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HISTORY  
of the  
Elbridge Baptist Church



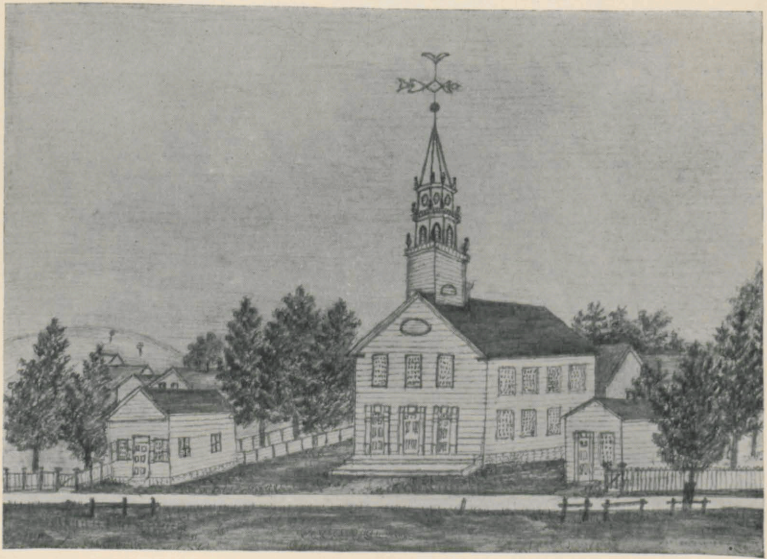


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BUILT IN 1816



1813—1913

CENTENNIAL HISTORY

OF THE

FIRST BAPTIST CHURCH



ELBRIDGE, NEW YORK

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III  
 SOUTHEASTERN BAPTIST  
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## The Greeting

A greeting of friendship on this festal day  
Of comfort and counsel to those in the way;  
The eye looking backward to those gone before  
And purpose of living a hundred years more.

We welcome the people with wide-open door,  
To join in a service not held here before;  
Commending the effort of the Christian band  
That laid the foundation on which we now stand.

Unto the Redeemer to whom we belong  
We offer our praises of word and of song;  
That firm in their purpose they were led to stand  
And in its promotion we now have a hand.

"O comfort my people," the Prophet did say  
To captives returning from their crooked way  
To rebuild the temple, the service restore,  
And work in the traces as they did before.

O Zion that bringeth the tidings of good,  
Lift high now the standard as ever you should,  
And cry to the people, "Behold now your God,  
Rebellion will bring you the stroke of His rod!  
He rules in the heavens, and ever His will  
Is rule of our conduct His pleasure to fill."

The fathers and mothers have gone to their rest  
And with their Redeemer most surely are blest;  
Their earthly part only went into the grave,  
The higher part truly is what He did save.

Think of them as living and not being dead,  
For God of the Living is their living head,  
Their power still active of mind and of heart,  
In worship and service they still have a part.

We enter their labors, in their places stand,  
And keep the example they left us in hand;  
We cannot forget them, but labor and pray  
That soon we may greet them in their shining way.

The purpose of living in man is supreme—  
The bridge over dying is the gospel theme—  
True life is immortal and free from decay—  
Why then cease the effort to draw men this way,  
To turn them from evil and follies of sin,  
And into this kingdom to gather them in?

The greeting of purpose is purpose to live,  
Implying the needful you surely will give;  
The purpose imbedded in soil of the heart,  
The fruitage each member performing his part.  
The hundred years' journey—you look it all o'er—  
With purpose and promise of hundred years more.

—REV. LEVI O. GRENELLE, Pastor 1849-1850.

[The above greeting was sent to the church for its Centennial by Brother Grenelle who is now in his ninety-third year and residing at Roselle, N. J.]



## History of the Elbridge Baptist Church

Read at the May Centennial by Dr. Milton Edward Gregg.

The first part of the address was introductory and dealt with the general history of the Baptists, their persecutions and their zeal.

The history of the local church must go back to the time of the New England Baptists who were persecuted for their religious views for many years. There must have been considerable many of them at the time of the great expansion era which succeeded the Revolution. They were among the emigrants who in canvas-covered wagons or ox carts, toiled painfully through the great natural highway afforded by the open valley of the Mohawk. Many of them turned westward along what is now known as the Genesee turnpike into the great wheat belt of New York. Others came by boat up the Mohawk to the mouth of Wood Creek, thence across to Oneida Lake and westward by way of the Seneca River. It was a period marked by great missionary zeal. In speaking of the Baptist pioneers, in a notable address at Cortland in 1880, Dr. Bright said: "In 1817 we had but three ministers west of the Hudson who had graduated from any college. But as a whole our pioneers were mighty in the Scriptures and were well-nigh boundless in their devotion to Christ and his truth." Says Professor Vedder: "Many men of God went forth into this wilderness not knowing where they should find a night's lodging or their next meal, willing to suffer untold privations if they might only point some to the Lamb of God." We of today cannot appreciate their hardships as they pushed on from settlement to settlement, their only library a Bible and a hymn book, preaching in the open woods, log house or barn, a gospel that saved



souls. It has been well said: "We who have entered into the labors of such men are noble indeed if we are worthy to unloose the latchet of their shoes."

Among those noble men of the wilderness, one of the most noted was Elder David Irish, who preached the first gospel sermon in Cayuga County in 1794. He was born in Dutchess County in 1757 and died in Fleming in 1815. He removed with his family to Scipio in 1794. At that time the great section of our state west and southwest of Oneida and Madison Counties was an almost unbroken wilderness. Elder Irish was "the first minister of the gospel who raised the standard of the cross and preached salvation by grace to the destitute population of this region." He was instrumental in founding some ten churches in as many settlements and baptized during his ministry 1,280 persons. He had fortitude and perseverance well-nigh Pauline. In 1799, being called with some of his brethren of the church in Scipio to assist in organizing a church in Phelps-town, Western Hill, the roads at that time being wholly impassable for travel or horseback by reason of the great depth of mud and snow, he encouraged his brethren to undertake to go on foot a distance of thirty miles, when all but one accompanied.

These infant churches, struggling in the environment of pioneer settlements, rejoiced in their liberty as is evident by the circular of the Cayuga association which met at Palmyra in 1804: "We have not to contend with civil rulers for *equal rights*, nor are we harassed by the civil officer and dragged to prison, or our hard-earned subsistence torn from us under the authority of human law, to feed a voracious and overbearing clergy, established by law and supported by the secular arm. Those dark times of superstition, bigotry and oppression, are to us, in some measure, over, and the bright morn of equal rights dawns upon us. The sun of righteous-



ness with his genial rays is dissipating these mists of error and clouds of oppression and persecution, under whose benign beams we may enjoy gospel liberty, and sit under our own vine and fig tree without fear or molestation." What a debt of gratitude the people of this state owe to the pioneer Baptists! Among the little bands of Baptists in the wilderness of Cayuga county was that known as the Third Baptist Church of Aurelius, now Sennett, organized in 1799. Among those who constituted this church were thirty or more who lived in the town of Camillus, now Elbridge. The early history of Elbridge is worthy of note. This community was included in the military tract given by the government to soldiers of the Revolution. Hither came in 1791, one Josiah Buck, a surveyor, to lay out this military tract. He camped somewhere near Munro's Corners. Here he was found in the Autumn of 1790 by Lieut. Colonel Stevens, a revolutionary soldier from Massachusetts. Colonel Stevens describes in his journal the character of the soil, timber, etc., and states that he was impressed with the present site of Elbridge as a good location for a town. General Wadsworth was sent by the government to open a road through the military tract in 1792 or 1793. This road probably followed more or less closely the old Iroquois trail. Its intersection with Skaneateles Outlet made possible our village. It was named the "Great Genesee Road." With a good road established, settlers soon came, a tavern and stores were built and a school house provided in which one John Healy was the first teacher, and at the time of our church organization, one hundred years ago today, a settlement of considerable business importance was already in existence. Our sister church had already been organized and it seemed expedient for the Baptists to have their own local church in the new village. We have no authentic record of the names enrolled as constituent members, but a record



of an assessment for the support of the gospel in 1814 probably gives the names of all the male members as follows: Squire Munro, Ichabod Tyler, Isaac Godfrey, D. Powell, Abner Lee, David Palmer, Peter Delany, Jonathan Rowley, Amos Bennett, Jason Tyler, Chester Marshall, Abram Lewis, Wm. Thomas, Horace Olney, James Wisner, Isaac Hill, Claudius Lamb, Daniel Rowe, Timothy Hodges, Lyman Whitney.

"A true copy from the minutes" and signed by "D. Powell, church clerk," states: "At a church meeting held at the school house near the house of Squire Munro, by appointment of the brethren of the church of Brutus, for the purpose of taking into consideration the expediency of the brethren living in the town of Camillus becoming a separate body; after mature deliberation agreed that it is expedient, and the church gave full liberty to all those living in Camillus to unite and form into a church order. Resolved to meet again on the first day of May ensuing, at one o'clock P.M.

On the first of May, 1813, the brethren met and formed a separate church. At the meeting it was voted to invite the following churches: The Onondaga, the First and Second Marcellus, the Aurelius and the Brutus to sit in council "to see if they would fellowship us as a church of Christ in sister relations, which council to meet on the 20th of May inst., at the place above mentioned." On the date specified, the council convened, heard the articles of faith and practice, etc., and the new church was duly recognized as a separate body. The right hand of fellowship was given to Elder Israel Craw, the acting pastor, by Elder Joseph Cornell of Providence, R. I.

Elder Craw continued as pastor until October, 1817, when the church withdrew from him the right hand of fellowship. He received as salary the rent of the farm on which



he resided—the equivalent of \$100 per year. Instead of this he received one year the “services of a good farm hand for six successive months,” whom the church hired for \$14.00 per month. He saw the first house of worship built in 1816.

In those days the supervision of members’ lives was very strict and disputes between husbands and wives, masters and servants, and such offenses as covetousness, slander, idleness and many other things, which today would seem like interference with personal rights, were made subjects of church discipline. The pastor may have been the victim of the customs of the times rather than the perpetrator of any real wrongdoing. Under his pastoral care, the Sennett church enjoyed three seasons of revival and ninety-eight added to the membership of the church. A letter from his grand-daughter sheds a beautiful ray of light upon his closing days. She states that he removed from Elbridge to Sempronius where he occasionally supplied the pulpits of the churches in New Hope and Kelloggsville. On his last birthday, when he was 99 or 100 years old, his fellow citizens of Kelloggsville honored him by a great picnic to which he rode eight miles. The greatness of the crowd which came out to greet him testifies to his worth as a citizen and a man.

Elder Sylvanus Haynes, the second pastor, began his labors January 4, 1818, and continued until December, 1826, when he entered into rest. His pastorate was notable for the effort expended by the church in discipline, no less than seventy committees having been appointed to visit members who failed in their covenant duties or against whom charges were preferred.

In 1821, a great revival of religion occurred. Over eighty were baptized and many were received on experience or by letter and some reclaimed.

During Elder Haynes’ pastorate a notable event in New York State Baptist history took place. The Baptist Do-



mestic Missionary Committee of the State of New York was organized at Throopsville, November 21, 1821. Elbridge supplied the first president and vice-president, viz.: Squire Munro and Elder Sylvanus Haynes respectively. The third annual meeting of the State Convention was held at Elbridge on October 20-21, 1824. Rev. Spencer H. Cone of New York City was the preacher. This was the first recorded instance of the presence of a New York pastor at one of the State missionary meetings.

Alexander M. Beebee, LL.D., became a member of the church, probably during Elder Haynes' pastorate. He was a noted lawyer who moved from New York to Skaneateles in 1807. He became well known in the Baptist denomination as the editor of the New York State *Baptist Register*, the forerunner of the *Examiner*.

Sylvanus Haynes belonged to the "noble men of the first generation of Baptist pioneers." They were the men who "Had to go on horseback, and sometimes on shank's mare, And blaze a road for them behind that had to travel there—" and well did they do their work.

Rev. Cyrenus Fuller began the third pastorate June 17, 1827, which continued until 1838. During this notable period many important events occurred.

Among other perplexing questions was one defining baptism. The following resolution was passed: Resolved, that we consider immersion in the name of the Father, Son and Holy Ghost by those who believe in the Godhead and have themselves been baptized and are in good standing in their own order, as valid baptism.

The Free Masonry agitation which swept over this portion of the state and divided many churches reached Elbridge during the pastorate of Mr. Fuller, himself a Free Mason. Deacon Halstead and Brethren John Munro and Mr. Eaton were also members of the secret organization. The difficulty



was happily settled by the declaration of these four men that they loved the cause of Christ above everything else and that they willingly and heartily forsook all for Christ and that they would not support the Masonic institution.

Jacob Thomas, a young man of great promise, was baptized by Elder Fuller January 20, 1828. He was ordained by this church and soon after sailed with his bride as a missionary to Assam. After a six months' voyage, when in sight of the mission to which he was hastening in advance of his party to secure aid in bringing up his ill companion, Mr. Bronson, the young missionary, was instantly killed by a falling tree.

Elder Fuller baptized upwards of 200—about seventy-five in the year of 1831.

Mrs. S. M. Fuller Harris, a daughter of Elder Fuller, in her memoir of Jacob Thomas, writes: "The winter and spring of 1831 will long be remembered, not only by the children of God in Elbridge and vicinity, but throughout the whole United States, as a time of the special outpouring of the spirit in the conversion of souls. The means of grace were unusually multiplied so that for three successive months there was scarcely a day or an evening passed without a meeting in the house of worship. The people became so interested that it was not uncommon to see sleighloads approaching the house of God before light on a cold winter morning. These sunrise prayer meetings will always be remembered with intense interest."

A letter from Jacob Thomas to his sister, dated Hamilton, June 19, 1833, reads: "The covenant meeting (at Elbridge) on Saturday was very interesting. I think I never saw the church enjoying more perfect union. At the close, as we sang 'I'll praise my maker with my breath,' it seemed as though a heavenly expression appeared on every countenance



and the saints seemed to feel indeed the blessing of dwelling together in unity."

April 20, 1834, was a memorable day in Elder Fuller's pastorate. Ten were baptized and after the communion "Eunice Glass related her experience and was added to the church the same day." At the close of the evening meeting, the clerk states: "Miss Mehitabel Campbell was converted to God about 10 o'clock P.M., and was received and baptized the same hour of the night. Mr. Stephen Gilly was baptized at the same time. Thus, like the jailor, they rejoiced, believing in God."

The revival of 1831 spread to Skaneateles, and for a time services were held there and at Elbridge, alternately.

In 1832 or 1833 the church sent out a colony organizing the Skaneateles church, and again in 1835 another, organizing the Jordan Baptist Church.

In 1831, after listening to heartrending appeals from Adoniram Judson and others, the church made a monthly pledge for foreign missions, amounting to \$145 per year. The names of Deacons Squire Munro and Isaac Hill appear among the contributors.

For a time Pastor Fuller conducted a private school for advanced students in the little building afterwards used by Mr. Sessions as a harness shop.

Deacon Squire Munro died in 1835. His name is worthy of more than passing notice. He was one of Elbridge's earliest settlers, coming about the same time as did Isaac Hill. Both these men made a great impression on the church and community life. Both were founders of large families, afterwards intermarried, who are among the staunchest of our people.

The fourth pastor of the church was Rev. J. W. Spaw, who was requested to accept the pastorate on account of the failing health of Brother Fuller. He was ordained by the church, but remained less than one year.



Rev. James B. Evarts became the fifth pastor early in 1839 and served the church until 1842, when he resigned to accept a call to a church in Philadelphia, Pa. This short pastorate was eminently successful, about seventy being immersed by Brother Evarts, among whom were many afterwards prominent in the life of the church. Mr. Evarts received as salary \$350 per year and use of house and firewood.

Rev. Isaac Butterfield served the church as its sixth pastor from January, 1842, until October, 1847. In 1843 he baptized upwards of 40, bringing the membership roll up to 240 or more. In December, 1843, the church "resolved that the trustees be instructed to refuse the use of the church for the purpose of holding political meetings or anything of that character." In the same year W. S. Niles was employed to take charge of the choir and also teach a school (presumably music) for three months at a salary of \$30.00.

Elbridge was Elder Butterfield's second pastorate among many in good churches in New York and Michigan. He was a distinguished preacher, a man of deep convictions, great earnestness and singleness of purpose. For sixty years he gave his very best to the service of the church, but would never accept the degree of Doctor of Divinity. He died at Grand Rapids, 1895, in the 83d year of his age. The *Grand Rapids Democrat* eulogized him as follows: "A saint canonized by his singular purity of life, unselfish devotion, unflagging zeal and unceasing activity in the 'vineyard of the Lord.'" Of him may we not say in loving farewell,

"Servant of God, well done,  
Go to thy rest in peace."

Elder Butterfield was succeeded by Rev. John Smitzer as the seventh pastor. He remained two years 1847-1849. Over thirty people were baptized, among the number being Myron Lawson and David Allen Munro.



Elder Smitzer was born in New York City in 1799, was baptized into the old Bethel Church in 1813, graduated from the Baptist Theological Seminary, then in New York, held several important pastorates and baptized from 800 to 1000 people. His most notable work was done as an official of the State Convention—as president for two years and secretary for twenty-one years. For a time he acted as secretary in conjunction with his pastoral duties. Then he was asked to give all his time to the convention work, which he did patiently and well for twelve years, on an annual salary of \$800.00.

The eighth pastor was Rev. L. O. Grenelle, a student at Hamilton Theological Seminary. He received a salary of \$500.00 per year and was ordained by this church in May, 1849. He resigned in 1850 to accept an appointment to a missionary field. He is now living at Roselle, New Jersey, retaining his faculties and taking a lively interest in current events, though in the ninety-third year of his age. His wife, who died several years ago, accompanied him to the Pacific Coast where he did missionary work in the mining towns of California in the early days.

The ninth pastor, Rev. Alonzo Wheelock, was called to the pastorate in April, 1850. He resigned in 1853. He was resettled in the spring of 1854 and then remained until July 1, 1857. During the winter of 1853-54 the pulpit was supplied by Rev. Aaron Angier, Rev. J. Byington Smith and possibly others. During the services of these young men a revival occurred and quite a number were baptized by Elder Wheelock on his return, among whom was Deacon William Cole, whose membership in the church is the longest of any living member. Brother Holland Coleman was baptized a little later. Deacon Cole well remembers the time of his baptism. It was in the mill stream above the lower dam, where Elder Wheelock, bald-headed and serene, stood





FIRST BAPTIST CHURCH  
Elbridge, N. Y.



INTERIOR OF CHURCH



in the water until seventeen had received the rite, the weather so cold that the candidates' clothing soon stiffened in the chill March air as they came from the water, but the pastor's voice was as clear and steady at the end as it was at the beginning of the service. At another time, a hole was cut in the ice, allowing Dr. Rogers to baptize two people. Church membership meant something in those days. Mr. Wheelock received the degrees of A. M. and D. D. from Madison University, was pastor in New York City, Fredonia and in Ohio. He died at Fredonia, N. Y., 1873. A sketch of his life in the Fredonia *Centennial*, states: "Dr. Wheelock was an excellent pastor, a safe, discreet counsellor and a most careful and critical student of the Holy Scriptures."

Rev. A. Kingsbury had a short pastorate here November, 1857, to November, 1858. During his pastorate the present house of worship was completed and dedicated. Brother Kingsbury died at the age of eighty years, at Fredonia, N. Y., in 1893. He was a man of sympathetic nature, a clear and logical preacher. He was thrice called to second pastorates in churches he had served. Like our own Dr. Wright, he came of hardy New England stock and, like him, was a "man of mind and destiny."

Following the resignation of Rev. Kingsbury, mention is made among candidates for the pulpit of Rev. H. V. Jones and Rev. Lawson Muzzy, but Rev. Calvin G. Carpenter was chosen as the eleventh pastor. His pastorate was also brief. He was prominent in the work of the State Convention, one of the best known of the New York State pastors, and gave to the world a rare family of thinkers and workers, among whom was Miss Laura M. Carpenter, for many years preceptress of Munro Collegiate Institute.

In either of our rural cemeteries stands a simple block of granite, where the casual visitor stands longest and drinks



in an inspiration from the memory of him whose dust there mingles with mother earth. One marks the last resting-place of Dr. Truman King Wright, of whom it may be said as well as of John Richard Green, "he died learning." Today, all over this great country are scores of men and women whose lives have been made stronger and better because of contact with his.

The other marks the resting-place of his worthy contemporary, Dr. Thomas Rogers, pastor of this church from January 2, 1861, until the second Sunday in May, 1894. Blessed indeed was the community when two such men labored for more than three decades.

With reference to the work and worth of Elder Rogers, I can do no better than incorporate in full the beautiful account furnished by Miss Emily Cole upon a former occasion:

"Rev. Thomas Rogers, of Rochester Theological Seminary, was ordained and became pastor of this church January 2, 1861. This relation continued for nearly thirty-three years, blessed of God for the prosperity and progress of His own cause and His glory. The word preached by His faithful servant moved hearts to see the kingdom of God, and sinners were converted. Christ and His righteousness were presented Sunday after Sunday and year after year with most excellent results. To a friend in Rochester who inquired about his work in Elbridge after an experience of about two years, he replied: 'It is glorious.' As years went by, the affection of pastor and people became stronger and stronger. There was harmony and mutual love. So many years of close relation in families of the church, sharing the joys and sorrows, greatly endeared pastor and people.

Where in all the Empire State is there a country church that has been more favored than the Elbridge Baptist? When the degree of Doctor of Divinity was conferred upon



Brother Rogers by his Alma Mater in Rochester, Dr. Anderson said it was a recognition of the elevated character, sound scholarship and devotion to duty which had been manifested in faithful and successful pastoral service in one church.

This same devotion to duty led Dr. Rogers, after a service of about twelve years, to resign. The appointments of the church, especially the prayer meeting and Sunday evening services were not well sustained. This was a severe trial, who can tell how severe, to one who loved the church and held her interests paramount to every other. This important incident could not be omitted, for it is a lesson the church should remember and recall. The church for a period forgot her obligations and led a faithful, most able minister of the gospel to feel that perhaps a new voice might recall them back to duty. But when the church realized what the severing of this connection meant, they could not have it so. A special meeting was called and so many responded there was no mistaking its import. One deacon said "he thought more labor had been imposed upon Brother Rogers than should have been other than those that related to his religious duties." Resolutions were formed, one, that the church could not conscientiously accept the resignation. A committee was appointed to wait upon Brother Rogers and the following Sunday the resignation was publicly withdrawn.

About twenty-one years later Dr. Rogers became seriously ill. The relation between pastor and people had always been that of mutual regard and affection. He now earnestly desired to be relieved from a work which ill health totally unfitted him to continue. The church sorrowfully but promptly responded to this wish of their beloved pastor and also to the desire that another should as soon as possible be secured, and Rev. M. T. Winchester, of Rochester Theolog-



ical Seminary, became pastor of the church the second Sunday in May, 1894.

For his successor Dr. Rogers had profound esteem and tender regard, evidencing to him sincerest interest in his work undertaken for the Master. Dr. Rogers' illness necessitated great quiet and deprived him of all mental effort, even of meeting friends or reading; thus for almost three years he lived among the people whom he loved until called home April 16, 1897.

'And all is well though faith and form  
Be sundered in the night of fear;  
Well roars the storm to those that hear  
A deeper voice across the storm.'

At the anniversary exercises marking the twenty-fifth year of Dr. Rogers' pastorate, he said: "One of the prominent thoughts which strikes my mind in looking over the past, is the adhesive energy which has characterized the church. The principle wrought into the fibre of the spiritual life of the church has preserved us. . . . I have been intent all these years to do the best work I was able to do in the pulpit and in the pastoral relation."

During his thirty-three years pastorate he baptized upward of two hundred and did much to exalt the worth of a country pastorate.

As already stated, Rev. Merrit J. Winchester succeeded Dr. Rogers. Beginning in 1894, he remained until 1906, when he accepted a call to the Fredonia church. Brother Winchester was requested to give us an account of his pastorate. He replied with characteristic modesty as follows:

"I became pastor at Elbridge the second Sunday in May, 1894. I closed my labors there March 31, 1906. During that time I received into the church by baptism, counting four baptized while I supplied the church before coming to



Elbridge to live, 157 people. How many received in other ways I do not know, but when I came the church reported 170 members. When we left we reported something over 250 members.

"The largest accessions came during my first year upon the field, from May, 1894, to May, 1895. During that period I baptized forty people, besides those received in other ways. The largest number baptized by me at any one time on the Elbridge field was sixteen on February 3, 1895. Ten more were baptized March 3, 1895.

"In May, 1899, Evangelist E. E. Davidson conducted meetings for the two churches of the village. We received twenty-four by baptism soon after their close. It was in the summer and autumn of 1898 that we redecorated the interior of the church, moved the organ from the gallery to its present position, put in a new furnace and made repairs and changes at an expense of about \$1300.

"During my pastorate we lost many valuable and honored members. Among these it may not be invidious to mention Dr. Thomas Rogers, my predecessor in the pastorate and John Munro, for years a deacon and official of the church. During the period the endowment fund was increased by \$400, the gift of Mrs. Martha Gorham.

"These are perhaps some of the more prominent features of my pastorate which was characterized throughout with the utmost unity and harmony. I look back upon my pastorate of the Elbridge Baptist Church as one of the happiest of my life."

Rev. W. Edwin Darrow, of New Hartford, N. Y., was called to the pastorate in 1906, to succeed Brother Winchester. He remained until 1909, when he resigned to accept a call to the pastorate of an important Nebraska church. He is a man of tireless energy, a sound Biblical preacher and scholar and a good organizer—qualities which fit him for



work in the western field. He baptized nineteen persons into the church.

The pulpit committee appointed to secure a successor to Mr. Darrow, had applications from a large number of pastors who were anxious to come to Elbridge, but it is no easy task to fit the man to the church in these days. Finally after much careful consideration, Rev. F. W. Tomlinson, of Madison, N. Y., was called by the church. He reluctantly severed his pleasant relations with that church and entered with zeal and earnestness into the work here. He has already baptized nearly forty into the church. The last letter of the church and the association tersely states the possibilities of his field: "Next May the Elbridge church will have had a century of good history. Now strong and helpful, much has been given to this church by the spiritual-minded men and women of her history. Of her much is required. We have considerable resources in children, young people and gifted men and women, possessing something of things material. A contest with the Baldwinsville Bible School has revealed a large field for work among men. More than one hundred men have been in the Bible School on the warmest Sabbath. Attendance steadily increased from less than one hundred and fifty to more than four hundred. The pastor is giving special attention to the social life of the church, graded work in the Bible School, and work for men. He has the co-operation of the people, resulting in more efficient instruction, a large men's club and gymnasium work for boys. Lacking in a clear vision of the sinful state of man, we need a baptism of the Holy Spirit."

The problems of today facing the pastor and church are far different from those of May, 1813, but they are nevertheless perplexing and difficult. May the pastor be sustained by his membership in this great work to be done by a rural church!



The church has sent out to proclaim the gospel, Rev. E. L. Harris, Rev. John Cownhaven, Rev. Jacob Thomas, Rev. Thomas Theall, Rev. J. B. Smith, D.D., late of Fayetteville, N. Y., Rev. W. C. P. Rhoades, D.D., of the Marcy Avenue Church of Brooklyn, and Rev. Chas. L. Rhodes of Buffalo. Rev. Oscar Mackay, D.D., of Bluffton, Ind., was at one time a member of this church. Rev. Isaac Buckland was a member in the early days and his son, Rabbi Joseph Buckland, D.D., an instructor in Rochester University and noted as a fine Biblical scholar, attended here as a boy but was not a member of the church.

Calvin H. Carpenter, M.D., of Geneva, N. Y., and Stephen H. Carpenter, LL.D., professor of Belles-Lettres of one of our universities, were sons of Rev. Calvin G. Carpenter and were probably members of the church. The church also claims as her son Rev. Charles G. Wright of Forestville, N. Y.

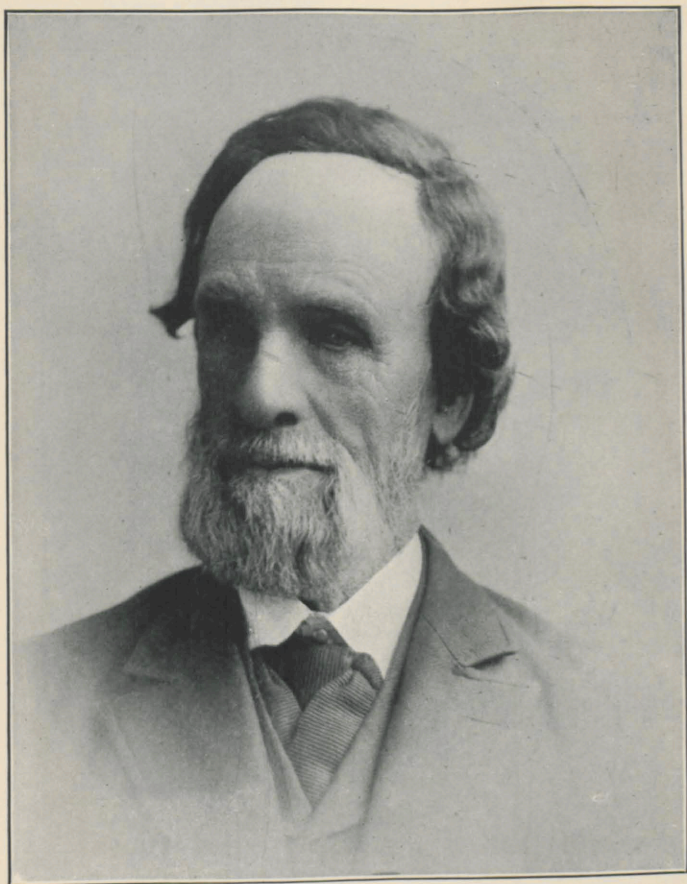
Five daughters of the church married ministers: Jane Preston, the first candidate awaiting baptism at the hands of Dr. Rogers, became his wife; Ella Brown, daughter of Squire M. Brown, is the wife of Rev. M. J. Winchester; Sarah Fuller, daughter of Rev. Cyrenus Fuller, married Rev. E. L. Harris; May Rhoades is the wife of Rev. James Baker of Ongole, India, and Gertrude Lankton is the wife of Rev. Oscar Mackay of Bluffton, Ind.

Says Mr. Brierly in his book on the "Problems of Living": "Our histories, both of individuals and nations, are at best but the merest makeshifts. They are only approximations at a long remove from the reality. What can be expressed in words is always a husk, a body, and the body is never the same thing as the soul." This is particularly true of the history of a church. We must read into it, between the lines, the grim sense of duty, the heroic courage, the dauntless faith, the self-sacrificing devotion, the "adhesive

energy," to use the words of the late Dr. Rogers, which has made the life of the church a power in the community, leaving its impress on us for good and also upon other communities through those who have gone out from this to become integral parts of other churches.

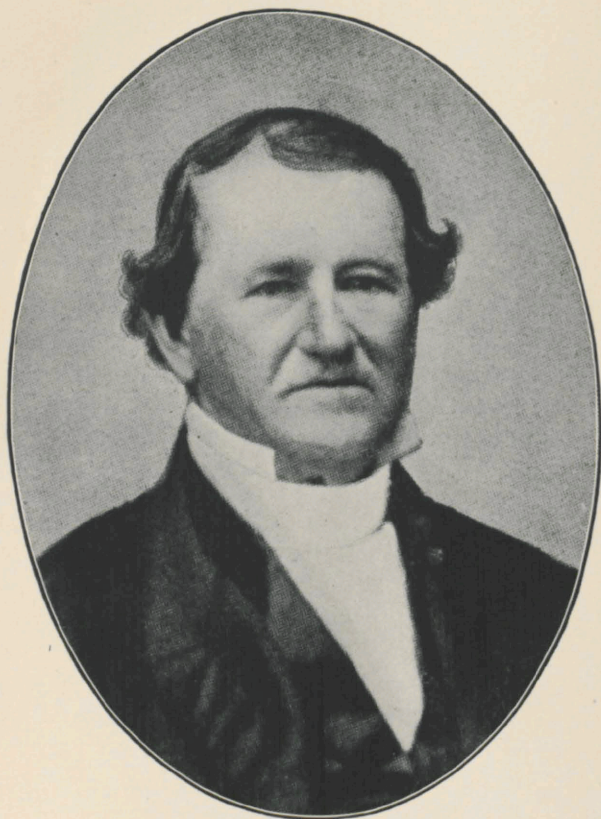
May the story of the past stimulate those of today and those who shall come on the field of action tomorrow "to hold fast to that which is good."





REV. ISAAC BUTTERFIELD

Pastor 1842-1847



REV. JOHN SMITZER

Pastor 1847-1849



# The Elbridge Baptist Sunday School

or

## A Short Story of a Long Time

Mrs. Albert Brown

"Well, well, well! So this is Niece Huldy's girl! Why, even my dim old eyes can see that you look just like your mother used to so long ago.

"Sit down, child; they told me you were coming to see me and find out all I could remember about the Elbridge Baptist Sunday School for the Centennial they are getting up here.

"Well, dearie me, it's not much that I can tell you about the first days of it, for all there is to go by are the memories stored away in a few old heads like mine.

"It seems strange that there are no books or records of those first years; either those good old souls who started it didn't realize how important their new undertaking would be in the years to come, or else they were willing to work with no thought of future praise or blame, or else—some thrifty housewife cleaning out some dark cupboard, came across a lot of dusty old books, and the supply of wood being short that day, they went to cook the family dinner.

"At any rate, that's the way it stands, but there is one blessing, if we don't get things just right about those 'days of long ago,' there is no one to contradict us, for the faithful men and women who started it all have been sleeping these many years on the hill up yonder.

"As I take it the Sunday School is almost as old as the Church here, at least I don't know of anyone living today who remembers when it was organized, and some of us can



remember back pretty near onto seventy-five years. Things were pretty wild around here then; I've heard old men tell of hearing wolves howl off across the valley, but dear me, that hasn't anything to do with the Sunday School as I know of.

"What was it you wanted to know? Oh! about the Superintendents? Mercy no! child, I can't name them in order, nor I don't believe anyone else can. You see that wasn't what we were interested in mostly. I can remember how the old church looked with its old-fashioned gallery running around three sides of the room; I can remember how stiff and hard the old seats were and how the back used to make a dent in my spine; I can remember plain as day, just how the Christmas tree used to look—oh! yes, we used to have trees even then—and how pretty the little pink-and-green gift books looked to us. We didn't get dolls in those days, my! no, our mothers could make us dolls out of a piece of a pillow case, with ravelled-out yarn for hair, but books only came to us on birthdays or holidays. I remember too, the picnics we had in the summer, in Mrs. Hall's grove, or in a grove up towards Sennett, or some harmless place like that, where we couldn't get drowned. Oh! it's easy to remember such things, but when you come to Superintendents it's another matter. Besides they didn't change as often as they do now. Why, Caleb Brown was Superintendent for years and years, so was William Rice and Daniel Munro and John Munro; farther back than that I do not know.

"If you will hand me those books on the table behind you, they will tell us of the last thirty years. See, this one begins in 1881; James Lankton was superintendent then, until 1883, then Fred S. Hall had it five years, after that you see comes W. S. Brown, Howard Gibbs, George Brown, Clarence Redmond, Frank Chamberlin, Munro Rhoades,



Claude Hamlin, Fred Downey, Elmer Munro, Mrs. A. B. Wood, John Rhoades and lastly our present one, Dr. M. E. Gregg. I call that a pretty long list of a pretty fine lot of people.

"And now you want to know what we used to *do*. Well, dearie, if you could see it as it was fifty or seventy-five years ago, I don't know as it would seem so much different in some ways, and in others it would be awfully different. I expect some of the singing wouldn't seem quite natural to you, not but what it was just as good then as now, but the music was different. It wasn't so fast and sprightly as it is now, and though nowadays I think we rather overdo our music in this respect, still we used to go to the other extreme, some of the old pieces always seemed to me sort of doleful. Not all of them of course; there was one that always made me think of a brass band when I heard it, 'Marching on, marching on, glad as birds on the wing,' and whoever heard anything more stirring and uplifting than 'Coronation.' But to childish ears there is little music in 'O, Land of Rest, for thee I sigh,' or 'Hark from the tombs, a warning sound.'

"But I remember one old hymn—and it must be one of the real old-timers—that to my childish ears was the most wonderfully interesting thing that was ever composed. The tune seemed a sort of cross between a chant and a dirge, and the verses ran like this:

'Where, oh where, is the good Elijah,  
Where, oh where, is the good Elijah,  
He went up in a Chariot of Fire,  
Way over in the Promised Land.'

There were just as many verses of this as there were Bible heroes that could be fitted into it. All the singing so long ago was led by a bass viol, and before that there was no instrument, only a tuning-fork to start them off with.

"Somewhere, back in the parlors, is the first organ we ever had in Sunday School, small and plain it was, but wonderfully sweet-toned. After that came one more fancy to look at but not one whit better to my way of thinking. Then that too got old-fashioned, and a band of young people known as the E. R. Club, undertook to replace it with a piano. I strongly suspect that a good deal besides work went on in that club, but they really did work like beavers, and finally with a friendly boost from the Sunday School they got the piano that is in use now.

"I can't tell you just when the library was started, somewhere about fifty years ago, I imagine. I don't suppose we would think much of the books that were in it then, they were of the kind we always had in those days, where the good boys and girls are very, *very* good and beautiful, and the very bad ones are not nearly bad enough to be human and interesting. Gradually as the old books wore out and were replaced and new ones were added, the character of the books changed. In 1882 one hundred dollars worth of new books were added and the old ones rebound. Later a still larger number were put in, this time a first-class collection, and I honestly believe those books did a great deal of good. Some of them are still in the library but they show the 'tooth of time' has been at work.

"In October, 1901, the Baraca Class was formed with Rev. M. J. Winchester as teacher, having for their aim the national Baraca motto, 'We do things,' and truly have they lived up to this high ambition. In June, 1907, the Philathea class was organized, with Mrs. W. E. Darrow for teacher, and they too have been faithful, earnest workers for the Sunday School. This class is usually spoken of as the *sister* of the Baraca Class, but in our Sunday School might be more correctly described as the *wife*.

"About eight years ago a class of young girls with Miss



Alice Stevens as teacher, organized for the purpose of doing some missionary work outside of the Sunday School, going by a name of their own selection, 'The Busy Bees,' afterwards becoming the regular 'Farther Lights' Society of the Church, including all the other young ladies of the Sunday School, their effort being to educate some native girl in a foreign field.

"One thing you would see a great difference in, if you could set yourself back half a century or more, would be the little children's share in the Sunday School. In just one thing I think the old days were the best—the little ones learned their Bible from Genesis to Revelation as few Sunday School teachers know it today. Can you tell the story of Rizpah and her sons, or of Jephthah and his daughter, or of Gideon and the fleece? There! I thought not, and you've been to Sunday School since you were a toddler.

"Ah! well, in other ways the children today have every advantage over the ones who are now their grandmothers. They had good teachers then, Betty Rice, Lenora Webb, Mary Lamson and lots of others, lovely women all of them, but there wasn't so much to do *with* in those days. Now, instead of dangling tired little legs from a slippery seat they have chairs that fit the restless little bodies. Instead of question books with here and there a blurred picture the size of a postage stamp, they have their beautiful cards and papers, and add to all that, their blackboard and picture roll, their sewing cards and their songs, and I say the children have things pretty nice as they ought to have them.

"Many of these last improvements are due to one faithful, loving teacher, who worked and thought and planned for them, until she went 'away' to work nearer the Great Teacher Himself.

"Nowhere in the Sunday School is it so true that 'one shall sow and another shall reap' as in the Primary Depart-

ment, for there each teacher can only sow—some other hand must gather the harvest in the years to come.

"Well, I guess I've told you about all I can think of, except one thing, and that is about the contest we had with Baldwinsville just last summer. You must be sure to put that down, for when the Sunday School celebrates its two hundredth anniversary, you and I won't be here to tell about it.

"You see it was like this. Our Sunday School and the Baptist Sunday School in Baldwinsville tried to see which could get out the most people during the months of April, May, June and July, without taking any from other schools. Well, if it didn't beat anything you ever saw, where they all came from. The Sunday School people went out for miles and brought them in. They came on foot and on horseback, in great big farm wagons and automobiles, in family carriages and baby cabs. The road in front looked like a county fair, or a circus. Five hundred and fifty souls we numbered that last Sunday, and we beat them, but just by the 'skin of our teeth.' Oh, yes, there were some croakers of course, who 'didn't believe in contests, who were sure we would fall back again.' Of course we would fall back again, we can't live on the mountain peaks always, it wouldn't be good for us, but it is good for us once in a while to climb up onto the peak and look over into the promised land.

"And we haven't heard the last of that contest either, for the Lord Himself has promised that His Word shall not return unto Him void, and if ever that Word was taught with earnestness, it was then, so when we get to the New Jerusalem I expect we'll see some faces we didn't count on seeing, and we'll say, 'Oh, I'm so glad, I was afraid you might not be here, that you might not learn the way,' and they'll answer so happy, 'Oh, yes, I learned the way, one



day in Elbridge, in that summer of 1912, when the Baptist Sunday School had that contest with Baldwinsville.'

"Shut the book, dearie, it's too dark to see to write even for your young eyes. But child, I've been thinking how impossible it really is to write a true history, even of so small a thing as our Sunday School. We touch a few things here and there, remember a few names of superintendents or teachers, but after all how little they had to do with the life of the real Sunday School. They are what you might call the officers in the army, but the rank and file, the patient, obedient privates in their shabby uniforms, are the ones who do the marching and the fighting after all. Just think, child, of the hundreds of men and women, yes, and children too, who faithfully, quietly, did their parts; teachers who have kept their places through summer's heat and winter's storms, often with weary bodies and aching hearts, and then have quietly laid down their work and 'gone away,' probably never realizing a tenth of all the good they have done. No, I don't think we'll ever hear a real history read until that wonderful day when 'The Books' are opened, and some way I have what we used to call 'a lively hope' that when that day comes, the Elbridge Baptist Sunday School will have no need to be ashamed of all her 'labors under the sun.'"

# The History of the Elbridge Baptist Society of the Young People's Christian Endeavor

By Bertha MacKaig

The Young People's Christian Endeavor of the Elbridge Baptist Church was organized in December, 1886. Up to that time the Society had continued as the Young People's Christian Union, but in October, 1886, a motion was carried that a committee be appointed to investigate the merits of the Society of Christian Endeavor and make recommendations in regard to becoming such an organization. However, it was not until December, 1886, at a business meeting of the Union that the constitution of the Young People's Society of Christian Endeavor was read and adopted as a whole, those members of the Union becoming members of the Society of Christian Endeavor when they had signed the constitution.

There were twenty-six active members and twenty-seven associate members enrolled at that time, the active members being: W. S. Brown, Ella Crossman, Mary Lamson, Susie Landphier, Charles Landphier, Clara Redmond, Dr. Rogers, Mrs. Rogers, John Rhoades, Etta Gibbs, Maud Merriman, Clarence Redmond, Libbie McCollum, Rose Wright, Julia Hill, James Lankton, Thomas Hill, S. Munro Rhoades, Mary L. Hall, Frank Chamberlin, Clara Smith, H. L. Northrop, Fred S. Hall, Mrs. Fred S. Hall, Charles G. Wright, Joseph MacEwen, and Laura Carpenter.

The associate members being: George Brown, Nena Morgan, Gertrude Seeley, Marshall Landphier, James Van Vechten, Albert Brown, Nina Wood, Sarah Gorham, Zillah Preston, Estella Harrington, Louis Lankton, Mabel





REV. LEVI O. GRENELLE  
Pastor 1849-1850



REV. ALONZO WHEELOCK, D.D.

Pastor 1850-1853, 1854-1857



Stacey, Ida Root, John Farnham, Frank Rowe, Clare Cook, Anna Graham, Nellie Graham, Isabella Pierce, Howard Stone, Clara Kester, Sara Washer, Mabel Northrop, Claude Hamlin, Mary Garrison, Grace Hollenbeck, and Anne Jilson.

The first meeting of the Y. P. S. C. E. was held at the home of Miss Nena Morgan, January 13, 1887. At this meeting the officers were elected, the first President being Mr. J. D. Rhoades, Vice President, Miss Nena Morgan, Secretary, Miss Susie Landphier, Treasurer, Mr. George Brown. Here also the first committees were appointed. The Prayer Meeting Committee was composed of W. S. Brown, Mary Lamson, and Ella Crossman; Lookout Committee, George Brown, Nena Morgan, Susie Landphier, Charles Landphier and Clara Redmond; Executive Committee, Clarence Redmond, Mary Lamson, Julia Hill, and Nena Morgan. From time to time there have been four additional committees appointed consisting of a Sunday School, Floral, Missionary and Music.

The first corresponding secretary of the Society was Ella Crossman, who held the position until 1889, when she resigned. Miss Clara Redmond was appointed to fill the vacancy and continued to act until 1911. Since then there have been two more corresponding secretaries, Mrs. A. E. Doman, until claimed by death, and Mrs. Eugene Shaw, who fills the position at the present time.

The first meeting of the Christian Endeavor was held in the church parlors and lecture room, often at the close of the weekly prayer meetings, but when a more social time was planned, the Society was invited to meet at different members' homes where a short literary entertainment was rendered. In 1891 it was suggested that the business meetings be held in a social way, but this was not agreed upon until some years later. These meetings seemed to arouse



the interest of the young people, and increased the attendance so much that they have continued to be held in this way until the present date.

In 1908 a contest was held among the different members of the Society, Charles Shaw acting as leader of one side, and Clarence Redmond leader of the other. This increased the attendance for the six months in which it lasted and each leader felt confident that the victory would be his, but after a hard struggle the side under the leadership of Mr. Shaw won and supper was provided by the other.

The Christian Endeavor has been of value to our church in more than one way. It has been the means of bringing the young people into the church, giving them a desire to attend the weekly prayer meetings and encouraging them to stand for Christ. Not only has it helped spiritually but financially. In 1887, the year in which the Young People's Society of Christian Endeavor was organized, the money in the treasury was applied to the church debt and several times since money has been given for the same purpose. Also money is given to missions, a collection being taken the last Sunday in each month, to be sent to foreign fields.

In the twenty-six years of existence, our Christian Endeavor has seemed to grow, but may it be our earnest desire that when the history of this church has passed another century mark, that it may still exist and may be doing a much greater work both for the church and toward the uplifting of humanity, and that our motto may be ever steadfast in their minds, "One is your Master, even Christ, and all ye are brethren."



## History of the Ladies' Auxiliary

Ellen D. Hubbell

The ladies of the Baptist Society of Elbridge met on Tuesday, January 17, 1871, at the home of Dr. Hiram Wiggins and organized a sewing society. The officers chosen were, Mrs. Thomas Rogers, president; Mrs. Hiram Wiggins, vice-president; Miss Martha Ranney, secretary; Miss Rosetta Gorham, treasurer; Mrs. Eliza Hinds, Miss Emily Brown, Mrs. Virginia Beach, Mrs. Charles Eaton, Miss Czarina Munro, Mrs. William Wood, Mrs. David Bonta, directresses, all of whom, with the exception of Miss Gorham, have passed on to their reward. The name chosen was, The Mission Aid Society. Its object was to give material aid either in money or goods to some benevolent cause as its members should determine.

This society sent boxes of bedding and clothing to the New York Home for the Friendless, the Howard Mission, the Detroit Relief Committee, the German Mission, and to needy individuals, the total value of which was three hundred seventy-two dollars.

During the years 1874-1876, a group of ladies called The Mite Society, held socials, entertainments and suppers and raised over seven hundred dollars which was used for church improvements. This society co-operated with and was a part of the Mission Aid Society.

June 3, 1889, the name of the Mission Aid Society was changed to The Ladies' Auxiliary of the Elbridge Baptist Church, and the constitution was revised. Its object was to promote cordiality and good fellowship among the members, to devise ways and means of increasing the material prosperity of the church and to raise funds for beautifying



the house of the Lord and Saviour, Jesus Christ. It had no regular appointed time of meeting, but at the call of the president whenever the exigencies of the work required it.

Previous to this a society had been organized called The Mission Band of the Elbridge Baptist Church. The object of this society was to sew for benevolent institutions and to do such other work as was deemed advisable by the society. The society contributed various sums of money several times to the work of home and foreign missions and to the Woman's Missionary Society. It sent money to the Baptist Missionary Training School at Chicago and to a needy church in St. Paul, Nebraska, and also aided two missionaries in Nebraska. In 1895 a box was sent to a mission school in Tahlequah, Indian Territory. The box contained nine pillows, twelve sash curtains, besides many other articles and basted work. The following year another box was sent to a mission school in the Indian Territory. It sent a box of bedding and clothing to the Home for the Friendless in New York, another box to Spelman Seminary in Atlanta, Ga., and another also to a school for negroes at Selma, Alabama. In the latter school have taught four young ladies, the Misses Elizabeth Seeley, Nora Redmond, Tina Merriman, and Gertrude Seeley, all formerly members of this church and of the Mission Band. The tuition of an Elbridge girl in school at the Munro Collegiate Institute was paid for some time by the Mission Band. It furnished a room at Cook Academy with bedding and linen for a young man who was a former student at the Institute here. It furnished several needy families with bedding, clothing, groceries, and paid the rent and washing bill for a family where there was sickness.

March 22, 1901, the Auxiliary and the Mission Band were consolidated, assuming the work of both societies and retaining the name of the Ladies' Auxiliary.



In November, 1896, the Ladies' Auxiliary served a chicken-pie dinner followed by a supper on election day and have continued to do so every year since, the total net proceeds of which have been eight hundred and eighty-four dollars, an average of fifty-two dollars per annum. This money has all been used for the benefit of the church. A large part of it has been paid for electric lights. The ladies have served other dinners and suppers, held food sales and fairs, and entertainments, made bedding and clothing for sale, from all of which they have received a considerable amount of money. This has been used freely wherever it was needed in various sums ranging from five to one hundred dollars at a time, to pay the church expenses and to make repairs and improvements.

This society has often contributed to the work of home and foreign missions and has looked after the needs of many in the community who were unfortunate and destitute. In 1905 it gave twenty-five dollars toward the expenses in a hospital of a sister in the church. A year later it paid a trained nurse for a young lady of the church who was ill. In 1911 it sent to an orphanage in Alaska a barrel of bedding and clothing, which was gratefully acknowledged. Although the ladies have freely and cheerfully responded to all demands upon their treasury, they have never become bankrupt, but have usually had a surplus in the treasury and a nest egg in the bank. Thus for the past forty-two years the Ladies' Auxiliary under various names has been striving to do what it could to advance the kingdom of God, to help meet the various demands of the church, and to prove themselves a blessing to those less fortunate than themselves.



## History of the Woman's Mission Circle

By Mrs. James H. Lankton

Nearly twenty-two years ago, in September, 1891, six young ladies of the Elbridge Baptist Church met and organized the Young Ladies' Foreign Missionary Society. To broaden the scope of membership the name of the society later was changed to the Woman's Foreign Mission Circle. Its object was to educate its members to a knowledge of and to a love for missions. For several years the circle struggled for existence, owing to lack of interest in the cause, and at times it seemed questionable whether the work should be continued, but through the faithful efforts of Miss Susie Sessions, the president, who held the circle together and conserved the work, the few members bravely persevered.

About the year 1894 the Circle was made auxiliary to the Woman's Society of Onondaga County. The first life member was made in 1909 and other life members were made in the years that followed. These members are as follows: Mrs. Merritt J. Winchester, Miss Susie M. Sessions, Mrs. Susie Rhoades, Miss Clara Redmond, Mrs. Albert E. Doman, Mrs. William E. Darrow, Miss Ella Hubbell, Miss Franc Gorham, Mrs. Edwin Hill, Miss Elvira Munro, Mrs. James H. Lankton.

In 1909 the Circle included Home Mission study. During the past few years there has been a marked growth both in members and interest.

From time to time our hearts have been saddened through the loss of some of our most active members. Such were Mrs. William Allen, Mrs. T. K. Wright, Mrs. George Brown, Mrs. Susie Sessions and Mrs. Albert E. Doman.



# Centennial Sunday, May 4, 1913

## Morning Sermon

Professor Sylvester Burnham, D. D., Hamilton, N. Y.

Text, Mark iv; 36.

"And other boats were with him."

Besides these boats mentioned in our text, no doubt there were still other boats that night upon the sea of Galilee. To all these, though those in them knew it not, as well as to the boat in which the disciples were, there came that night deliverance and safety, because Jesus was present on the sea. In this same way, during the past hundred years, blessing and good have come to this town, although many have not known how or why, because Jesus has been present in the town, living here in his church.

On this anniversary morning, then, we ask, how does a church bring blessing and good to the town, and even to those who are not members in it, and do nothing for it?

To this question we reply, a church is a blessing to the town, first, because it makes the town a better and a safer place in which to live.

It is easy enough to criticise the church, for it is confessedly still far from attaining its own ideals. But, after all possible criticisms have been made, the history of nations and the maps of the world still show that there has never been any age and there is still no land, in which life has been, or is, so safe, property so valuable, home so precious and so beautiful, woman so truly a queen, as those ages and those lands in which the son of God has been present in His church.

No form of business, no kind of manufacture and no extent of commerce do so much for the wealth, the safety and the happiness of men as does the church of the living God.



Secondly, because the church is a source of hope and comfort in times of great anxiety and sorrow.

When the burdens of life are heavy, when its cares are many and great, when disaster and ruin are impending, when loss and disappointment come, from what other source than Jesus present in his church, can come the assurance that there is a Father in Heaven who knows all our needs and who will not suffer us to be tested beyond our power to bear?

When death enters the home and closes the eyes and silences the voices of our loved ones, who else but "the strong Son of God, immortal love," Jesus present amidst dying men in His church, can say to us, "I am the resurrection and the life," with me death ends nothing?

Finally, because the church puts before men the noblest ideals and the highest forms of life.

What men need most is example and inspiration. What any town needs more than it needs things of any kind, is true men and women. What a town needs more than possessions of any sort, is life at its best. These highest of all goods are the blessings which the church, in the person of its Lord, and in those who follow "in his steps," give to the town.

From these facts does it not follow that no man can do so well for himself, or so much for his town, as by becoming a member of the church, and by uniting with it in its work of helpfulness and blessing?

## Evening Sermon

Professor Burnham

Text—Romans i:16.

"I am not ashamed of the gospel."

This morning we saw how this church had been, during the hundred years of its history, a blessing to the town.



Still, the bringing of all this good to the town has been only incidental to its real purpose and its true work. That for which this church has really existed has been to preach the gospel to men. Has this church at the end of these hundred years, any reason to regret that it has made the preaching of the gospel its principal business, or may it justly say, with the writer of our text, "I am not ashamed of the gospel"?

We naturally ask them, whether any church or any man ever can have a good reason for being ashamed of the gospel.

Paul, in our text, means by the gospel, the gospel of Christ, that is, the good news that comes from Christ and of which He is the theme. If, therefore, we may ever justly be ashamed of the gospel, it will be because there is some reason why we should either be ashamed of Him from whom the gospel comes and of whom it tells, or of the message of the gospel itself.

But is there any reason for being ashamed of Christ Himself?

(1) Can we find any cause for shame in his character?

What character in all human history so beautiful, so pure, so transcendent as the character of Christ?

(2) Or shall we find any cause for shame in his life?

What life so good, so strong, so unselfish, so self-forgetful, as the life of our Lord? All men in all nations confess that it was the ideal life.

(3) Or is there cause for shame to be found in His teachings?

What teachings so simple, so wise, so practical, so profound, as His? It is still true that never man has spoken as has He.

(4) Or shall we be ashamed of the influence He has had upon the history of men and the life of the world?

Who has made history, determined the rise and fall of nations, influenced the progress of civilization, led in the

march of freedom, as has Jesus of Nazareth? He was born to be not merely the king of the Jews, but the Lord of human history.

(5) Have we any cause for shame because of His present position and coming destiny?

The only begotten Son of God, at the right hand of the Majesty on high, head over all things, to be the King of the perfected kingdom of God—what cause of shame is there in all this?

But, secondly, have we any reason to be ashamed of the gospel which comes from Him?

(1) Can we find any just cause of shame in what this gospel proclaims?

It makes known the love of God, the heavenly Father, the redeeming work of His only begotten Son, the grace of a purifying and in-dwelling Spirit, the forgiveness of sins, and life everlasting. In no one of these glorious things, and still less in all of them together, can there be found any reason for shame.

(2) Nor have we any reason to be ashamed of the things which the gospel of Christ performs.

Experience has shown what are the works which it performs. It makes the mean man bountiful, the selfish generous, the drunkard sober, the immoral pure, the indolent industrious, the outcast a worthy member of society. It reforms men, morals and manners. In all this, it gives no cause for shame.

(3) Nor, finally, is there any reason to be ashamed of what it promises.

The assurances for the future are the immortality of all who believe in the Son of God, and the bringing of human life in them to the fulness of all its possibilities. In Christ, it promises, shall man become all that he may become because he has a physical and a spiritual nature. Man who



was made in the image of God shall, by the power of Christ, wear the image of God, because God shall work for men and in men with the exceeding greatness of the power with "which he wrought in Christ, when he raised him from the dead, and made him to sit at His right hand in the heavenly places." But perfection is no cause for shame.

So, we may preach the gospel with all boldness, in confidence that we are thus giving to men that which is for them the highest good both in the life which now is and that which is to be.

## The Successful Church

Rev. Charles G. Wright, Forestville, N. Y.

The word success occupies a large place in the vocabulary of the modern man and so we have a right to use it in relation to the church. Because the church deals with forces spiritual and invisible, to gauge the measure of success is difficult, however. God alone can do this fully and perfectly, since much of the influence of the church can never be fully measured this side of the eternal shore. Current standards of judgment are often partial and inadequate. Any church large or small, prominent or obscure, is successful in proportion as it measures up to its opportunities, fulfills its obligations to the community and carries out God's purposes in all its contact with society.

Some things that will characterize the successful church:

1. It will have a clear vision of the goal.

Christianity is a gospel of definiteness, proclaiming a definite message, employing definite means for the attainment of definite ends. It is a good thing for any church sometimes to press home with persistence and frankness the question, just what are we trying to do? The military command is a good thing even for a church. "*Load, take aim, fire.*"

We understand something of Paul's marvelous success as we see him brush aside every irrelevant issue and exclaim, "This one thing I do."

Any church which ever amounted to anything had a clear vision of the task before it. And that goal was something worthy of an organization bearing the name of Jesus Christ. In other words that goal lay outside the church itself. The church is not the pastor's field, only in part. The church



and pastor together constitute the force for the cultivation of the field in which the church is placed. To clearly apprehend that goal and move steadily towards it is the first essential.

2. It will be a place of genuine brotherhood.

God has created us social beings with natures which demand social contact. Religion itself in an important respect is a social thing. The church therefore ought to be the most attractive place in the whole community because of its warm, social, inspiring, unselfish, compelling atmosphere. No soul is sufficient unto itself; and this is not necessarily a weakness, it is the way we are born. Comparatively few are possessed of such spiritual independence and power of initiative that they can be given anything more than static energy by the sermon from the pulpit. It must be supplemented by genuine fellowship, Christian fellowship that can be created anywhere that the spirit of Christ dwells.

"If after kirk ye bide a wee  
There's some wad like to speak to ye;  
If after kirk ye rise and flee  
We'll all seem cold and stiff to ye."

3. There will be the power of intense conviction.

Blood earnestness in these days may not be regarded in some circles as good form, but it is a thing indispensable to success. The ring of confidence is music to the soul. The message of the certainties is the message magnetic. The words "we know," command attention, receive respect and call for allegiance. The interrogation point has its place and it is an important one. It is well not to be wise above what is written; it is well to be faithful to our human ignorance, but some things Christian men and women must know or their testimony is worse than useless. The great throbbing heart of humanity is beating with anxiety for truth



—truth which has been warmed in the blood of another man's life; for truth with the conviction of experience in it. Men want fact, faith, fidelity, fearlessness. The man who knows what he believes and why he believes it will always be a man of power. The church which can proclaim a message born out of personal religious experience, will always be an attractive church and will command the allegiance of men.

4. It will be an aggressive church.

If a church has nothing of vital importance to give to a community, it does not greatly matter whether it succeeds or fails, lives or dies; but if it deals with forces which mold character and determine destiny, then it must be aggressive or be untrue to its mission.

A Baptist deacon said to his pastor who was trying to secure his co-operation in pushing out into the outlying country neighborhoods, "That church bell can be heard for six miles in every direction and people know when this church is open and they can come if they want to." Any church that takes that view of its responsibility to the indifferent in the community has no right to live and doesn't deserve a decent burial.

5. It will constantly seek to put every member at work.

An eminently successful pastor is accustomed to say in addressing theological students: "Don't you think that you can get people to come to church just to hear you preach? If you can't give them something to do, you can't do much for them or with them."

Human nature is as lazy as circumstances will permit and the only successful churches to be found anywhere are those that succeed in rousing men and women from religious inertia and in enlisting them in personal service in the work of the kingdom.

The reason the Brooklyn Tabernacle had an ephemeral existence was because people were content to come and listen



to the brilliant Talmage and enjoy the thrill of his wonderful imagery but they were not led into active, personal service. The strength, the solidity, the permanence of the Baptist Temple in Philadelphia are due not alone to the versatile personality of the wonderful Conwell but also to the fact that it is a working church where the whole atmosphere is surcharged with the idea that blessing comes by serving and growth comes by doing.

6. The successful church will ever hold itself in right relation to the all sufficient source of power.

A naval battle was pending. At sunrise all was ready for advance, but no order was given. As hour after hour passed the soldiers began to ask, "Has our commander lost his nerve?" But Themistocles, the Greek general, knew what he was about. Towards midday there arose on that coast a daily land breeze and when this came the command was given, the breath of God filled the sails and instead of half the men being required at the oars, every man was available in the fight against the common enemy.

The church that has learned that it is not by might nor by power but by my spirit saith the Lord, and acts in accordance with it, has learned the most important lesson that any church can ever learn, and is meeting the most important requirement to the making of a successful church.



## The Church and the Individual

By Rev. W. C. P. Rhoades, D. D., Brooklyn, N. Y.

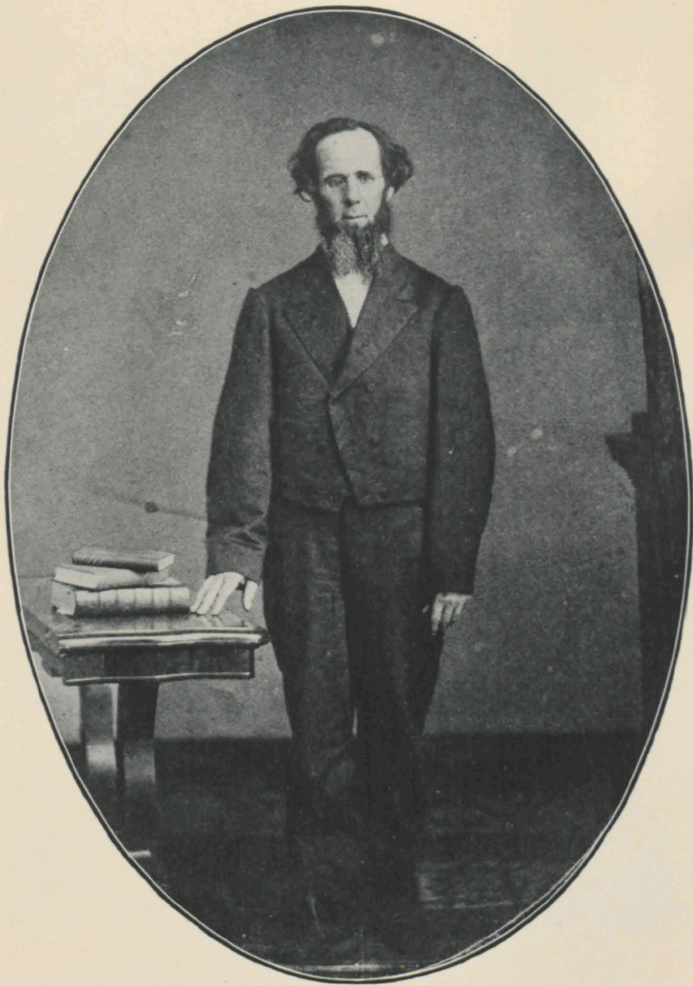
The place and the occasion almost compel me to be personal and informal; and I shall speak to you of the church and the individual with myself as the individual and the church as the local church.

I remember the building of this meeting-house and my father's prayers about it in our home. After long unwillingness to unite with *any* church, I was baptized here forty-four years ago.

I have found the church to be necessary for the protection and development of the individual Christian. Valuable plants or trees or grain, you fence in—so the Lord has made an inclosure for his own. Here, luscious fruit may be developed from the hard and bitter crab,—here, the wild rose becomes the American Beauty—here, the tender life of the renewed heart is cultured into the glorious likeness of the Son of God.

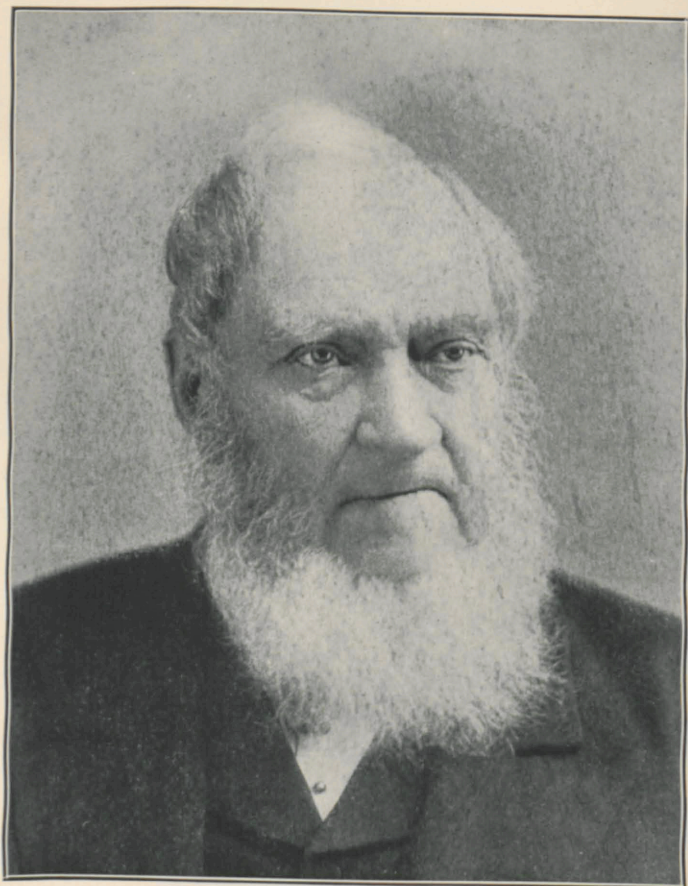
I have found in the church the best education. We rightly prize our schools for the training of the body; our schools for the training of the mind; our asylums and homes and hospitals for the unfortunate and needy; but these cannot take the place of the church. Indeed, the church is the germ life of all of them. The church is God's school for the education of the whole man—body, soul, mind, spirit. In this sense, education is religion; religion is education. The perfect Teacher teaches us how to live, and shows us how to live, here and hereafter. Surely, this is the only view of life that satisfies, that perfectly meets all the deepest longings of our entire being. Wealth cannot, nor can power nor happiness; these fail us in the very time of deepest need.





REV. A. KINGSBURY

Pastor 1857-1858



REV. CALVIN G. CARPENTER

Pastor 1858-1859



In the church I have found the best chance for co-operation in life work. You cannot do much by yourself to make the world better—to pay your debt to those who have less than you; but here you give what you can of thought and prayer and means and service; your brethren do likewise; sister churches are moved to the same work; and behold, you, even you, are girding the world with a loving service never before known.

I have found in the church the highest fellowship. Now is there anything in this world sweeter or dearer than good fellowship? You cannot live a real, true life by yourself. Men and women are the best of all the world's treasures. In sympathy, in interchange of thought and experience, in common tasks and trials, in friendship and love and mutual service—this is life; and this is fostered in the church of Christ as nowhere else.

I have found the highest inspiration in the church. Where else can there be found a leader like Christ? In Him, you are sure, there is no influence for evil—He can never lead you astray; in Him every influence is against all evil and for all good—He will ever lead you in right paths. His cause is the noblest and the most comprehensive. Every lover of God, every lover of man is called to enlist under His banner; and there is room under its folds for every movement that seeks the betterment of man. And His purpose is the sublimest, viz., the realization of every possibility in every man, the development of every faculty and power to its highest, and its exercise on its highest object, the making of every man perfect in the sonship of God. What unflinching inspiration!

I love the church. It is large enough to shelter and save all nations. It is comprehensive in its service. It is for no special class. It is for men and women, boys and girls—black, white, red, or yellow; rich and poor, ignorant and



learned, cultured and uncultured. It is simple and open in its organization and all can observe its ordinances. It is both an absolute monarchy (Christ is king) and a perfect democracy—with all the advantages of both and the disadvantages of neither.

I have sometimes thought I could be a good church. If I were a church, I would love my pastor for his work's sake—and, after a while, for his own sake if he proved worthy. I would not pet or coddle him or think that every time he opened his mouth I must make haste to tell him how well he did it; he should have no need to worry over a belated salary or a stingy support of the church life. If I were a church, the pastor would be sure of a congregation of the whole membership. I would give fresh, eager, hours to God's service. I would give careful attention; and if the sermon seemed heavier or duller than usual, I would do as I was taught to do in case of such a lesson in school, give more careful attention. If I were a church, I would be a strong, cheerful, hopeful church, and men would flock to me. If I were a church, I would say to everyone with confidence and glad emphasis, "We are going to a place of which the Lord hath said, 'I will give it unto you;' come with us and we will do you good for the Lord hath spoken good concerning Israel!" Brethren, you cannot appreciate too highly the church of Christ, you cannot love it too dearly. Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it, that He might present it to Himself a glorious church, holy and without blemish—without spot or wrinkle or any such thing.



## Young People and Church Endeavor

Rev. Merritt J. Winchester, Fredonia, N. Y.

The church of today that does not work with and for the young people will be the extinct church of tomorrow. Here is our most hopeful field. Alexander, the expert in work for boys, has said, "Solve the boy problem and you have solved the problem of the men. Save the boys now and there will be no problem of the men tomorrow."

We are to discuss, however, not what the church can do for the young people but what the young people can do for the church. What can young people do in the field of church endeavor?

The speaker must lead you over old, familiar trails. He who blazes new trails is in danger of losing his way. Old paths, though familiar by frequent traversing, are surest and safest.

At the outset we would emphasize three things in the realm of personal endeavor. These are Bible study, prayer and giving. They may be considered prerequisites of intelligent and efficient Church endeavor.

Many today who have started well are wrecked, or side-tracked, through ignorance of their guidebook. Not knowing the Scriptures, they are carried about by every wind of doctrine.

As to the second, nothing more effective can be named than prayer. The desire to become mighty in prayer is a worthy ambition for any young disciple.

Prayers that are not prepaid, like letters addressed, but not stamped, will not travel far. Prayers should bear the stamp of the dollars. Every young disciple should set apart a definite amount of his income for the service of the church



and kingdom. The church needs the money. The individual needs to give it. The Kingdom of God is hindered, churches are crippled, the heathen nations perish, and Mammon more and more becomes the deity of our land, because of a generation of Christians, many of whom were not taught to give when young. Many women carry their purses in their hands as they go about the streets. Would that both men and women would form the habit of carrying their purses to church!

The young Christian who studies his Bible, prays and gives, will wish to take some direct part in the activities of the church. What can he do?

First and foremost let him strive to upbuild the preaching and prayer services of His church. In the multitude of organizations we are in danger of neglecting this center of power. A church with a meagerly attended service for prayer and public worship is like an engine with no fire and no steam. Paul says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." That is the divine plan of reaching and saving men. Christ followed it. He wrote no books. He organized very few societies. He talked to men wherever he met them concerning the things of the kingdom.

However much, men may disparage the pulpit, it can not be relegated to the garret of needless ecclesiastical rubbish. W. B. Forbush, in his book entitled, the "Boy Problem," enumerates the Sunday service as first in importance in work for boys.

The young disciple can be present in his place each Sabbath. He may invite others to attend. He may enter heartily into the service. He can help to create a warm and sympathetic atmosphere. He can speak a good word for his pastor and his preaching.



The next field of endeavor to be mentioned is the Bible school. This should embrace the entire church teaching or studying the Bible. Here also are the children and others who are not Christians. From this source come eighty or ninety per cent of the accessions to the church. From this fact we do not infer the comparative unimportance of the preaching services. Both are vital.

The Sunday School opens an inviting field of endeavor for young Christians. The crying need of most schools is more and better teachers. No trust has cornered this commodity. There is no glut in the market.

Not all are fitted to teach, but many more might fit themselves. Go to your superintendent and offer yourself as a candidate for the Teacher Training Class. Watch him smile. If you have no such class ask that one be organized or carry on the course alone.

If you can not teach you can prepare your lessons. In the majority of instances this would be a startling and pleasing surprise to the teacher. In organized classes you can work upon the various committees. In the Bible School, no one need be at a loss for something to do.

I would not minimize the importance of the Young People's Society. The first Society of Christian Endeavor was formed "to train young people for usefulness and service in the church." Its purpose in part is that of a training school both in Christian character and Christian service. It seeks to develop the individual and set him at work. Both of these the organization is admirably planned to accomplish.

Most societies of young people are weakest in their committees. There are committees but the amount of work done is problematical. Dr. Forbush says, "To create a committee for the purpose of watching its chairman do its work is an American fault not confined to children's societies." The committees in most of our societies need to get busy. This



will be accomplished only as the young people on these committees do their duty and endeavor to enlist others to do the same.

We shall not speak of other departments of church work. Where work is done through organizations for men and boys, community extension, social service and the like, the young Christian anxious for work will have little trouble in finding it. The main thing is to see the vision and hear the Master's voice saying, "Go labor in my vineyard."

" 'Tis not for man to trifle! Life is brief,  
And sin is here;  
Our age is but the falling of a leaf,  
A dropping tear.  
We have no time to sport away the hours,  
All must be earnest, in a world like ours.  
Not many lives, but only one have we—  
One, only one.  
How sacred that one life should ever be,  
That narrow span!  
Day after day filled up with blessed toil,  
Hour after hour bringing in new spoil."



## The Church of the Twentieth Century

Rev. W. W. Dawley, D. D., Syracuse, N. Y.

The church of the Christ of God was conceived for conquest, founded to fight, started to stand. It was intended to survive the fall of cities, the dethronement of monarchs, the dissolution of governments, the decay of empires, and the decline of nations. When all other organizations of human origin fail, the assembly of the living God is meant to live and lift and last. Hence the twentieth century will find it still pursuing its appointed work although perhaps adopting different methods than in the past. The church of the twentieth century will be distinguished by certain characteristics.

### *Conversion*

That term has become in the language of the day a hackneyed word, but I wish to use it in its original significance, namely, that of a turning. The New Testament meaning of the word was "a turning to" something. Therefore the erring Peter was commanded: "When once thou hast turned again, establish thy brethren." The triumphant church will turn to the triumphant Christ. If it is to live, it must have life and that life is in the Son of God, but he is willing to impart it to those who turn to him for it. The church in order to fulfill its mission must be filled full itself. In order to lift others up it must itself be uplifted. Looking to God must precede or the church cannot succeed. Success with men is conditioned upon access to God. Before the church goes forth to fight it needs to come to Christ for light.

Unless we are ourselves first converted we cannot convert the world. Bishop Foss some time since said: "The model layman is of course, first of all, a converted man. No graces of manner, no culture, decent morality, wealth,



beneficence—nothing whatever can atone for a lack at this vital point. One of the great sources of weakness in the church of today is unconverted church members. They dilute its energy, fill it with a spirit of worldliness, and act as perpetual drags on the wheels of its progress." So long as we can keep the world from the inside of the church, there are not forces enough outside of it to stay its progress. Keep the water in the ocean outside of the ship and there is not water enough in all the ocean to sink it. Keep the poison of the serpent out of your veins and arteries and there is not venom enough in all the snakes of the world to poison you.

Christ himself indicated the two characteristics of the conquering church of the twentieth century when he declared at its founding: "On this rock will I build my church, and the gates of hell shall not prevail against it." He had just said to Peter who had confessed him to be the Son of the living God, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." That man had had a disclosure from God, a revelation of the Spirit. He had not been taught of men but by God in heaven and had received something that he had never learned at the feet of a Gamaliel, nor at a mother's knee, nor in rabbi's rooms. He had turned to God and God had turned light into him. But that was only one distinguishing feature of the man who was a sample of the people who should compose the church that all hell could not shake. This man declared what had been disclosed to him. He let out what he had learned. He told what he had been taught. He voiced his vision. He had had a flash of light from heaven, and he made it flash light in the earth. The conquering church must first meet God to get its conceptions and then meet men with its confessions. Men must first have an experience and then express it. They must receive and then





REV. THOMAS ROGERS, D.D.

Pastor 1861-1894



REV. MERRITT J. WINCHESTER  
Pastor 1894-1906



reveal the truth. It is what God tells men and men tell others that will tell upon their triumphs. It is what men have lived to learn and then learned to live that will lead others to learn of the Lamb of God.

### *Conviction*

Another characteristic of the twentieth century church will be that it will have a conviction of its own, a conviction that will hold it steadfast and light it on its triumphant way. The church without a conviction is like a car without a coupling, left, when the train moves on. The church is declared to be "the pillar and ground of the truth," but it must be pillared and grounded in the conviction of the truth or it will have no ground for its pillars. Dr. N. D. Hillis pithily put a pathetic truth, when he said: "These are the saddest events of life, not the ruin of the Parthenon, not the wreckage of the Temple of Diana, not the fall of the great statues of Phidias, but the decay of the great convictions." To see conquest the church must settle convictions. It must believe something or bring in nothing. Unless the church believes in inspiration it cannot inspire. Unless it is confident of something men will not confide in it for anything. The church that does not stand for something will soon stand for nothing.

What men want today is certainty, something to tie to, something that is warranted to hold as well as not to fall. The church of this century needs to punctuate its utterances with a period, not an interrogation point. The church that cannot give out something that is sure is surely doomed. If it cannot hold up something with assurance it has assuredly been held up and robbed of priceless possessions, for the church of the apostles believed and therefore spake and so conquered.

Conviction for the church is what backbone is to the



body, that which imparts to it both firmness and flexibility, keeping it upright when under great burdens, and holding it in position when stooping to lift up what is down. It serves the purpose for the church that the mortar does to the building, binding the various parts together so that the strength of each goes into the whole and the strength of the whole belongs to each. The growth of our denomination, so rapid and against so great odds as to astonish other bodies, is due to the fact that our fathers before us met the world with a no uncertain sound, but with a profound conviction that they had something that was absolute, final, indisputable. The denomination that does not hold as unquestionable some truth will unquestionably soon have no truth to hold. If we are not grounded on the Rock, we will soon be rocked to the ground. The body that has a conviction of God so unmistakable that they know he stands behind all, will find him standing with them in all their movements. But to stand with God we must stand for God. Before we can withstand, we must take a stand.

The church must believe that it has a mission. Unless we as a denomination have a conviction that we have a special work to do, a work that no other denomination is doing, or will do, we ought to surrender our commission. We ought to believe in our work or get out of business, promulgate our faith or pull down our sign. A profound conviction, that we have a special work to do, that others are not doing and have not done and are not likely to do in the future, will be essential to our onward movements in this century.

#### *Co-operation*

The way to victory for the cause of God is through the union of the forces that represent God among men. In 1755 a young teacher in Connecticut, John Adams by name,



wrote in his diary: "In another century all Europe will not be able to subdue us. The only way to keep us from setting up for ourselves is to disunite us." The only way the powers of darkness can overcome the powers of light is by disuniting them. On the part of the bodies that hold aloft the banner of Christianity, there must be co-operation or there will be collapse, there must be a union or there will be an undoing. The question of our age is not, Shall this denomination or that be the dominating one among the denominations? But it is, Shall there be a Christianity at all? It is not so much a query about this particular view or that of God, but it is a question between God and no God, religion or no religion. It is not whether this portion or that of our Bible is inspired, but it will be whether there is any inspiration at all above that of the men of today. In this contest they who represent the regiments of the army of God must fellowship rather than fight one another. They must stand together or they will not stand at all long. No one single branch of the church of Christ is strong enough to battle successfully the powers that are leagued against us. In unison we will live, in antagonism we will die.

This means that we must hold broad views of Christianity. The church of this century will see that Christianity is a vaster thing than any single body of Christians, just as patriotism is a bigger thing than any single political party's doctrine of finance or tariff. In this age and with these mighty forces against the church, it ill becomes any denomination or portion of Christian people to declare that they have all the truth and nothing but the truth while the others are in error. The denomination that thinks that there is nothing in Christianity but just what they have is an anachronism, having survived the period of its usefulness in the world, a corpse in the regimentals of life, and will soon become so offensive to the sense of the age that it will



be buried deep under the protests of an enlightened and enlarged Christianity.

This co-operation demands that we recognize one another as friends, not as foes, that we no longer do as William Stead says was done: "Hate each other for the love of God." Rather we ought to love each other for the hate of sin. I think of the denominations as I do of the states of our Union, each separate, and yet all united, each with its individual interests and yet the welfare of each dependent upon the weal of the whole; many in name, and yet all for each and each for all as against all of the rest of the world. The denominations are like wheels under the chariot of truth in which rides to conquest the crowned Son of God and Brother of man. We are one of the wheels. This does not mean that we are to surrender our individual beliefs or hold less tenaciously to the sovereignty of the individual conscience. May the time never come when we shall be ashamed of, or need to apologize for, the faith of our fathers and our denomination. Hold our distinctive beliefs we must and will, but while we champion them, we will march in step with the forces of God against the might that would undermine all faiths. Each man ought to think that his wife is the best woman in the world, but that devotion to her does not demand that he should antagonize the man who affirms that his wife is just as good and a little better. While each cherishes his own, let all join in an aggressive war against whatever militates against all womanhood and wifehood. So while we hold to our own convictions of truth, let us strike hands with all bodies of believers who will stand with us against him who would overthrow all truth.



## Other Centennial Addresses

Two of the excellent addresses given on Centennial Day should have been printed in full, but having been delivered extemporaneously and not reported at the time, reproduction is impossible. However, a few notes will be given.

### The Church and the World

Rev. Charles L. Rhoades

As the Church follows Christ from mountain top to mountain top of his experiences, the Church grows in likeness to Him. The mountain tops of His life are the temptation, the transfiguration, Calvary, and the ascension.

In relation to the world the Church was given power by the Holy Spirit to master languages, given courage to proclaim the truth, and moved to consecrate its wealth.

Today China appeals for missionaries. She petitioned all the Christian churches in China to set aside last Sunday as a day for prayer that China may be guided to a wise solution of the critical problems besetting her life. China requests us to pray for the new government, for the president of the republic who is yet to be elected, and for the election of strong and virtuous men to office.

Now is the day of the open doors. When I was a boy my mother prayed for open doors for the missionary. Today the doors stand wide open. This change is the result of the life and work of our missionaries. The church of Jesus Christ must enter the open doors.



## Notes from Address, The Life of Prayer

Professor John H. Strong of Rochester, N. Y.

"The only reason why this church has existed a century," said Professor Strong in opening his address, "is because it has existed in God, and because there has been a God to whom men have known how to pray.

"Why should we not, even while we are praying, receive the assurance that we are being heard? Would it not make prayer more real, if it seemed to be less like a one-sided telephonic conversation? This is the age of the spiritual things in which God speaks to us through the spirit from within. If one prays for right objects and long enough he will receive an established conviction that God has heard him and unless God speaks to us in prayer, then all our effort is unsuccessful. We should pray through the assurance of being heard and enter by faith into the things for which we pray."



## Reminiscences

Extracts from the Syracuse Herald

D. Elmer Munro of Auburn, a prominent member of the Munro family, historic in the community, gave the first reminiscences of the afternoon, standing behind the pulpit which was in the old Baptist church when it was built a century ago. The pulpit was long and narrow and was draped with black broadcloth by one of the older members of the church, who remembered the fashion of its old-time draping. In appearance it very much resembled a coffin. It occupied the center of attention on the church platform.

### *Inspiration in the Old Pulpit*

Mr. Munro spoke touchingly of the old pulpit and suggested the wealth of things that it might tell if it could. "A peculiar inspiration comes to me," he said, "when I realize that my hands are resting on the old pulpit that was here when the first Baptist church of Elbridge was built. If this old pulpit could speak what wonderful things it would say! It could tell of the old-time families that used to fill the pews as surely as the church bells rang. It could tell of happy men who brought their blushing brides before it to take a vow that was to last as long as life itself. I am sure that we would be better men if we knew all the things that this old pulpit could tell.

"I hardly know where to begin to reminisce. The first real remembrance that I have of the church is of eating cookies down there in that pew."

Mr. Munro read a number of interesting documents regarding the organization of the church, beginning with a note book written in 1793 and continuing with the reading



of many of the business transactions when the old church was built. He closed with a plea for the old-time pioneer spirit.

*Another Boy of Old Times*

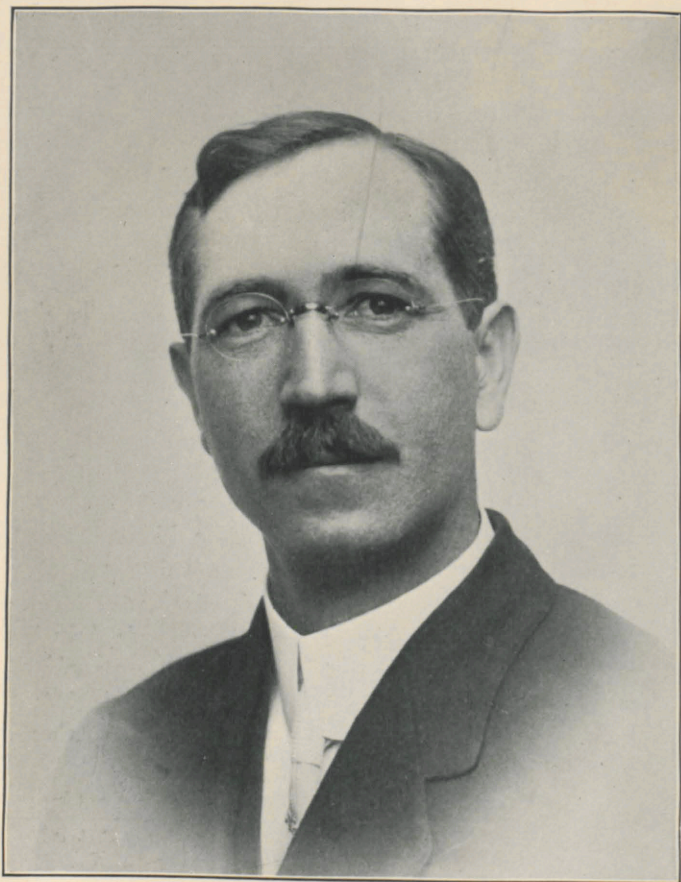
John Lamson, another old-time Elbridge boy, had reminiscences which he began by saying that he thought the church building today was in as good a condition as it was when he was a boy. "The tower stands plumb and the bricks are good. There is no sag, no sign of decay, and I know that the reason why the church has stood so long and so well is because it had a good foundation. It was built not only on the foundation of faith and God, but in the faith of honest men," he said.

"We owe something to the early pioneers, for though men are coming up here and there and names are different still we have a better religion than we had then, because we understand better and we owe it to the struggling men who built the foundation. If that old pulpit could tell the stories of the testimonies it has heard we would have a better understanding of the kind of men who were the foundation for this church a hundred years ago. I had a very important part in this church when I was a boy. For some years I pumped the organ, and it was here that I looked across the church one day and saw a bunch of light brown curls above a little gray shawl, and later on it was here that Brother Rogers tied us together."





REV. W. EDWIN DARROW  
Pastor 1906-1909



REV. FREDERICK W. TOMLINSON

Pastor 1909-



## To Each Scholar of the Elbridge Baptist Sunday School

DEAR SUNDAY SCHOOL SCHOLAR:

"I wish you a Merry Christmas." When the sun sets tonight I hope you will be able to say, "I have had a Merry Christmas." And now I am going to write you this little letter that I may help you to be happy. Will you try to keep it a long time,—perhaps till you are old? Then when you look at it you will think of Merry Christmas, 1861.

But why should Christmas be a merry day? I do not mean *rude* and *noisy*, but a *cheerful* and *happy* day. I will tell you. Some good men have thought that it is Christ's birth-day. And that is the reason it is one of our holidays. If we do not know the exact day on which Jesus Christ was born, it is right that we should celebrate his birth on some day, and perhaps the twenty-fifth of December is the best day that could be selected. At least it satisfies me, and I shall keep the good old Christmas by trying to make all my friends happy and cheerful; for the birth of Christ was a joyful event for us.

If I were to ask you why the birth of Christ was a joyful event for us, I think you would be able to give me several reasons. But let me tell you something that I think now, and you can tell me what you think when I chat with you at your homes.

The great reason why we should be glad that Christ was born, is that he was born to save us. If he had not come into the world we should not have had any Churches, nor any Sunday Schools, nor have been taught how to be good,



and the road to Heaven. You know that everybody needs to be saved. Even little children have a great many wicked thoughts in their hearts, and they do a great many wicked things. And we know that the Holy God is angry with the wicked. To be wicked is what the Bible calls being lost. To be saved is to love always, to think good thoughts, to speak the truth, and to do right. To be lost is to always think, and speak, and do wrong. If you get a heart to always love good, and hate evil, you will be like Jesus, and be fitted when you leave this world to live with Him, in the mansions in His father's house—and to be like Jesus, and at last to go and live with Him, is to be saved.

But there is only one Being who can save you and me, and that is Jesus Christ. He can do for us what we cannot do for ourselves. His name, 'JESUS,' means one who saves. He was called by that name *because* He was born to save His people from their sins. All who are saved by Him, will, in the world to come, have a joyful home in heaven, and always live with their Saviour.

This then is the great reason why we should be glad and happy on the Saviour's birth-day. He was born, and lived, and died, that our sins could be pardoned. He tells us in the Testament which you study, that if we repent of sin, and trust in Him, He will forgive us, and take us to be his friends.

Shall we not be joyful then, and try to make others happy too? The angels were very glad when they found out how much Jesus was going to do for sinners. And when He was born in Bethlehem, they came to the world, filling all the air with heavenly music, and sang:—"Glory to God in the highest, and on earth peace, good will towards men." And good old Simeon, and Anna, the prophetess, blessed the day that they saw the little infant Jesus. And shall not we be glad that Christ, the Lord, was born to save sinners?



I should be glad to write much more about these things, but I cannot now. If you would like to learn more, ask your father, or mother, or Sunday School teacher to tell you. Or ask me at any time, and I shall be glad to tell you all I know about Jesus, the one who saves.

Before I stop I must write you a few words about our Sunday School. I know that you are interested in it, and love it; but I do not believe that you feel happier than I do when I look on your glad faces every Sunday. I know that our school is a good one, but I want it to be better. And I am going to tell you how you can help to make it better. Get your lessons better, try to be present at every school, and if you know of any little boy or girl, who does not go to any Sunday school, try to bring them to our school. If you will do these three things, better lessons, always present, bring in others; we shall at the end of the next year have a school so much better that we shall hardly know it ourselves.

Remember that you go to Sunday School, and get others to go with you to learn about Jesus,—how to love Him, and how to be saved by Him.

Again I wish you *A Happy, Joyous*, and in this sense,  
A MERRY CHRISTMAS.

*Affectionately Your Pastor,*

*And Very True Friend,*

THOMAS ROGERS.



## Extract from a Sermon

Preached Before the Grand Rapids Association  
of Michigan, October 2, 1894

By the Rev. Isaac Butterfield, pastor 1842-1847

Text—Prov. 22:2. "The rich and the poor meet together and the Lord is the maker of them all."

The conclusion of the sermon. "I have time but for a word of application. If these things are so, in view of them and the present state of society, its many strong prejudices, its conflict between poverty and wealth, labor and capital, what becomes the true policy and obvious duty of the church? Is it to make any attempts to harmonize society by making all equally rich and equally poor by a general division? Is it to denounce the rich as though it were a crime to accumulate? Is it to keep the distinctions fresh by always talking about them? Is it to widen the breach by increasing the prejudices of the poor, by rehearsing their grievances and scattering the seeds of semi-socialism? Or, is it to court the favor of the rich—estimate a man by what he has, not by what he is, and either shut the poor out of the house of God or assign them to the pauper's seat, and to please the rich, substitute the word in season for the word in fashion? Is it not rather to do as Christ did, as the apostles did, as the primitive church did—take the world as we find it, and ignoring unnatural distinctions, see in every human being a brother whom it is God-like to love, and happiness to bless, and feeling that the Gospel is the plan which infinite wisdom and love has devised to save lost men, go forth to proclaim that Gospel to high and low, rich and poor, learned and rude; to tell them of the fatherhood of God and the brotherhood of man; to show them the



awful nature and fearful tendency of sin, and God's remedy for it; to draw motives from three worlds; to induce men to seek God, holiness and heaven; to point men to "the Lamb of God who taketh away the sin of the world;" to join with the Spirit in proclaiming, "The Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst, come, and whosoever will, let him take the water of life freely."

If you were standing on the beach and saw a beautiful vessel freighted with human life dash upon an obstruction which crushed her bow and she began to sink, you would not stop to ask whether those on board were rich or poor, whether they were the hired workmen or owners of the ship, nor would you stop to ask whether the obstruction were a bank of gold, a coral reef or a block of granite; you would not speculate as to how old the reef was, or how it came there or who was responsible for the ship being upon it. It is there and the ship with all on board is going down, and if you saw a lifeboat at your feet which you knew to be staunch, tried and safe, the very boat in which you were rescued, you would not stop to ask whether the boat was built by one man or a dozen; whether the lumber it contained all grew in one tree or was sawed in one mill. In the sinking crew you would see your object, and in the lifeboat the means of accomplishing it, and if you saw men standing around you with developed muscles, you would not ask whether they were rich or poor; you would see in them allies, and your cry would be: "Man the lifeboat! Man the lifeboat, and away to the rescue!"

Church of the living God, ministers of the Lord Jesus Christ, in the sinking ship, see a type of this world, and in the lifeboat a type of the gospel—God's means of saving lost men—and, seeing all this, see your mission, and away to your work.



Extract from a Sermon  
Before the Governor, Lieutenant Governor  
and the Legislature of Vermont on  
Election Day, in the Year 1807

By the Rev. Sylvanus Haynes, pastor 1818-1826

“When the judge shall sit and the books be opened and all the world shall stand before God; when the finally impenitent shall be doomed to hopeless woe and sink forever; then the great Judge with a countenance more serene and glorious than ten thousand rising suns and a voice sweeter than the melody of heaven, will pronounce upon you the transporting sentence, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Then with Christ at your head, with what awful pomp and majesty will you rise to the blissful mansions on high, while the holy angels hover round you and shout for joy. Look, see the great company which no man can number, all shining like the sun in the kingdom of their Father, being clad in the Redeemer’s righteousness, the brilliant livery of heaven. Hark! What melody they make! What heavenly strains they utter as they ascend, when all the redeemed of the Lord with heart and voice divinely concordant shall all join upon the heavenly key and strike off upon that never-ending anthem of glory to God and the Lamb to all eternity. May God in infinite mercy grant that we may all at last join this holy and happy society above, through boundless grace in Jesus Christ our Lord.”



## The Commission

Go preach, baptize, instruct  
In all of my commands,  
This is the substance of the work  
I give into your hands.

You are my messengers,  
To testify of me,  
That I have come into the world,  
From sin to set men free.

My purpose is to save  
All that believe on me,  
I have provided for mankind  
Salvation full and free.

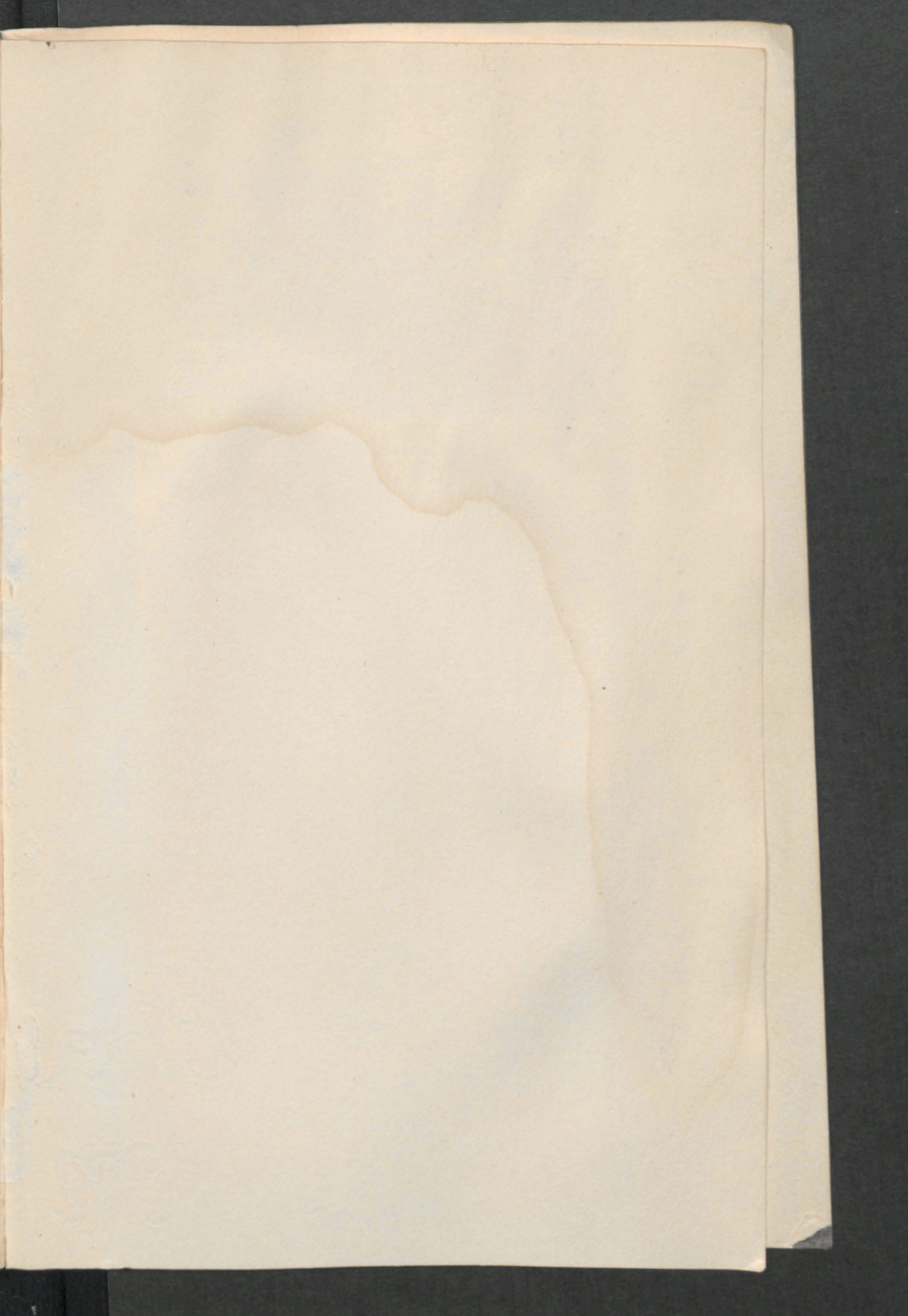
Go preach the way of life  
The remedy for sin,  
Keep open wide the gospel door,  
And urge them to come in.

I'm with you to the end,  
To give enlarged success,  
And when your work on earth is done  
My Father will you bless.

—REV. L. O. GRENELLE.











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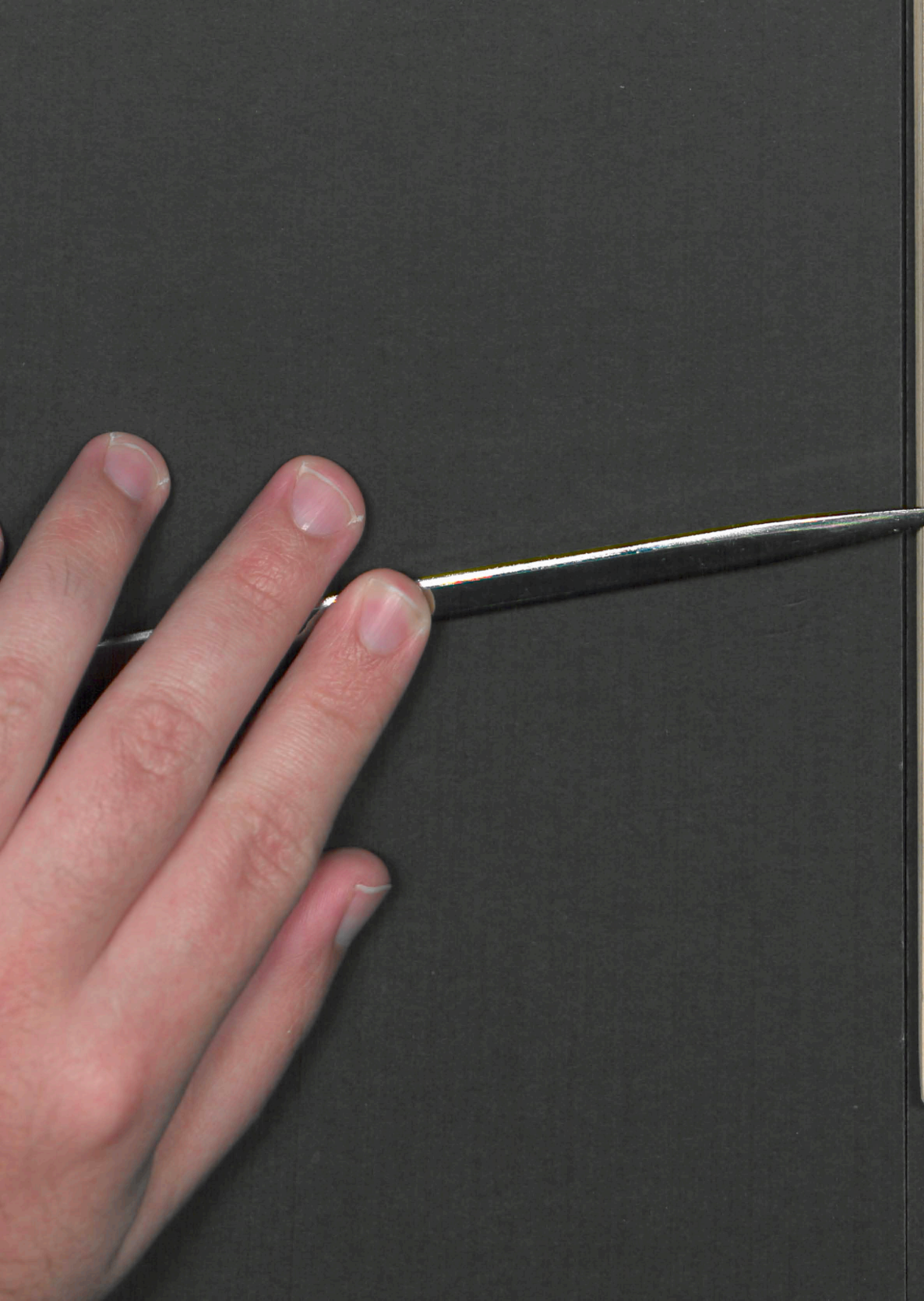
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