

1916

Anniversary Book; 100th; 1916

North Ridge United Methodist Church

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1816

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SOUVENIR

OF THE

100th Anniversary

OF

METHODISM

AT

North Ridge

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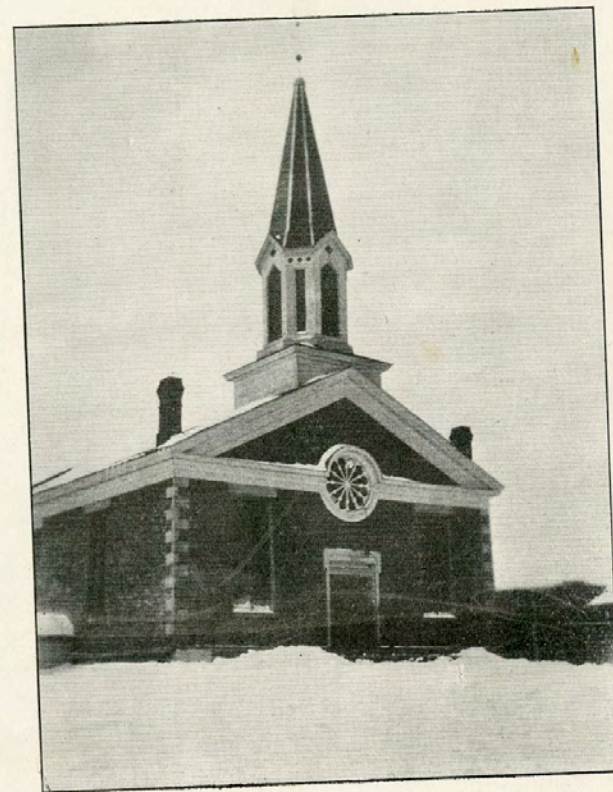
North Ridge

March 23 to 26, 1916

1816

1916

Sadie Robinson



Church Organization:

REV. S. H. BASS, Pastor.

BOARD OF TRUSTEES:

Amos Schoelles, President; Arthur Whitwell, Secretary;
Clayton Wright, Treasurer;
Alonzo P. Swick, Cyrus Beach, Porter Crosby,
Fred Frazer, Huey Lafler, Elwood Folger.

SUNDAY SCHOOL:

ALONZO P. SWICK, Superintendent.
Arthur Whitwell, Secretary; Evelyn Lafler, Treasurer;
Amos Schoelles, Asst. Secretary; Doris Brado, Missionary Treas.
Myra Wakeman, Organist; Julia Wright, Chorister;
Bernice Lafler, Asst. Organist; Elizabeth Beach, Asst. Chorister.

BARACA CLASS (Organized 1914):

Cyrus Beach, Teacher; Huey Lafler, President.

ALPHA CLASS (Organized May 14, 1910):

Miss Frances Doggett, Teacher; Miss Lavina Beach, President;
Mrs. Iva Schoelles, Secretary; Mrs. Florence Swick, Treasurer;

BETA CLASS (Organized Jan. 28, 1911):

Mrs. Emma Lafler, Teacher; Evelyn Lafler, Secretary;
Nettie Brado, President; Gladys Fellows, Treasurer.

WOMAN'S BIBLE CLASS: - Mrs. Anna Crosby, Teacher.
YOUNG BOYS' CLASS: - - Huey Lafler, Teacher.
YOUNG GIRLS' CLASS: - - Myra Wakeman, Teacher.
INFANT CLASS: - - - Dorris Brado, Teacher.

W. C. T. U.

Mrs. Julia Wright, President;
Mrs. Ella Webster, Secretary; Mrs. Anna Brado, Treasurer.

LADIES' AID SOCIETY:

Mrs. Carrie Frazer, President;
Miss Frances Doggett, Secretary; Mrs. Carrie Fellows, Treasurer.

EPWORTH LEAGUE:

Alvin Coulter, President;
Mrs. Ella Bass, 1st Vice-President; Nettie Brado, 4th Vice-President;
Rev. S. H. Bass, 2nd Vice-Pres't; Howard Whitwell, Secretary;
Doris Brado, 3rd Vice-President; Bernice Lafler, Treasurer.

HISTORICAL

The first to introduce Methodism at North Ridge, was Miss Olive, daughter of Aaron and Rachael Beach, formerly of Wales. She was born in Whiting, Vermont, May 17th, 1788. She with her family removed to Scottsville, New York, in 1791, but because of Indian wars, they were driven back to Vermont. In 1811, they came to Cambria, but during the War of 1812, they were again driven from their home. They returned to Vermont, and in 1815 they again came to Cambria, where they spent the remainder of their lives.

From a letter written by Olive Beach to her sister, Mrs. Phoebe Luce, dated October 13th, 1817, we get the following information: "We arrived here in 1815; for a year I never had an opportunity of conversing with any person, except our mother, who professed to be a follower of Christ. The people were totally destitute of, and wholly averse to everything of a religious nature. My last and only resort was prayer. And blessed be God, whatever may be our trials, we can go to Him in prayer. One day one of my neighbors informed me that there was a local preacher by the name of Ash, living within ten miles of our home, if we went in a direct course through the woods; but about twenty-five miles around the road. I remembered to have heard that there was a blind foot path that led to within a short distance of a garrison, where the Indians, during the French and Indian Wars conducted their prisoners through the woods. I determined to find, and if possible, follow the path; and on the morning of April 27th, 1816, I entered the wood, assured that the spirit of God would guide me through safely. I found the path, which I followed a little distance, but on crossing a swamp, I lost sight of it, and could find it no more. Giving myself up to the Lord, I traversed the wilds with no visible guide, and where perhaps no white man had ever trod before; but I felt no fear of wild beasts, for I was sure that my Preserver was near, and between two and three o'clock in the afternoon I heard sounds that seemed to proceed from a farm house, the first I had heard since entering the wood, and I soon found Brother Ash's improvement lying on the bank of Lake Ontario. You can imagine my feelings. I spent the night with him and his family, and in the morning again entered the wood after having obtained leave of Brother Ash to give out an appointment for preaching at my father's house at a stated time. He continued to preach once in two and four weeks, until a Mr. Shepherdson was sent by the Genesee Conference to form a circuit in this place."

Mr. Shepherdson held services regularly at the home of Mrs. Lavina Beach, mother of Cyrus Beach, Sr., on what is known as the Cyrus Beach farm, but the house then stood on the South Ridge. About this time a Sabbath School was formed and Olive Beach was the first Superintendent. Miss Sarah Owens later conducted a Sabbath School in an old log school house, where Mr. Richardson now lives. Miss Olive was the oldest of a family of five children, namely:

Olive, Moses, John, Saphrona and Phoebe. The only known relatives now living are Dr. Warren and George Beach of Concordia, Kansas, and Harvey of Niagara Falls. They were the children of Sherman Beach and grand children of Moses Beach; Mrs. Addie Beach Luff of Hartland and Arthur Beach of this place, children of Charles Beach, also grandchildren of Moses Beach; William Coe of this place, son of Fannie Beach Coe, and grandson of Saphrona Beach. Mrs. Nealy Baker and family of Warren's Corners, and Cyrus Beach and family of this place, who were second cousins of Olive Beach; also Jesse, Jr., Lavina, Benjamin, Laura of this place, and Evan of New York, the children of Jesse Beach, who was a second cousin of Olive Beach, and Jennie Taylor, daughter of Frances Beach Peterson, a third cousin. Olive Beach lived to be nearly eighty-eight years of age, and died at her home on the North Ridge at the corner of the Daniels Road, and was buried in the North Ridge cemetery.

In a paper read by Mrs. Fannie B. Coe at the Fiftieth Anniversary, she tells of a little frame school house nearly across from the church, where she first went to Sunday School in 1837. Nathan Gifford was the Superintendent, and Miss Henrietta Fellows her teacher.

This school house was replaced by a brick school house, which most of us remember so well. This one was built in 1851.

Still later Mrs. Coe speaks of preaching services, Sabbath school, and singing schools being held in an old store situated on the corner of the farm now owned by Mrs. Carrie Lowe. On one side of the store owned by Calvin Wilson, he kept dry goods and groceries, while on the other side Dr. Raymond, then a young physician just beginning to practice, kept an apothecary shop. This store was consecrated to the Lord by prayer, and Mrs. Coe remembered attending many preaching services there. Mr. Farnham was the Superintendent. Cyrus Beach, Sr., Chorister; Thomas Barnes, Susan Sabin Barnes, James Sabin, Bradford Brace and Paulina Brace Kent, were members of the choir. Later Isaac McNeil became Superintendent and Sarah Cook Wood, Ruth Van Dusen and Lucinda Brace Van Dusen were among the teachers.

The plot of ground on which the church now stands was given by Reuben Wilson and wife with a proviso that the church be completed in eighteen months, but it was not completed until 1848, but services were held there in 1847. It was built as a community church, and any denomination had the privilege of holding services in it.

This Society belonged to the Lewiston Circuit, which included Dickersonville and East Wilson. At a Quarterly Conference held in Youngstown in 1847, it was resolved that this Circuit be divided; the east part be called Cambria and the west part Youngstown. This resolution was confirmed at the General Conference held in Geneva

the same year. Every Friday preceding a Quarterly Conference was observed as a day of fasting and prayer.

The first sermon preached in the new church was by the Rev. Elijah Wood standing on a pile of lumber before the seats were put in, but William Cooley was the first preacher in charge, and Thomas Carlton the first Presiding Elder. Sheldon Townsend and Fletcher Sutherland were local preachers. The first Stewards were Augustus Dickinson, James Babcock, William Coe and William Pease, with I. H. McNeil, Recording Steward.

The preacher in charge received \$370 a year.

Sunday Schools have been held more or less since the first one held by Olive Beach. Sometimes they were only held during the summer months. In 1849, the Cambria Circuit reported four; North Ridge, East Wilson, Dickersonville and Robinson School House, and preaching services were held at each place, and the salary was divided among them, North Ridge paying the largest share. The Sunday School Advocate has been used in our school since this time. Mortimer Brace and Lusk Brace were among the first of the Superintendents since the church was built, then W. B. Cook took his place and held it until his removal to Lockport. Albert Pool, F. W. Webster, S. J. Allen, George Perry, Porter Crosby and Alonzo P. Swick have also served well in that office.

In 1851 a quarter of an acre of ground was purchased of Harvey Pearse and wife for \$92.00, and through the efforts of Rev. S. H. Baker, \$1,000.00 was raised to pay for the lot and build a parsonage and barn.

The first society was organized February 5th, 1864. It was called the "Social Aid Society", and consisted of seventeen members, both men and women. The following officers were elected: Mrs. M. S. Hurd, President; Fannie B. Coe, Vice-President; Annie M. Beach, Secretary, and Mrs. Bradford Brace, Treasurer. On January 13th, 1882, the Society was reorganized, and the name changed to "Ladies' Aid Society," with Fannie B. Coe, President; Mrs. Allen, Vice-President; Mrs. McCartney, Secretary, and Mrs. Melinda Miles, Treasurer.

The W. C. T. U. was organized by Mrs. A. Staples, December 18th, 1886. She served as President during the three years she remained on the Charge, holding a Temperance Concert one Sunday evening each month. After she with her husband were removed to other fields of labor, Mrs. A. W. Swick became President. She held the office for many years, when she was obliged to resign on account of ill health. Mrs. Alice Swick took her place. Mrs. Marion Crist, Mrs. Anna Crosby, Mrs. Ella Bass, and Mrs. Julia Wright have also held the office. The motto of the Union is found in 1st Cor., 15-58.

During the pastorate of S. S. Ballou, the church was redecorated and new seats were put in. In 1892 the church hall was built, and on

the eighteenth of October a social was held to celebrate the opening of it, at which time Mrs. M. B. Robinson read an original poem on "How the Hall Was Built." (See elsewhere). But the hall was not dedicated until March 13th, 1894.

In 1899 the church was redecorated, a new carpet was purchased and through Mrs. Sarah Cook Wood cushions were purchased for the seats. In 1908 a furnace was installed in the church, and in 1909 a new cement platform built on the front of the church. In 1911 the Alpha Class put in a new gasoline lighting system. In 1912 the parsonage was put on a higher foundation, a cement bottom put in the cellar, and a new veranda built on the front. In 1914 the Beta Class redecorated the church, and in 1916 the Baraca Class opened the gallery and decorated the walls. The church and society also purchased a new carpet.

Although there are so many who have loved and labored for the cause of Christ in this place,—many that we of today cannot remember, and many that we do remember, we can not close this history without paying a loving tribute to those who have recently been called home:—Mrs. Melissa Taylor, died January 10th, 1915; Mr. A. W. Swick, died at Newfane, March 26th, 1915; Mrs. Fannie Uline Schulze, died June 21st, 1914; Mrs. Melinda Miles, died August 10th, 1915; Mrs. S. J. Allen, died December 28th, 1915; Mrs. Alice Averill, died December 25th, 1915; Mrs. Frances Beach Peterson, died February 23rd, 1916. How we miss them, but let us not think of our loved ones as dead. They still live in our lives,—in our hearts. Their memory is ours to cherish until we, too, shall pass over the river and stand with them on the hills of immortality.

LIST OF PASTORS:

Rev.		Rev.	
William Colley,	Jan. 1847-48	W. H. McCartney,	Oct. 1880-82
W. C. Kendall,	Jan. 1849-50	A. H. Marryott,	Oct. 1882-84
S. H. Baker,	Jan. 1851-52	Daniel Clark,	Oct. 1884-86
F. W. Conable,	Jan. 1853	A. Staples,	Oct. 1886-89
William Barrett,	Jan. 1854	G. S. Robinson,	Oct. 1889-92
James McClelland,	Jan. 1855-56	H. R. Williamson,	Oct. 1892-94
D. F. Parsons,	Jan. 1857-59	L. J. Muchmore,	Oct. 1894-95
William Scism,	Jan. 1860-61	L. L. Rogers,	Oct. 1895-97
E. S. Furman,	Jan. 1862-63	J. B. Dare,	Oct. 1897-1898
M. Y. S. Hurd,	Jan. 1864	J. F. Leffler,	Oct. 1898-1902
G. W. Kittenger,	Jan. 1865-66	C. W. Schanbacher,	Oct. 1902-04
—, Terry,	Jan. 1867-68	G. W. Gibson,	Oct. 1904-05
H. R. Smith,	Jan. 1869-71	John Wooton,	Oct. 1905-07
S. S. Ballou,	Oct. 1872-73	W. C. Kingsbury,	Nov. 1907-09
H. S. Newton,	Oct. 1873-75	W. E. Wells,	Oct. 1909-10
William McGavern,	Oct. 1876-77	Edward Hargrave,	Oct. 1910-12
C. G. Curtis,	Oct. 1878	Sydney H. Bass,	Oct. 1912 47
	Oct. 1879		

FLETCHER SUTHERLAND

HOW THE HALL WAS BUILT.

Written and read by Mrs. M. B. Robinson at the opening of the
Hall at North Ridge Church, October 28th, 1892.

To tell you how it all was done
I must begin where it begun
They say for years, full half a score,
Each time with interest less or more,
The query "What shall we have
That will our church and houses save?
The ladies were the first inspired
For they declared that they were tired
Of having such a dire commotion,
Whene'er the social took a notion
To enter their best parlor doors
And spoil the carpet on the floors;
To break the dishes, mar the chairs,
And "such a racket" make up stairs.
So they just kept the ball a rolling
Till at an Aid Society meeting
They passed a motion to begin it
And not a single man was in it.
When our committees were appointed,
And 'twas announced that we undaunt'd
To raise the money would go round,
Some said, Where'll we get the ground?
You'll have to ask the church trustees!
And so upon our humble knees
We popped the question, then we waited
Until we thought our project fated.
Well, after much deliberation
In meeting oft and consultation
They said "We'll put the building up,
A place where you can dine and sup;
Where all the young can gaily race
And of their footsteps leave no trace."
Said we, "If they so want the credit,
We women surley do so dread it.
We'll banish our ambitious dreams
And meekly stand behind the scenes."
Then straightway they began to plan,
And pick committee man by man.
At length decided on the ground
Forthwith had sent the preacher round
To scan each pocket book's condition
And raise their utmost by subscription.
At last these dear good brethren said
"We'll have to ask the Ladies' Aid
(The starch a wilting in their collars)
To raise us a round fifty dollars.
We'll ask the W. C. T. U. as well
To help our treasury to swell.
Then ready to begin the work
A wish expressed that none would shirk;
First came a call to move the sheds
When volunteers gave timely aids;
Then old men, young men short and tall
Brought stones for a foundation wall.
Some wrought, like fine, brawny fellows
In lime and mortar to their elbows.
Successfully this work completing.

The ladies meanwhile meals providing,
Discouragements there were of course,
And many other things much worse;
While some gave time and others money
Some gave naught but acrimony;
But even this helped with the rest
To give the cause an added zest.
The ladies sewed and held their teas
Nor ever thought to take their ease;
Each willingly a dollar pledging,
To earn it some went out house cleaning
By thrift and tact "a woman's way"
They managed many bills to pay
Their fifty swelled to ninety-nine
The brethren thought they were sublime
The Union held their entertainments
To clothe this child in proper raiment;
In this, as other things, ne'er fails
To clinch it with good wrought nails,
The young folks Aid and Improvement
Elected a fair president;
Who in good earnest did begin
To help to roll the money in.
When to her socials they did come
With pledges she did "Saddlesome,"
Each must stoop from his high station
And earn a dollar in strange fashion,
Of energy they soon gave proof
By neatly shingling all the roof;
And with their characteristic vim
They handed fifty dollars in.
We hope you'll give them all due credit
And over all the country spread it;
How they worked and bravely fought
And "a napping" were not caught.
The building as it stands tonight
Is to our eyes, a pleasing sight;
We wish to thank you, every one,
Who willingly some work has done,
And hope with perseverance meet,
It's every detail you'll complete.
Beneath it all were just four props
Which stood in spite of failing crops,
(I name them with a reverent hush)
As Faith and Prayer, Pluck and Push.

100th
Anniversary

OF

Methodism

AT

North Ridge

1816—1916