of our Lord one thousand eight hundred and twenty-six.

ARTICLE 2.

This house shall be known by the name of the First Presbyterian Church in the town of Canton.

ARTICLE 3.

This house shall be owned by the First Presbyterian Church and congregation in the town of Canton and it shall be used by them.

ARTICLE 4.

This house shall be built of stone, if practicable, it shall be not less than forty feet by fifty feet on the ground and not larger than forty-eight feet by sixty-four feet on the ground. It shall be two stories high; it shall be ornamented with a suitable steeple and it shall in every way be built and finished in a good and workman-like manner.

ARTICLE 5.

When one thousand dollars shall be subscribed toward building the house public notice shall be given to the subscribers to meet on a specified day and hour, then according to said notice the subscribers shall meet and appoint one man who shall superintend the building of said house and on being appointed he shall immediately go forward in procuring materials this winter and he shall commence to build as early as practicable after the opening of the en-

suing spring and at the said meeting of the subscribers there shall be appointed a committee of two who shall audit the accounts of the superintendent and from time to time make reports to the subscribers of the progress of the building and also of the state of the funds for the building.

ARTICLE 6.

Should the office of superintendent or the office of either one or both of the committeemen be at any time vacated then public notice shall be given to the subscribers of such vacation and the subscribers shall be notified to meet in the same manner as they were notified for their first meeting and they shall accordingly meet and supply the vacancy which may have taken place.

ARTICLE 7.

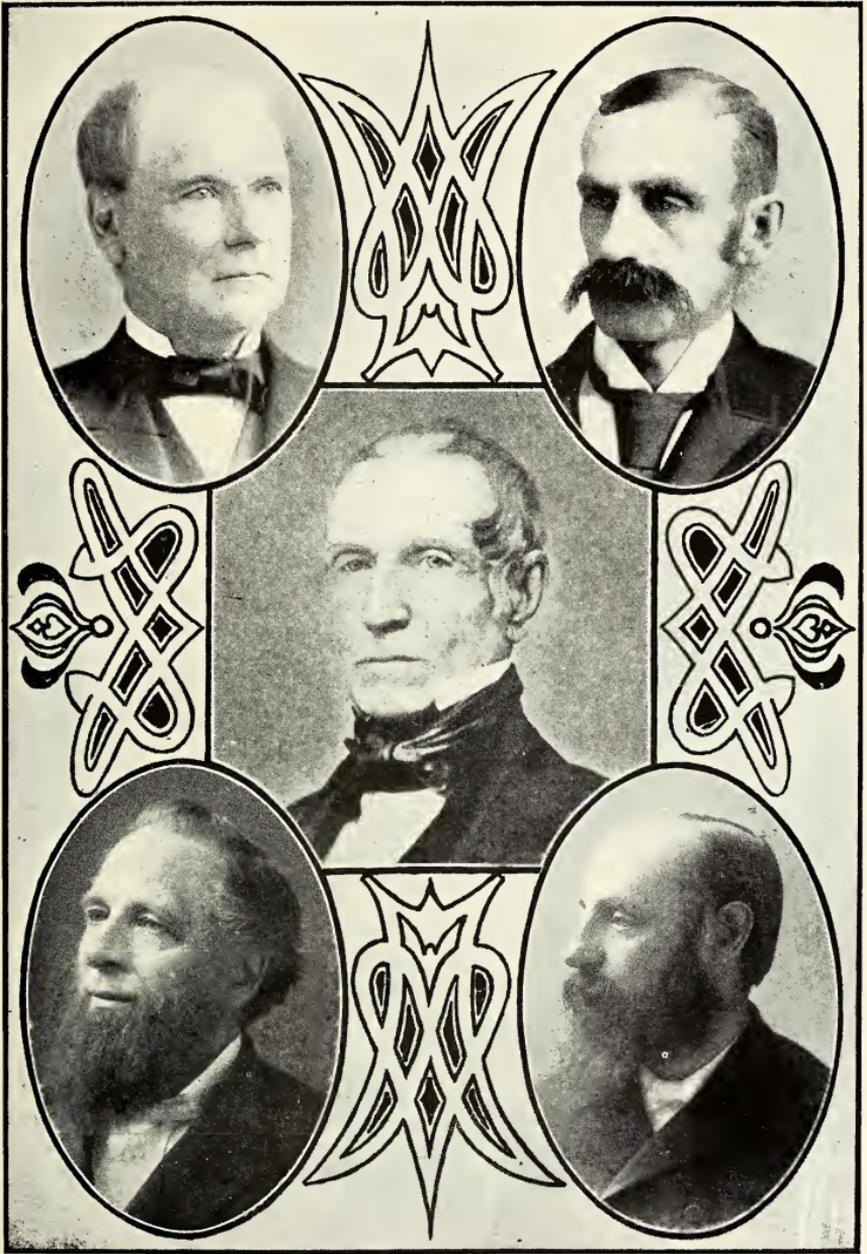
Public notice given at the close of public worship on the Sabbath in the First Presbyterian Church shall be sufficient to assemble the subscribers to this said building, provided always that the subscribers shall not be notified to meet unless six men who are subscribers to the building of this house shall present to the minister or in case of his absence to one of the elders of the church a written request to notify a meeting of the subscribers but such written request shall not be necessary in order to have notice given for the first meeting of the subscribers.

ARTICLE 8.

When this house shall be finished or at such previous time as may be thought suitable by the committee they shall appraise the pews of this house so as to mark them at the cost of building said house and after this appraisal the pews shall be sold to the highest bidder but no pew shall be struck off without the bidder shall be responsible for what may be due on his bid nor shall any pew be sold at a lower price than it has been appraised by the said committee. When the pews are sold whatever has then been paid by any subscriber shall be considered as already paid by him towards what he bids.

ARTICLE 9.

Any person owning a pew or any share in a pew in this house shall have a right to sell it and a writing from the owner to that effect shall entitle the purchaser to all the privileges of the original owner.



FORMER PASTORS

JOHN WAUGH

ROSWELL PETTIBONE

ROLLA G. BUGBEE

AVERY S. WALKER, D.D

FRANK W. TOWNSEND

ARTICLE 10.

Those who subscribe and pay on the subscription written on the 16th and 17th pages of this book shall be entitled in proportion to the amount they pay to the same privileges in the house to be erected with those who subscribe to the articles of agreement contained in the first pages of this book.

ARTICLE 11.

There shall be two columns in the subscription, the sums in the first or left hand column shall be paid in grain the first of March next for the purpose of procuring materials so far as at least to begin the said building and the sums in the second or right hand column shall be paid one half in cattle the first of October next to be delivered on the public square where this house is to be erected and the other half in grain to be delivered at such place in the village of Canton as the superintendent shall direct in the month of February next following the above named October.

ARTICLE 12.

We the following subscribers do agree to pay to the man who shall be appointed the superintendent of this building the sums set opposite to each of our names agreeably to the tenor of the foregoing articles.

We whose names are hereunto subjoined are subscribers to the foregoing articles and the figures in each column stand for as many dollars as they express numbers.

Sartwell Prentice.....	\$ 50.00	\$100.00
Elijah Baker.....	50.00	100.00
Silas Wright, Jr.....	10.00	30.00
Thos. Baldwin, Jr.....	5.00	10.00
Stillman Foote.....	300.00	
Elias Page.....	30.00	70.00
Owen Strong.....	5.00	5.00
Wm. Noble.....		50.00
Isaac K. Drury.....		15.00
John L. Barnes.....	10.00	30.00
Mason Foote.....	5.00	10.00
N. S. Prentice.....	25.00	25.00
Medad Moody.....		50.00
Orlena Storley.....	6.00	6.00
Cooper Brooks.....	6.00	6.00

Ransom Tuttle.....	\$ 3.00	\$ 3.00
Wm. F. Cahoon.....	15.00	
Wm. Richardson.....	10.00	40.00
Moses Sanderson.....		20.00
Dan Judd.....		10.00
Joseph Stephen.....	2.00	3.00
Augustus Clark.....	20.00	30.00
Charles F. Eldridge.....	5.00	5.00
Joseph Barnes.....	20.00	50.00
Benjamin Walker.....		50.00
Moses Whitcomb.....		25.00

At a meeting of the subscribers of the First Presbyterian Church of the town of Canton the following resolution was adopted as an additional article to the constitution for the building of said church.

Every person paying twelve dollars and fifty cents shall be entitled to one vote and for every additional twenty-five dollars one vote, on all questions concerning said house in Canton.

Mr. Joseph Barnes was elected Superintendent and was succeeded by Mr. Stillman Foote in 1832.

How primitive this seems. How like those of ancient times who brought the products of field and barn to supply the necessary means to build the House of the Lord. Money was not the flush article it is today. Business was transacted by barter and trade. But these people were in earnest. They felt that they had spent sufficient time in wanderings, like the Israelites of old, and wanted a permanent place wherein God's honor might dwell.

Overtures were made by the Universalist Society to the Presbyterians to build a union church, but with wise judgment this was declined. This child of Presbyterianism must stand alone.

The first duty was the securing of a suitable plot of ground upon which to build the church. Mr. Joseph Barnes and Silas Wright, jr., who were tenants in common on that plot of ground now included in the public park and the church property, with the exception of that section on the corner of the Park extending from a point near the Universalist Church to a point near the public library which was donated by Messrs. Nathaniel S., Ezra P., and John H. Prentice, for park purposes, was given to the trustees of the church, a certain specified portion to be used for church purposes and the remainder to be held in trust as a Public Commons. There were about two and one-half acres in the entire plot, the deeds for which was conveyed to the trustees of the church on

October 29, 1827, and November 12, 1827. (These facts have been gathered from maps and deeds recorded in the Clerk's Office and may be accepted as authentic). This plot of ground at that time was little more than a swampy marsh, covered with stumps of trees and undergrowth. All this has since been transformed and today the church property faces a beautiful park in the centre of which is a large fountain. The W. C. T. U. has placed a drinking fountain at one corner and the H. T. Martyn Post, G. A. R. has erected a fine granite statute to the memory of their departed comrades. For a number of years this whole property was in the care of the Trustees of the church, but as the park was altogether a public institution it was finally turned over to the village officers for management. About the same time that the building site was given to the church, a Mr. Van Rensselaar conveyed to the trustees of the church the village burial ground, commonly known today as the Silas Wright, Jr. Cemetery.

The work of building the church proceeded slowly. At times work ceased entirely but after persistent effort the church was finally completed in 1830. Some time during the year 1831 the church was dedicated. It is a matter of great regret that there are no records about the dedication of this old church. It must have been a time of great rejoicings as the people witnessed the completion of their task. The corner stone of this first church is still in existence. Upon it is enscribed the following: First Presbyterian church, planned and superintended by Rev. H. S. Johnson, pastor, A.D. 1828. Commenced in the name and for the worship of God, the Father, Son, and the Holy Ghost.

In 1828 the village enjoyed something in the nature of a boom. The county seat was moved from Ogdensburg to Canton. Up to this time the village consisted of a few houses scattered along Court, Main and Water Streets. With the growth of population there came also an increase in church membership.

In 1837 Pastor Johnson felt constrained, on account of failing health to resign the pastorate. He took up his residence on his farm, near by the village. Here he lived until 1855 when he died as a result of an accident, his sleigh tipping over and causing a log to roll upon him causing a fatal injury.

An interim of two years followed before the congregation found a successor to Rev. Johnson. Rev. Roswell Pettibone was then called and installed on February 13, 1839. This pastorate was an exceedingly fruitful one. The year 1841 opened most auspiciously.

God's Spirit was leading the people forward to a most wonderful work of grace. In July the Rev. Mr. Wickes began an evangelistic campaign, which continued with unabated ardor for five weeks. The church was crowded at all the services. Everything was held in abeyance to these meetings. Rev. Wickes left after five weeks, but still the work of grace continued and after an absence of three weeks he returned and continued the meetings. Over one hundred souls professed conversion, of which number sixty-six united with the Presbyterian Church that winter. Among those who thus gave themselves to the Lord were many men prominent in the affairs of the state and the nation.

Sometime during Rev. Pettibone's pastorate a manse was built, which with changes and additions housed all the pastors afterwards, save two, until the present beautiful manse was built. For fifteen years Rev. Pettibone continued to serve the people with great fidelity. He resigned in 1854. His death occurred on August 13, 1863.

For sometime the pulpit was supplied by various ministers. In 1855 a call was extended to Rev. John Waugh, of Sauquoit, N. Y., and by him accepted. On October 10, 1855, he was installed pastor. This pastorate was a very blessed and fruitful one and the Lord blessed the work of this servant of his. In 1856 the interior of the church was reconstructed. The gallery extending around three sides of the church was torn down. The pulpit, an ancient looking affair, goblet shape and entered by means of a winding stairway, and elevated almost on a level with the galleries was also taken down and a more modern pulpit was built in the rear of the church, the first pulpit having been built at the entrance of the church between the two doors. The seating of the church was also reconstructed. Originally the rows of seats against the walls were what were then called pews. They were box like stalls with seats on three sides, with an entrance door. The two rows of seats in the middle of the church were called slips. The high backed pews were all removed and all the seats conformed to the plan of the middle of the church. The gallery over the front end of the church was left standing and was used for a choir loft and for meetings of the Session. This remodelling of the church made quite a modern structure and continued thus until replaced by the present church. In the same year refreshing showers of blessing fell upon the people and many souls were born into the kingdom. In 1859 a Session House was built which afforded a convenient



MRS. W. H. STUBBLEBINE

place in which to hold the prayer meetings and other smaller gatherings. Again in 1860 it is recorded that God blessed the church with special manifestations of his converting power and many souls were added unto the church. Rev. Waugh resigned after a happy pastorate of fourteen years to accept a call to the church at Carthage. He died at Cohocton, N. Y.

In 1869 the members of the church conducted the dining hall at the fair grounds and continued doing so for a number of years. This was a fruitful source of revenue for the congregation.

In 1869 the Rev. James Gardner, D. D. then the pastor of the Presbyterian Church at Hammond was called to the pastorate. The call was accepted and the installation took place on February 10, 1870. With the beginning of Dr. Gardner's ministry the church entered upon a new era of prosperity. Dr. Gardner was an Irishman, who, tho of an uncompromising nature toward sin and evil, was withal a man of genial nature and very companionable. His ministry left a deep impress upon the congregation while he was known far and wide among both the clergy and laity. During the entire fifteen years of his pastorate the utmost harmony prevailed and his departure was amid universal regret.

Dr. Gardner was a strong preacher. His doctrine had not been emasculated to meet the atmospheric conditions of the time and place. His Presbyterianism was of the character that put iron in the blood of men and made them true to conviction and loyal to the cause they had espoused.

The spiritual aspects of Dr. Gardner's ministry show the influence of the man. In 1874 and following years he conducted a boy's and girl's prayer meeting whose average attendance was about twenty-five. The church prayer meeting was one of the most helpful meetings of the church and from the fact that on rainy and disagreeable nights there was an attendance of forty or more, it would appear that the regular attendance on clear nights must have been unusually large. Dr. Gardner was also instrumental in having services at the jail for the prisoners and also having a library placed there for their use. During this pastorate a County Orphan Asylum was located in Canton and Dr. Gardner conducted Sabbath School there. In 1875 and 1876 there was deep religious interest and many inquirers after the way of life. The Sunday evening services filled the house. Dr. Gardner was much in demand as an orator for public functions. He preached the first Memorial Day Sermon.

But the monumental work of Dr. Gardner was the building of the present church edifice. If the building of the first stone church in 1828 was a stupendous work this was equally so. It was long debated whether it would not be wise to remodel the old church. Precious memories clustered about it and the old members were loathe to see this edifice destroyed. But we are living in a progressive age. Architecturally the old building was out of harmony with the times. The accommodations were totally inadequate and rather than spend a goodly sum upon fixing up the old it was finally decided to build a new and modern edifice. It was, no doubt, with some misgivings that the work was undertaken. Men then did not do business by barter and trade as had their ancestors, but cash was not so plentiful then as to prompt to unconsiderate expenditure. But faith was strong and with willing hearts and open hearts the project was launched. Dr. Gardner was of course the inspiration of the whole movement. He it was who cheered the faint hearted and instilled enthusiasm into all. The Building Committee consisted of Messrs. Heman P. Matthews, W. H. Kimball and M. D. Packard. Dr. Gardner was ex-officio a member also. There was some liberal subscribers to this work. It is regreted that we can find no subscription list. Only two records have come to our knowledge. Heman P. Matthews and C. N. Conkey contributed one thousand dollars each. But there must have been other and equally generous subscriptions or the work could not have been done. Those who could not contribute so lavishly in cash were lavish with time and labor.

The plans of the church were drawn by L. B. Valk, of New York.

It was a day not soon to be forgotten by those who lived then when the faithful gathered to begin the work of demolishing the old church. There were tears in many eyes. The date was April 10, 1876. The old bell in the tower was tolled fifty times and then taken down and laid by reverent hands in a temporary resting place. Then the old church soon became no more.

The contract for the new church was let to Mr. O. Moore and Thomas Fields. During the building of the church the congregation worshipped in the Court House for awhile until the winter, the Baptist congregation, being without a pastor, the use of their building was tendered and accepted.

The corner stone of the new church was laid on the Fourth of July 1876. Owing to the inclement weather the preliminary religious service was held in the Session House. A box was prepared

to be placed in the stone. This box contained the following articles. A Bible, Constitution of the Presbyterian Church in the U. S., a parchment containing a written statement of the purpose for which the House was built, a brief sketch of the history of the church, a catalog of the officers from the time it became Presbyterian, also of its elders and deacons, the names of its present officers, of the trustees and building committee, a record of the articles deposited, an account of the Sabbath School and its officers, names of choirister and sexton.

It contains also a parchment with the names of the workman then at work on the building. Another parchment with the catalog of village and town officers, business men, professional men, prominent residents, mills, churches, etc., a number of photographs, a copy of the Plaindealer, the Presbyterian, the historical sermon preached by the pastor.

Then the people proceeded to the formal laying of the corner stone. Mr. H. P. Matthews, chairman of the Building Committee placed the box in the hole made to receive it. Dr. Gardner spoke briefly and the congregation was dismissed. The work proceeded toward completion. On August 5, 1877, the chapel of the church was first used for service. On August 18, 1878, the auditorium was occupied. In 1879 the pipe organ was installed.

January 14, 1880, is destined to live long in the memory of the members of the church. On this date the formal dedicatory service was held. Success had crowned the efforts and prayers of the people. The church was filled with an interested congregation. Rev. Dr. L. M. Miller, of Ogdensburg, presided. Dr. Gardner gave a brief historical sketch of the church after which Mr. H. P. Matthews, chairman of the Building Committee turned the building over to the trustees of the church.

The dedicatory sermon was preached by the Rev. J. J. Porter, D. D., of Watertown, N. Y. The text of his sermon was I Timothy 3:15. "The house of God, which is the church of the living God, the pillar and ground of truth." The dedicatory prayer was offered by the Rev. S. G. Brown, D. D., LL. D., president of Hamilton College. The services of the day concluded with a sermon by Dr. Brown from the text Ephesians 2:12, "Without God in the world."

The following dedicatory poem written by Dr. Gardner was read:

God of our fathers, now to Thee
A heartfelt song we raise;
The Holy Spirit's presence be
The guide of all our praise.

Our hearts and hands Thou hast inclined
To build this house of prayer;
Accept our work and let us find
Thy Presence always here.

Here may Thy heralds long proclaim
Salvation to lost man—
Salvation, through the atoning blood
Of Jesus Christ alone.

And let the Comforter, and Friend—
The Holy Spirit, meet
With all who here in worship bend
Before the mercy seat.

To us, and to our children too,
Thy covenant word fulfill,
And sacramental grace bestow
To mould us to Thy will.

Assailed by sin, by care oppressed,
When grief shall o'er us roll,
Thy sheltering love shall be the rest
Of every burdened soul.

May faith grow firm and hope grow warm,
And righteousness abound,
And coming generations learn
That this is holy ground.

At the time this church was built it was the most beautiful church in all Northern New York. It is of Gothic design, built of dark blue granite trimmed with Gouverneur granite. The seating capacity is about seven hundred. It has stained glass windows all of which are memorial as follows. Large windows to the memory of Silas and Clarissa Wright; Capt. T. and Julia A. Moody; the Women of the Church; Rev. James Taylor, by his daughter, Mrs.



REV. JAMES GARDNER, D. D.

Chas. D. Rich. Smaller windows: Jacob Noble; John Leslie and Mary S. Weed; Tyler and Mary S. Martyn; Eliz Strong Baldwin; H. P. Matthews and F. P. Matthews; Alber H. Allen; Sunday School; A. M. Eastman's S. S. Class. and the Busy Workers.

The church cost about twenty thousand dollars. It is doubtful if this is a true estimate of what the cost would have been had a record been kept of the time and labor donated by the members, many of whom gave all their time, without recompense, to the work. The organ and furnishings of the church cost twenty-five hundred dollars. At the time of dedication an indebtedness of five thousand dollars was nearly covered by subscriptions. At present the church is free from all indebtedness, the Ladies Aid of the church having paid off the last mortgage some years ago.

In 1879 Dr. Gardner was tendered a call by the church at Gouverneur which was declined. The congregation showed their appreciation of the work of their pastor by raising his salary to fifteen hundred dollars, the largest ever paid a pastor. In 1884 Dr. Gardner severed his pastoral relations with the church that he might accept a call to the church at Gloversville, N. Y. Again the congregation held forth every inducement to have him remain but he was led to decline their friendly tenders and so departed for his new field of labor. He remained pastor of this church until the time of his death, the last two years he was pastor emeritus. His death occurred at the home of his son, Rev. M. H. Gardner, at Horseheads, N. Y.

During Dr. Gardner's pastorate he received into the church one hundred and thirty-nine persons on profession of faith and sixty-two by letters from other churches.

On November 19, 1884, Rev. R. G. Bugbee, of Randolph, Vermont, was called as stated supply at a salary of twelve hundred dollars. This pastorate was not marked by any incidents of unusual merit and was concluded in January, 1888.

On April 5, 1888, the Rev. A. S. Walker, D. D., of Boston, Mass., was called to the pastorate. This pastorate was also uneventful and terminated July 23, 1894.

On October 18, 1894, the Rev. Frank W. Townsend, pastor of Olivet Presbyterian Church, Utica, N. Y., was elected pastor which call he accepted. The installation service was held on December 6, 1894. This pastorate, extending over ten years was a very fruitful and blessed one. Along material lines much was accomplished. The church was entirely recarpeted, the walls frescoed, and in-

candescent lamps put in in the place of the large arc lamp. Thro the kindness of Mrs. E. S. Brewer the church received a handsome silver individual communion service. Also from the same a very beautiful communion table. Mr. George Jack presented the church with six walnut, leather upholstered chairs for use at the communion service. Two hand carved collection plates were presented to the church by Mr. and Mrs. Robert Sackrider in memory of Deacon Sackrider and his wife.

This pastorate was marked by two very successful evangelistic campaigns. The first was in 1890 under the leadership of Rev. H. H. Morey when forty-four signified their acceptance of Jesus. Again in 1895 the Rev. John Steel, of Potsdam, conducted a series of Evangelistic meetings which God blessed in the salvation of a large number of souls.

During this pastorate a mortgage of twenty-four hundred dollars was paid by the Ladies Aid Society.

During this decade the congregation suffered some almost irreparable losses. Messrs. Henry Sackrider: H. P. Matthews, Charles Nickelson and Gilbert B. Manley were called by the Lord to their eternal reward. Truly they had all been faithful unto the trust committed unto them and without casting any reflection upon those who have succeeded them in the several offices which they filled it can be truthfully said that their places still remain unfilled. But tho they have passed on they left behind them those who have kept alive the love and interest of their sires by their loyal devotion to the church which they loved.

During Rev. Townsend's pastorate of ten years one hundred and nineteen were added to the church, fifty by certificate and sixty-nine by letter.

On July third, 1904, Rev. Townsend preached his farewell sermon. He is now located at Pleasant Valley, N. Y., pastor of the Presbyterian Church, where God is richly blessing his labors.

Without intermin the present pastor Rev. W. H. Stubblebine, Ph. D., came to the charge so ably filled by his predecessors. The formal installation of Dr. Stubblebine took place in October 6, 1904. The sermon was preached by Rev. Frank B. Cowan, of Potsdam, N. Y., from the text Matthew 12:30—He that is not with me is against me; and he that scattered not with me scattered abroad.

A brief resume of the work of the present pastor will suffice at

this time. To other hands will fall the task of writing his history as he has striven to write that of his predecessors.

In the fall of 1905 the church united with the Methodist and Baptist Churches in a series of evangelistic meetings under the leadership of Rev. M. S. Rees, of Rochester, N. Y. He proved himself a man of God, entirely acceptable in all his ways and methods, to all the diversified elements in the churches and town. The membership of the church was awakened to new spiritual life and service and thirty-seven persons united with the church, thirty-four by profession and three by letter.

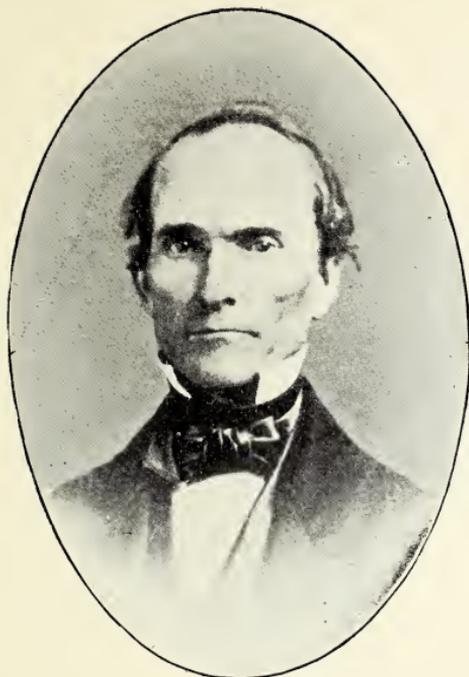
In 1906 the project of building a manse, long hanging, fire culminated in a successful issue. It was at first thought to be wise to remodel the old house, but it was soon apparent that to do so would cost not far from what a new house would. This was finally abandoned and it was decided to build entirely new. The old house was sold to Mr. A. Z. Squires. The following constituted the manse building committee, W. E. Dunn, chairman, Jas. E. Johnson, secretary, B. H. Rogers, Thos. Fields and Rev. W. H. Stubblebine. Pledges covering the cost of the building were quickly secured. Plans were drawn by Messrs. Gardner and Veitch of Canton and the contract was also finally let to the same firm for the building, the contract price being \$3,225. The house was completed and occupied December 1905, a house warming being given by the Ladies Aid Society. The house is a credit to the society. It is a handsome modern home with twelve large rooms, fitted up with all modern conveniences. It has hard wood floors on first floor. It is fitted with electric lights through out.

In the summer of 1906 Mrs. Jane R. Judd, the widow of Elder H. H. Judd visited Canton. Tho her home is now in Chicago she has lost none of her love for the old home church. It was a source of much pleasure to her to attend the services of the church again and note the signs of growth and interest. Upon her return home she communicated with the trustees, expressing her desire to bequeath two thousand dollars to the church, the income from which should be used for the support of the church. This was a welcome surprise to the trustees and they hastened to convey their sincere appreciation of the interest and liberality of Mrs. Judd. In due time the money was paid to the trustees and is now safely invested in St. Lawrence County real estate, bearing interest at five per cent. The example of Mrs. Judd is worthy of imitation. How better could the members of the church show their interest in her

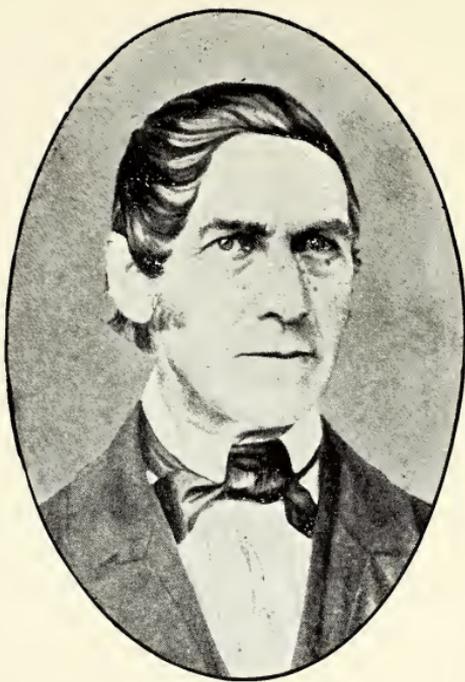
future welfare than by endowing the church with a portion of their worldly goods, the income from which would tend to keep alive their name in succeeding years.

The church, thus, has attained to the dignity of one hundred years, an honor enjoyed by few churches. The past is worthy the men who wrought so lovingly and well in the Master's vineyard. To them, the church was as the apple of their eye. They laid good foundations and generation after generation has been building thereon until today we have a heritage worthy of the pride of us all.

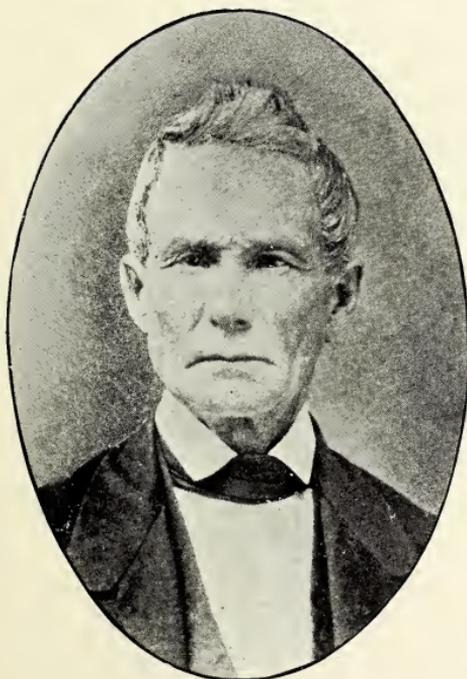
During all these one hundred years the church has proven faithful to the trust committed to her. She has maintained the purity of the Gospel, with vigor and success. All the ordinances of the church have been faithfully administered. All the various services of the church have been well maintained. But what obligations all this imposes upon us of this day! No man can forecast the future. But it can be safely predicted that the future of this church can be made just as glorious as has been the past. To do so, however, demands that the same spirit of sacrifice and devotion as characterized our ancestors shall animate us.



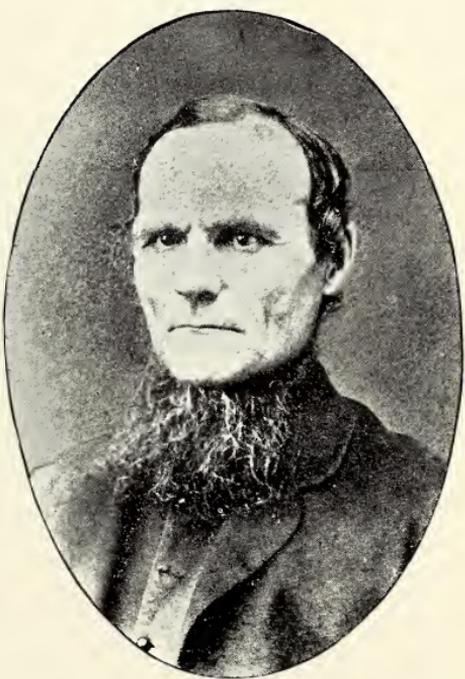
WM. F. CAHOON



PROSPER BARROWS



ORSON BAKER



JOHN CHAMBERLAIN

THE CHURCH BELL

The first bell owned by the congregation was purchased by the women, the money for which was raised at a fair, held in the old Town Hall on Court Street. The bell was hung in 1851. Owing to a flaw in the casting the bell soon lost its tone and in 1858 was exchanged for another. Sweet and loud were its notes as across village and field it pealed forth its welcome invitation to attend the service of the sanctuary of the Lord.

In 1876, after it had been decided to build a new church the members assembled to dismantle the church. Fifty times did the bell toll the knell of the church beneath. Reverent hands lifted it from its resting place and conveyed it to a temporary shelter, until God should crown the efforts of the people with success in their great undertaking. After a year of silence, upon the completion of the church, the bell was again placed in position and once again called the people to worship and service.

The following poem was written for this occasion:

Again we hear thy welcome voice;
Again it bids our souls rejoice;
Again with dear familiar sound
Glad echoes from our hearts rebound.

Ring out on winter's morning air
Break hallelujahs rich and rare,
We the alabaster box will bring—
Praise, thanks and glory to our king.

O, mother, dear Jerusalem
No brighter gleam thine upper walls
Than this fair temple which we build;
No sweeter note thy trumpet calls.

Ring out old bell for years to come,
 And when our life's full work is done
 Hush thou, on waiting slumber blest
 With folded wing, till morn we rest.

For twenty-five years longer the bell called the people to the House of God. "For nine years its voice had lost its sweetness and year by year it grew more husky and indistinct," until it finally sounded more like clanging brass whose discordant notes jarred upon the nerves. Reluctantly the old bell was discarded.

The following lines written by an unidentified writer, under the pseudonym J. B. C. on the abandonment of the old bell may be appropriately recorded here.

FAREWELL TO THE OLD BELL.

Farewell, old bell, a long and last farewell,
 For years and years, I've heard thy cheery knell,
 When thou wert young and in thy prime
 I loved to listen to thy soft and mellow chime.

Then thou wert young, old friend, and so was I
 And like you, will shortly have to say good bye,
 Thy cracked and creaky voice and tone
 Will not be thine, old bell, I mean, not thine alone.

Full well and oft thou'st called God's folks to prayer
 While I have struggled hard to do my share,
 But we are old and useless, so our old friends say
 And other voices than thine, old friend, will call them today.

Around thy battered, broken frame fond memory ere shall stay
 Till I, like you, from mortal eyes shall calmly pass away.
 But thou, old friend, with ruthless touch will pass thro other hands
 While I sit with patience here awaiting God's commands.

Again, old bell farewell, a long and last good-bye,
 'Tis pleasant after all, dear friend, to know we all must die
 For tho the clearer chimes may ring to younger hearts today
 'Twill call to them in after years, when we have passed away.

In the year 1901 Mrs. Martha L. Manley informed the Ladies' Aid Society of the church, of which she was a member, that she would present the church with a bell (on certain simple conditions) in honor of her lamented husband, Gilbert B. Manley. The conditions were readily agreed to and a bell weighing ten hundred and eighty-six pounds was contracted for at a cost of three hundred and seventy-five dollars.

Inscribed upon the bell is the following:

Presented to the Presbyterian Church, Canton, New York

In memory of

Gilbert B. Manley, by his wife, Martha L., A. D., 1902.

“Let him that heareth say come.”

The following letter from Mrs. Manley was read at the dedication of the bell.

MY DEAR PASTOR:—

It is with no small degree of pleasure that I present to the First Presbyterian Church, Canton, so dear to the heart of my late husband and myself, this memorial bell, which seems to me a fitting token, both to the House of God and to its departed friend and benefactor, who was so seldom absent from its gatherings, which knew him once but shall know him no more forever. May its notes ring pure and true, and I trust that sometime when they ring out on the calm still air, the people will recognize in them the voice calling them to worship in their beautiful sanctuary. I trust also that pastor and people may hear in them a call of love, tenderness and encouragement, that shall unite them in thought and spirit, and bind them with cords of consideration, mutual helpfulness, and earnest effort, so essential to the fullest realization of the true work of any House of Worship, the Lord's work, a

work that was so near and dear, and withal lovely to the man in whose memory the bell is given. Altho I shall never hear its tones I feel that each Sabbath their echoes will penetrate the gloom of my darkened room, dispelling in a measure its inevitable clouds and perhaps revealing to me glimpses of its silver lining. May the gift be accepted as from a sincere and loving friend.

MARTHA L. MANLEY



THE LADIES AID SOCIETY

MRS. CHAS. H. ROGERS, Pres.
MRS. GEO. W. JACK, V. Pres.
MRS. S. W. LASELL, Treas.

MRS. A. Z. SQUIRES, V. Pres.
MRS. CHAS. J. BROEFFLE, Sec.
MRS. WALLACE MILLER, As. Treas.

THE LADIES' AID SOCIETY

"She hath done what she could".

OFFICERS

President,

MRS. CHARLES H. ROGERS.

Vice President,

MRS. A. Z. SQUIRES.

Second Vice President,

MRS. GEO. W. JACK.

Secretary,

MRS. CHARLES J. BROEFFLE.

Treasurer,

MRS. S. W. LASELL.

Assistant Treasurer,

MRS. WALLACE MILLER.

The Ladies' Aid Society is the oldest organization in the church. In 1829 the ladies of the church organized themselves into an association known as "The Female Charitable Society." Their special work at that time was of a charitable nature. The first officers were, President, Mrs. Mehetable Barnes; Vice-President, Mrs. Julia A. Foot; Secretary, Mrs. Salome Barnes; Treasurer, Mrs.

Louisa J. Barnes; Directors, Mrs. Jemima Prentice, Mrs. Experience M. Olin, and Mrs. Clarissa Ames. The meetings were held at the several homes of the members.

To write a detailed history of the society would, of necessity, have to embrace a generous share of the work of the church during all these years. That they shared generously in the work of building the first church is taken for granted, tho no records of that time are extant. In 1844 they contributed to the furnishing of the church, and purchased the carpet. In 1851 was purchased the bell. In 1856 an organ was purchased for the church.

In 1872 the name of the society was changed to that of "The Ladies' Aid Society." The missionary feature of the work was then taken charge of by a purely missionary organization and the Aid Society confined its efforts to the material support of the church. In the building of the present church edifice this society played a very important part. It was they who paid the last mortgage of \$3,000. When the church had run behind in the current expenses for several years these faithful women stepped in and in a year's time raised eight hundred dollars and liquidated this debt. Again in 1905 when the project of building a new manse was launched this same society led in the work by pledging six hundred dollars, which has all been paid. In 1907 they also raised and paid toward current expenses the sum of three hundred dollars. Since October 1886 the society has raised for all purposes the large sum of eight thousand seven hundred dollars.

The society has not only been engaged in raising money, but has also been the leader in the social life of the congregation. Their monthly "Thimble Parties" are popular and the attendance is always large. By informal receptions, suppers and festivals they have gathered the people together for social intercourse and thus helped to

bind the members together in bonds of love and fellowship for the church.

The society is today stronger than it has ever been. Twenty years ago it had twenty-eight members. Ten years ago it had fifty-six, while today it has enrolled one hundred and five members.

The society has been fortunate in the selection of its officers to whose devotion may be attributed its wonderful success. It is unfortunate that we cannot present a full list of the officers since the beginning of the society. It is known, however, that the following have been presidents of the society. Mrs. Henry Sackrider, Mrs. W. H. Kimball, Mrs. A. Z. Squires, 1st., Mrs. Edwin Hosley, Mrs. John Alexander, Mrs. Eliza Delance, Mrs. James Gardner, Mrs. S. D. Kimball, Mrs. Henry Bullis, Mrs. D. L. Jackson, Mrs. F. C. Foster, Mrs. Robert L. Sackrider, Mrs. Chas. H. Rogers.

MEMBERS

Mrs. John Alexander	Mrs. Pheobe Cook
Mrs. C. G. Andrews	Mrs. Clarence Cook
Mrs. Atwater	Mrs. Charles Cook
Mrs. L. Atwood	Mrs. D. J. Coughlin
Mrs. H. M. Barber	Mrs. Leon Crary
Mrs. Elizabeth Barrows	Miss Zoe Cratzenberg
Mrs. Robert Barrows	Mrs. Eliza N. Delance
Mrs. Barnard	Mrs. Dean Delance
Mrs. Louis Bell	Mrs. George Dunn
Mrs. George Bisnett	Mrs. M. Eastham
Mrs. E. G. Blankman	Mrs. Albert Eastman
Mrs. G. H. Bowers	Mrs. Thomas Fields
Mrs. Charles Broeffle	Mrs. Emogene Freeman
Mrs. Joseph F. Brown	Mrs. M. L. Fuller
Mrs. N. W. Brown	Mrs. George Gibson
Mrs. Harry Browne	Mrs. H. Griffith
Miss Angeline Bullis	Mrs. D. G. Griswold
Mrs. Rollin Cleaveland	Miss Lillian E. Griswold

Mrs. G. E. Healey	Miss Martha Noble
Mrs. Edwin Hosley	Miss Emma Perry
Mrs. John Howe	Miss Eva S. Pierce
Mrs. Mary J. Hulburt	Mrs. Herbert Rice
Mrs. George W. Jack	Mrs. Ida Rice
Mrs. George Jamieson	Mrs. Charles H. Rogers
Mrs. F. C. Jamieson	Mrs. Byron H. Rogers
Mrs. Hetty Johnson	Mrs. L. K. Rogers
Mrs. L. A. Johnson	Mrs. R. H. Sackrider
Mrs. Jane R. Judd	Mrs. A. A. Salisbury
Miss Jane K. Kenny	Mrs. Eliza M. Smith
Mrs. S. D. Kimball	Mrs. George Smith
Mrs. C. M. Kirkland	Mrs. James Smith
Mrs. C. D. Laidlaw	Miss Christina Spencer
Mrs. S. W. Lasell	Mrs. A. Z. Squires
Miss Henrietta J. Logan	Mrs. Charles Stacey
Mrs. L. M. Lowell	Mrs. M. T. Stocking
Mrs. H. H. Lovell	Mrs. W. H. Stubblebine
Mrs. G. L. Main	Mrs. Wm. H. Tallman
Mrs. Martha L. Manley	Mrs. Fred Tallman
Mrs. Albert Martyn	Mrs. L. E. Townsley
Mrs. Byron Meservey	Mrs. H. M. Townsley
Mrs. Matteson	Mrs. Traver
Mrs. Fred McCartney	Mrs. H. H. Tyler
Miss Cora McIntosh	Mrs. Alvin Wallace
Mrs. Ernest McMillen	Miss A. B. Wallace
Mrs. P. R. McMonagle	Mrs. George Watson, jr.
Mrs. Thomas Miller	Mrs. Fred Wellington
Mrs. Wallace Miller	Mrs. H. S. Whitmarsh
Mrs. Alexander Milne	Miss Jennie Williams
Mrs. R. Morrow	Miss Hattie Williams
Mrs. Martha Morrow	Mrs. F. F. Williams
Mrs. W. E. Moyer	Mrs. L. E. Winslow
Mrs. Munro	Mrs. L. M. Wellington
Miss Lucy Nickelson	



MISSIONARY SOCIETY

MRS. R. H. SACKRIDER, Pres.
MRS. GEO. W. DUNN, V. Pres.
MRS. JOS. F. BROWN, Treas.

MRS. A. Z. SQUIRES, V. Pres.
MRS. C. S. COOK, Sec.
MRS. H. S. WHITMARSH, Lit.

WOMEN'S HOME AND FOREIGN MIS- SIONARY SOCIETY

OFFICERS

President,
MRS. ROBERT L. SACKRIDER.

First Vice President,
MRS. A. Z. SQUIRES.

Second Vice President,
MRS. GEORGE W. DUNN.

Secretary,
MRS. C. S. COOK.

Treasurer,
MRS. JOSEPH F. BROWN.

Secretary of Literature,
MRS. H. S. WHITMARSH.

Superintendent of Missionary Work,
MRS. W. H. STUBBLEBINE.

In 1870 a little company of the women of our church met at the close of a regular Sunday morning service, in response to a call from our pastor, to organize a Women's Foreign Missionary Society. We gathered in the old "Session House", standing west of the old church building—a little company of twelve or fifteen of whom it is certain that two remain active workers in the society today.

Our first president was Mrs. James Gardner and it is believed that Miss Martha Noble held the combined offices of secretary and treasurer for several years. Unfortunately all records prior to May, 1888, have been lost or destroyed.

It is remembered that our beloved pastor, Dr. Gardner, claimed ours as the first society organized as auxiliary to the Women's Board in Philadelphia after the organization of that body in October 1870, also his joy and pride that a representative sent out by them found us already organized and at work.

The second annual report of that Board (published eighteen months after organization) lists Canton among the auxiliaries and credits us with \$50, contributed to its treasury, the churches of Ogdensburg and Watertown first having like record and being the only ones in our Presbytery. The pastors of these churches at that date were Doctors Porter, Miller and Gardner, a trio of choice men and rare friends.

So far as can be recalled, during the first years of the society's life meetings were held somewhat irregularly, on call of the president or our pastor, to listen to the missionary letters or attend to business matters.

A few copies of the little magazine, "Woman's Work for Woman," were taken. This magazine was issued at first as a bi-monthly in April 1871. From treasurer's reports within its pages we have proof of life and work of our society during the years of which we have no other certain records.

At the time of strenuous financial effort in the erection of our present church edifice work for foreign missions was dropped for three years. A fact afterward regarded by our pastor as the greatest mistake of his long and fruitful ministry here.

In December of 1879 Canton is named among the churches sending a report (though not represented by delegate) to a meeting in Watertown at which the Presbyterial society was organized. Miss Loring, a returned missionary and representative of the New York Board acted as chairman of that meeting, and visiting Canton, helped to reorganize our society for renewed work. Following this Mrs. H. H. Judd was our treasurer for several years.

On February 4th, 1885 a thorough reorganization of the Woman's Home and Foreign Missionary Society was affected. Miss Martha Noble was elected president, Miss Francis Matthews secretary, and Miss Julia Bailey treasurer. The society's life and work from that date have been continuous.

Miss Noble served as president for ten years and has been succeeded by Mrs. Frank W. Townsend, Miss Eva Spaulding, and Mrs. R. H. Sackrider.

Miss Matthews acted as secretary until 1897 and was followed by Mrs. S. D. Kimball, Mrs. H. S. Whitmarsh, and Miss Cahoon.

Since 1888 our treasurers have been Miss Angie Bullis, Mrs. D. L. Jackson, Mrs. S. W. Lasell, Mrs. Edwin Hosley, and Mrs. E. D. North.

Mrs. Sackrider, Mrs. Charles Rogers and Miss Helen Campbell have been our secretaries of literature.

For many years our monthly meetings have been in charge of program leaders. We have followed the topics assigned for monthly concert by the Home and Foreign Boards.

Our contributions have been gathered by free-will offerings. Until recently we increased them materially by giving each year one or more missionary teas or public meetings of a social nature, to which the gentlemen were invited, and by an extra Praise offering.

One year, since our records have been preserved, the amount contributed fell a few cents below \$70, but for each of the last decade and two or three of earlier date it has been in the neighborhood of \$100.

Contributions have gone to salaries of Miss Disoway, of Mexico City, Mrs. Cochran, of Persia, Mrs. Gilbertson and Mrs. Borup, of India, Mrs. Snyder, of Siam, and at home, for salaries of teachers at Ogden, Raysville and Springville, Utah, the Farm School near Ashville, N. C., and parochial schools among the negroes at Charlotte, Va., and Camden, N. C. Also for medical and hospital work in different fields.

We have welcomed among us and listened to Miss Loring, of China, Mrs. Gilbertson, of India, Mrs. Snyder, of Siam, Miss Bigelow, of Japan, Miss Holms, of Syra, Miss Best, of Korea, Rev. Frank Chalfant, of China, and Miss Laney of our own home southland. Within recent weeks some of us have greatly enjoyed helpful addresses from Mr. Wells, of China, and Mr. Freece, a converted Mormon.

Our earliest recorded membership was thirty-six. The present number of members is forty-six. Among the most steadfast—cheerful givers and regular in attendance are at least five who have past their three score years and ten and one, more than fourscore, has missed but two meetings during the past year. A much larger

number of the women of the church have been givers than active, enthusiastic workers.

For some years Miss Spaulding led an enthusiastic Boy's Brigade along missionary and other lines of church work, and Mrs. Nancy Walker superintended a Girl's Mission Band. Later the missionary work of all our young people was conducted as one of the departments of Senior and Junior Christian Endeavor societies. One of the most hopeful features of the work of this, our centennial year, is the movement to organize the boys and girls for mission study and work.

Looking backward over years long gone
 "There are faces that waver and come and go
 Through a blinding mist of tears."

There are voices that touched and stirred and enthused us which we sadly miss and hungrily long to hear. Some have gone out from us to work in other parts of the Lord's vineyard and many have entered the blessed service above. Could they speak to us today we are sure the message would call us to press forward with greater zeal and warmer and more self-denying love for the Master and the souls He died to save.

MEMBERS

Miss Ella Cahoon.	Mrs. H. H. Lovell.
Miss Angie Bullis.	Mrs. Byron Meservy.
Mrs. Jos. F. Brown.	Mrs. P. R. McMonagle.
Miss Helen Campbell.	Miss Emily A. Perry.
Mrs. C. S. Cook.	Mrs. John Alexander.
Mrs. Geo. W. Dunn.	Mrs. Ira Barrows.
Mrs. M. L. Fuller.	Mrs. Robert Barrows.
Mrs. S. D. Kimball.	Mrs. G. H. Bowers.
Mrs. S. W. Lasell.	Mrs. Phoebe Cook.
Miss Martha Noble.	Mrs. E. N. Delance.
Mrs. E. D. North.	Mrs. E. Freeman.
Miss Eva Pierce.	Mrs. H. A. Griffiths.
Mrs. Byron Rogers.	Miss Betsy Rodee.
Mrs. C. H. Rogers.	Miss Sarah Rodee.
Mrs. Robert Sackrider.	Mrs. Barnard.
Mrs. F. F. Williams.	Mrs. Jas. Smith.
Mrs. L. E. Winslow.	Mrs. Alvin Wallace.



CHRISTIAN ENDEAVOR SOCIETY

FOREST WHITMARSH, V. Pres.

GEO. W. WATSON, JR., Sec.

CORA MCINTOSH, Pres.

HATTIE C. WILLIAMS, Cor. Sec.

MRS. ALEX. MILNE, Treas.

Mrs. H. S. Whitmarsh.
Miss Harriet Sanderson.
Mrs. Louise Traver.
Mrs. A. Z. Squires.
Mrs. W. H. Stubbiebine.
Mrs. M. T. Stocking.
Mrs. Edwin Hosley.
Mrs. C. D. Laidlaw.

Mrs. E. Smith.
Mrs. D. D. Delance.
Mrs. R. Cleaveland.
Mrs. Morrow.
Mrs. Geo. Pickert.
Mrs. D. Griswold.
Mrs. G. B. Manley.
Mrs. H. H. Rogers.

CHRISTIAN ENDEAVOR SOCIETY

OFFICERS

President,
MISS CORA MCINTOSH.

Vice President,
FOREST WHITMARSH.

Secretary,
GEORGE WATSON, JR.

Corresponding Secretary,
MISS HATTIE WILLIAMS.

Treasurer,
MRS. ALEX. MILNE.

Early in March, 1886, the pastor of the church, Rev. R. G. Bugbee, invited the young people of the church to meet at the manse for the purpose of considering the advisability of organizing a society of Christian Endeavor. The idea appealed to those assembled and it was accordingly decided to organize such a society. A committee was appointed to draft a constitution and report later. On March 8th another meeting was held and the committee submitted a constitution which was adopted. There were sixteen persons present who signed it as active members: Mr. and Mrs. Geo. W. Dunn, Mrs. H. S. Whitmarsh, Mr. and Mrs. Dean Delance, Mr. Bixby, Minnie Bixby, Mrs. Geo. W. Jack, Minnie and Allie Walker, Hattie Williams, Eva Spaulding, Chas. Dunn and Mr. and Mrs. Frank Tuttle. The first officers were, President, F. B. Tuttle; Vice President, George Kelly; Secretary, Miss Minnie

Walker; Treasurer, Miss Cynthia Nickelson, now Mrs. Whitmarsh. The newly launched society had rather a tempestuous voyage for a number of years. It was feared that it would divert the young people from the legitimate channels of work in the church. But they demonstrated their right to live by thriving so well and faithfully fulfilling all the obligations resting upon them as Christians and Endeavorers that opposition gradually abated and the authorities of the church welcomed them as an addition to the working force of the church. In all the years of their existence, now about twenty-one, this society has been faithful and loyal. The membership increased in numbers and the meetings were a source of inspiration and help.

It took some little time for the society to really find itself, that is to discover what was the particular field in which it might make best use of the talents of its members. While there were enough churches in the village to accommodate all the inhabitants there was a large portion of the village in which the people rarely ever went to religious meetings. It was that section commonly called the Miner Street division. This field, then, afforded an opportunity for the new society to do religious work. This was entered upon with more or less timidity. The young people were like a young fledgling bird, trying its wings. In 1888 the first move toward mission work was attempted as the members held Bible readings from house to house in the Miner Street district. The plan was to have two members of the society go on Tuesday night of each week to such homes as were open to them. The neighbors were invited in. A portion of Scripture was read and explained and a general discussion of it followed. These meetings were appreciated and were helpful to both the people as well as the Endeavorers. Out of this simple beginning grew the weekly prayer meeting. These proved successful and the society was encouraged to take another step in advance, namely the organization of a Sunday School.

Misses Hattie Williams and Eva Spaulding made a canvass of the district for scholars and found about thirty who were willing to become scholars. The first session of the school was held at the home of Mrs. Peters in May 1889. Mr. Dean D. Delance acted as superintendent and Miss Hattie Williams was secretary. The following persons were teachers: Mr. and Mrs. H. S. Whitmarsh, Mrs. G. W. Dunn, Mrs. Dean Delance, Minnie and Allie Walker, Miss May Walker, Mrs. Alex. Milne, Mr. Bixby, Eva Spaulding

and Hattie Williams. For two years the school met at the home of Mr. Baxter. During this time the average attendance was about sixty. The school then moved to the home of Mr. McAndrews and finally to the home of Mr. Moody where it remained for two or more years. While this home was quite large it was soon filled and it became evident that if the work was to be carried on with satisfaction a permanent home must be found for it. The project of building a chapel was warmly discussed for some time when it was at last determined to try and raise the money needed to build. A building committee was appointed consisting of Frank Spaulding, Dean D. Delance and Sylvester Wright. Friends of the church and the business men of the village subscribed liberally and the success of the work was assured. A lot of ground on Miner Street was purchased from B. H. Rogers, for which two hundred dollars was paid. The interest in the work was such that the work of building proceeded quite rapidly and in a short time the chapel was ready for occupancy. When the school moved into its new quarters Mr. Sylvester Wright was elected Superintendent; Mr. Dean D. Delance Assistant Superintendent; H. S. Whitmarsh Secretary and Treasurer; Miss Hattie Williams Organist. The chapel cost about six hundred dollars and was dedicated in December 1894 free of debt. The Sunday School met at three o'clock in the afternoon. A bible class was formed of the older members who were ably instructed by Mr. Wright and Mr. Bixby. A Tuesday night bible class was also held from house to house. On Friday nights a well attended prayer meeting was held, the pastor of the church or some of the men of the church being in charge. Meetings were also held in the chapel on Sunday evenings. The entire support of this work, amounting to something like fifty dollars a year was cared for by the Endeavor Society.

In the fall of 1895 and the spring of 1896 the society raised for home mission work one hundred and seventy-two dollars. A portion of this was used for re-decorating the walls of the church and purchasing carpet for the chapel of the church.

For a number of years the society paid twenty dollars a year to the support of the missionary at Fort Wrangle, in Alaska, and subscribed for copies of the Christian Endeavor World for missionaries in the home and foreign field. In 1898 twenty-five dollars were expended upon the repair and painting of the Miner Street Chapel.

During one summer the Rev. John J. Crane was employed to take charge of this work.



SABBATH SCHOOL

MISS LILLIAN E. GRISWOLD, As. Supt.

ROY BASSETT, Sec. and Treas

DEAN D. DELANCE, Supt.

GEO. W. DUNN, Chorister

MRS. ELLA SMITH, Organist

About 1900 it was thought by some that possibly the Salvation Army could handle this work more successfully than the society and they were accordingly invited to assume charge. But unfortunately the work did not progress as was hoped. The interest began to wane, the teaching force was depleted and the scholars soon lost their interest and the school was about breathing its last. With the hope that new life and enthusiasm might be engendered a Rev. Mr. Newton was engaged to hold a revival meeting but evidently the corpse was too dead to be resuscitated. The teaching force of the mother church was limited and it tended to interfere with the effectiveness of the work in the main school to have the workers so crowded with work on Sunday. It was a source of much sorrow to Mr. Wright, who had worked so faithfully for the success of the chapel, to know that it had been abandoned.

As there was no likelihood of the chapel being used for religious purposes again it was sold in 1906 and turned into two dwelling houses. Thus ended a very important work, which while in progress was helpful to the community as well as to the young people of the society.

The society has afforded an opportunity for many of the students at the college to engage in Christian work and during the years of its existence has welcomed a goodly number of loyal endeavorers from other societies.

The society continues to contribute to the support of both a home and foreign missionary. Considerable money has been raised recently for the laying of a cement sidewalk around the church property and for a range for the manse and other things of importance about the church property.

There are about forty members enrolled at present. The meetings are held every Sunday evening at six thirty o'clock.

SUNDAY SCHOOL

OFFICERS

Superintendent,
 DEAN D. DELANCE.
 Assistant Superintendent,
 MISS LILLIAN GRISWOLD.
 Secretary and Treasurer,
 ROY BASSETT.
 Percentor,
 MR. GEORGE W. DUNN.
 Organist,
 MRS. ELLA SMITH.

TEACHERS.

Miss Ella L. Cahoon,	Dr. C. G. Andrews,
Mrs. Chas. H. Rogers,	Miss Lillian E. Griswold,
Miss Eva Pierce,	Mrs. George W. Dunn,
Mrs. F. F. Williams,	Mr. Joseph F. Brown,
	Rev. W. H. Stubblebine.

PRIMARY DEPARTMENT.

Superintendent,
 MRS. M. L. FULLER.
 Secretary and Treasurer,
 MRS. J. F. HAMMOND.
 Pianist,
 MISS HATTIE WILLIAMS.

TEACHERS.

Mrs. Fred McCartney,
 Mrs. C. D. Laidlaw,
 Mrs. W. H. Stubblebine.

It is much to be lamented that there is no reliable data from which to compile even the most meagre history of the Sunday School. It is known, however, that the school was organized very early in the history of the church by Mr. Joseph Barnes. Mr. Prosper Barrows was for a number of years its superintendent and under his leadership the school prospered greatly. Mr. Barrows was pre-eminently qualified for such work as he was unusually fond of children. He knew every scholar in the school by name. When he retired from office he was presented with a large family bible by the school. Mr. Barrows was also the teacher of the young men's bible class. Mr. Chas. N. Conkey was elected to succeed Mr. Barrows. Mr. Henry Sackrider was for a number of years the successful teacher of the young men's bible class. When he finally gave up the work he was presented with an album containing the photos of his class.

Organized class work has been adopted in the school and Mrs. Roger's class of young ladies is a member of the Philathea Association. During Rev. Townsend's ministry the young men organized their class with the title of "The All Come Class." This class has on several occasions contested with Miss Griswold's class of young ladies for record in new scholars, attendance and collection. The contests wind up with a banquet and the men are generally the hosts of the occasion.

The Primary Department has been the great conservator of the school. Here the infant is enrolled. When able to walk the little ones are brought to the school and instructed in the simple truths of the Bible. Thus they pass thro the several grades until they take their places in the main school.

The church is conscious of the important part which the Sabbath School plays in the growth thereof and aids and abets it in all its laudable undertakings.

THE CHOIR

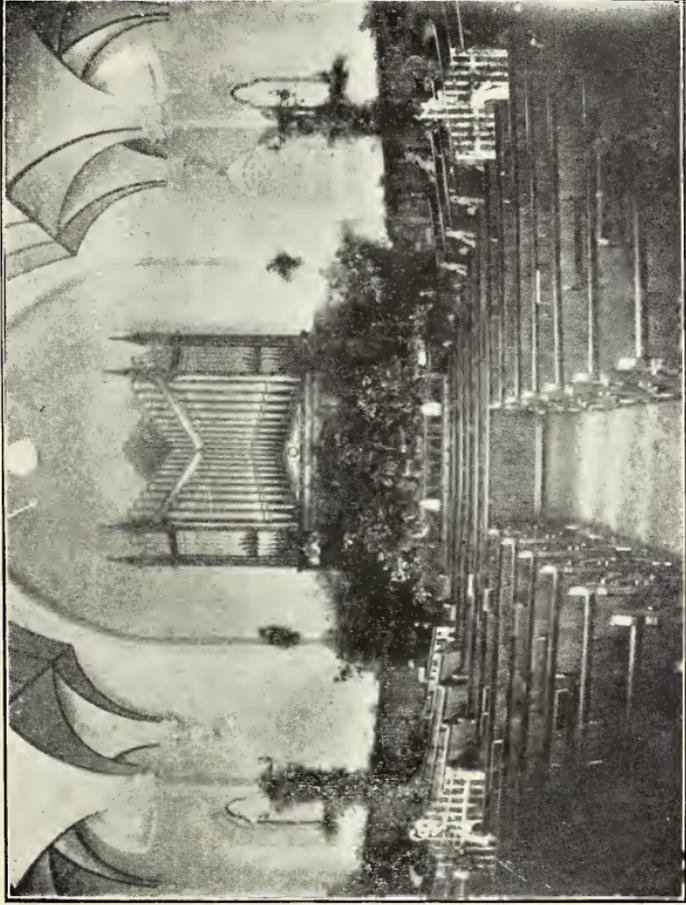
The history of the church would be incomplete were not a word written about the musical features of the church. Our church has been unusually fortunate in having a good choir. The pipe organ, though it has seen better days, still gives forth excellent music under the hands of the organist Mrs. Ella Smith. For a number of years the choir has prepared exceptionally fine programs for Christmas and Easter. At such times the choir is augmented by other voices and an orchestra. Mr. George W. Dunn has given unstintedly of his time and has worked faithfully to develop the musical features of the church. The regular choir consists of Geo. W. Dunn, bass; Mrs. C. S. Cook, Mrs. Frank Jamieson, Miss Ruth Kimball, Miss Ruby Hildreth and Miss Lelia Watson, sopranos; Mrs. C. H. Rogers, Miss Geo. W. Dunn and Miss Stella Forsythe, alto; Mr. H. S. Whitmarsh, tenor; violinist, Mr. Frank Snow.

CHURCH OFFICERS

DEACONS

It is impossible to give the names of those who have at times filled the honorable office of deacon in the church. It is known that a number of those who filled the office of elder were first deacons, it being customary to advance to the eldership those who had first filled this office. The only names that appear authentically upon the books as having filled this office are:

Clapp Bailey, 1866.
Lorenzo Lawrence.
Hiram Sanderson.
David G. Griswold.
Williard Sanderson.



INTERIOR OF THE CHURCH

ELDERS

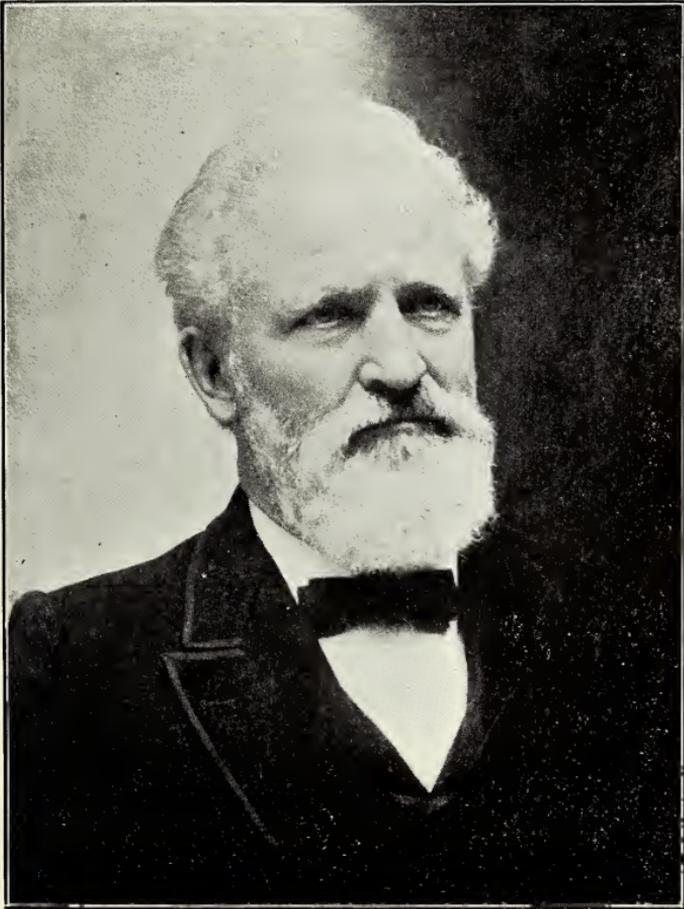
The following persons have filled the office of elder since 1856:

Stillman Foote.
Orson Baker, 1856.
Prosper Barrows, 1856.
John Chamberlain, 1856.
Wm. F. Cahoon, 1856.
W. A. Eldridge, 1856.
Asa Conkey, 1856.
Moses Sanderson, 1856.
Joseph Barnes.
A. S. Robinson, 1866.
Jacob Noble, 1866.
Harry P. Bullis, 1871.
C. N. Conkey, 1873.
H. P. Matthews, 1878.
G. B. Manley, 1878.
H. H. Judd, 1892.
H. L. Sackrider, 1892.
Wm. F. Cahoon, 1895.
Wm. E. Dunn, 1895.
Dean D. Delance, 1895.
W. H. Tallman, 1897.
H. S. Whitmarsh, 1897.
Joseph F. Brown, 1901.
E. D. North, 1901.

TRUSTEES

Below we give a list of the trustees of the church so far as they appear upon the records of the church. It is quite probable that there were others who filled this office but the book containing their names has been lost.

Stillman Foote.	John Chamberlain. 1847.
Elias Page, 1823.	Joseph Simonds, 1848.
Silas Wright, Jr., 1823.	Charles Conkey, 1849.
Joseph Barnes, 1823.	Lorenzo Lawrence, 1849.
Henry Foote, 1823.	Henry Sackrider, 1850.
Wm. Richardson, 1823.	David White, 1855.
Edwin Ray, 1823.	Clapp Bailey, 1856.
Israel Cook, 1824.	A. S. Robinson, 1860.
John Shepherd, 1825.	Delevan Delancey, 1860.
Wm. Eldredge, 1827.	Richard C. Smith, 1862.
S. Prentice, 1829.	M. D. Packard, 1864.
Wm. Noble, 1829.	Harvey G. Leonard, 1865.
Jeremiah Bailey, 1830.	Harry P. Bullis, 1867.
Marcus Allen, 1831.	Hugh Miller, 1871.
Elijah Baker, 1831.	Wm. H. Kimball, 1873.
Moses Sanderson, 1832.	Wm. J. Cahoon, 1877.
Wm. F. Cahoon, 1833.	G. B. Manley, 1877.
Asa Conkey, 1834.	S. D. Kimball, 1878.
John S. Bassett, 1834.	Thomas Fields, 1878.
Benjamin Hale, 1836.	Chas. Nickelson, 1879.
Isaac Drury, 1837.	E. J. Bonney, 1881.
Wm. Blanchard, 1839.	W. H. Tallman, 1882.
Ransom Tuttle, 1839.	J. M. Haven, 1890.
Thomas Toby, 1839.	J. W. Bailey, 1892.
Silas Baldwin, 1841.	D. L. Jackson, 1895.
Prosper Barrows, 1841.	A. Z. Squires, 1895.
John Freeman, 1842.	George W. Jack, 1898.
Tyler Martin, 1842.	James McElroy, 1901.
Orson D. Baker, 1843.	Ebenezer Sanderson, 1902.
Erastus Palmer, 1844.	Joseph F. Brown, 1904.
Jacob Noble, 1844.	John Alexander, 1906.



GILBERT B. MANLEY

THE SAVIOR CROWNED

It is with peculiar pleasure that we are permitted to print the following original poem, written by Mrs. Martha L. Manley. For many years Mrs. Manley has been a patient sufferer from a mysterious malady. Tho confined in a room of the utmost darkness her soul seems constantly flooded with rays of light divine. Tho unable to see with the physical eye she still has visions beyond the ken of mortal mind. The church, of which she has been so long a member, is very dear to her and hours are spent in thinking upon her prosperity and blessedness. She has been a source of great inspiration to the women of the Aid Society as she writes them of her ideas and hopes for the church, while at the same time she manifests her zeal in the work of the church by her frequent, liberal contributions. This poem will be greatly appreciated by those who have intimately known her and will be esteemed a particular message to the congregation at this time of their jubilee.

The thought upon which the poem is based is a line in a letter written to Mrs. Manley by Rev. John Steele, of Potsdam, "The Savior is always by my side."

By faith, the Savior crowned, I see
Arrayed in robes of majesty.
He takes my hand within His own,
Assuring me I'm not alone.

He leads me in the narrow way
And will not let me go astray;
Nor wander in the paths of sin,
If a firm hold I keep on Him.

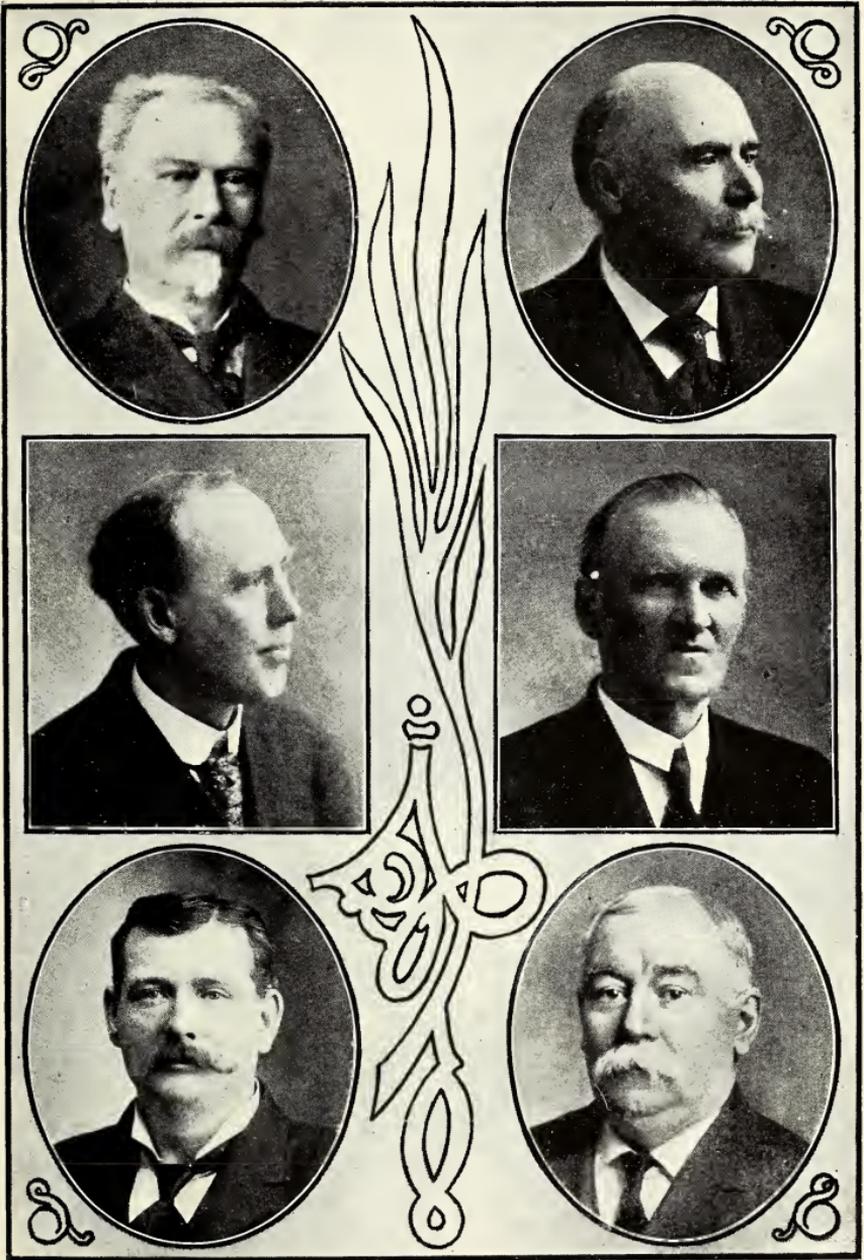
And when we reach the golden gate
That opens wide to his estate,
The glory then I shall behold
Cannot by mortal tongue be told.

In that blest realm where all is light
No darkness is, nor any night.
No need of sun, or moon, or stars,
For naught that brightness, ever mars.

God's love and-mercy ever shine
In His great majesty divine.
His glory there fills every soul
Progressing while the ages roll.

His word to us does not reveal
His mysteries, for His own seal
Is fixed on all that He has done
Since His creative power begun.

T'is vain to ask the reason, why
In pain and sorrow I thus lie,
For in His wisdom He knows best,
And in His arms I sweetly rest.



BOARD OF TRUSTEES

S. D. KIMBALL, Pres.

J. F. BROWN

J. ALEXANDER

A. Z. SQUIRES, Sec.

J. MCELROY

GEO. W. JACK

THE ONE HUNDREDTH ANNIVERSARY

The one hundredth anniversary of the church was most auspiciously celebrated, beginning April 21, 1907. The Rev. John Gardner, of Fort Covington, N. Y., preached the opening sermon. The theme of the discourse was "The Value of the Past," and very effectively portrayed the obligations which the past imposed on these who have entered into such a glorious heritage. In the evening Rev. Frank W. Townsend, of Pleasant Valley, N. Y., continued the general theme of the morning. His subject was, "The Inspiration of the Past." His text was, "Wherefore, seeing we are compassed about with so great a cloud of witnesses." Hebrews 12:1. Rev. Townsend referred particularly to the serious losses the church sustained during his pastorate in the death of a number of the most substantial officers of the church. The attendance at both these services nearly filled the church.

On Wednesday evening the Rev. David Howard Craver, of Ogdensburg, N. Y., delivered a most inspiring address upon "Visions" based upon the text, "Where there is no vision, the people perish." Proverbs 29:18.

Thursday evening was a Fellowship Meeting. Rev. H. W. Markham, pastor of the Methodist Church and Rev. J. S. Nasmith, pastor of the Baptist Church extended the congratulations of their people. Rev. James Robertson, moderator of the St. Lawrence Presbytery appeared as its accredited delegate and officially extended the congratulations of the Presbytery. Rev. George Walker, of Dekalb Junction and Rev. Frank B. Cowan, of Potsdam, were present and presented the best wishes of their people to their neighbor.

This was a very happy occasion and the spirit of good will which prevailed illustrated the unity of the faith of all believers in Jesus Christ.

Friday had been set apart as "An Old Home Day." The weather thus far had been ideal, but on this day the lowering clouds portended a change and ere long the rain fell and thus prevented many from attending the reception which was tendered at the

manse. Still the house was full and joy and happiness was depicted on every countenance. The pastor and wife, were assisted in receiving by the trustees of the church and their wives, Mr. and Mrs. S. D. Kimball, Mr. and Mrs. A. Z. Squires, Mr. and Mrs. Joseph F. Brown, Mr. and Mrs. George W. Jack, Mr. and Mrs. John Alexander, Mr. James McElroy and Mrs. L. T. Bell. Messrs. Wallace Miller and Hoyt Jamieson were ushers. The guests were refreshed with a delightful repast by the Ladies Aid Society.

At 7:30 o'clock all repaired to the church to listen to addresses by Rev. John Gardner and Rev. Arthur J. Waugh, both of whom are sons of former pastors. As with a magician's wand these brethren conjured many scenes of by-gone days and those whose lives have been identified with the church during the last half century were made to live thro many happy events. Time has effaced none of the memories of those days. And this service brought much joy to the hearts of the people. Herbert Nickelson, M. D., of Adams, N. Y., delivered a very forceful address. Coming from the lips of a professional man and uttering such a manly faith in the Christ of his fathers they made a deep impression.

Rev. Frank W. Townsend was unexpectedly summoned to the funeral of his brother-in-law.

The culminating service was held on Sunday morning April 28, when the Rev. Arthur J. Waugh, of Monticello, N. Y., preached the historical sermon. Rev. Waugh spent his boyhood days here. He had visited the people on several occasions and was much at home as he mingled among them. His sermon was a masterpiece. Its impression will live long in the memory of the people. The following is but an inadequate synopsis of the sermon.

He had aptly chosen for his text, "The Church of the Living God." It was founded on the words of Paul in First Timothy 3:15. The meagre outline we are able to give of this discourse fails to give an adequate conception of its worth and interest. The speaker set forth the idea that the word *church* which is used one hundred and eleven times in the New Testament did not refer to the material structure which we commonly call "the church" but to the body of the believers, those who had entered into fellowship with God thro Jesus Christ. The subject was treated under three main heads? 1. The Dignity of the Church. The church is the only divine institution. Other institutions there may be, the aim and purpose of which are practical benevolence, but they are earthly, founded by men and dependent upon human agencies

alone for their continued existence. Christ established this church. It has the divine guarantee for its existence. Again all the elements entering into her life are of divine origin. Who but a God, the creator of the life of man and hence knowing his needs would have thought to provide a Bible, service of prayer and praise, worship, adoration, give the sacraments and institute the Sabbath. God knew that all these things would supply a need which the world would never have thought of and which ministered to the highest needs. Again, the church is the Pillar of Divine Truth. That there may be truth apart from the church is conceded. Tho men may find elements of divine truth in other places, still it is true that the church remains as the depository of all truth which is divine and which gives vitality to truth in all other forms of its manifestations. Other institutions may have truth and may inspire its followers to seek after it but they can take its searchers only so far on the way when they must leave them and enter into the church wherein God has unfolded the truth of the living God. Again, the church is the channel of man's salvation. We are prone to overlook this fact. We seem to think that men can be saved thro any other way than that which God had decreed. But this institution stands as a lighthouse on the shores of time, whose friendly light streams across the dark waters of sin and crime telling men that here may be found safety and rest, pardon and peace and joy.

2. The Duty of the Church. To offer God spiritual and acceptable worship. They that worship God must worship him in spirit and in truth. To preach the truth. To provide a home for the soul. To develop its members into dynamos of spiritual power and that this power thro them shall be transmitted to the world.

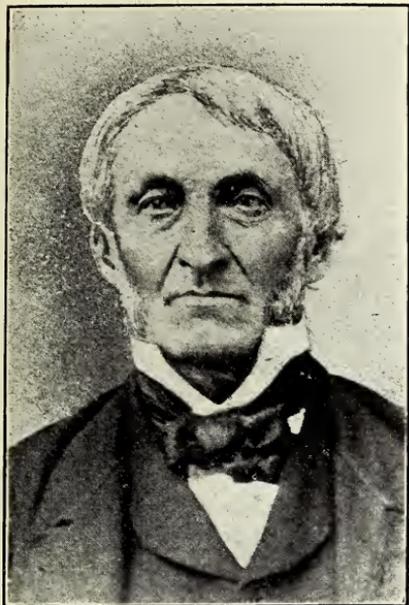
3. The Destiny of the Church. This is eternal. The gates of hell shall not prevail against her. Persecution has been her lot in all ages. Any church which stands for the truth as it is in Christ Jesus her Lord will meet with opposition, but truth is mighty and shall prevail. The church thrives under persecution. The blood of the martyrs is the seed of the church. Again, the church is the bride of Christ. Will he not care for her? Will he not protect her? Will he not bring them with him to reign with him in millennial glory? Well may we sing, "Glorious things of thee are spoken Zion City of our God."

The Sunday School was also remembered on this day. Mr. F.

E. Cublely, President of the St. Lawrence County Sabbath School Association, addressed the school. Rev. Waugh also spoke.

In the evening the Rev. Arthur Waugh delivered a stirring address on the subject: "What is the Value of a Boy." This was crowded with timely advice and every parent must have been impressed with an added sense of the treasure they possessed in their sons.

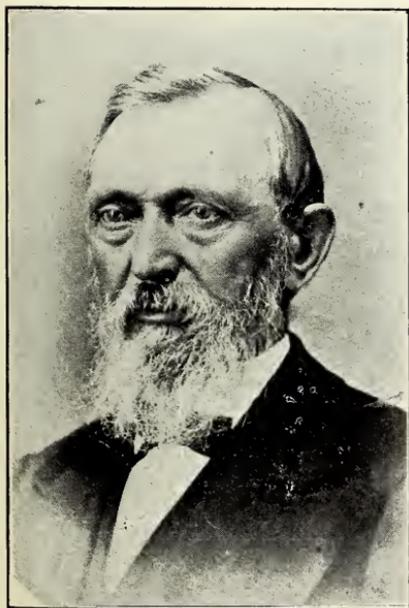
Thus ended the celebration of the anniversary. There was no extraordinary manifestations of enthusiasm but a deep undercurrent of gratitude to God for all the blessings of the past. The services were all well attended and it is hoped that the joys of these days will abide as are incentive to greater things for Christ and His church.



MOSES SANDERSON



SILAS BALDWIN



CHARLES NICKELSON



CHARLES N. CONKEY

CHURCH MEMBERSHIP

Alexander, Mrs. Clara	Delance, Mrs. Eliza N.
Alexander, John	Dunn, William E.
Atwood, Mrs. Christiana A.	Delance, William E.
Barrows, Mrs. Elizabeth	Delance, Mrs. Hattie
Bix, Miss Anna	Delance, Roy C.
Bullis, Miss Angeline M.	Delance, Amy S.
Bailey, Sylvester S.	Dunn, George W.
Barrows, Mrs. Mary A.	Dunn, Mrs. Elva F.
Barber, Mrs. Marion M.	Doolittle, Miss Minnie C.
Bowers, Mrs. Mary W.	Delance, Dean D.
Brown, Jos. F.	Delance, Mrs. Melvina D.
Brown, Mrs. Clara M.	Eddy, Mrs. Cornelia M.
Bell, Mrs. Margaret	Eastham, Milton
Bell, Lewis T.	Eastham, Mrs. Helen A.
Bisnett, George	Eggleston, Jessie May
Bisnett, Mrs. Olive S.	Enslow, Mrs. Jennie
Bisnett, Belva M.	Fields, Thomas
Bisnett, Chester W.	Fields, Mrs. Helen
Barnard, Miss Nina M.	Frison, Mrs. Jennie
Bell, Harry B.	Freeman, Mrs. Emogene
Bassett, Roy H.	Fuller, Prof. M. L.
Barber, Bernice	Fuller, Mrs. M. L.
Blankman, Mrs. Eliz. C.	Griswold, David G.
Crary, Mrs. Mary J.	Griswold, Mrs. Emily S.
Campbell, Miss Ellen	Griswold, Miss Lillian E.
Cahoon, Miss Ella	Gibson, Mrs. Carrie E.
Crary, Leon G.	Gibson, Nelson D.
Cook, Mrs. Minnie	Glover, Mrs. Winnie J.
Crysler, Mrs. Lottie	Griffiths, Harrison A.
Conkey, Miss Carolyne S.	Griffiths, Mrs. Louisa
Cook, Mrs. Phebe L.	Gibbons, Elmer
Cook, Mrs. Mary C.	Gibbons, Mrs.
Chamberlain, Mary	Hildreth, Mrs. Nettie B.

- Hildreth, Miss Ruby A.
Hosley, Mrs. Mary
Hosley, Mrs. Phillipa A.
Hurlbut, Mrs. Mary J.
Hurlbut, George H.
Healey, Mrs. Elvira
Hogle, William
Hogle, Mrs. May
Hueller, Henry J.
Howe, Mrs. Margaret A.
Judd, Mrs. Jane R.
Jackson, David L.
Jackson, Miss Harriett D.
Jackson, Emma J.
Jackson, Helen E.
Jack, Geo. W.
Jack, Mrs. Cora L.
Jamieson, Mrs. Della J.
Johnson, Mrs. Hettie
Johnson, Mrs. L. A.
Jamieson, Mrs. Mabel
Jamieson, Hoyt L.
Kimball, Solon D.
Kimball, Mrs. Jennie
Kimball, Ruth
Kimball, Wm. H.
Kimball, Elizabeth
Kelly, Harry
Kelly, Mrs. H.
Kenny, K. Jane
Kenny, Agnes M.
Lasell, Mrs. Susan
Lawrence, Mrs. Elizabeth
Leonard, Mrs. Malvina
Lincoln, Mrs. Nellie G.
Laidlaw, Chas. Dean
Laidlaw, Mrs. Lucy M.
Logan, Miss Henrietta J.
Lowell, Mrs. L. M.
Lowell, V. C.
Lowell, Isabell D.
Lovell, Harley H.
Lovell, Mrs. H. H.
Lindley, Henry J.
Lindley, Mrs. T.
Lindley, Mabel I.
Manley, Mrs. Martha L.
Morrow, Mrs. Martha E.
Martyn, Miss Jennie C.
Martyn, Miss Tillie S.
Milne, Alexander
Milne, Mrs. Susan
Morrill, Mrs. Helen E.
Morrow, Mrs. Iva W.
Meservey, Mrs. Margaret
Murphy, William J.
Murphy, Mrs. Frances L.
McElroy, James
McMonagle, Mrs. Clara
McMillan, Mrs. Lillian B.
McMonagle, Ruth V.
McIntosh, Cora
McCartney, Fred
McCartney, Mrs.
Noble, Miss Martha
Narrow, Melvina
North, E. D.
North, Mrs. Emily S.
Nickelson, Miss Lucy M.
Perry, Miss Emma
Pierce, Miss Eva S.
Pike, Mrs. Margaret M.
Pike, Maud E.
Pickert, Mrs. Jane
Pearson, Winona
Robinson, Mrs. Clarissa
Robinson, O. B.
Rogers, Byron H.
Rogers, Mrs. B. H.
Rogers, Chas. H.
Rogers, Mrs. Carrie J.
Rogers, Mrs. Nora

Rodee, Miss Betsie	Smith, Bessie
Rodee, Miss Sarah	Stewart, James F.
Rice, Mrs. Ida S.	Traver, Mrs. Laura
Rice, Mrs. Ethel L.	Tallman, Wm. H.
Rockwell, Ethel	Tallman, Mrs. Margaret
Sanderson, Hiram	Tallman, Miss Ida E.
Sanderson, Miss Roxanna	Tyler, Mrs. Anna E.
Sanderson, Mrs. Isabella	Townsend, Homer B.
Sanderson, Williard	Townsend, Mrs. Laura
Sanderson, Miss Harriet A.	West, Mrs. Ruba A.
Sanderson, Mrs. Mary C.	Wallace, Mrs. Margaret J.
Sackrider, Robert H.	Williams, Miss Jennie C.
Smith, Mrs. Ella D.	Williams, Miss Hattie C.
Smith, Clarence G.	Williams, Mrs. Lilla T.
Smith, Mrs. Mary S.	Wellington, Fred M.
Sackrider, Henry M.	Wellington, Mrs. Pearl O.
Scott, Campbell	Whitmarsh, Horace S.
Scott, Mrs. Eliza	Whitmarsh, Mrs. Cynthia
Scott, Emelia E.	Wellington, Mrs. Harriett
Smith, Mrs. Eliza M.	Wellington, Ivan R.
Spencer, Christina	Winslow, Mrs. Martha
Spencer, Mrs. Marion	Winslow, Leslie E.
Spencer, Catharine L.	Williams, Selden I.
Squires, Mrs. Julia B.	Watson, George Jr.
Stocking, Mrs. Eliz. T.	Watson, Mrs. Julia A.
Stubblebine, Mrs. E. B.	Whitmarsh, Forest E.
Smith, Mary	Watson, Lelia A.

BIOGRAPHICAL

The history of a church is a record of the lives of its noble men and consecrated women. The First Presbyterian Church has always been greatly favored of God in the character of the men and women who have constituted its membership. They were always ready to sacrifice for the church and counted no duty too onerous if it would enhance the glory of their Lord and Master. To reproduce, even in limited form the striking incidents in the lives of these men and women would be worth while, but unfortunately many of them live only as a precious memory in the minds of their descendants. Wherever we have been able to gather any facts of interest relative to these who have filled offices in the church we have given them herewith. It must not be supposed that those only whose names appear here are worthy of mention. We have given only what we could vouch for as being accurate. Of all those who have at some time filled the office of elder only those who constitute the present Session survive. Of the many who have served as Trustees only fourteen survive, of whom six are at this time serving.

There are many women whose names are most worthy of a place in such a biographical sketch, but as they never filled any of the offices of the church, their work being confined to the secondary organizations of the church, and the limits of this book precluding we have to forego the great pleasure it would afford us in writing the lives of these faithful ones.



PUBLIC PARK
(Facing the Church)

MINISTERIAL

Johnson, Rev. Hiram S., a Congregational minister, was called to the pastorate of the church June 27, 1823, and continued to serve it until 1837, when he resigned and retired from the active work of the ministry. His last days were spent on his farm near Crary Mills. His remains now rest in the Fairview Cemetery, Canton, N. Y.

Pettibone, Rev. Roswell, the second pastor, 1839-1854.

Waugh, Rev. John, third pastor of the church, was born in North Carlisle, England, March 21, 1814. His parents moved to this country when he was five years old and settled in Boston, Massachusetts, shortly afterwards moving to Pawtucket, R. I. Rev. Waugh was converted in his seventeenth year and united with the church of his parents March 4, 1832. His studies for the ministry were pursued in Brown University, Pawtucket, R. I. He was ordained to the gospel ministry in the old Broadway Tabernacle, Congregational, New York, in July 1840. For six months he supplied the church at Mount Hope, Orange county, N. Y., serving it for fourteen years. In 1855 he was called to the pastorate of the church in Canton, N. Y., serving it for fourteen years. During his ministry one hundred and seventy-six united with the church. In 1869 he was called to the pastorate of the church at Carthage which he served for nine years. In 1878 he accepted a call to Cohocton which he served until 1893 when he retired from the active work of the ministry. For more than a half a century he served his Lord with a fidelity seldom equaled. On only three Sundays during all this time did he fail to preach. The Master called him from labor to his eternal rest at Cohocton in October, 1897.

Gardner, D.D., Rev. James, the fourth pastor of the church was born in Ballymena, County Antrim, Ireland, December 3, 1828. He received his academic training in his native village, and his college and theological preparation in Belfast. Upon his graduation in 1852 he accompanied his father to this country and was licensed

by the Presbytery of Ogdensburg and was ordained to the ministry and installed in the pastorate of the church at Hammond. In 1869 he was called to the pastorate of the First Church, Canton, and was installed early in 1870. His ministry at Canton was ever faithful. One hundred and thirty-nine united with the church on profession of their faith, and sixty-two by letter from other churches. The monumental work of his pastorate was the building of the present church edifice.

On the first Sunday in July, 1884, Dr. Gardner terminated his Canton pastorate and accepted a call to the church at Gloversville, N. Y. This pastorate was also marked with the same degree of success. The church membership was more than doubled, two missions were organized and supported by the church. Dr. Gardner's health showed signs of failing and his congregation granted him six month's vacation hoping that he might recuperate his health again but all in vain. He presented his resignation, but the church was unwilling to sever the ties that bound them together and so elected him pastor emeritus with a salary of three hundred dollars as long as he should live. In 1900 he removed to the home of his son, Rev. Murray H. Gardner, at Horseheads, N. Y., where he died August 2, 1901.

Dr. Gardner was a man of unusual strength of character. His loyalty to the standards of our church was unswerving. He was for a long time stated clerk of the St. Lawrence Presbytery. He was twice elected to the moderatorship of the Synod of New York. Was a delegate to the General Assembly and at one time was a strong candidate for the moderatorship of the Assembly. He was at this same Assembly elected chairman of the Judicial Committee. He received the degree of D. D. from Hamilton College.

Bugbee, Rev. Rolla G., the fifth pastor, was installed November 19, 1885. The organization of the Christian Endeavor Society of the church was due to Rev. Bugbee. In 1888 he resigned the pastorate. It is supposed that he is at present serving a Congregational Church in Peterboro, Vt.

Walker, D.D., Rev. Avery S., the sixth pastor of the church was installed July 11, 1888, and served the church creditably until December, 1894. He is now preaching in Boston, Mass.

Townsend, Rev. Frank W., the seventh pastor of the church was born in New York City. He studied for the ministry under the late Rev. T. W. Chambers, D. D. and Rev. F. H. Seeley, D. D.

He was licensed by Otsego Presbytery September 17, 1873, and ordained by the same Presbytery September 15, 1875. From 1871 until 1876 he acted as stated supply for the churches at Exeter and Fly Creek, N. Y. In 1874 he spent eight months in Egypt and Palestine. From July 16, 1876, until February 27, 1887, he was pastor of the church at New Berlin, N. Y. From March 10, 1887 until March 18, 1894 he was pastor of the Olivet Church, Utica, N. Y. From November 11, 1894 to July 1, 1904 he was pastor of the church at Canton. During his Canton pastorate he received into the church by profession fifty and by letter from other churches sixty-nine. During his pastorate the mortgage was paid, the interior of the church refrescoed and electric lights installed, and the church re-carpeted. The church sustained some very heavy losses during this time which greatly weakened the congregation.

Stubblebine, Rev. W. H., the eighth pastor of the church was born in Philadelphia, Pa., December 7, 1886. He was educated in the public schools of the city; prepared for college in the "North Broad Street Select Academy;" spent two years in the University of Pennsylvania and graduated from Ursinus College, Pa., in 1889. Spent a year in Union Theological Seminary, New York, and graduated from the Ursinus School of Theology in 1891. He was a student of the "National School of Elocution and Oratory" in Philadelphia. Studied Hebrew in the summer schools of Dr. Harper, late President of Chicago University. For one year he had charge of both the secular and religious instruction of the boys in the Newsboy's Home in Philadelphia. In the summer of 1890 he worked under the auspices of the Evangelical Alliance in the state of New York. For one year was connected with the Seventh Presbyterian Church of Christ, New York. In 1894 he made a voyage to Greenland's Icy Mountains. Has served charges in Pennsylvania, North Carolina, Ohio and New York, his present pastorate, which began in August, 1904. During these three years fifty-six united with the church, thirty-seven by profession of faith and nineteen by letter. A new manse, costing thirty-five hundred dollars was built.

The degree of Ph.D. was conferred upon him by Soule College, Kansas, for post graduate work.

CHURCH OFFICERS

Barrows, Prosper, was born August 10, 1804. He united with the church by profession of faith very early in life and continued to adorn the gospel of Jesus with a consistency worthy of commendation. In 1841 he was elected to the office of ruling elder and in 1856 he was elected to the office of trustee. Mr. Barrows' particular interest centered in the Sunday School and he exerted a great influence upon the children. He was Superintendent for a number of years and also teacher of the Young Men's Bible Class. Upon his retiring from active work his class presented him with a large family Bible. He died February 27, 1871.

Chamberlain, John H. W., was born in Massachusetts February 4, 1816. He settled in Canton in 1837, learning the harness making trade. He united with the Presbyterian Church by profession of faith about the year 1847. At about the same time he was elected a ruling elder. In 1856 he was elected a trustee. His health failing him he removed to a farm near the village where he lived until death claimed him on December 15, 1890.

Packard, M. D., was elected a member of the Board of Trustees in 1864 and served the church with enthusiasm and zeal for a number of years. He has always been deeply interested in the welfare of the church and is one of its most generous supporters. In 1876, when the new church project was launched he was appointed one of the building committee. It was due to Mr. Packard's wise manouvering that the stately spire which now adorns the church was erected.

Wright, Silas, jr., was elected a trustee in 1823. Though he never formally united with the church he was one of its most loyal adherents and liberal supporters. The character of the man can be better imagined when it is stated that during the interims when the church was without a pastor Mr. Wright would read sermons for the edification of the people. In conjunction with Mr. Joseph Barnes he gave all that property upon which the church and manse now stands, and also that which is now embraced in the public



HENRY L. SACKRIDER



H. H. JUDD



DAVID G. GRISWOLD



WM. F. CAHOON, JR.

park. Mr. Wright was the most prominent man ever associated with the church. He was a Senator in the state legislature, Governor of the state, a member of the United States Senate and at one time a strong candidate for the Presidency.

Cahoon, William F. In 1860 Mr. Cahoon united with the church by profession of his faith. A man of unassuming demeanor, he exerted a great influence for good upon all with whom he came in contact. He sacrificed worldly ambition in order to minister the better to the needs of his widowed mother and his brothers and sisters. He was faithful to his church and a liberal supporter. In 1877 he was elected a trustee of the church. On January 16, 1895, he was elected an elder, an office which his father had filled for so many years. He died December 18, 1900.

Sackrider, Henry L. In 1841 Mr. Sackrider united with the Congregational Church at Norfolk and soon after was elected to the office of deacon. Upon his removal to Canton he transferred his membership to the Presbyterian Church. In April 1873 he was elected and ordained a ruling elder. In 1863 Mr. Sackrider was superintendent of the Sabbath School and also taught a bible class. Upon retiring from his office his class presented him with an album containing their photos. In 1893, when the General Assembly was endeavoring to raise one million dollars for a mission fund Mr. Sackrider subscribed one hundred and fifty dollars. Mr. Sackrider was elected a trustee in 1850. Tho he had filled all the most honored offices of the church he was known by the title of "Deacon" until his death on October 15, 1895. He was eighty-seven years old.

Matthews, Heman P., united with the church under the ministry of Rev. John Waugh in 1860 and immediately became an active participant in all the work of the church. For more than half a century Mr. Matthews was identified with the business interests of the village and was recognized as a man of sterling worth and of consistent christian character. He was unusually faithful in his attendance upon all the services of the church and one of its most generous supporters. In 1878 he was ordained to the office of ruling elder by Dr. Gardner and continued to fill that office until death released him on September 24, 1896.

Mr. Matthews was one of the most ardent advocates of the new church project and when it was finally decided to build he was elected a member of the building committee. As chairman of the

committee it fell to his lot to lay the corner stone. When the building was finally completed he was the one who turned over the keys of the building to the trustees. Mr. Matthews was unassuming in demeanor but a man of strong character and of wholesome influence. For many years his daughter Francis, now Mrs. Whitmyer, of Schenectady, N. Y. was a faithful worker in the church and tho separated from us her interest in the church of her father is still as great as ever.

Manley, Gilbert B., was received into the fellowship of the church by letter of dismissal from the Congregational Church at Homer, N. Y., February 27, 1874. From the very beginning he took an active part in the work of the church. In 1878 he was elected and ordained a ruling elder. In 1889 he was elected clerk of the session. In 1877 he was elected a trustee and served in that capacity for twenty-one years. He was also treasurer of the church for a number of years. He was frequently elected to represent the church at the meetings of the Presbytery and on two occasions he was elected a commissioner to the General Assembly. A man of great spiritual strength he was none the less devoted to the material welfare of the church. He was always the man to set the pace. He never asked another to do what he was not willing himself first to do. His private benefactions will never be known. The church had reason to mourn the loss of so great and good a man.

Mr. Manley had long been a sufferer from a serious malady and while on a visit to Brooklyn visiting his son Dr. Mark Manley, who was recovering from a long illness, he himself was taken ill. The only hope of recovery was an operation which was performed. The operation was successful but just at the time when matters seemed the most encouraging complications set in and in a brief time death claimed him. The news of his death cast a gloom over the whole village.

Mr. Manley was for many years the proprietor and editor of the "Plaindealer," prominent in public affairs and a force for good in the community. Tho weighted with the responsibilities of business and the church Mr. Manley was devoted to his wife, who had for years been confined to a room in total darkness. Mrs. Manley survives her husband and by her devotion to the church, contributing to its work most generously, continues his memory among us. Mr. Manley died July 28, 1900.

Lawrence, Lorenzo, was elected a trustee in the church in 1849. He also served the church as a deacon for many years. He was a



MANSE

musician of talent and for years had charge of the music of the church.

Nickelson, Charles, came to Canton in 1863 and united with the church by letter of dismissal in 1864. He filled the office of trustee from 1879 until within a few years of his death, which occurred in 1900.

Barnes, Joseph, one of the original members of the church, filling the honorable offices of elder and trustee for many years. The Sunday School was organized by him. He was the superintendent of the building of the first church. He, with Mr. Wright, jr., gave the ground upon which the church stands.

Conkey, Chas. N., was at the time of his death, April 27, 1905, the senior elder in the church, having been ordained to that office in 1871. He was active in all the work of the church and Sunday School. He was superintendent of the school for a number of years.



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