



**The Rev. George Shaw A.B.
(1848 – 1892)**



The Rev. George Shaw



To stand in the pulpit from which my Great-great Grandfather preached as the first minister of Fitzroy Avenue Church is a great privilege but, speaking personally, I count it a greater privilege to stand in the pulpit where my friend and mentor, the Reverend R.E. Alexander, preached and where his successor continues to exercise a prophetic and visionary and exciting ministry. Thank you for your kind invitation.

Bishop Lesslie Newbigin suggests that the New Testament consistently qualifies the word *ekklesia* in two ways; it is '*the Church of God*' or '*Church of Christ*' and it is '*a church of a place*'. Any Christian congregation is defined by this two-fold relationship:

*'it is God's embassy in a specific place.'*¹

In this series of sermons you are exploring how God is building his Church, and what has been achieved under the ministry of George Shaw - as with any other period of Fitzroy's story whether past, present and future - is primarily and ultimately a work of God.

This is a fascinating period not only in terms of Fitzroy's river of faith but for Church history throughout this island. I am afraid that all I can manage to do is dip my toe into that river which continues in full spate and that it does so, I suspect, would delight George Shaw's heart. What this sermon is not about is looking back for the sake of it; locking ourselves in the good old days - anyway, we all know that nostalgia isn't what it used to be - nor are we haunted by the ghosts of Christians past. The message is *Back to the Future*, we look back in order to move forward, we look back because our faith inheritance is also our faith legacy.

With that in mind I wish to set what I want to say within the context of some words of Jesus. Acts 1v8:

'You shall receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.'

The context is a fledgling Church at a time of change and turmoil. The reality, in retrospective, is that from small beginnings God has done a marvellous work, something which will last. This one verse is at once God's missionary vision, the blueprint, for his Church in microcosm and the axiomatic framework for Church growth. In this verse we have captured for us the reality of ministry and mission in four dimensions. Let me change the imagery slightly for a moment; from a river to a pond. If you drop a stone into the pond you will see concentric circles which ripple out from the point of impact and that is what happens to the young Church in Acts. Jerusalem was where it all started, then it spread through all Judea, the words of Jesus commanding his followers to love their enemy meant that the Gospel had to be shared with the Samaritans - 'the other sort' of Jesus day - and from there to the ends of the earth. It is also a useful lens through which to examine the ministry of our subject this morning. So, let us turn first to the 'Jerusalem' of George Shaw's ministry.

¹ Newbigin, 1989:229.



The Rev. George Shaw



In Jerusalem



Alfred Street Meeting House

increasingly shaky and heavy hand and the ink-spattered pages betray his infirmity.

George Shaw's 'Jerusalem' is undoubtedly the congregation of Alfred Street and from 1874 Fitzroy Avenue Church. He began the Alfred Street part of his ministry in 1848, less than a decade after three previously autonomous and often acrimonious Presbyterian Synods came together to live in a peaceful creative tension under the auspices of the General Assembly of the Presbyterian Church in Ireland. His ministry ended with his death in 1898, although physical frailty necessitated that he retired in 1892. The Baptismal records for these years - the

However, these forty-five years encompassed the 1859 revival and also the Disestablishment of the Church of Ireland whereby the Churches in Ireland were all equally free and equally accountable under the law. The asset stripping of the established Church was also extended to the other Churches in Ireland who were likewise disendowed. The Roman Catholics lost the Maynooth Grant and the Regium Donum was removed from the Presbyterian community. This last point is not without importance for it was a disendowed Alfred Street which built and relocated to Fitzroy Avenue only four years after disestablishment.

The Belfast that George Shaw came to was a very different city to what it is today, this area was sparsely populated, the new fangled 'Godless' Queen's College was set in an almost rural location, and construction work on Assembly's College had only just begun. When Shaw was installed in succession to Doctor John Edgar he had to cope with a growing congregation and eventually a building project, to many Belfast Presbyterians, of cathedral-like proportions. Fitzroy Avenue Church was opened for Public Worship on 12th April 1874.²



Fitzroy Avenue Presbyterian Church (c1877)

² The preacher was the Reverend Henry Allon DD of Islington, London. The Notice of the Church opening from the News Letter and Northern Whig has been pasted into the Alfred Street Committee Minute Book for 12th April 1874.



The Rev. George Shaw

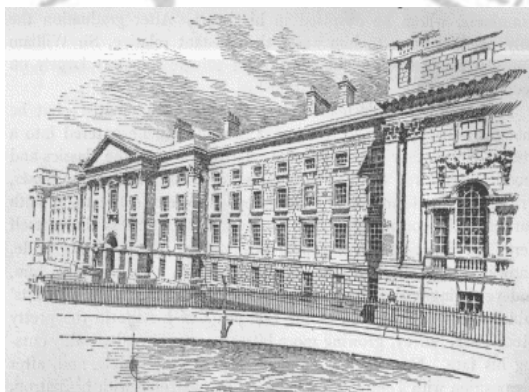


1871 Street Map (with Church outline)



The location is interesting; it wasn't built for John Edgar – in the way that May Street Church had been built for Henry Cooke. He died in 1866 and never saw the new building. It may have been built in Fitzroy Avenue with Edgar's wishes in mind. Edgar had secured the land for the Presbyterian College and it may be that he had envisaged some sort of collegiate Church close at hand, not only for the ministerial students but for the students of the University College whose chaplain was still the increasingly frail Doctor Henry Cooke.³ Both Shaw and Edgar knew that they could make a difference if hearts and minds were won in the colleges. Indeed, the Reverend Wilfred W. Shaw, George Shaw's seventh child, went on to establish the University Presbyterian Church in Seattle.

George Shaw was born in 1817 and we know that he was a restless soul as a young man, who didn't measure up to his father's exacting standards and when he failed to advance in the linen trade, and if the Shaw family knew about anything they knew about linen, for that was their business, it was decided that he would join his brothers in America. Little is known of this period of his life except for one incident. He was shipwrecked in his late teens and this left a profound mark upon his life. Not only was this the wake-up call that his father suspected would never come, or be heeded if it did come, it was something which stayed with him and when he preached thereafter about the saving grace of God he often used the illustration of a storm and a shipwreck. He was affectionately called 'Shipwreck Shaw' far beyond his congregation. Having been given a second chance he risked another journey by sea and returned to Ireland where he offered himself and was accepted for the Town Mission.



Trinity College, Dublin

From there he proceeded to Trinity College Dublin where in 1841 he took the BA degree at a time when the Test Acts were still in place. It was in Dublin that he came under the influence of the saintly Robert Murray McCheyne, Minister of St. Peter's Church Dundee who was there promoting the work of the Jewish Mission in Ireland. Andrew Bonar's *Memoir and Remains of Robert Murray McCheyne* includes a letter of this period to George Shaw, and it was to Shaw that McCheyne gave the advice which is most often-quoted :

'For every look at yourself take ten looks at Christ. He is altogether lovely.'

³ Henry Cooke died in 1868. Shaw was not a supporter of Cooke.



The Rev. George Shaw



Such infinite majesty, and yet such meekness and grace'⁴ This letter was written only three years before McCheyne, already exhausted and ill, died at the age of 39.⁵ Thank God for the encouragers in our lives.

I should say at this point that it was no happy accident which brought George Shaw to be minister of Alfred Street and Fitzroy. The General Assembly ruled in 1847 that divinity professors must resign their pastoral charge and therefore John Edgar had to stand aside from his beloved congregation - like George Herbert his pulpit was his 'joy and his throne'- and this was not an easy choice for Edgar, although Session and Committee petitioned the Belfast Presbytery to reverse this decision. Henry Cooke had found a loophole wherein he was installed as stated supply almost immediately upon resigning his May Street pastorate. The matter was outside the Presbytery's jurisdiction and although it came before the General Assembly Edgar did resign. The Session Minutes record, in the context of the call to George Shaw,

*'It is the wish of this congregation that Dr Edgar should conduct our service in the day as long as he may be willing to do so.'*⁶

The committee minutes echo these sentiments, indeed they finally accepted Edgar's resignation only on the assurance that he was:

*"...willing to assist his congregation as far as he could in selecting a successor without lapse of time, and as soon as a person would be found to whom they might present a call, he would resign the pastoral charge."*⁷

Edgar vacated his pulpit but ensured the swift appointment of one who could only be described as his protégé. At Shaw's ordination John Edgar told the assembled congregation:

*"I am proud this night to declare that George Shaw is just the minister which Alfred Street pulpit requires... I have left you therefore in safe hands."*⁸

In reality George Shaw was John Edgar's man which probably accounts for the fact that within two months of the Kirk Session meeting to consider the vacancy, Shaw was elected although the call was far from unanimous and he was ordained on 27th June 1848.⁹ When:

*"...The Reverend J. Henderson preached, the Reverend Doctor Killen explained and defended Presbyterian Ordination, the Reverend Doctor Morgan offered up the Ordination Prayer and the Reverend Professor Gibson delivered a solemn charge to Pastor and people..."*¹⁰

And I'll bet John Edgar didn't give much thought to brevity either!



⁴ Bonar, 1846:290.

⁵ 16 September 1840.

⁶ Session Minutes 1824-1876. Entry for 30th April 1848.

⁷ Minutes of Congregational Committee 11 December 1847.

⁸ Alexander, 1949:17.

⁹ Alexander, 1949:16. Session Minutes 10 April 1848 '48 For Mr Shaw 22 Against.

¹⁰ Minutes of Kirk Session 27 June 1848.



The Rev. George Shaw



Mary Ann Marratt Weaver
(Mrs George Shaw)

1848 was also the year that George Shaw married Mary Ann Marratt Weaver of Castle Park House, Frodsham in Cheshire. The Weaver family is better known because of her niece Harriet Shaw Weaver who was a political activist and a journalist who is responsible for promoting James Joyce when he was an unknown writer. George and Mary Ann Shaw had ten Children, although Alice died in infancy. Their baptisms are recorded in Alfred Street although a number of their grandchildren were to be baptised (as were some of their great-great grandsons) here in Fitzroy.¹¹ Beyond the 'Jerusalem' of George Shaw's ministry was the 'All Judea' of the Presbyterian Church in Ireland. That is the second dimension of his ministry which I wish to consider this morning.

In all Judea

In Sydney Murray's history of the Belfast City Mission he writes about the influence which the Mission (and Shaw) had on one person:

"Doctor Montgomery said that after the Moody Evangelistic mission in 1874, the Reverend George Shaw spoke to him about the ministry at a time when, with a brother, he was engaged in business, leaving the business to his brother he became a student for the ministry, and while studying at Queen's College he took an interest and assisted in the work of the City Mission Hall in McClure Street. There he saw the lives of many people changed through the simple evangelistic services when a measure of revival was experienced in the district".¹²

Within the Presbyterian Church George Shaw is known for his interest in the work of the Sabbath School Society wherein he was a co-founder. Until his death he edited the Teacher's Guide and the 1912 Jubilee History of the Society recorded that:

"The death of the Reverend George Shaw in [1900] deprived the society of one who, for thirty-seven years, had so untiringly and efficiently discharged the duties of honorary secretary."¹³

Of George Shaw's involvement in the courts of the Church John Edgar spoke of him as

'a thoroughly courageous and honest man.'¹⁴

From 1881–1884 Shaw was involved in the planning and as a delegate for the 1884 meeting of the World Presbyterian Alliance in Belfast and was singled out for special mention by the giants of the world-wide Presbyterian family who attended the Belfast meeting. In this he worked closely with his friend Professor Robert Watts.¹⁵

¹¹ Appendix One

¹² Murray, 1977:47

¹³ 1912:6. the reference is incorrect in placing G.S. death in 1900.

¹⁴ Alexander, 1949:17

¹⁵ Rogers devotes a whole chapter in his D.Th. Thesis on Robert Watts to the meeting of the World Presbyterian Alliance.



The Rev. George Shaw



Unto Samaria

The 'Samaria' of George Shaw's ministry is undoubtedly to those on the margins of society those whom all but the good Samaritans would pass by. Throughout his ministry Shaw was a prison visitor and Chaplain of the County Antrim Gaol on the Crumlin Road. To visit prisons then was not easy. Josephine Butler found it a healing experience

'to seek a pain greater than her own'

and it was not only men but women and children that Shaw found himself visiting.



The social reformer in him had been awakened no doubt by John Edgar. In some sense Shaw and Edgar shared the same spiritual *DNA*. He was a temperance worker like Edgar. He supported Edgar in the work of the Edgar Home. He established the work of McClure Street Mission in cooperation with the Town Mission and by day McClure Street was a school for the children of the parish. Shaw continued to labour in this sphere of service long after Edgar laid down the prophet's mantle; even after his own strength had failed him he cared for the poor and loved those that society chooses not to love.

To the ends of the earth

For the early Church spreading in the wake of advancing Roman armies and along the trade routes the ends of the earth was a realistic and achievable goal. William Gibbon captures the truth of this dimension of Church growth and missionary endeavour.

While that great body was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigour from opposition, and finally erected the triumphant banner of the Cross on the ruins of the Capitol.



Robert Murray McCheyne

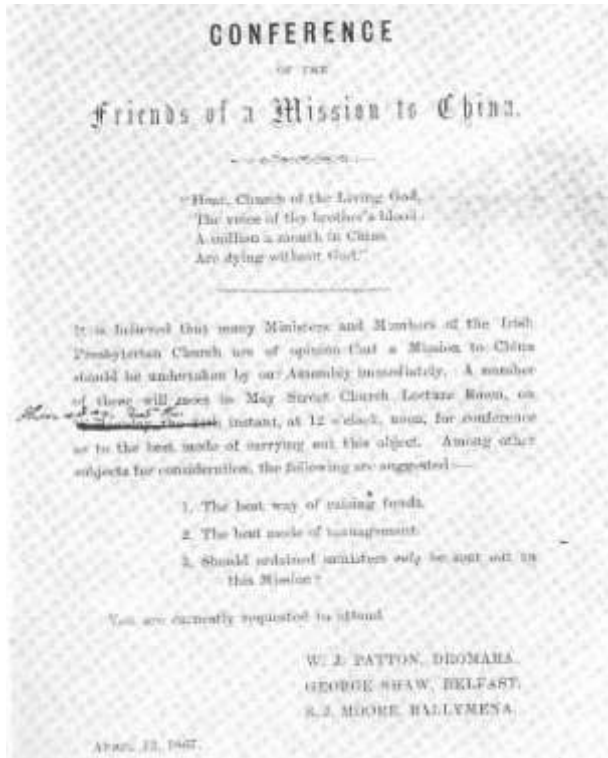
George Shaw was gripped by the great commission and saw Foreign Mission as it was then termed as a calling which he, his Belfast congregation and Presbyterian Church ignored at their peril. It was on the question of Foreign Mission that he first consulted Robert Murray McCheyne whose letter in 1840 rejoiced:

*'You cannot tell how much real joy your letter gave me when you tell me of the dear brethren who meet on Monday mornings, to read and pray concerning Israel.'*¹⁶

¹⁶ Bonar, 1846:291



The Rev. George Shaw



Conference advert (12th April 1867)

Rev. Wilfred Weaver Shaw MA, DD

Shaw had a heart for mission and a heart for China and he also reminded the Presbyterian Church that it too had a heart for mission and a heart for China. Robert Boyd's *Waymakers in Manchuria* includes the following advertisement:

*"It is believed that many ministers and members of the Irish Presbyterian Church are of the opinion that a mission to China should be undertaken by our general assembly. A number of these will meet in May Street on Thursday 25th inst at 12 o'clock noon, for conference as to the best mode of carrying out this object."*¹⁷

One of the signatories was the Reverend George Shaw. There is no evidence that George Shaw felt called to serve overseas, Belfast wasn't an 'easier option' for him nor was it 'second best'. Shaw gave a son to China he also gave daughter and a son to India as medical missionaries and there was I believe a Shaw Memorial Hospital established in India.¹⁸ His joy was made complete when, on October 30th 1883, he preached in Fisherwick Place Church at the ordination of his son, Wilfred, for missionary service in China.¹⁹ It is interesting to note that in Wilfred Shaw's class at Assembly's College in 1879 his contemporaries were T.C. Fulton who was to become the father of the Presbyterian Missionary movement in Manchuria and the scourge of any taint of colonialism coming from Ireland.²⁰ R.H. Boyd became a missionary statesman and chronicler of the work in China and India.

¹⁷ Boyd, 1940: opposite p4.

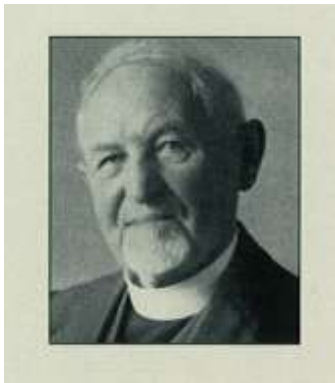
¹⁸ I was told about the Shaw Memorial Hospital by the Rt. Rev. Donald Kennedy former Presbyterian Missionary and second CNI Bishop of Bombay.

¹⁹ Boyd, 1940:158.

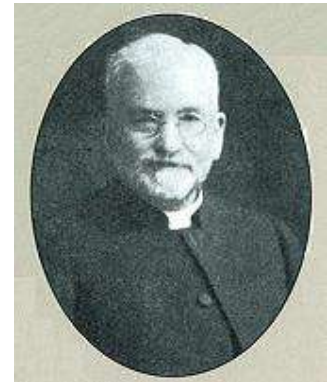
²⁰ Mrs Flora Fulton (wife of Austin Fulton and no relation of T.C. Fulton) commented on his total opposition to colonialism.



The Rev. George Shaw



Arnold Frank, a Hungarian Jewish convert to Christianity, who laboured long in Hamburg until Hitler's regime deported him – he died not far from here several weeks after his 107th birthday. Henry Montgomery another Fitzroy man beloved by George Shaw and entrusted with the work in McClure Street was the fourth friend, his mission field was Belfast's Shankill Road



Pastor Dr. Arnold Frank

and Belfast's poor although his own son, baptised by Shaw in Fitzroy, was to serve in China as a medical missionary.

Rev. Dr. Henry Montgomery

George Shaw was a father figure and mentor to men like Henry Montgomery because John Edgar was a father figure and mentor to him. He lived out his theology and when Alfred Street came to the end of its natural life the congregation courageously believed that, in the Sovereignty of God, resurrection would follow death. If George Shaw has left any lasting legacy - one that you are still outworking - then I believe it is the ability to move outside your comfort zones, to show love where love has not been shown and where it is perhaps no longer expected.

Jesus said;

"You shall receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

As a disciple of Jesus Christ and as a minister of his gospel this was George Shaw's duty, it was also his delight.



The Rev. George Shaw



The Reverend George Shaw : Lessons Learned In Retrospect

Union Theological College, Sunday Evening 17 February 2008.

Two words nagged as I thought again about George Shaw. They are '*Glory*' and '*Reputation*'.

I say two words but in Greek there is only one ($\delta\omicron\xi\alpha$); because glory simply means reputation. God has placed his glory (his reputation) in our hands. Perhaps the challenge throughout this series has been to recognise that, where Christian ministry is concerned, God's glory and our reputation are inextricably linked!

That is the theme of Cyril Alington's great hymn of the Irish Church which speaks of; '*Saints, confessors, martyrs, sages, Strong to live and strong to die.*' Of that great cloud of witnesses (and it is no less true when we consider *Fitzroy's River of Faith*) the hymn writer adds:

*Some there were like lamps of learning
Shining in a faithless night,
Some on fire with love, and burning
With a flaming zeal for right,
Some by simple goodness turning
Souls from darkness into light.²¹*

In the final two lines I find the ministry of George Shaw captured so cogently and yet so poignantly when we think of glory or reputation.

If *Channel 4* was to produce one of its ghastly '*One Hundred Greatest Ever*' programmes on Irish Presbyterian Ministers I doubt that George Shaw would be joining Godfrey and Ken in the line-up! Shaw, for all his involvement in the courts of the Church, was never called to be Moderator. Although he was John Edgar's protégé he never received an honorary doctorate from this place which was very much 'Edgar's college', and, although he mentored some of the missionary giants of the Presbyterian Church the Church press was silent about his passing, indeed, even the session minutes of the Church where he ministered for fifty years makes no mention of his death!

The ministry of George Shaw like that of Melchizedek in Scripture came from obscurity and to obscurity he returned – I have not as yet located where he is buried. George Shaw, and the three ministers who succeeded him in Fitzroy, resigned because of ill health – but I don't think it is a tenuous link to suggest that each ministry of necessity is left unfinished, the desk is never cleared, the visiting list is never all marked off and often prayers are broken off in mid sentence. No one resigns a pastoral charge without feeling that there is more to do; albeit they are no longer up to the task.

²¹ Church Hymnal (5th Edition) Hymn 464.



The Rev. George Shaw



John the Baptist puts it more succinctly '*He must increase, but I must decrease*' (John 3:30). As ministries pass from living memory to the stuff of folklore and legend all that we can hope for is that God will take what Studdert-Kennedy called '*the scribblings of a child*' and make them the '*centre of a sentence in his book of poetry*.'²²

Professor Bill Addley captures an event in his PhD thesis on Presbyterian missionary endeavour which may have precipitated George Shaw's retirement, at the very least it would have been the cause of profound sorrow for one who served the causes of Christian mission and China so faithfully although from afar. It also left him isolated in the Belfast Presbytery and probably cost him his health. His son Wilfred had gone to China in 1883, Shaw had been the preacher at the service of ordination and commissioning. In 1891 Wilfred was forced to resign this work and return to Ireland due to what was deemed '*a major indiscretion*'.

*'The board ordered a full investigation, rejected the suggestion that he be tried by the Belfast Presbytery, but considered that it would be inexpedient for him to return to China.'*²³

The outcome was history repeating itself. Wilfred, like his father before him, had failed to meet the expectations of many and left Ireland for America – they never met again. The '*major indiscretion*' seemingly, was nothing more than bidding good day in public to two Missionaries of the Zanana mission, for a man to talk with a woman in public was a cause for scandal such were the cultural sensitivities of China at that time.

The challenge here is a pertinent one. In what sense must the Church be counter-cultural? Where does enculturation and cultural sensitivity begin and end in commending the gospel? Where does this give way to the servant of God proclaiming very publicly that '*Jesus Christ is Lord of all the nations,*' and therefore, sovereign over cultural sensitivities? As I look back over Fitzroy's story in my own lifetime I can think of quite a number of times that Fitzroy rocked cultural sensitivities for the sake of the gospel!

Mission, simply put, is the will to move beyond our comfort zones for the gospel's sake. The will to move beyond the comfort zones of personal reputation so that God's glory might be made known. To make this move will be costly, it was for George Shaw.

However, even though Wilfred's sincere, or foolish, intentions cost the reputation of both where mission in China was concerned doors were opened in China during that period which have never been shut! Professor Lawrence Kirkpatrick writes in this month's Presbyterian Herald:

"From 1869 until 1951 a total of 91 missionaries (plus wives) founded and nurtured a Christian Church in Manchuria...Despite the Communist effort to extinguish the Church in China, the congregations founded by Irish Presbyterians are alive and well today." Herald 02/08:18.

²² G.A. Studdert-Kennedy '*Unfinished*'

²³ Addley, 2000:328.



The Rev. George Shaw



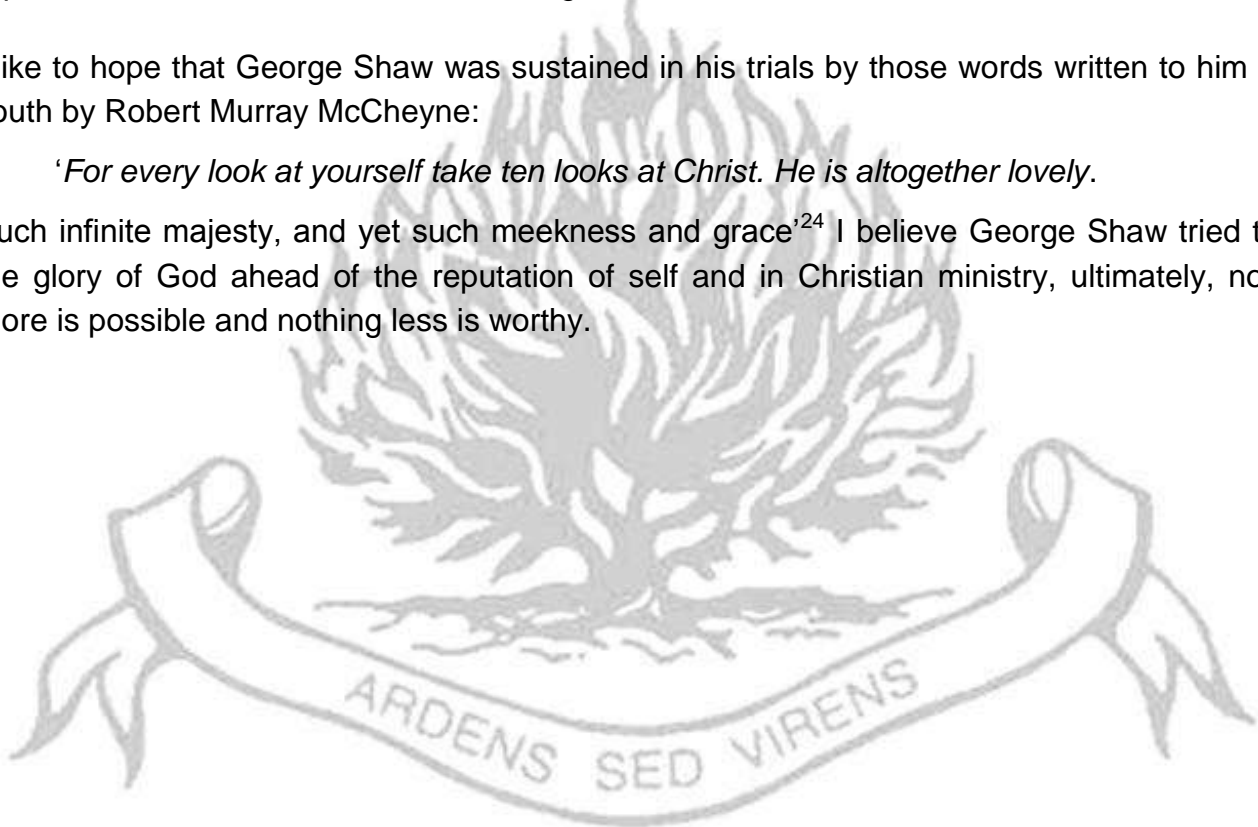
I ended my sermon in the autumn with these words. 'If George Shaw has left any lasting legacy - one that you are still outworking - then I believe it is the ability to move outside your comfort zones, to show love where love has not been shown and where it is perhaps no longer expected.' Those comfort zones can even be personal reputation or the cultural norms which make us free and enslave others.

Mission is always costly, it begins in the greatest act of enculturation this world can ever know. The incarnation was a costly act, where another Father risked his reputation in his Son's endeavours. Jesus, our model for ministry, left the comfort zones of heaven, made himself of no reputation, became flesh and dwelt amongst us.

I like to hope that George Shaw was sustained in his trials by those words written to him in his youth by Robert Murray McCheyne:

'For every look at yourself take ten looks at Christ. He is altogether lovely.

Such infinite majesty, and yet such meekness and grace'²⁴ I believe George Shaw tried to put the glory of God ahead of the reputation of self and in Christian ministry, ultimately, nothing more is possible and nothing less is worthy.



²⁴ Bonar, 1846:290.



The Rev. George Shaw



The George Shaw Memorial Window



Behold I stand at the door and knock
 In loving memory of
 The Rev. George Shaw, A.B.
 fifty years Pastor of this church
 who fell asleep Oct. 1899 A.D.

The Seed is the Word of God
 He was a good man
 and full of the Holy Ghost
 and of faith
 Erected A.D. 1901



The Rev. George Shaw



Bibliography

- Alexander, R.E.** (1949) *Fitzroy Avenue Presbyterian Church: Past And Present*, Belfast,
- Allen, R.** (1953) *The Presbyterian College Belfast 1853-1953*, Belfast
- Bonar, A.** (1846) *Memoir & Remains of Robert Murray McCheyne*, Edinburgh, Banner of Truth.
- Boyd, R.H.** (1940) *Waymakers in Manchuria*
- Fulton, A.A.** (1968) *Through Earthquake, Wind and Fire*. Edinburgh, T&T Clark.
- Holmes, R.F.G.** (1985) *Our Irish Presbyterian Heritage*, Belfast,
- Killen, W.D.** (1867) *Memoir of John Edgar*.
- Killen, W.D.** (1896) *History of Congregations of the Presbyterian Church*, Belfast, PCI.
- Livingstone, D.L. & Wells, R.** (1999) *Ulster-American Religion*, USA, Notre Dame.
- Murray, S.W.** (1977) *The Belfast City Mission Story*, Belfast, PCI.
- Newbigin, L.** (1989) *The Gospel in a Pluralist Society*, London, SPCK.
- Rodgers, R.E.L.** (1984) *The Life and Principal Writings of Robert Watts*, DTh Thesis, Aix en Provence.
- Wells, R.** (2005) *Friendship Towards Peace*, Dublin, Columba Press
- Woodburn, J.B.** (1914) *The Ulster Scot His History and Religion*, London, Allenson.

Also Consulted:

- Minutes of the Kirk Session of Alfred Street (With permission of the Very Reverend K.N.E. Newell).
- Minutes of the Committee of Alfred Street & Fitzroy Avenue (With permission of the Presbyterian Historical Society Ireland).
- Family papers relating to The Reverend George Shaw, The Reverend Wilfred Shaw and Dr William Shaw.



The Rev. George Shaw



Appendix One

In Alfred Street Baptismal Records - Children of the Reverend George Shaw.

Surname	Name	Birth	Baptism	Minister Officiating	Family Number
Shaw	William	29 Sep 1849	4 Nov 1849	John Edgar	1
Shaw	Emily	20 Nov 1850	2 Feb 1851	John Edgar	2
Shaw	Marion	15 Apr 1852	4 Jul 1852	John Edgar	3
Shaw	Annie Marratt	21 Dec 1853	5 Feb 1854	John Edgar	4
Shaw	George Melville	11 Oct 1855	4 Nov 1855	John Edgar	5
Shaw	Alice Poynton	21 Apr 1857	-	-	6
Shaw	Wilfred Weaver	16 Feb 1859	10 Apr 1859	George Bellis	7
Shaw	Edith Matilda	2 Dec 1860	3 Mar 1861	Dr. Murphy	8
Shaw	Cecil Edward	19 Jan 1864	3 Apr 1864	George Bellis	9
Shaw	Helen Sophia	4 Jun 1866	1 Jul 1866	George Bellis	10

Fitzroy Avenue Baptismal Records - Grandchildren of the Reverend George Shaw

Name	Father	Mother	Birth	Baptism	Minister	No.
George Stanley Shaw	William	Jane L. Leatham	12 Sep 1878	10 Nov 1878	George Shaw	1
-	-	-	-	-	-	2
Catherine Olive Shaw	William	Jane L. Leatham	25 July 1884	7 Sep 1884	George Shaw	3
Grace Lois Shaw	William	Jane L. Leatham	8 May 1887	3 July 1887	George Shaw	4
John Poynton Shaw	Wilfred Weaver	Annie M. Kirk	27 Aug 1887	1 Jan 1888	George Shaw	1
Mary Dorothy Shaw	William	Jane L. Leatham	10 July 1888	6 Aug 1888	George Shaw	5
Christine Marjory Melville Shaw	William	Jane L. Leatham	10 Feb 1890	6 Apr 1890	George Shaw	6



The Rev. George Shaw



Appendix Two

University Presbyterian Church, Seattle: In the Beginning (1906-1910)

In the beginning was the Word. John 1:1

In 1906 Theodore Roosevelt was in the White House, Albert E. Mead was governor of the state of Washington, and Thomas B. Kane was president of the University of Washington. A number of Seattle people thought it was time to start a Presbyterian church in the University District.

On their own initiative, three district residents who were members of the First Presbyterian Church in Seattle selected three lots as the site for a future church. By the fall of 1907 the land was purchased and the title had passed to the First Presbyterian Church. With the backing of the parent church, and the assurance of lots on which to build, planning for a new congregation could begin in earnest.

In December, 1907, a group of interested persons gathered to discuss the general sentiment for establishing a church. On February 9, 1908 the first session of the Sunday school was held in a hall above a drugstore on what is now University Way. There were six classes: one for adults; one each for young men and young women; one each for boys and girls; and one for infants. On that first Sunday attendance was 29, the offering taken was \$1.22.

On March 19, 1908, 51 people met to formulate the necessary petition to the Presbytery of Seattle for the formation of an independent church, to be called "University Presbyterian Church." The petition was accepted on April 15 and the formal founding came on May 6, 1908.



Later that year, at a special meeting of the congregation, it was voted to call the Reverend Wilfred W. Shaw, of Govanstown Presbyterian Church, Baltimore, Maryland, to the pulpit. He accepted and was installed as the first pastor on April 28, 1909. The new congregation grew quickly, and by the time Shaw resigned in 1910 there were 154 members.



[From The Website of University Presbyterian Church. 15th Avenue Seattle, WA 98105]