

SEMI-CENTENNIAL SERVICES

OF THE

First Congregational Church

OF WAUWATOSA, WIS.

WITH

SKETCHES OF EARLY MEMBERS.

1842—1892.

MILWAUKEE:
HOUTKAMP & CANNON, PRINTERS.
1892.

Miss Frances H. Benson

Regards of her Father,

H. H. Benson

Jan./93.

PROGRAMME.

... Morning ...

Prayer and Song,	9.00
Address of Welcome,	9.15
Response,	9.20
REV. W. C. STINSON.	
REV. G. W. NELSON.	
Sketch of the History of the Church for Fifty Years,	9.30
J. M. WHEELER, Clerk of the Church.	
Sketches and Notices of Early Members,	10.00
REV. LUTHER CLAPP.	
Recollections of the Early Years—Hard Times and Good Times,	10.30
DEACONS WARREN AND SWAN, MRS. JACOBS.	
Recollections of Pastors and Their Work—Doctrines Preached and Practiced,	10.50
MRS. J. M. WHEELER.	
Our Sabbath Schools,	11.05
MRS. LUTHER CLAPP, MRS. PAYSON GILBERT.	
Early Experiences in Wisconsin—Relations of this Church to Others in the State,	11.25
REV. H. H. BENSON.	
Y. M. C. A.	11.40
MR. JAS. P. ROGERS.	
Y. P. S. C. E.,	11.50
MISS MARY LEWIS.	

... Afternoon ...

COLLATION IN THE CHURCH PARLORS,	12.30
Our Church and Our Churches—Union in the Past, May it be Closer and Perpetual.	
REV. MR. NELSON, MR. CUSHING, MRS. UNDERWOOD.	

Our Ladies—Their Work for Church and Missions.

DEACON SWAN, W. A. CLAPP.

Our Deceased Members—Tenderly we recall their faces, love and virtues.

DEACON WARREN.

Our Church Choir—"We'll sing the songs our fathers sang in the days of Auld Lang Syne."

JAS. STICKNEY, AGNES RICE, MRS. ORLIN SWAN.

Our Church Edifices—Beginning With Logs.

M. B. POTTER.

Our Benevolences—Poor, making many rich.

J. M. WHEELER.

Anti-Slavery and Temperance.

GILBERT BARBER, MISS EARLES.

Our Schools—Public and Select.

CYRUS DAMON, MRS. ALEX. ROGERS.

Our Country—Our Soldier Boys and Home Missionaries.

JOHN WARREN, EDWIN ROBBINS.

Our Neighbors—Other Countries and our Foreign Missionaries.

CARRIE WARREN, REV. J. W. WHITE.

Our New Comers—Welcome to our Love and our Work.

ORLIN SWAN.

Our Future Half Century,

REV. W. C. STINSON.

Addresses to Sunday School, in Auditorium, - - - 4.00

REV. LUTHER CLAPP, J. O. MYERS, W. C. STINSON.

... Evening, ...

Addresses and Letters, - - - 7.30

REV. MR. NELSON, REV. MR. WHITE, VISITING MINISTERS,
L. A. WARREN, AND OTHERS.

MORNING SESSION.

INTRODUCTION.

The "Semi-Centennial" of the First Congregational Church of Wauwatosa was celebrated the first day of March, by the gathering of the old and young, in its pleasant and beautiful house of worship. A few of the founders of the church were present upon this occasion, and renewed the old memories by meeting one another, and by this connecting the past with the present. Those present were Dea. J. A. Warren, Ephraim Gilbert, Hannah Gilbert Swan, Dea. Richard Gilbert, Jr., Mrs. Rebecca Wesson. Mr. Hezekiah Gilbert, of Ames, Iowa, Mr. Allen Blanchard, of Missouri, were represented by letters. Mr. and Mrs. Hosea Maynard were represented by a daughter, residing now at Waukesha. Other absent members sent regrets and good wishes from Connecticut, Minnesota, California, New Mexico and localities in Illinois and Wisconsin. A number of District Convention representatives were present, aiding, by pleasant smile and cheerful word, the universal feeling of joyous greetings. Of former pastors living at the present time, Rev. Luther Clapp, who was for more than twenty-seven years a faithful and loving under-shepherd over this church, and to whom can be ascribed, in the highest sense, the work

of laying the foundation upon which the church, a superb structure, has been erected, and by his constant, watchful, prayerful care maintained until the present time, was with us, giving us his cheerful words, and although feeble in health, his countenance expressed, as it were, a divine benediction. Rev. Geo. W. Nelson, who for more than eight years of faithful, diligent and active effort, maintained and sustained the doctrines which had been preached and taught in church and Sunday school to both old and young, and carrying onward the standard of the Cross, without flinching or surrendering to the foe an inch of vantage ground, was also present, and cordially gave of his wealth of faith and grace, materially adding to the enjoyment of the occasion. Rev. J. W. White, our next pastor, sent a letter of regrets wishing the church a kindly and loving greeting, and extending to it his warm desire for further and greater usefulness, recalling with pleasure the memory of those who in his ministry of over five years with us had entered into the heavenly rest. Rev. Lewis Bridgeman, now of Dakota, one of the earliest pastors, wrote a letter which came too late to be read, containing remembrances of early times, of persons and things in those good old days of fifty years ago, expressing kindest regards to those who are still living, exhorting those who are to fill the vacant places, to take a higher step and more active interest in the work of building up the kingdom of Christ. A letter of cheerful greeting was received from Rev. C. W. Camp, of Waukesha, too late to be read upon this occasion, but expressive of kindest feeling and tender regard for our future, and thankful for the

past. The address of welcome by our Pastor, W. C. Stinson, was very happily and cordially given, the keynote of which was gratitude to God for the life and labors of Father Clapp with this church in the past; and thankfulness for his presence with us, on this, our fiftieth anniversary day. This was responded to by a former pastor, Rev. Geo. W. Nelson, in a happy manner. He referred to the celebration of our fortieth anniversary when the Rev. E. D. Underwood, the faithful and loving pastor of our neighbor church, the "Wet Congregationalists," was present and addressed the gathering, calling us the "Dry Congregational Brethren."

The history of the church was then read by the clerk; said history beginning at the formation of the church in the log house of Dea. Gilbert. Nine persons brought letters of dismission from their homes in the East (Massachusetts and New York). They satisfied one another of their good and regular standing in their home churches. A resolution was then adopted, "that we do organize ourselves into a church, to be called the First Congregational Church of Wauwatosa." The confession and covenant of the Presbyterian Church of Knoxville, Ill., were adopted, with the following addition: "You further covenant with each other, not to use intoxicating drinks as a beverage, nor encourage the manufacture or sale of them in this community," also, "that you will withhold fellowship from those who hold slaves, and those who advocate the right of slave-holding." The following persons subscribed to the above: Richard Gilbert, Nancy Gilbert, Sylvia Gilbert, Fanny E. Morgan, Emerson C. Maynard, Marcia M. Maynard, Heze-

kiah Gilbert, Jonathan M. Warren, Lavinia D. Warren, David Morgan, Ephraim Gilbert, these last two having been received upon confession of their faith. During the same year there were received into the church Avery Hill, Enoch G. Needham, Hannah Gilbert Swan, Richard Gilbert, Jr., Sarah McLane, Hosea L. Maynard, More Spears, Lydia H. Blanchard, Nathan Wesson, Rebecca Wesson, Joseph A. Warren, Sarah H. Warren, Julia Spears, Allen Blanchard, Marcia Blanchard, making a total of twenty-six members.

Mrs. N. J. Swan gave a sketch of her father's life, Deacon Richard Gilbert, the first deacon of the church. He was chosen as such April 23, 1842, and continued as active deacon until his death upon May 2, 1877, being a term of thirty-five years. He raised a large family here, most of whom are present with us.

Father Clapp's sketch of Deacon Richard Gilbert followed this, which was read by his daughter, Mrs. Emma Watner, giving a faithful portrayal of the intimate relations that existed between pastor and deacon for so long a time, and showing scenes of trial and hardships in the family life as well as in the life of the church. It was a beautiful tribute of affection and praise.

Recollections of the early years, the hard and good times, by Deacons Warren and Swan, were clearly depicted, causing considerable merriment among all, both old and young. Among the old, they awakened fond memories of the past, in recalling the scenes in which they had been active and interested participants; and among the young the stories of "ye olden time,"

aroused an inquiring turn of mind as to the truthfulness of them.

Recollections of Pastors and Their Work, Doctrines Preached and Taught, by Mrs. J. M. Wheeler, who has lived in Wauwatosa contemporaneously with the history of the church, was a very truthful and interesting summary of the subject.

Our Sabbath Schools, by Mrs. Luther Clapp and Mrs. Parson Gilbert, were papers which recalled many scenes, both pleasurable and profitable to all. Rev. H. H. Benson, in the Early Experiences in Wisconsin, relations of this church to others in the state, added a beautiful tribute of fellowship, sympathy and affection one for another, in the early struggles, defeats, and victories in and with adverse circumstances, saying that all who came to Milwaukee in the early times, had a great desire to get through the woods, and out into the prairie, and that he had also this desire, but now he was thankful that he could be there, and living in this beautiful village of Wauwatosa.

A few words by our pastor for the Y. M. C. A. in place of Mr. J. P. Rogers, who was detained at home by sickness in the family, were given in a hearty and loving way. Also a most excellent paper by Miss Mary Lewis on the Y. P. S. C. E. closing the exercises in the forenoon.

SKETCH OF THE CHURCH.

J. M. WHEELER, CLERK.

Fifty years ago to-day the following minute was entered on record:

WAUWATOSA, March 1st, 1842.

"At a meeting of several persons formerly connected with other churches, held at the house of Richard Gilbert, in the town of Wauwatosa, for the purpose of organizing a church, Rev. John J. Miter was chosen moderator, and constituted the meeting with prayer. Rev. Hiram Marsh was appointed clerk. The following persons presented evidence of their good standing in and regular dismissal from other churches, viz : Richard Gilbert, Nancy Gilbert, Sylvia Gilbert, Fanny E. Morgan, Emmerson C. Maynard, Marcia M. Maynard, Hezekiah Gilbert, Jonathan M. Warren, and Lavinia D. Warren. It was then voted to organize themselves into a church to be called the First Congregational Church of Wauwatosa. The following confession of faith and covenant was then adopted. The printed confession and covenant of the Presbyterian church of Knoxville, Ill., with the following addition to the covenant: "You further covenant with each other not to use intoxicating liquors as a beverage, nor encourage the manufacture or sale of them in the community.

Also that you will withhold fellowship from those who hold slaves and those who advocate the right of slaveholding." After the completion of the organization of the church it proceeded to the examination of David Morgan and Ephraim Gilbert with reference to their union with the church; their examination was sustained.

(Signed)

HIRAM MARSH.

This first page of the record is a sample of the rest of the record, with the exception of the act of organization. The church for several years continued its meetings at the places of Richard Gilbert's house, the log school house near by, the school house at Hart's mills, and, like Noah's dove, seemed to find no resting place. These years the church was led (under the power of the Spirit) by Rev. Hiram Marsh from Jan. 1st, 1842, to October 1st, 1842; Rev. L. Bridgeman from October 1st, 1842, to October 1st, 1843; Rev. J. Kitchel from December, 1843, to May, 1845. April 23d, 1842, Richard Gilbert was chosen deacon. During the ministry of the above named there were numbered in the church forty-three members. These men and women were from the states of Massachusetts and New York, inheriting those mental and physical qualities needed to form a basis upon which to erect a perfect structure; and, under the providential care of Him who careth for us, to them we owe, in a very great measure, our present pleasant and beautiful surroundings.

Upon the 19th day of July, 1845, there landed upon these shores a full-fledged young divine, fresh from the college and seminary, seeming to possess more of the

college and seminary training than of physical stamina. And upon the 20th of that same month he tremblingly (I imagine) stood before the assembled yeomanry of Wauwatosa, in the newly erected, unfinished barn of Mr. William Fisher, to deliver to them his first sermon (he having in the morning, at the little log school house, conducted a brief service). I have heard how he tremblingly drew the precious roll which contained his studied thoughts, spread it out upon a convenient work bench for a pulpit, and began; but lo! soon a gentle zephyr, from its native haunts near by, playfully lifted the precious roll and deposited it beneath the barn floor. I imagine the embarrassment of the young divine, a third of his whole stock of trade swept away from him, seemingly lost forever, when, as agile as the gentle zephyr, a young denizen of the greenwood scrambled under the floor to rescue and restore the vanished wealth to its owner, and all proceeded forward in its usual manner.*

August 24, 1845, the Rev. Luther Clapp was, by the trustees of the Society, invited to preach to this people. October 5, 1845, was a gala day for the church and community, for upon that day was the young divine to receive from a committee of the Convention, "the setting apart for holy things," in which exercises the Rev. Mr. Hart, Rev. Mr. Bridgman, Rev. Mr. Montague, Rev. Mr. Foot participated. This service was conducted in the school house near Hart's Mills. The first protracted meeting was held in the winter of 1847, Baptist and Methodist ministers uniting in the work—Rev. Mr. Man-

NOTE —The embarrassment was imaginary, for he was not preaching as a candidate and never expected then to preach to that congregation again.—L. C.

ning. Baptist, Rev. Mr. Wilcox, Methodist. April 10, 1847, it was voted to adopt the confession of faith and covenant recommended by the General Convention of Wisconsin, with the following addition to the covenant: "You promise to withhold fellowship from those who hold slaves or who advocate the right of slave-holding." Also voted to henceforth celebrate the Lord's Supper every two months. February 5, 1848, the first committee to visit from house to house was appointed; that committee consisted of twelve members, two for each district. The next day being the Sabbath, the Rev. J. M. Weed, from Chicago, preached on Foreign Missions. A subscription of \$30 was raised for this object. In May, 1848, the church voted to call Rev. L. Clapp to become its pastor, and on June 29, he was installed as such by the Milwaukee District Convention, Rev. J. J. Miter, Rev. A. L. Chapin, Rev. E. J. Montague, Rev. D. Pinkerton participating in the installation services. The church at this time numbered upon its roll fifty-two members. Upon page 25 of the record we find this minute: "During the Spring of 1850 there was much in the state of religion to try the faith and to grieve the spirit both of the pastor and of faithful church members. This state of deadness in religion was followed by a season of more sickness than usual, during which the pastor and his family were absent in the East on their first visit. Upon his return an improved state of religious feeling was apparent; the ear of the congregation was more attentive to the truth. This improvement continued during the winter." In March, 1851, Rev. Wm. L. Parsons, of Milwaukee, was invited to come and

assist in carrying on a protracted meeting, which resulted in quite a number being added to the church. About August 7, 1851, the Rev. Stephen Peet raised from church and society a subscription of \$100 for Beloit College.*

August 9, 1851, Joseph A. Warren was elected to the office of deacon, and on the 17th, was publicly set apart to that office.

In April, 1852, the church appointed a committee to see what steps were necessary to be taken to organize a Congregational Society according to law. Upon this committee's reporting, further action was taken to plan and provide for a House of Worship. Upon Wednesday, May 5, 1852, at 1 o'clock P. M., the committee made its further report to the church, which report was unanimously adopted,* and the following resolutions were then passed:

(1). *Resolved*, That in the opinion of this church it is expedient to make all proper exertions for the erection of a House of Worship the present season.

(2). *Resolved*, That we invite the Congregational Society, about to be organized, to unite with us in building a House of Worship for our mutual use and benefit.

The first life member of the A. H. M. S., by the payment of \$30, was Mr. Augustus Blodgett, being voted as such May 2d, 1858. The church, July 3d, 1858, voted the

NOTE.—This was the first subscription from any church in the state for that College outside of Beloit. All were then very poor.

*The report of the committee is as follows: That we organize under the statutes of the state, the trustees and their successors to be forever hereafter known as the Trustees of the First Congregational Church and Society of Wauwatosa, and presented a code of by-laws which they recommended for adoption by the Society.

Beloit scholarship to Dexter D. Hill. Since then many life members to the different societies have been made, and several of our Wauwatosa boys have had the benefit of the Beloit scholarship,—the present incumbent being Robert Rogers. The church continued on the itinerant system of holding services at different places, until, in the month of October, 1853, the original of this present house was dedicated, the dedicatory sermon being preached by the Rev. Z. M. Humphrey, then of Racine. Pastor Clapp continued in service until January 5th, 1873, being a continuous service of twenty-seven years, four months and eleven days, when he resigned to become General Missionary of the Milwaukee Convention. The membership now upon the roll numbered two hundred and eleven names, one hundred and sixty-five having been added during his ministry. From January 5th, 1873, to November 1st, 1873, our pulpit supply came from the Chicago Theological Seminary, with the exception of the preparatory lectures and Sacrament of the Lord's Supper, Rev. Mr. Camp, of Waukesha, and Rev. L. Clapp officiating at different times. On Saturday, November 1st, 1873, the Rev. A. M. Case gave his first preparatory lecture, and the following Sabbath officiated at the Sacrament of the Lord's Supper. The Rev. A. M. Case continued his service here until the 29th day of August, 1875, being a service of one year, nine months and twenty-eight days. Thirty members were added to the church during his ministry. From this last date until December 1st of the same year, our supply came from the Seminary, Brother Nelson coming frequently, and at this date

December 1st, 1875, was invited by the church and society to preach to this people, he continuing as acting pastor until September 2d, 1876, when he was invited by the church to become pastor. He accepting, the service of installation was deferred until the 20th of December, when the semi-annual meeting of the Milwaukee District Convention would be in session with us, and upon that date he was installed. The Rev. H. C. Hitchcock, of Kenosha; Rev. A. E. Tracy, of Oconomowoc; Rev. George T. Ladd, of Milwaukee, and Rev. L. Clapp, took part in the exercises. Brother Nelson continued in service until the first day of April, 1884, a term of service of eight years, three months and one day. During his ministry sixty members were added to the church. From April, 1884, to February, 1885, we were supplied by the Rev. David Jenkins. Upon the third day of January, 1885, the church voted to extend a call to the Rev. J. W. White, to become our pastor, which was accepted by him, and upon the 24th day of February, 1885, a council was convened for the purpose of installation. Rev. George H. Ide, Rev. Thomas G. Grassie, Rev. L. Clapp, Rev. C. W. Camp, Rev. George W. Nelson and Rev. Morritz E. Eversz, assisted in the services. Brother White continued in service until the 19th day of June, 1890, when his pastoral relation with the church was dissolved by council. Rev. J. W. White's time of service was five years, four months and five days. There were added to the church during his ministry, one hundred and three (103) members, making a total of 405 names upon the roll. From June 29th, 1890, to January 25th, 1891, the church was supplied by the Rev.

John L. Myers, Rev. L. Clapp and President Merrill, of Ripon College. Rev. W. C. Stinson supplied the pulpit for two Sabbaths and received a unanimous call from the church and society. He began his service here January 25th, 1891, and was installed by council.

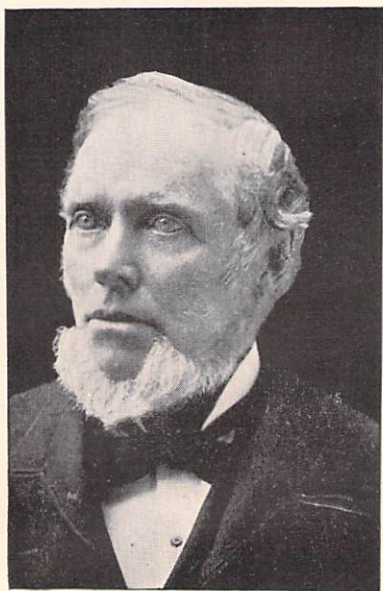
During the last year of work there have been added to the church roll twenty-six names. Of this last year I need not remind you, it being fresh in your memory. He has found in our affections and sympathies a warm and loving interest and a heart-felt desire that the ties that bind us under the yoke of brotherhood may continue to strengthen in the future, so that whatever may be the fortune that awaits us it shall but increase the love and sympathy for one another.

There joined the church January, 1889, by letter, 25; 22 on profession; 1890, 5, by letter; 5, on profession; 1891, 26, by letter; 17, on profession.

There have gone from us by letter 132 members, having been commended to the churches in the following states and foreign countries: Missouri, 4; Wisconsin, 82; Illinois, 11; California, 1; New York, 4; Vermont, 2; New Hampshire, 2; New Jersey, 1; Michigan, 4; Maine, 2; Iowa, 5; Pennsylvania, 1; Minnesota, 4; Kansas, 1; Nebraska, 2; Colorado, 1; Massachusetts, 3; Montana, 1; Dakota, 1; Washington, 1; Indiana, 1; Canada, 1; China, 1.

Those who have left us to return no more number 77, translated to a better—and we hope to the church triumphant. In the matter of discipline there have been 25 names dropped from the roll by action of the church. The number of marriages recorded are fifty,—not near

all, but this is my idea,—so as to follow the members when they move away, and to keep the number of families. Adult baptisms recorded, ninety, of which number three were immersed; of infants baptized they number 147, a total of baptisms, 237.



DEACON JOSEPH A. WARREN.

EARLY RECOLLECTIONS.

DEACON JOSEPH A. WARREN.

No geologist will look for fossils in the primitive rock. So in the beginning here, there was nothing. For some time everybody knew it, but it was soon forgotten.

There was a class who came here before the pioneers, called the "squatters," who squatted on the land and built small cabins, cut down and burned the brush, girdled a few trees and sold their claims to the pioneer, making thereby from \$25 to \$50 from each sale. A gun, watch, ax, a pair of boots, or a knife, were prominent factors in such trades. Some would stay still longer, get a few hundred dollars, then leave.

Some pioneers who had property came with their families, oxen, canvass-covered wagon, cow and dog, go into the woods, take the stove from the wagon, sleep in or under the wagon, while they built a small cabin, covering it with bark, such usually making a success.

Most of those who came from the East would look over some of the country, and as they had to travel on foot and hotel accommodations were at zero, would soon give it up, saying they liked the country, would return at some future date; that was the last we heard from

them. They probably gave glowing accounts of their travels which induced large numbers to follow.

The pioneers are mostly persons of independent thought, very active and progressive, of fair education. By personal conversation I found if any had more than two or three hundred dollars, those were exceptional cases, and one-half of those left their notes for that sum. Most of them left their native land because of financial troubles, or other disturbing causes, and would have been glad to return if they could have obtained the money to do so. Many of those who had money did return in a short time. To illustrate, I mention one who was a machinist. He was one day sitting on a log in the mill-yard looking very sad. The first question he asked was: "Where are the machine shops?" Pointing west I replied, "there are many fine places to put them, but they have not been staked out." After rubbing his head a few minutes, he went back saying, he would leave the country.

In my younger days we debated the question: "In which do we take the most pleasure, in anticipation or in possession." Our possessions were very small, our anticipations as broad as the wilderness which surrounded us. One neighbor, the first winter, lived on turnips and a few squirrels; for a change, the turnips were eaten raw or cooked, scraped or crushed. Another neighbor ground the first year forty bushels of buckwheat in a coffee mill to bread his family. Many had pork cooked to a crisp, using fat on the bread, and potatoes three times a day. Nearly all had a cow after the first year, which grazed in the woods; the butter

had a peculiar taste; we made it do with an onion. Now, do you not think it a real pleasure when a small advance is made on that diet?

In building the first log house one was extravagant to pay more than seventy-five cents in money, which went for sash, glass, one board for a door, and nails for the same. Some used more economy and put in splints to represent a sash, and pasted on newspaper for glass,

Now come the joys. In a few days there is rainy or windy weather; then the settler splits basswood and fills up the cracks. Now, says wife, "that is good." Then he splits the logs and makes the floor, putting the bed, table and chairs from the ground on to the floor. "Oh! is not this nice?" No palace ever gave greater pleasure. When cold weather comes he mends the cracks. "Why, I did not suppose one could make a log house so comfortable! It is warmer than any framed house I ever saw."

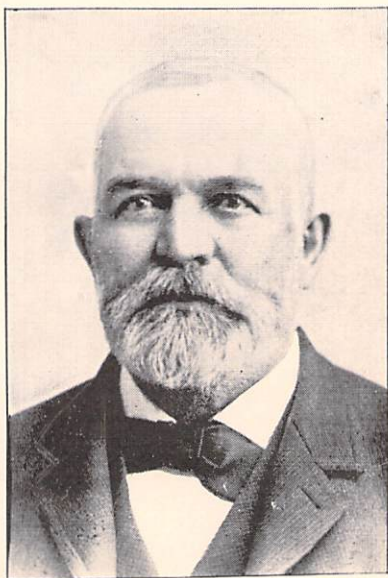
As to clothing, it would wear out, patch as much as one would; turn the pants fore side behind, ball stitch the old hats with store-strings, yet after awhile they would absolutely refuse to receive another stitch. We could get only money enough to buy one thing at a time. How it would look to see a nice, new, clean coat with those old patched pants and hat; or a new vest with the old coat. Do you not think he felt better in the old clothes? Remember, we had but one suit for all occasions.

As to religious meetings, we came from so many different places we used many different expressions.

Sometimes our differences caused smiles, not understanding each other, but when interpreted by the language of Canaan we agreed remarkably well. On one occasion in this State, I was present at the celebration of the Lord's Supper. All went into the woods with oxen, wagons and sleds, fastening chairs to the wagons for the elderly ladies; the drivers sat on boards laid across the wagon, and the children on the straw in the bottom. Arriving at the appointed place, the chairs were taken from the wagons for the same old ladies; the rest sat wherever it was the most convenient, on logs, on the ground, or in the wagons, or perhaps standing beside the trees. The furniture consisted of a small stand, a white pitcher, a plate and a glass tumbler for the elements. It was some time before I saw any other furniture used.

As to temperance, we attempted to begin right, and had absolute prohibition in the town. We organized to stop every bar in town. There were three places where liquors were sold. We frightened one so he gave up. The one in this village promised to do the same when the other one did. We obtained judgment against the other one and he appealed the case, saying if he was beaten he would "carry it to high Heaven before he would give it up."

When we take into account that we had school districts to lay out, roads to locate and to district, and we all had a point to make or lose, it is not strange we had good times and hard times. Even while I was building the school house in the village I had a personal notice served on me to make the pins small so that they could be easily driven out, as it was predicted the building would have to be moved in a few days.



NATHANIEL J. SWAN.

HARD TIMES AND GOOD TIMES.

DEACON NATHANIEL J. SWAN.

My part of the program is to tell of the hard and good times.

In looking back, one is not apt to think of all the home-sickness and sufferings that have been overcome by the early settlers.

Before speaking of my first recollections of this church, let me go back four or five years, to 1837. In the spring of that year I came to Milwaukee with my parents, after an eight day's voyage around the lakes, but there was no city to be seen. The steamer came to anchor out in the bay near the mouth of the river. Soon they hurried all the passengers into small boats, and pulled for the shore.

We found a small log house, the only house in sight where they kept travelers. We staid there over night, ate our own provisions, and slept on our own beds. They charged father nine dollars for the privilege of sleeping on the floor under the cover of that log house over night.

The second day, father found a man who owned a flat-boat, who for the sum of five dollars, agreed to take us up to where Chestnut street is now, if father would help poll the boat.

There were no bridges nor roads; there were a few buildings near the corner of East Water and Wisconsin streets. At last, father found a little log cabin, 12x14, out near Mr. Breed's. We staid there the rest of the summer, and sometime in the winter we moved to where my brother Alvin now resides. Those were long and lonely days, because there were no neighbors in sight no schools, no playmates, nothing but woods.

Well do I remember going out one morning after breakfast and hearing somebody chopping nearly a mile away. Father started out to find who it was. He found a man that had made a claim to a piece of land, and had built a little log cabin and covered it with brush and was living there. We felt that we had neighbors now.

It was not long before there were other neighbors, not very near, a mile or more away.

Remember that this part of the country was covered with heavy timber. Oh, how we worked to cut down and clear away a little field in order to plant some corn and potatoes to live on the coming winter.

How little we realize what the early settler had to undergo. How in some cases they suffered hunger, and were not well clothed. I remember that one winter that some of the supplies gave out in Milwaukee. One was salt. There was none to be had. Many poor families had to live on bread and potatoes without salt. My father procured a little box containing about three pounds; we were very saving of this salt. We fared a little better than some of the neighbors, for father was a good hunter. We had different kinds of meat, but

sometimes we were short. All the provisions we had, father had to carry on his back from Milwaukee, except the game he took in hunting.

There were no teams at this time. We cut down the trees and rolled them together, and burned them on the ground, and dug up the soil with hoes by hand. What slow, hard work! I remember the first cow that I saw. A Mr. Proudfit bought her; drove her over to my father's, telling him that we might have the use of her if we would care for her, which we were very glad to do. It was pure kindness from a kind hearted man. The people of those early times were all of them very kind to one another.

The years pass, and still other settlers come in, they begin to talk about schools and meetings, and soon it was said there would be a school somewhere. I think it was in Mr. Spear's house, a little west of Mr. Robin's, where we attended, going right through the woods for three months. Those were pleasant days for us boys; for there we found playmates; and there we formed friendships which have lasted to this present time.

Soon after there was a church organized in the neighborhood, and from that time on we attended meetings regularly for those times. We had different ministers to preach for us before Mr. Clapp came to stay. There was one I remember very well, a Mr. Kitchell, a good sort of man, and a good hunter, and one that loved a good dinner. What stories he used to tell! How they did please us boys! He and Mr. Warren called one day on father and mother; they talked long

and fast. Mr. Kitchell told hunting stories, and father tried to match him, till near dinner time, mother invited them to dinner. Mother said she was trying some asparagus for greens for the first time, and did not know how good it would be. She asked Mr. Kitchell if he ever ate asparagus. "Oh, yes; was very found of it." So mother took up her dinner; but it was as tough as ever. She felt mortified enough at the failure. Mr. Kitchell thought she would like it better on toast.

During the story telling some one asked him what he would do if he saw a deer go by his door on Sunday. He did not know what he would do; if 'twas a wolf he would shoot him. And now as the years have passed, Mr. Clapp is watching over us, and the people are getting more numerous, and are planning and working to partially support him in his work here. Soon the members of this society began to plan for a donation visit to Mr. Clapp, and a time was set for the occasion. As the time drew near, how excited we younger members were about what to carry. That was the trouble, for every one must take something. I do not know how much they received, but every body carried something of what they had. There was a couple of young men that were more troubled about what to carry than they ought to have been, but a young lady came to the rescue. As Mr. Clapp's folks had a baby, this young lady thought a cradle would come handy. So the cradle was procured and filled, not with pillows, but with popcorn, which according to history was very much appreciated.

PASTORS AND THEIR WORK.

MRS. SUSAN WARREN WHEELER.

My recollections of the very earliest pastors and their work in Wauwatosa, must necessarily be the recollections of a child. However, I have heard these things talked over by older ones until they seem as belongings of my own memory. In this way I suppose, I have learned that one of the first sermons preached in this town was from the text found in Matt. 3:10. "And now also, the axe is laid at the root of the trees."

We may be sure that the axe did not long lie idle at the root of the trees, literally or figuratively, but soon active, vigorous blows were struck, that told of beginnings of decisive work; more evident to natural sight, in the felling of the sturdy forests, perhaps, than to the faith of those who discerned its symbolical meaning.

In these early times meetings were irregularly held in log houses or rude unfinished frame buildings from one place to another. I can remember attending meetings in houses which now I can hardly locate. The very squeak of my father's boots as I, holding tightly to his finger, walked with him to meeting, haunts my memory yet, and I have not forgotten sitting on the flat

side of a slab so high that my feet dangled in air; yet to go to meeting was a great treat.

But who the good men were who preached, and what they preached about, I leave others to tell, as my subject limits me to half a century of time. Of the labors of Rev. Hiram Marsh, who came to this town and remained several weeks preaching and holding prayer meetings in the Gilbert log school house just previous to the organization of this church in 1842, and continued his labors for several weeks or months afterwards, I remember but little. But I do remember the look of seriousness on the faces of my parents upon their return from these meetings; and noticed the tears that would gather when they talked these things over. I know that deep solicitude was felt by many whose hearts were warm with the love of God, who, having left all religious privileges when they came to this new country, were anxious to help build up Christ's kingdom in their new wilderness home. Mr. Marsh was strongly anti-slavery. It was he who had that article on slavery introduced into the first covenant; also the one upon temperance.*

Rev. Lewis Bridgman came to this town soon after Mr. Marsh's labors closed, during the first year of the church organization. He was educated at Oberlin, and this was his first charge in Wisconsin. He says in a letter which was received from him and read at our fortieth anniversary: "Two great moral evils were then agitating the church and calling loudly for its condemnatory thunders—Intemperance and American

NOTE.—Died 1875, in his 80th year.

Slavery." He was strongly anti-slavery, besides holding the Oberlin theological views. He came to live among us with his wife. I remember Mr. Bridgman as a man of decided opinions and zealous in enforcing them. One man was much offended by some things he said on the slavery question, but afterward became one of his warmest friends. Mrs. Bridgman taught us children some lessons, which I am sure I have never forgotten. She organized the Mothers' Association, which was most worthily sustained for several years. Mr. Bridgman supplied this church about a year.

Rev. J. Kitchel, Granpa-Kitchel as the children called him, I find by referring to statistics, supplied this church about two years, coming two or three months after Mr. Bridgman left the work.

He had a home in Milwaukee with his daughter and used to walk out through the woods, loaded down with gun and ammunition,—and his sermon of course. The squirrels and partridges must be wily to avoid a charge from that gun. I fear I remember the long stories he told by our fireside, better than I do the doctrines he preached; for he boarded around during the Sabbath and the hunting days. However, he discussed doctrines both from the pulpit and elsewhere. I remember wondering what orthodox — and doctrines — and Oberlin theology meant. Mr. Kitchel was a man who made many warm friends, and was respected by all. I remember particularly his prayers at family worship, when he would seem to remember each one and their especial wants. He passed away from earth many years

ago; but I think all who knew him remember him lovingly.

Rev. Luther Clapp was our next minister. It was a sultry July day, when Mr. Hale, of Milwaukee, brought him to my father's house. I remember the sudden storm of wind and rain that came before night, leveling a number of large trees about us. Giving the young minister a specimen of what he might expect "out West." This was in 1845. Most of the people then lived in log houses. We could make no show of wealth, though we did bring out our best china teapot in honor of the new minister. His experience must have been similar to that of our home missionaries, now on the frontier.

We needed a pastor; he needed a place to work. He accepted what we could give, whether it were money, vegetables, spare ribs or sausages, and concluded to share with us our poverty, our sacrifices and privations.

With Mr. Clapp's ministry, life and work, I am very familiar, as we were near neighbors, and I was almost a constant attendant on the services held in this part of his parish, and a frequent attendant when the services were held in the Gilbert school house. Until the church was built, the Sabbath services were held alternately in the school house near here, now used as the town hall, and the school house on Gilbert street. Preaching morning and afternoon with one hour intermission. Those who came from a distance, unless by wise forethought had supplied themselves with a fried-cake or cooky, might be greatly refreshed in spirit, but in body somewhat famished. Those who were so fortunate as

to ride, had a seat on a board or a chair in a big lumber wagon, and the roads were not the best at all seasons of the year. We always attended the Baptist or Methodist meetings here, when we could not go so far away. Indeed, in speaking of the work, it is impossible not to associate Elder Manning, Elder Underwood, Mr. Wilcox, Mr. Pease, Sr., and other Baptist and Methodist ministers and their people, for there was all through such harmony. Each working to spread the Gospel and gather souls into the kingdom.

Mr. Clapp took a deep interest in all. Interesting himself in our spiritual life, our temporal prosperity and education. Adding to his work of pastor, that of teacher, many will remember the pleasant and profitable school of which we were scholars. No other room being available, he opened his unfurnished parlor in the house, that was afterwards burned. Some tables were supplied for desks, and we each took a chair. Mr. Clapp taught this school, assisted by Mrs. Clapp. These memories are very precious, not only because of the advancement we made in book knowledge, but there seemed a hallowed influence for good, which I believe has followed us all. He taught afterward a larger number of scholars, but this school, our first select or high school in Wauwatosa, is the special one to which I look back with pleasant memories.

Very early in Mr. Clapp's ministry he began to gather the young people about him into a prayer circle. Perhaps in no other way could he have gained such power for good over the young. These young peoples' prayer meetings were held in this and other neighborhoods. I

think they were sustained here weekly for more than twenty years.

Latterly they have taken another form and name. Mr. Clapp, like his predecessors, was alive on the temperance question. Indeed, I can remember no time when there have not been efforts made in this direction. I believe we all, who sat under Mr. Clapp's preaching for years, know that he endeavored to preach the whole circle of Christian doctrines—

Of Justification by Faith,—
Salvation by Grace,—

and the Atonement, and all the rest. He taught that no man could call himself a Christian, unless he was willing to give up his own will to the will of God. Can he not say of many: "Ye are our epistle, known and read of all men."

When Mr. Clapp left this field for another work, we felt that he did not really leave us, for we knew that his heart was here, and we had his prayers, and oftentimes his presence, his home still being in Wauwatosa. Now, although feeble in body, his love for this church, and his desires in her behalf are as strong as ever.

Now that this scrap of reminiscences has arrived at this point, I almost feel that I can go no farther. Not because the work has lessened or that the under-shepherds have failed to lead us out into green pastures, but because about this time there seems to have come to Wauwatosa a new era. While the town had quite a large population of Germans, the Americans were not numerous; most of them were ten years ago connected with

the three or four Protestant churches. About seventy-five families were connected with this church.

During Rev. A. M. Case's ministry of two years, and the first years of Rev. G. W. Nelson's pastorate, the change was not so manifest, but during the following years there has been a perceptible change. Wauwatosa had been up to this time principally a farming community. Now, new families began to come, bringing new elements, and our church surroundings assumed more and more the proportions of a village. Mr. Nelson, and the pastors who have been his successors, have had growing congregations, calling for an enlarged church edifice—more pastoral and outside work. We would do well to consider, however, that there are some improved appliances to facilitate the ease with which this may be done. The early ministers had no safety bicycle. Mr. Nelson's pastorate, up to the present, next to Mr. Clapp's, has been the longest, about eight years. He was brought up and educated not far away, and seemed in a measure as one of us.

We think we can truly say of him, he knew the meaning of loyalty, of fidelity to conviction, and he would willingly stand alone upon any issue where he was at peace with his own conscience. He sometimes, as well as his predecessors and successors, gave men thrusts. We seldom, if ever, found him out of temper, and he had abundance of good nature. Before he left us, he started the project of building a parsonage, which building was completed before he left. Rev. J. W. White was the first of our ministers to occupy it. Mr. White also with much earnest zeal labored, with others.

in rebuilding, enlarging and furnishing our house of worship. Now pastor and people are enjoying these comfortable improvements with thankfulness.

The spirit of benevolence which has been inculcated by all these servants of God, as well as many other branches of work, will come under subjects of which others will speak. They doubtless will not fail to tell of the old fashioned donation parties, lyceums, literary societies, sewing circles, and ladies' aid, in which our pastors and their wives have been interested. Encouraging, upholding and ever endeavoring to elevate and build up character. There are others who have been here as helpers from time to time, when there seemed earnest need for especial work. Series of meetings have been held, and many we believe have not only been added to the churches here, but we trust their names are written among the redeemed.

Of these evangelists we cannot speak particularly, but they have been co-laborers with the pastors in a good work. On fond recollections of "ye olden times" we sometimes love to linger. To us they are pleasant memories.

But there were hardships, some bitter trials, and sore discouragements. But our Father, who does not quench the smoking flax, has caused that the small flame that wafted incense of praise to His name fifty years ago, is burning still—we trust with increased fervor.

Who can attempt to estimate the work accomplished, and the results gained, by the faithful labors of our pastors? They have preached the Word, and practiced it by their example, exhibiting the sanctifying power of its

truth. Many have heard and come under its power, who have gone out from us, and are extending its influence to others, and the work is still progressing.

Our present pastor, Rev. W. C. Stinson, and his people, are united in bonds of friendship and Christian love. May we continue—"knowing that God is able to make all grace abound toward us; that we always, having all sufficiency in all things, may abound to every good work." "Being enriched in everything to all bountifulness, which causeth through us, Thanksgiving to God."

OUR SUNDAY SCHOOLS,

From the beginning until the Autumn of 1872.

MRS. LUTHER CLAPP.

The first Sabbath School in this town was organized in 1840, at the unfinished log house of Mr. Mark Johnson, which was located opposite Mr. Robbin's home. Mr. Spears was superintendent. Among the teachers were Mr. Mark Johnson, Miss Harriet Denny, now Mrs. Underwood. Mr. E. D. Underwood was also; but not then a Christian.

The first Sunday School in this village was opened in 1841, at the house of Mr. Benjamin Hart, father of T. W. Hart, which was on the site of Mr. Fuller's residence. The teachers were Mrs. J. M. Warren, Mrs. Longstreet, and Miss Boyden. The scholars were Luther Warren, Susan Warren, Julia Warren, Oliver Hart, T. W. Hart, Helen Gregg, Jefferson Gregg, Henry Longstreet and Julia Kane.

But previous to these Sabbath Schools, in 1838, or early in 1839, a Bible class had been formed at the log house of Mr. Longstreet, which stood near where Mr. Twinum's house now does. The members were Mr. A. L. Barber, Mr. and Mrs. Longstreet, Mr. and Mrs. J.

M. Warren, Mrs. Benjamin Hart, Miss Boyden, Mr. T. M. Riddle and Mr. J. H. Hammond.

In the summer of 1845, when Mr. Clapp and myself came, the Sunday School in this village was held in the schoolhouse—now the town hall. The seats were rather long, rather straight backed, yet not very uncomfortable. They were purchased, together with the desk, of Milwaukee Plymouth church. The three denominations, Methodist, Baptist and Congregational, united in this Sunday School.

Mr. Riddle of the Methodist church was then superintendent. Mr. L. B. Potter, Mr. J. A. Warren and Mr. Wesson and others were then teachers. The school session was at noon, between the services, for there was preaching both morning and afternoon.

Soon after Mr. Clapp came he took charge of a class of men from 23 to 40 years of age. In this class were Mr. J. M. Warren, Mr. A. B. Mower, Mr. Needham, Mr. Harris, Mr. Brazee, Mr. Morgan, Mr. Briggs, Mr. Hezekiah and Ephraim Gilbert, and others whose names I cannot recall. For study they took the book of Romans. On one occasion when Mr. Clapp had exchanged with a brother minister, who had the class that day, he said on returning to our home, "If I were to teach that class and in Romans, I should want to study my lesson well, for they plied me with many knotty questions."

At this period there were some superior teachers. Among the ladies were Mrs. A. B. Mower, Mrs. J. M. Warren, Mrs. J. A. Warren, Mrs. Potter, Mrs. Riddle, Miss Fanny Manning, sister of the Baptist minister, and Miss Sylvia Blodgett, afterwards Mrs. Spears. Some of

the above mentioned teachers could not always come before their classes, for there were smaller tots to be cared for at home.

The next class in age after the pastor's was that of the pastor's wife. Her pupils were young unmarried ladies of marriageable age—few in number in those days. They were Mrs. Sarah Armstrong Gilbert, Mrs. Adaline Hall Harris, Mrs. Jane Allis Jacobs, Mrs. Hannah Gilbert Swan and Mrs. Eliza Blodgett Scarritt. And, wonderful to relate, all are living save the latter, and all are grandmothers but one. "Surely goodness and mercy have followed us all our days."

On alternate Sundays, when the services were at the Gilbert schoolhouse, an interesting Sunday School was held there, which another will describe.

In October, 1853, we entered with thanksgiving our new church. Then our Sunday School became distinctively Congregational. It was soon large. Often the attendants were 120 in number. Teachers and pupils were enthusiastic. We met in the audience room of the church, the infant class sometimes going to the vestibule, or the gallery, until in 1870 another room was added. Nearly all the congregation remained at Sunday School. Superintendents were Deacon J. A. Warren, Deacon L. B. Potter, Deacon N. J. Swan, Mr. Robbins and Luther Warren. Some of these served several terms. Not many years since, one of them said, "When I was a boy and went to Sunday School in the schoolhouse, I often went barefoot, and I'm not ashamed of it either."

There was the elderly ladies' class, the elderly gentlemen's class, and the lads and misses' classes. Mr.

Spears, Mr. Warren, Mr. Potter, Mr. Wesson, Mr. Clapp, Mr. Briggs, Mr. Wheeler, Mr. Gilbert, Mr. Barber, Mr. Damon and others were among the teachers.

Of the ladies, was Grandma Day, mother of Dr. Day, highly intelligent and well versed in the Scriptures. She died at the age of 90 years. And there was Grandma Hill, mother of Rev. D. D. Hill, of Pasadena, Cal. I do not remember that she was a teacher, but very punctual at Sunday School, her lesson well studied, and always singing with animation and with the spirit also. She, too, entered into rest at the age of 90, in 1885.

For many years Mrs. J. A. Warren was a beloved teacher of a large class of misses, who grew up to womanhood under her instruction.

Mrs. A. B. Mower had a class of lads of whom I remember Chas. Stickney, Oren Blodgett, Ed. Mower, Silas Brown and others. Her influence over these lads was great and good.

Of other efficient teachers were Mrs. Theresa Fisher Potter, Mrs. Susan Warren Wheeler, Mrs. Mary DeGraff Gilbert, Mrs. Maria Hill Snow, Mrs. Maria Sleeper Dutton, Mrs. Pierce, Mrs. Mary Warren McIlvaine, Mrs. Emma Warren Fowler, Mrs. Mattie Barber Earls. Of the infant class Mrs. McIlvaine, Mrs. Hannah Abbott Thain and Mrs. Emma Clapp Watner.

Mrs. Hitty Wenzel Potter presided over a class of young ladies, to whom, in her genial, earnest manner, she taught the way of salvation. With trembling voice and tearful eye she often asked the prayers of God's people for them. To those scholars how dear her memory! How they loved her! Would that the large

picture they presented her of themselves was here to-day.

My own class increased in numbers, also, till now, I can bring to my "mind's eye" over thirty of them. They all married I think; some removed, and some have passed, we believe to that better land, to be continually learners before the Lord. Many were the pleasant surprises at the parsonage these ladies made, bringing their husbands with them. They were always most welcome, none the less, if the fires were not all lighted, since they came unawares. These social visits were delightful, tending to cement the strong attachment, the strength of which God only knows.

In the school all along these years, there was much earnest Bible study. We went through several books of the Bible with great profit, especially the book of Hebrews. There were many conversions, the result of combined influences.

Of our library at an early day I cannot report correctly. We had one, and after entering the church there were from time to time additions of very choice books, such as the Schonberg Cotta Family, the Daytons and Davenants, and others of Mrs. Charles' works, Fidelia Fisk's Romance of Missions, The Autobiography of Lyman Beecher, in two volumes, of great value, and costing several dollars. For two years, at least, the older classes contributed money with which they bought such books as they desired to read, and then passed them on to other classes. But where are those much prized books? Probably gone to the regions beyond. Would it not be better to retain the more valuable

volumes, even if rebound, and send money or new books to the destitute Mission Schools?

The Well Spring, The Child's Paper by the American Tract Society, were furnished to each family. Weekly contributions were taken. The music, especially when under the leadership of Mr. Sanford and Mr. Horning, was good.

Sunday School concerts were held both at the Baptist church and ours, once in two months; they coming to ours, and we going to theirs. These were of great interest, people coming from all the region about. At one time in our concert we went through the whole circle of Christian doctrines, one at a time. It cost much labor to prepare the questions. The answers were given in scripture texts. The hymns for the evening were always in harmony with the doctrine, and often the spiritual impression was great. There were individual recitations, and those in concert by particular classes. If there was sometimes a tendency to display, we tried to guard against it. In the time of the civil war the exercises partook largely of the patriotic spirit. Most of the soldiers from this place had been in attendance, and on that evening their minds reverted to the concert with great interest.

We have glanced in review at the work of the Sunday School for the first thirty-four years. The worth of these Sunday Schools to the community and church can never be estimated. Not until we pass beyond the Golden Gate, can we know of their complete fruitage.

THE FIRST SUNDAY SCHOOL.

MRS. PAYSON GILBERT.

Soon after the organization of the church, March 1st, 1842, a union Sabbath School was organized in a little log school-house, sixteen by twenty feet, called the Gilbert school-house. There were present at this meeting, Joseph Warren, Deacon Barnes, Deacon Richard Gilbert, Joseph Erwin, Emerson Maynard, Walter Cushing, Moore Spears, Daniel Proudfit, William Underwood, Mark Johnson and their families, and others of the first settlers. Joseph Warren, Emerson Maynard and Moore Spears were nominated for superintendent; Moore Spears was elected and held this office for several years. No other officers were elected as there were no necessity for any.

A few months after, some old books were sent to Mr. Warren from Massachusetts, and he gave them to the school, and a librarian was appointed, and when money enough could be raised, a new library was bought. Ephraim Gilbert served as librarian.

Mr. Jos. Warren, Mr. Emerson Maynard, and Mr. Walter Cushing were some of the teachers chosen, Mr. Cushing teaching a large and interesting Bible Class.

He was afterwards superintendent. The lessons began with the second chapter of Matthew's Gospel. The first question books were brought by Mrs. Clapp from Chicopee, Mass., and presented to the school. The school was held between the morning and afternoon service, but for the first three years was quite irregular, on account of the irregularity of the preaching service.

In 1846 a frame schoolhouse was built, larger and more comfortable than the log one, and after Mr. Clapp came, the Sabbath School was regularly sustained here until the church was built in 1853, a period of eleven years. Mr. Lorenzo Moore, Mr. George Scarritt, Mr. Mark Johnson, J. H. Cushing, Mrs. Ephraim Fisher, Mrs. Thomas, Mrs. Hiram Blanchard, Emma and Mary DeGraff, were some of the teachers. The scholars were expected to commit to memory and repeat to the teacher, seven verses of scripture each week, also a lesson in the question book.

This is a brief and incomplete record of a humble Sabbath School, but there is an unwritten record that angels alone could write. The most of these teachers and many of the scholars have passed from earth; and have not those faithful workers received from the Master the "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

Since 1873, Deacons N. J. Swan, and L. B. Potter, Mr. Wheeler, Mr. James Rogers, Mr. M. B. Potter, Mr. Ward Clapp, Rev. James White, Mr. Meyers, Rev. W. C. Stinson, have been Superintendents of the Sabbath School, Mr. Rogers serving several years. Under their

management the school has been maintained with a good degree of interest and efficiency. In 1887, when the church was rebuilt, larger and better rooms were provided, and the same year a piano was provided by the Ladies' Aid Society.

The Sabbath school has been self-supporting and has contributed something every year to missionary and benevolent work. To the Home Missionary, Young Men's Christian Association, and Christian Endeavor Societies; and for the years 1888 and 1889 \$50 each year to Wen Lin, a Chinese helper; and the two years since, \$25 each year. This was suggested by Mrs. Goodrich, our missionary, whose letters and visit have been the means of strengthening our interest in foreign work.

A very good library has been kept up varying from 100 to 250 volumes. There has been much of joy to those who have participated in this work, also discouragements; but thus briefly looking at the past and comparing it with the present, what are its prospects? To outward appearance they were never so good; and with such a beginning will not the next fifty years show a grander work in which we may all rejoice?



REV. H. H. BENSON.

EARLY EXPERIENCES.

BY REV. H. H. BENSON.

My first visit to Wauwatosa was in the latter part of October, 1844, when on my way to Geneva, in the extreme southern part of the then Territory of Wisconsin. I had that week arrived in Milwaukee from New England, under a commission for one year, from A. H. M. Society, to preach somewhere in Wisconsin, but with no definite place in view.

For many years a strong patriotic and religious sentiment had pervaded the churches of New England, particularly, in favor of securing the best class of settlers for the new states and territories of the northwest, similar to that which led to the settlement of Plymouth by our Pilgrim Fathers. This sentiment then found expression through the A. H. M. Society in sending and sustaining educated Christian ministers with the first incoming tide of emigration to that new land. This tide has continued to swell, till it has overflowed all that broad region from the Great Lakes to the Pacific Ocean. Thus it had sent out the "Iowa Band," some ten Andover students of the class of 1843, as it had previously sent out the "Yale Band" to Illinois, thus greatly helping to elevate and mould the character of those great

empire states. Though no such concerted religious movement was made in reference to the Territory of Wisconsin, yet frequent conferences were held, and as the result, a few Andover students of the class of 1844, had determined to make it the field of their labors. One of these was the Rev. D. Pinkerton, my classmate, a native of New Hampshire, and myself. We both arrived in the Territory about the same time, though not in company. Now I am the Protestant minister who has lived longest in Wisconsin, except the Rev. J. Porter, who came from Massachusetts in 1840 and Rev. A. L. Chapin in 1843, from Connecticut. From Buffalo my wife and I came by steamer around the lakes, by way of Mackinaw to Milwaukee. On the boat we made the acquaintance of Rev. R. R. Snow and wife, a young minister, a Yale student, who began to preach immediately at Troy, and continued there for two years, as did my classmate Pinkerton at Elkhorn and Sugar Creek, in my immediate vicinity at Geneva. Coming west, we left Buffalo as early in the week as possible, to avoid being out on the lakes over the Sabbath. Though ourselves ready and waiting for a steamer, we did not get started till Tuesday, and then from various delays in the voyage of near a week, much against wishes, we did not reach Milwaukee till early Sunday morning. Scarcely had we arrived in port, when Hon. E. D. Holton, then a young man, came on board and inquired if there were any ministers on the steamer, as preachers were needed to supply pulpits in the city, temporarily vacant. The result was that my first sermon in Wisconsin was preached in the morning in the Presbyterian

church, for Rev. A. L. Chapin, and at the second service for Rev. J. J. Miter, at the Plymouth church.

On Friday of the same week, Rev. Stephen Peet, Home Missionary Superintendent for Wisconsin, came to Milwaukee, as by previous arrangement he was to meet me there on my arrival. That same afternoon, he secured a ride for me in a lumber wagon to Prairieville, now Waukesha, with Dea. A. Love. It was on this, to me, memorable trip, that I first visited Wauwatosa, though I must confess, that I then had not the most distant thought of making it my home. For though we then doubtless passed through what there was then of it, there was not enough of a village, in the few houses scattered in the thick woods, to attract my attention. I do not even remember then to have heard its name mentioned, though I soon after became familiar with it, through its pastor, Rev. L. Clapp, an early Andover friend. For, while passing through these woods, I was all the time anxiously looking for a prairie, of which I had heard so much before leaving New England, and which I joyfully found at the end of my evening ride at Prairieville. In those early days Wauwatosa was hidden in the Milwaukee woods, with little promise of its present beauty. Those woods were then a dense forest of large oak, maple and other trees, extending back west from the lake some twelve miles or more. The few roads through them were simply narrow tracks cut out through the forest, which, during the rains of spring and autumn, soon became, from travel, a succession of almost impassable mud holes, to recall which to those who were accustomed to pass through them, no

description is needed; and to those of you who have never had that sad experience, no description of mine can give you any adequate idea of the dreadful reality!

From Prairieville, where we spent the night with Christian people, gladly dispensing to a fellow disciple, tho' a stranger, the cordial hospitality of those early times, Rev. Mr. Peet started with me next morning for Geneva, a ride of some forty miles, in his comfortable covered buggy. We arrived at Troy for a late dinner with good Deacon Smith, recently from Massachusetts. The little settlement at Troy was the only one I recall, in that long all-day's ride of forty miles. We arrived at Geneva after dark, for which in the chilly eve of autumn I had long been anxiously looking, when through the woods in which it was built, we saw the welcome lights in the distance, shining through the windows, even then a flourishing village of about 700 inhabitants. Ready entertainment was given us at the hospitable home of Deacon C. M. Goodsel, where we even then found the comforts of Eastern civilization. He was an earnest Christian, an active anti-slavery man, and a friend of temperance, who several years afterwards removed to Northfield, Minn., and became the founder of Carlton College, a most noble Christian institution, for whose worthy president, Beloit College furnished one of her sons, Rev. Jas. Strong, a graduate of its first class. Even in those early days, Mr. Goodsell showed his character and the firmness of his principles, by refusing to grind grain at his mill for the distillery, at pecuniary loss and the vexation of a law suit. In this all-day's ride of forty miles, where now are well cultivated fields

and large farm houses and thriving villages, we passed for miles and miles over virgin prairie, and through beautiful oak openings, in a perfect state of nature, and not a sod broken, and where you could ride or drive unhindered in any direction, except for the danger of "getting slewed," as it was commonly called; *i. e.* lest having your horse deeply mired in a slew (slough) by carelessly driving over some little run where the sod had been broken by too frequent passage.

At Geneva I preached to a large congregation my second Sunday in the Territory. On Monday morning I started in a lumber one horse wagon, with Deacon Redington as delegate of the church, and his wife, to attend a meeting of the Convention at Beloit. This was even then a flourishing village with quite a number of well-built houses, mostly on the east side of the Rock river, and with then, as now, a very intelligent and religious population. In this all day's ride of forty miles, mostly over beautiful prairie, I do not recall a single settlement; the only evidence of what is now the pleasant village of Allen's Grove, was then a crossboard nailed to a post, on which was written "Allen's Hill."

The latter part of the week, we returned to Geneva, where, preaching again the following Sunday, I was invited to the pastorate of the Presbyterian church in that place, and immediately began a labor of ten years. The Presbyterian church in Geneva was formed April, 1839, only about three years after the organization of the territory and hence was then one of the oldest and strongest in the territory of Wisconsin, and had, when I visited it in 1844, about fifty members, and a small

but comfortable house of worship, built three years before, and accommodating about 150 persons. Nine years afterwards, by three years labor, we erected a large and commodious house of worship, which they still occupy. The first house of worship had one serious objection, being hastily built, and only set upon posts, boarded up, with no under-pinning, the boards at times got loose. Neighbor Moses Seymour, living but a few rods from the church, but not an attendant, kept a large flock of sheep which often fed on the common about the building, and as it was natural that the sheep should follow the shepherd, they not only assembled about the church and on the steps, but often ran under it for shade and rest in the heat of summer, where, by rubbing and "ba-baing" they at times so disturbed the service that good Deacon Ross had to go and drive them out, that the preacher might proceed with his sermon. Five precious revivals were enjoyed by the church during my ten years pastorate. I well remember some touching incidents witnessed during the first revival nearly fifty years ago. A deep religious interest pervaded the whole community. The house of worship was from evening to evening crowded with all classes, including those not religiously inclined. One evening a leading citizen, W.W., a wicked man, was so deeply convicted of sin, that he arose in the midst of the congregation and requested the prayers of God's people for himself. One circumstance during the revival that most astonished me, was the great number of persons in the community who had concealed their Christian profession. Many whom I had never thought of as church members,

then publicly declared that they had been professors of religion at the East, often with letters of membership in their pockets, which they had kept hid in the new country, where all were strangers, till searched out by the Spirit of God, they openly proclaimed themselves the followers of Christ.

Those early days were times of small salaries and of hard times for the minister as well as people. I may mention as a fact of history, that during my ten years pastorate, I never received but \$400 salary, except the last year, after our new church was built, when it was \$500. Except the last year, nearly half of my salary was paid by the American Home Missionary Society; and yet during all those years my small salary was never fully paid, so that on settlement, at the close of my labors there, \$125 was still due me, the accumulation of ten years deficit, which was then settled on my offer to donate one-third of it. Still, I never felt that I had been a great sufferer, nor that my lot was harder than other ministers—but far less so than that of many. The people were mostly poor, money scarce and interest high—12 and even 25 per cent—and produce low, dressed beef \$2 50 per hundred, pork \$1.25 per hundred, butter 8 and 10 cents and wheat 45 and 50 cents, when drawn to Milwaukee or a lake port, then the only markets. Letter postage was then the greatest pinch; for we were then far from the present good times of two cents per ounce letter *postage prepaid*. From New England and New York the place of home letters, the letter postage was 25 cents for unpaid the single sheet, and it was at times difficult to get the money to pay for a

letter from eastern friends, now already received and lying in the postoffice for delivery.

Wisconsin affords a good illustration of the influence of early settlers, in moulding the character of a state. The first settlers were mostly native Americans, of the best stock of New England and New York, and they have given their own high character to the social, educational and religious institutions of this noble state. From the labors of such men and women as made their early homes in Wauwatosa, Geneva and Beloit, have largely sprung our Christian churches, temperance societies, local option laws, and our high grade literary institutions, like Beloit college, to which, in 1848, they elected and sustained a professor, in the days of their own poverty, and when they were just beginning to make homes for themselves, and when the wild Indian had hardly left his hunting grounds. This was only twelve years after the territory was opened for white settlement. In 1842, only six years later, thirty-eight Congregational or Presbyterian churches had been formed in its borders, of which thirty are still alive to-day, after fifty years; and to these others have been added; making in all 381 Christian churches, of which 220 are Congregational and 161 Presbyterian. I would remark that in all these statements, I refer only to these two denominations, for which alone I have the data, though the Methodists and Baptists increased correspondingly.

White settlements in Wisconsin were first begun and mainly radiated from three different points, viz., Green Bay, the earliest, on the northeast, Milwaukee, on the

lake shore, on the east, and the leading ^{mining} ~~ing~~ region about Mineral Point and Galena in the southwest. It is noticeable that the moral and religious development of the new territory kept pace with the increasing population. As the first white settlement in what is now Wisconsin, was made at Green Bay, so the first Protestant church was formed there in 1836, the very year the Territory was constituted. It is a matter of interest that the first bell in a Protestant church was in this one at Green Bay, and the gift of John Jacob Astor of New York. In 1837, a Presbyterian church was formed in Milwaukee, the second Protestant church in Wisconsin. A Presbyterian church was also formed at Mineral Point in 1839. In 1838 three Congregational churches were formed in Wisconsin, one each in Beloit, Kenosha and Milton, and thus only three years after the beginning of settlement in the Territory, five churches had been formed. In 1839 seven churches were formed, one each at Mineral Point, Geneva, East Troy, Pike Grove and Racine, all Presbyterian, and one at Platteville and at Troy, each Congregational. In 1840 eight churches were formed in this field, as follows: at Aztalan, Madison, North Rochester, Pewaukee, Rochester, Raymond, Salem and Whitewater, all Congregational but that at Raymond. In 1841, there were also eight churches formed in the Territory, viz.; Delavan, Ft. Atkinson, Milwaukee, Plymouth, Prairie du Sac, Spring Prairie, Sugar Creek, Warren and Summit, all Congregational but the last. As in 1842 the population steadily increased, so did the churches, eight being formed, as follows: at Big Platt, Fairplay and Prairie du Chien, which were ^{mining}

Presbyterian, and Fond du Lac, Genesee, Lisbon, Mt. Zion and Wauwatosa, to celebrate whose fiftieth anniversary we are to-day assembled and gladly having present some of its first members. These five last named were Congregational.

One peculiarity in which our churches differed from those of most other new states was in the harmonious union for years of the Congregational and Presbyterian churches of Wisconsin in one body, a union which many of us thought most wise and Christian, and productive of the greatest good in those days of early feebleness and sorrowed, as I did, to see it broken up. With these reminiscences of those earlier days, till the Wauwatosa church was organized, I need not go on to tell how it loved and sustained the convention, was zealous in every good work, and has grown and prospered till the present time, as that narrative is appropriately committed to other hands.

Now, after nearly fifty years, I have visited Wauwatosa again; not, as at first, hastily to pass it unobserved in the woods, but with my wife, to make it my permanent home and to enjoy its beauty and its progress. After near fifty years of active service in the vineyard of our Lord, and mostly in Wisconsin, I have seen this region, then a wilderness, transformed into fruitful fields, and morally as well as physically budding and blossoming as the garden of the Lord.

Now having lived among you for over three years, and carefully observed your manner of life and your interest in Christ's Kingdom, I am happy to say, that

we, and in this I speak for my good wife as well as myself, we love Wauwatosa, its church and its people better and better. Having passed the seventy-fifth mile stone of my earthly journey, and having been by disease and age for the past year comparatively laid aside from active service, I am enjoying a season of grateful rest. From this Pisgah height, like Moses after his forty years' eventful journey through the wilderness, on the borders of the promised land, I am looking out upon that goodly land beyond the river. Even Canaan, where the blessed Lord has promised a home to all who love and obey Him—a heavenly land where grows the tree of life, yielding her fruit every month, and where there is no night, no tears, no death.

Y. P. S. C. E.

MISS MARY LEWIS.

I am very grateful that I can tell you a little of the work that lies so near to the hearts of the young people of this church. We have not always been a Christian Endeavor Society in name, though we have in purpose and method. The record of the past five years seems to be one of character-building, by the young people themselves. Our pastors have kept in touch with all of our work, for they have counseled with us and we have had their confidence; but we feel as though a large part of the work had been done by the young people themselves. The year that we were without a pastor our work continued, and some good we know was accomplished.

We were organized as a Christian Endeavor Society in the spring of 1877, under the leadership of our pastor, Rev. J. W. White. Our object in organizing was to promote an earnest Christian life among the young people, to increase their mutual acquaintance, and to make them more useful in the service of God. Our membership was small at first, but rapidly increased until we had about seventy-five active and thirty-five associate members.

The next fall after our society was organized, a number of the young people went away to school, so our

numbers lessened, but earnest members remained to carry on the work. We felt that we were not doing all we ought to do for the young people in our village who were not Christians, so we decided to take special objects of prayer and pray for them. We took as our motto, "Pray on; the promise rests upon increasing prayer; Until thou win thy soul's requests, Faint not, pray on." I think that now we are reaping the benefits of some of those prayers.

At the close of the year 1889 our pastor thought it best to reorganize, for many had neglected their pledge; our meetings were small and the interest seemed to be waning. We reorganized and elected new officers; our president, who had filled the position for some time, left us to engage in other Christian work. Many of those who had been members would not join again. We were without a pastor. We were a small band of human beings with all the frailties of young people. Our new pastor came to us during the time of gloom, with his smiling face and words of encouragement. We could even then see larger victories and greater blessings for the year 1891, than we had ever seen before; but we realized that these greater blessings would come by personal, faithful, humble service, on the part of us as individuals. Our Christian Endeavor pledge aided us in our work. Let us notice some of the parts of this pledge. "Trust in the Lord Jesus Christ for strength." That such trusting does help us we shall find, when we come to the doing of "whatever He would like to have me do;" hard or easy, it makes no difference; the hard things will become easy in the doing; our part is to do the "whatever" without murmuring or flinching. Next we read that the one who signs this pledge promises "to

pray and read the Bible every day," and these are two of the best habits that could be formed among young people. Aside from that, how much fuller and wider our life will be, when we come to make this an essential part of each day's living, instead of crowding it into some out-of-the-way corner, to be attended to if other duties will permit. "We promise to be true to our duties; to be present at and to take some part in every Christian Endeavor prayer meeting." This prompts us to be true to a fixed principle of duty; feeling plays a subordinate part; it is *do*, and the feeling will come in the doing. It also helps us in the study of the Bible, for we bring to the meeting the thoughts that have touched our own individual life. To pass from taking part in our gatherings to participation in the larger church meetings is but a step. Of our social gatherings and our benevolences I can not speak, save that they have played no small part in our work.

The year 1891 is the best year we ever had; for we realize that much of our success is due to our beloved pastor who has worked so faithfully and untiringly for the young people of our society.

If at the end of a year's work one says, "The Christian Endeavor has been of no help to me," the most fitting reply will be the words of a Persian motto:

"Diving and finding no pearls in the sea,
Blame not the ocean; the fault is in thee."

The year 1892 is going to be the most successful we have had. We have a use for time, money and talents; and one cannot strive to be a Christian Endeavorer conscientiously and faithfully without feeling that life is purer and character stronger. And according to the character we sow, such will be the destiny we reap.