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The Ways of God Reviewed.

A
CENTENNIAL DISCOURSE,

DELIVERED IN THE MEETING-HOUSE

OF THE

PEMBERTON BAPTIST CHURCH, N. J.,

On THURSDAY, June 23d, 1864.

BY

LEVI G. BECK,
PASTOR.

PUBLISHED BY REQUEST.

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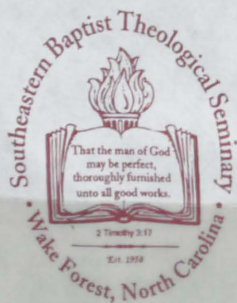
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DELIVERED IN THE CHURCH

OF THE

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On Thursday, June 23, 1864.

By DEVI G. BROWN, Pastor.

PUBLISHED BY WEBSTER.

W. G. BROWN, Printer & Publisher.

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SERMON.

"I WILL REMEMBER THE WORKS OF THE LORD; SURELY I WILL REMEMBER THY WONDERS OF OLD; I WILL MEDITATE ALSO OF ALL THY WORK, AND TALK OF THY DOINGS."—*Psalms* lxxvii: 11, 12.

The writer of this psalm had been the subject of great depression,—had passed through deep waters. In his distress he cried unto God; in the day of his trouble he sought the Lord. In this time of depression, thoughts of God did not, as at other times, afford him consolation. "I remembered God and was troubled." Perhaps he thought of the holiness and justice of God, in contrast with his own vileness and sin, and his "spirit was overwhelmed." So deep was his distress that he could not sleep, and utterance could not be given to the anguish of his soul. "Thou holdest mine eyes waking. I am so troubled that I cannot speak." He seems to have remembered his former experience, the time his soul triumphed in God, his "song in the night;" but even this did not lift the cloud from his spirit, and he was led to the very borders of despair, and cried, "Will the Lord cast off forever? Will he be favorable no more? Is his mercy clean gone forever? Doth his promises fail forevermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" And then, as though he felt reproved for these thoughts, these expressions of despondency, he seems to pause, and says, "This is my infirmity," this is my weakness. I will rise above it. "I will remember the works of the Lord, surely I will remember thy wonders of old; I will meditate also of all thy work, and talk of thy doings." The remembrance of the power, wisdom, and love of God, as displayed in the history of his people, is one of the best possible antidotes of despondency. Who, of all his saints, have ever reviewed the wonders he has performed in behalf of those who have put their trust in Him, without having had their faith strengthened, their confidence in him increased, and their depression removed?

We propose to-day to review our history, as a Church of Christ; not to gratify an idle curiosity, but for the purpose, and with the hope, that our faith in God may be increased, and our love to him may abound more and more. It is a pleasant and profitable employment to remember the way in which we have been led—to trace the finger of God in the dispensations of his providence and grace, and record the mercies of which we have been the recipients. In attempting this review, however, we have labored under some considerable difficulty, arising from the fact that in 1837 our church records were destroyed by fire, and all that we have been able to learn of our history previous to that period, has been gathered from the Minutes of Associations and neighboring churches, a brief sketch in "Edwards' Materials for a History of the Baptists in New Jersey," published in 1790, seventy-four years ago, and from correspondence with aged and other brethren. In this connection, we feel called upon to acknowledge the kindness of our friend and brother, Rev. J. M. Carpenter, in allowing us the use of his library, and rendering us other important help.

We should have been pleased, could we have presented you with an outline history of the early settlement of the Township in which we are located; but though some effort has been made in this direction no reliable information could be gathered.

Our own history extends as far back as 1750, during which year a man named Francis Briggs settled in the neighborhood. Edwards, the Historian, says that he was a member of the Baptist Church in Salem, N. J., but in this he must be mistaken, as the Church in Salem was not organized until 1755, five years after Francis Briggs came to this place. He was in all probability, a member of the Cohansey Baptist Church, but a resident in Salem. It would appear that the old churches of our denomination in this State, had out-stations, in every direction from their place of worship, where the gospel was preached by their pastor. Salem was one of the out-stations of the Cohansey Church, and here, we suppose Francis Briggs heard the gospel, gave his heart to the Saviour, and followed him in the ordinance of baptism. The causes that led him to leave his home in Salem we are not able to determine. Perhaps a desire to improve his temporal condition had more or less influence upon him. He was a farmer, and land at that time, we presume, could be had much cheaper here than in the vicinity of Salem. We love to think, however, that he was influenced in some degree, by a desire to promote the glory of God. It is not an

uncommon thing to hear the remark made of many who emigrate, that they "leave their religion behind them." Separated from these associations, and beyond the influence of their former homes, they too often forget their vows to God, sink into a state of deplorable worldliness, from which it is difficult, if not impossible, to arouse them. Not so, however, with Francis Briggs. He seems to have remembered the happy days spent in Salem, when he took sweet counsel with his brethren, and in their company went into the house of God, and he longed to enjoy similar advantages in his new home; but there was no house of worship within reach, and no minister to break unto him and his friends the bread of life, and so he determined to make his own house the place of meeting, and to invite the ministers of Christ to visit the place and preach to those who were willing to hear. To secure the services of ministers in that day, when there were so few of them, and when facilities for traveling were so limited, must have been attended with considerable effort and expense. The effort, however, was made, and the expense no doubt met by this good man. The occasional visits of these ministers were blest, and a few persons were brought to the Saviour's feet, and followed Him in the ordinance of baptism, namely: John Estill, Elizabeth Estill, and Rachel Briggs. Up to this period, 1752, it appears the prospect of organizing a church was not very bright, but this accession to the Baptist strength awakened the hope that a church might be gathered. Animated by this prospect, this small band of Christians set about building a house of worship. This house was erected near the south-western corner of our present cemetery, on a piece of land given by Michael Woolston to Francis Briggs, Trustee of the Baptist Society; so says the old deed, which bears date April 6, 1752. An impression for years has prevailed, that our graveyard is "free," that it belongs to everybody in general and nobody in particular; and the consequence has been that a large part of the original lot has been filled up by persons in no way connected with the church or congregation. To correct this impression, let me call your attention to the clause in the deed which, I suppose, gave rise to it: After describing the lot, giving boundaries, and stating its size, which was an acre and a half, the deed says: "One perch on the east side, the whole length of said land, to bury strangers." That is all that is said about a "free grave-yard;" and immediately after this clause is the following:—"The rest for the sole use of a congregation of people called Anabaptists, and *no other*." Anabaptist was considered a

term of reproach by the Baptists; and how it came to pass that Michael Woolston, in this deed, calls them so; or that Francis Briggs accepted it, we cannot determine, but so it is.

The meeting-house was built in 1752, and was thirty feet square. The pulpit was in one corner of the house, and in the opposite angles were the galleries, which, says Edwards, "relieved the inconvenience of galleries in small places of worship." The house was furnished in the usual style of the times in which it was built. We cannot but admire the zeal and devotion of this small band of brethren and sisters, four in number, in commencing and completing this House of God. It stood for eighty-five years, a monument of their liberality, and was then consumed by fire. After the house was built, application was made to the Philadelphia Association for ministerial help, which was afforded them; and during the next twelve years—that is, up to 1764—four other persons were baptized, namely: Susan Ellis, Ruth Ellison, Samuel Jones and Lydia Powell. The Samuel Jones here mentioned was the father of Deacon Samuel Jones, with whom many of you were personally acquainted, and the grandfather of our sisters, Abigail Warner and Susan Kelley. In 1763 Rev. Peter P. Vanhorn, with his family, moved into the neighborhood, which increased the number of Baptists to nine souls; and on the 23d day of June, 1764, they were recognized as a regular Baptist Church.

The name of Francis Briggs is not found among the constituent members of the church. He was called away from his earthly toils to join the church above, on the first day of June, 1763, a little more than one year previous to the organization. When Moses had led the children of Israel to the borders of the promised land, he was permitted to look upon, but not to enter it. On Pisgah's top he stood and gazed, and then his soul was caught up to a far more bright and glorious inheritance. So Francis Briggs, after years of toil and labor, was suffered to stand upon the threshold of the consummation of his hopes, but not to see with his mortal eyes their fulfillment. His remains, together with three of his family, lie buried in our cemetery. To you, my brethren, his resting place should be a hallowed spot. How intense must have been his desires, and how fervent his prayers, that salvation might be poured out upon the people! and how glad must his spirit have been, when, in answer to prayer, and as the result of ardent toil, one and another yielded to the power of truth, and bowed in obedience to the voice of Christ! He little knew how glorious were to be the results of

his toil. But we, who now live, can look over the history of the last hundred years, and know that agencies which he set in motion have been blessed of God to the conversion of several hundred souls, many of whom are now with him before the throne of God.

We have already stated that Rev. Peter P. Vanhorn was a constituent member of the church; he was also its first Pastor. He was born in Middletown, Bucks County, Pa., August 24th, 1719. He was educated a Lutheran, but embraced the principles of the Baptists, and was baptized September, 1741. He was ordained as pastor of the Baptist Church at Pennepeck, (now Lower Dublin,) June 18th, 1747. He continued in this relation until 1762, a period of fifteen years, when he resigned. He came to this place, as before stated, in 1763, and on the second day of April, 1768, he resigned the charge of the church and returned to Lower Dublin. On the 7th day of April, 1770, he became pastor of the Cape May Baptist Church, and so continued until 1775, when he resigned, and in all probability returned to Lower Dublin again. In the Spring of 1779 he became the pastor of the church at Dividing Creek, where he remained until 1783. In 1785 he became the pastor of the Baptist Church in Salem, and remained until September 10th, 1789, when he died, in the 71st year of his age.

It is highly probable that his oldest son, William, came with him to this place, and was a constituent member of the church. He became an eminent minister of the gospel. He was born at Pennepeck in 1764. We cannot learn where he was licensed to preach. He was ordained at Southampton, Pa., May 29th, 1772, where he continued to labor for thirteen years. On the 15th of December, 1785, he settled at Scotch Plains, N. J., where he remained until 1807, when he resigned the charge of the church, and set out with his family on a journey to the State of Ohio, for the purpose of settling on a plantation he had purchased near the town of Lebanon. Previous to commencing the journey, he had been suffering from a dropsical complaint, which, on reaching Pittsburg, confined him to his bed; a mortification of the parts ensued, and he died October 13th, 1807. This event was peculiarly distressing to his widow, only son, and six daughters, who were witnesses of his sufferings and his death. The attention paid them by the inhabitants of the town was generally kind and sympathetic. The family, after a few days, pursued their journey, and arrived at the place of their destination. Mr. Vanhorn received his education at Dr. Samuel Jones' Academy at Pennepeck, and afterwards received the honorary degree of A. M.

from Rhode Island College, now Brown University. During the Revolutionary war, he was Chaplain to one of the brigades of the State of Massachusetts. He was also a member of the Convention that met in Philadelphia for the purpose of framing the first civil constitution of the State. He married Lavinia Budd, who was an aunt of the wife of Dr. S. R. Smalley.

During the pastorate of Rev. Peter P. Vanhorn, the church increased to forty-two members, twenty-nine of whom he baptized. For nearly three years after his resignation the church was left without a pastor, when Rev. David Branson was invited to take the oversight of the flock. He was born, (so says the old history,) at Eamestown in 1747, but where Eamestown is we have not been able to ascertain. He came to this place from Middletown, and was ordained here December 22d, 1770. For some cause, the church was obliged to exclude him June 27th, 1772, about eighteen months after his ordination. This must have been a most painful event to the infant church. To lose a faithful, earnest pastor by death, may clothe the church in mourning and sadness, but how much more painful and sad to be called upon to exclude one from her fellowship and communion who once occupied the place of a watchman upon Zion's walls! Edwards says, in 1772 a grievous disturbance took place, which occasioned one party to exclude the other, and this unhappy state of things continued until the fall of 1778, a period of six years, when the breach was made up. How far Mr. Branson was responsible for this breach, we have no means of determining. One thing, however, is certain: the Philadelphia Association sustained the action of the church in his exclusion, and as he was disposed to palm himself off as a regular Baptist minister in good standing, in 1781 cautioned the churches against him. We think the history of our churches will bear us out in the assertion, that most, if not all, the serious troubles with which they have been afflicted, originated directly or indirectly with the ministry, and our observation has proven, that difficulties with the ministry are of such a nature as not to be easily reconciled. Years pass away before wounds are healed and harmony restored. This appears to have been the case in this instance. Six years passed away before peace was proclaimed, but for nearly nine years after the church was without a pastor. It is to be supposed that the state of things was such that no man wished to settle with them, or that they were so much reduced in strength as not to be able to encourage any one to do so.

Rev. David Loughborough was ordained pastor of the church by

Dr. Samuel Jones, March 25th, 1781. He was born at Ringwood, but was licensed to preach the gospel at Schooley's Mountain. He remained but a short time; the old troubles may have had something to do with his short pastorate. In 1782 he became pastor of the Montgomery Baptist Church, Pa., and continued until 1785, and then removed to Fayette County, Pa., where he resided in 1792. In 1794 he became the pastor of the church at Upper Freehold, where he remained but a short time. His wife was Amy Gaskill, of this place. From the time Mr. Loughborough left until 1798—a period of about sixteen years—the church had no pastor. During the first six or eight years of this period it was supplied by Rev. Peter Wilson, of Hightstown. We suppose there are few men who, in their day, were more widely known, or more extensively useful, than Peter Wilson. He was born in the township of Windsor, May 14th 1753, and ordained May 13th, 1782, at which time he took charge of the church at Hightstown. The church at the time was nearly extinct. Shortly after his settlement, a revival took place, and during the first nine years of his pastorate he baptized into its fellowship 203 persons. During the time he supplied this church he baptized fifty-five persons.

Rev. Joseph Stevens supplied the church, in connection with that of Upper Freehold, of which Rev. Charles M. Deitz is now pastor, perhaps from 1789 until 1793. He was born in Bristol, England, October 22, 1762; was brought up an Episcopalian, but was baptized and united with a Baptist Church in North Carolina in 1783. He was ordained in Virginia by Rev. Henry Bess, March 29, 1785. He seems to have been a popular preacher and a very hard student. During the time he labored here twenty persons were added to the church.

From 1793 to 1798, a period of five years, the church had no stated supply, but in all probability were encouraged and helped by Benjamin Hedger and Isaac Carlisle, both of whom we suppose were licentiates of the church.

Benjamin Hedger appears to have been licensed in 1792, he was never ordained. Nothing positive can be learned respecting the time or place of his birth. Neither do we know when, or where he was baptized. It is probable, that he was born and educated at Princeton, N. J., and likely brought up in the faith of the Presbyterian Church. Those who were personally acquainted with him, speak of him as a man considerably under size, very near sighted, and not very prepossessing in his personal appearance. He was a

man of books, and, at the time of his death, had quite an extensive library of theological and other works, which, as we are informed, he left to the church. Some few of them still remain, but the most of them, and those of the most value, have been widely scattered. One who was born in our village, and now occupies a prominent place among the brethren, and competent to give an opinion, in speaking of him some time ago, pronounced him "a remarkable man." He taught school in this place and preached the gospel as opportunities presented themselves. About 1802 he removed to Manahawkin, where he taught school and supplied the church until the time of his death, in 1814. I have in my possession a copy of some verses written by him at Princeton, September 1775, entitled,

THE AUTHOR'S EXPERIENCE.

Ye friends of Christ, renewed by sovereign grace,
Bought with a dying Saviour's blood,
Attention give, while I relate my case,
And join to praise our pardoning God.

My parents taught me in my early youth,
My state by nature all unclean,
And showed me from the sacred word of truth,
My guilt, and sad effects of sin.

They pointed out a dying Saviour's love,—
That only hope of fallen man,—
To cleanse his conscience, and his guilt remove,
And bring lost souls to God again.

Faith and repentance, love to God and man,
And other graces they did shew,
How useful, in salvation's wondrous plan,
To make us blest and blessings too.

But I, a foolish youth, to sin inclined,
Offended God with open eyes,
And Satan's slave became, with willing mind,
That parent of deceit and lies.

He told me I was young, too young to bear
The Saviour's painful, heavy cross :
Repent hereafter, God is not severe,—
Religious youth will suffer loss.

Hell is a dreadful, heaven a happy place ;
 But you have many days to live ;
 Then take your ease, God is a God of grace :
 The late repentant he'll forgive.

The gilded bait with pleasure I received,
 And sin indulged without control ;
 My friends were troubled, and my mother grieved,—
 Oh, how the thought still wounds my soul !

But conscious guilt brought awful scenes to view,
 A dreadful judgment drawing nigh,
 Which often made me weep and tremble, too,
 And loud to God for mercy cry.

I prayed, and promised if the Lord would spare
 A wretch—a sinner vile indeed,—
 Religion from that hour should be my care ;
 Henceforth a better life I'd lead.

My prayer was heard, and God removed the stroke,
 And did at times my sin restrain ;
 But, Israel like, my vows I always broke,
 And to my wallow turned again.

At length methought I felt a conscience seared—
 A slighted Saviour quite withdrawn,—
 My day of grace, alas ! was past, I feared,
 Which made me cry, “ Undone, undone.”

One day I wandered in the fields alone,
 Lamenting my unhappy case :
 Ah ! guilty wretch, I cried, what have I done,
 How shall I meet God's frowning face ?

A water, deep and clear, appeared in view ;
 I paused, and thought—“ All hopes are fled,
 Here let me drown myself ;” but horrors new
 Seized on me—from the place I sped.

What ! drown myself, and plunge at once to hell !
 My present griefs I scarce can bear ;
 Why then in haste with fiercer pains to dwell,—
 Eternal burnings, black despair !

Then through an orchard strait I took my way,
 Where feathered warblers tuned their throats
 On flowery boughs, ('twas in the month of May,)
 Each praising God in different notes.

O Lord, I cried, in mercy pardon me!
 Then will I tell the world thy ways,
 And vile transgressors shall be turned to thee,
 And learn thy grace and sing thy praise.

As near a spacious, blooming tree I passed,
 Beneath its shade I cast me down;
 Reflections crowded on my mind so fast,
 My memory fails to make them known.

But lo! a gleam of light, the Saviour's word,
 "I came to call not righteous men,
 But sinners to repentance,"—sinners, Lord?
 "Yes, sinners tinged with scarlet stain."

What! sinners vile as I, how can this be?
 "Yes, I the chief of sinners save,
 Poor, guilty, feeble, halt and blind, like thee;
 For such my precious life I gave."

O wondrous change! the Scriptures new appear,
 Their threats no longer fright my soul,
 Their promises my fainting spirit cheer,
 For Jesus Christ has made me whole.

The chief of sinners saved! how shall I praise
 My Saviour's unexampled love?
 Oh may I in his service spend my days,
 Till I shall dwell with him above!

We presume no Christian can read these lines without concluding that the author was a child of God, and it is a pleasant thought, that while we are celebrating this anniversary his redeemed spirit is before the throne of God and the Lamb.

There is a circumstance connected with his history that may, we think, without impropriety be recorded in this sketch. A certain popular preacher made an attack on the Baptists, in the neighborhood of Jacobstown, N. J. He obtained the Baptist Confession of Faith, and also a pamphlet called the "Confession of the Synod of

Dort;" these were stitched together, and in a crowded assembly, he thus addressed the people, "I will now," said he, "show you what a wicked people these Baptists are, and what dreadful doctrines they hold. See, I have in my hand the Baptist Confession of Faith, and to convince you that I do not charge them wrongfully, shall read you a paragraph." Instead, however, of reading a passage from the Baptist Confession, he selected one from the other to the following purport: "God by an eternal and irreversible decree, hath predestinated a certain number to eternal salvation, without regard to faith or good works, and by the same eternal and irreversible decree, he hath predestinated the rest to eternal damnation, without respect to unbelief or evil works." "This," added he, "is the creed of the people denominated Baptists." This man afterward visited Manahawkin, at which place Benjamin Hedger was at the time preaching, who, having heard of the imposition practiced upon the people of Jacobstown, and fearing that attempts would be made to deceive the people at this place also, publicly mentioned the circumstance, and declared that if the preacher had announced the above as the Baptist Confession of Faith, he was either mistaken or worse. An interview was had between them, when during a conversation respecting the above affair, and from the circumstance of Mr. Hedger being very near sighted, the preacher probably supposing he would not be detected, opened a book and put it into his hand, saying, "Is not that your Confession of Faith?" Mr. Hedger having examined it, said, "Yes, this is." The preacher then made an attempt to take back the book; but much to his mortification the other retained it, and continued to turn over leaf by leaf, until he came to the Confession of the Synod of Dort, and then said, "*This* is not ours, sir," and asked, "Did you not know, Mr. Totten, this is not the Baptist Confession?" To which Mr. Totten replied, "Yes." He then said, "Did you then mean, sir, to make me acknowledge the whole of this book and then make use of my acknowledgment to deceive the people?" To which Mr. T. made no reply. It seem almost incredible, that one professing to be a minister of Jesus Christ, should be guilty of conduct so outrageous, so infamous, but the story is well authenticated, and to some that hear us by no means new. We need hardly add that this exposure effectually silenced the man and no further trouble was experienced. The church in 1797 numbered ninety-one members.

In 1798 Rev. Alexander Magowan became pastor. He was an

humble, devoted Christian, and a man of more than ordinary native talent; his preaching is said to have been truly evangelical. We are of the opinion that he was baptized by Peter Wilson, at Hightstown, as his name appeared on the Minutes of the Philadelphia Association, as a delegate from the church in that place for the first time in 1788. It appears he was licensed to preach in 1789. His first field of labor was Penn's Manor, in Falls Township, Pa. Falls Township lies just below the city of Trenton, on the opposite side of the river. Penn's Manor is a district in the township, and was once the home of William Penn, and hence the name. The Baptist Church in this place was a small body, gathered through the labors of Peter Wilson. Bro. Magowan appears to have been its first and was perhaps its only Pastor. He remained and labored here about seven years, and shortly after his removal the church was disbanded, its name disappears from the minutes, and we hear nothing more of it. It is possible that it was absorbed by the Trenton and Lambertton, now the First Baptist Church in Trenton, which was organized in 1805, the same year that Bro. Magowan closed his labors in this place. He became pastor of this church, as before stated, in 1798, and was, in all probability, introduced to the people by Peter Wilson, his former pastor, who, as we have already seen, supplied the pulpit several years. Bro. Magowan remained here about seven years, and was very successful in his work. During these years he baptized into the fellowship of the church one hundred and ten persons. In 1805 he removed from this place and took charge of the church at Evesham, now Marlton, where he remained ten years. If success is to be measured (as we do not believe) by the number of persons a minister baptizes, then his ministry was not as successful at Marlton as here; for during the ten years he spent there he baptised but forty persons.

At the meeting of the New Jersey Baptist Association, in 1814, he was appointed to write the Corresponding Letter. In the minutes of 1815 we find the following note prefixed to the letter by the Clerk: "It has been our custom to appoint a person at one session to write the Corresponding Letter for the succeeding Association. Agreeably to this practice, we last year appointed Bro. Magowan to this duty. Subsequently, he came to the resolution of removing out of this State to that of Ohio; but as a faithful servant he was unwilling to leave the duty unaccomplished. He therefore wrote the letter, and left it with a brother to present to the Association in his name. Agreeably to his design, in the

“month of May he departed with his family for Ohio. Everything promised a prosperous journey; but alas! how sad the reverse. When within about one hundred miles of the place of their destination, the wagon was overturned; by which Bro. Magowan was so much injured that after twenty-eight hours of anguish, on the 8th of June he expired, leaving his disconsolate widow and four children strangers in a wilderness. Mysterious are the ways of Providence, but it becomes short-sighted mortals to submit, knowing that all his dispensations are just and righteous.”

It must have been a solemn and impressive hour to the brethren of the Association when the letter was read. The hand that traced the lines that met the eyes of the reader had been palsied by the stroke of death, and the soul that breathed the sentiments expressed had passed to its home in heaven. We have thought it would interest you to hear this letter read, as the only production of his pen that we have in our possession, and as furnishing us with some idea of the character of his piety and the cast of his mind:—

“DEAR BRETHREN:—By the pleasure of our God we have been indulged to meet in an associated capacity, to deliberate on the concerns of the kingdom of our Lord, and the interests of Zion. For the state of our churches and the result of our councils we refer you to our minutes; and proceed to drop a few thoughts upon mental religion or true devotion to God. This, simply considered in itself, is an intercourse between God and us; between that Incomprehensible Spirit which created and preserves the universe and that particular spirit with which he has furnished the bodies of all his saints. It is an act in which the soul divests itself as much as possible of external objects, enters into the mansions of its God, and pours forth all its wants, wishes, hopes, fears, guilt or pleasure into the bosom of its Almighty Friend. It is that plant which owes not its origin to the gross soil of earth, but descends from God and returns to him again; perhaps ‘resembling the immortal flower which once in paradise grew, by the tree of life; but for man’s offence to heaven it fled, where first it grew there grows.’ We hear but little of this celestial plant, as it makes no noise in the circles of the learned or of the opulent, nor will many of its lofty professors suffer it to breathe, under a pressure of worldly care, and the still more ponderous weight of vanity, ambition, pleasure and avarice, which tend to extinguish the divine flame, and which constitutes but too much the God of mortals. Writers have been for ages amusing us only with the shadow of this piety, instead of giving us its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrimages, august temples and splendid imagery. Enthusiasm has swelled with unnatural conceptions, and imposed a spurious brood upon the world, instead of this

offspring of reason and truth; whilst the lukewarm have rested in a few outward ceremonies, destitute of vigor, and as they spring not from the heart never enter the temple of the Most High. Real piety is of a different and more animated nature. It looks up to God; sees, hears, feels him in every event, in every vicissitude, in all places, at all seasons, and upon all occasions. It is heaven transplanted into the human breast. That man is capable of such an intercourse with his Maker there are living witnesses to prove, without having recourse to the visions of fanatics or the dreams of enthusiasts; for God communicates himself in a manner as invisible to the human eye as the falling of the morning dews; though no less refreshing to the powers of the mind than the former is to vegetation. David felt the regaling influence when he 'longed for God as the hart panteth after the water brooks;' Paul when he gloried in tribulations; Stephen, when he prayed for his murderers. Martyrs were supported by it when sawn asunder and when in the flames. Brethren, we suggest these thoughts, not to instruct you, but to put you in mind; for we are persuaded ye know these things. But as this subject is too disproportionate to the limits of a corresponding address, we close, wishing you every blessing in the Lord, and remain your brethren in the faith and fellowship of the gospel."

Such is the letter, and to us it is a cheering thought that our predecessors in the pastoral office breathed such sentiments. In 1802 fifty-two members were dismissed to constitute the Baptist Church at Mount Holly.

About the time Bro. Magowan closed his labors here, Bro. Thomas Swaim moved into the neighborhood. He was born in 1783, and when but sixteen years of age made a public profession of his faith in Christ. He was baptized at Connelsville, Pa., by Rev. William Parkinson, D. D., of New York, who was at the time on a missionary tour through the West. He was but twenty-two years of age when he came here to reside, but shortly after was chosen and ordained a deacon, which office he filled until the time of his death; though for some years previous to that event, owing to infirmities, he was not able to perform its active duties. In his earlier days he labored in the Sabbath School, and was among the number who, for years, sustained our meetings for prayer. He was a warm friend to the cause of missions, at home and abroad, and was in the habit of contributing liberally for their support. His house was always open to the ministers of Christ, and but few visited our village without partaking of his hospitalities. In the welfare of the church he manifested a deep and abiding interest. He died in the triumphs of the Christian faith September 16, 1861, aged 78 years. He left six children, two of whom are sons and

ministers of the gospel. The four daughters are professed followers of Christ, one of whom is the wife of our esteemed brother Rev. Andrew Armstrong, pastor of the Baptist Church at Baptist Town, Hunterdon county, N. J.

The name of Isaac Carlisle, appears in the list of delegates from this church to the Philadelphia Association, with David Gaskill and Joseph Barber, for the first time in 1792. In 1794 he appears as a licentiate, and the inference is that he was here licensed to preach. We have already referred to the fact, that from 1793 to 1798 the church was destitute of a pastor or stated supply, and that in all probability it was aided by Brethren Hedger and Carlisle. For five years the name of Isaac Carlisle appears on the minutes of the Philadelphia Association as a delegate from the First Baptist Church, Philadelphia, that is from 1796 until 1801. In 1805, the year Bro. Magowan left, he appears on the minutes as an ordained minister, and in 1811 as the pastor of this church. It would seem, that though he supplied the pulpit for a number of years, he was pastor only a short time, that is from 1811 until 1814. During his ministry fifty-one persons were added to the church. He died February 20, 1815. His remains are buried in our cemetery. In 1812 the church became a constituent member of the New Jersey, now the West New Jersey Baptist Association, and was represented by Rev. Isaac Carlisle, Deacon Samuel Jones and brother Abel Watkinson. There has not been a meeting of the Association since its organization, now more than fifty years, in which the church has not been represented.

Rev. Isaiah Stratton succeeded Bro. Carlisle in the pastoral office. He was born September 30, 1782, and baptized into the fellowship of the Second Baptist Church, Philadelphia, by Rev. William White, August 14, 1808, and by them licensed to preach the gospel February 21, 1812, and dismissed to this church January 9, 1814. The following notice of his ordination is taken from the Baptist Magazine for June, 1814:

“On Lord’s-day, February 20, 1814, at New Mills, Burlington County, N. J., Rev. Isaiah Stratton, of Philadelphia, was solemnly set apart as pastor of the Baptist Church in that village. The exercises were introduced with appropriate hymns, a prayer, and an introductory discourse by the Rev. Dr. Holcombe, of Philadelphia, from 1 Cor. i: 22, 23, 24. The necessary questions were proposed to the church and candidate, preceded by a prayer by the Rev. Dr. Rogers, of Philadelphia, to the whole of which satisfactory answers were given, in regard to the doctrines, institutions, and discipline of the church, as connected with the oracles of God. The or-

daining prayer was offered up, during the laying on of hands of the presbytery, by the Rev. Mr. Magowan, of Evesham, N. J., who also, followed by the brethren, gave the right hand of fellowship. The charge to the candidate ordained, and to the church, with a devotional hymn by Rev. Mr. White, of Philadelphia, closed the solemn services of the day. The assembly was numerous, apparently much engaged and impressively affected. 'The harvest is plenteous.' May the Lord of the harvest send forth thousands of faithful laborers into the same, for the gathering in of precious and immortal souls, to the praise of his rich and sovereign grace.'

From all we can learn of Bro. Stratton, he was a young man of considerable promise, and in his early death the church and denomination sustained no ordinary loss. He, too, was buried in our cemetery, and on his tombstone is the following inscription :

In Memory
of the
REV. ISAIAH STRATTON,
Pastor of the Baptist Church at New Mills,
N. J.
who departed this life
June 7, 1816,
aged 33 years, 8 months, and 7 days.

"The gospel bears my spirit up,
A faithful and unchanging God
Lays the foundation of my hope,
In oaths and promises and blood."

During his brief ministry in this place he baptized eight disciples, and at the time of his death the church numbered one hundred and sixty-four members.

We have now reached a period in our history within the recollection of many that listen to us this morning. In 1816 the beloved John Rogers became the pastor. He was the son of John Rogers, a branch of the family of the good old martyr, of whom we used to read in our spelling books, when we were school children. His mother was also of English descent. He was born near Dungannon, in the north of Ireland, in 1783. Losing his father at a very early age, he was carefully trained by his pious mother, committing to memory at her request, the Assembly's Catechism, and many portions of the word of God. When about seventeen years of age, he listened to a sermon, which deeply convinced him of the sinfulness of his own heart; and soon after to another, which was the means of leading him to rejoice in Christ.

He shortly afterward united with the Presbyterian Church, of which his mother was a member, and commenced speaking in the

Sabbath School with so much acceptance, that his mother was advised to educate him with a view to the ministry. After completing his preparatory studies he went to Edinburgh, Scotland, for the purpose of studying Theology. While in Edinburgh he went to hear a sermon on the subject of baptism by an English Baptist Missionary. This discourse made him feel very uneasy, as abundant proof from scripture seemed to be on the side of the missionary, but he deferred an examination of the subject until a time of more leisure.

In 1810, after his settlement over a church in his native village, he was married to Miss Jane Wilson. Shortly after the subject of baptism was forced upon his consideration. Deeply conscientious, and firm in his adherence to the word of God, a prayerful study of that word convinced him that in adhering to infant baptism, he was following an ordinance of man's devising—believers in Christ Jesus being the only subjects, and immersion in the name of the adorable Trinity the only baptism. But now came the trying ordeal. There were then no Baptists in that part of Ireland. Could he stand alone? Was it his duty to isolate himself from his brethren? To sunder the associations formed in childhood and in mature years? And if he should, would it not destroy his usefulness? He could not decide, but made known to the church the change in his views. They retained him as their pastor, permitting him to exchange with other ministers on their ordinance days. A baptist minister from Scotland visiting the neighborhood afforded him an opportunity of being baptized. A number of the members of the church sympathized with the pastor and embraced his views, and he was accused of sowing discord. This circumstance, in connection with the fact of hearing of the destitution of preachers in this country, made him resolve to come hither. He dissolved his connection with the church, but the war of 1812 prevented him leaving the country until three years after. During this period he supplied various destitute churches, more or less of whose members became Baptists, and afterwards emigrated to the Southern States. In 1816 he landed in New York. Leaving his family in the city, he went to visit a minister in New Jersey, who had also left Ireland for conscience sake, to whom he had messages from friends at home. The New Jersey Association convening while there, he was induced to attend, and there met a delegation from this church looking for a pastor, he was prevailed upon to visit and finally settle here. His labors in this place resulted rather in a preparation of the soil, and a faithful sowing of the seed for the future

harvest, than in any large accessions to the membership of the church.

In 1829, after having served the church for twelve years, he resigned, and became the pastor of the church at Scotch Plains, where he labored successfully another twelve years. Two precious revivals, in which one hundred and thirteen were added by baptism, and the church greatly increased in efficiency, were among the fruits of his labors in that place.

In 1841, he became the pastor of the church at Perth Amboy, where he remained for more than three years. In April, 1845, he located in Paterson, N. J., subsequent to which time he did not sustain the pastoral relation, but labored considerably in supplying destitute churches. He died in Paterson August 30, 1849, of bilious dysentery, in the 66th year of his age.

Bro. Rogers was very kind and affectionate in his domestic relations, liberal to a proverb; very hospitable in his habits; an excellent pastor, having much sympathy with the afflicted, a good and instructive preacher,—his sermons, if not remarkable for fluency of utterance, were richly stored with Bible truth. He was an able divine. We have heard him pronounced by those competent to give an opinion, as one of the most sound theologians of our denomination in the State.

He was identified with all our benevolent movements for the last thirty years of his life. Our State Convention, the Home and Foreign Missions, the Bible and Publication Societies, and our Education Society, all found in him a warm advocate and constant supporter. At the time he came to this country our denomination seems not to have fully understood its obligations to give the gospel of our Lord Jesus to a perishing world. Some of our brethren looked upon missionary efforts as an innovation, and inconsistent with the teachings of the gospel. Bro. Rogers was most prominent among those who comprehended the harmony between the doctrines of grace and the employment of human agencies to evangelize the world, and devoted his intellect and superior powers in giving a right direction to the theological views of his brethren. Coming to this country as he did, about the time the great missionary enterprise was engaging the attention of our brethren across the water, his heart was full of the subject, and publicly and privately he sought to interest the people in the work. His influence in moulding the missionary character of our denomination in the State was very great. Few ministers in the State were more

generally known and universally esteemed. He always maintained the dignity of a man, a Christian, and minister of the gospel. Christian sincerity and integrity were, perhaps, his most prominent traits of character. All those who might differ from him on any point, could not but be sensible that in the purity of his motives he was an "Israelite indeed," in whom there was no guile. He spent his last Lord's-day on earth, where every devoted Christian would desire to spend it, in the services of the sanctuary, having preached twice on that day. When the master called him he had nothing to do but to die, and after calling his family around him and giving them his last blessing he sweetly fell asleep in Jesus.

We knew Bro. Rogers well, having often met with him at our Anniversary and other meetings, and we do not know that we need apologize for introducing here a conversation we had with him only a few weeks before he entered into rest. He was at my house, in the city of Trenton, and we were talking, among other things, about ministerial support. Several of our most prominent ministering brethren about that time, after having served the churches faithfully for a number of years, had been compelled to retire from the active duties of the ministry, enfeebled and broken in health, and, as is very common with the ministers of our denomination, they were poor. This circumstance gave rise to the conversation. I said to him, "Bro. Rogers, suppose, in the providence of God, a way should be opened for a minister to improve his temporal circumstances by attending to some secular business that would not materially interfere with his work, would it be right for him to take advantage of it?" "Right," said he, "Right, my brother? Why he would be criminal in the sight of God if he did not." "Look at me," he continued, "I have served the churches in New Jersey to the best of my ability for more than twenty-five years; I am growing old, and they do not want me now, though I can preach as well as ever. They are afraid I shall become burthensome. I never received more than three hundred and fifty dollars a year for my support, and on that sum I made out to live and give my children a pretty good education. And now," (and the good man's voice trembled while he said it) "I am in a great measure dependent upon my son in Paterson for the bread I eat." Remember, brethren, it was the good, the kind hearted, the devoted John Rogers that said this, a man who had given nearly his entire life to the service of Christ and his churches, and tell us ought such things to be? Can Jesus our Lord and living Head, be pleased when his ministers are so overlooked, forgotten and neglected?

About the time of Bro. Rogers' settlement, Bro. Jacob Woolston was appointed deacon. He was born May 27, 1775, and died December 29, 1834, in the sixtieth year of his age. He was the father of our beloved Sister Eliza Woolston, who left us for a home in heaven about two years ago.

In 1821, "John Irick, and Achsah his wife, Joseph Deacon, and Beulah his wife," for the goodwill and affection they had for the church and in consideration of the sum of one dollar to them in hand paid, "conveyed by deed bearing date May 8th, to Henry Chambers, Thomas Swaim, Samuel Fort, Joseph Willetts, and Abel Watkinson, Trustees in and for the Baptist Society, near the village of New Mills, for their only proper benefit and behoof," about an acre of land, "more or less." This land was bounded in part by that deeded to Francis Briggs by Michael Woolston. On this piece of land, the church erected its second house of worship in 1823. The brethren and friends were considerably divided in opinion as to the most suitable location for the house. Many were anxious it should be erected in the village proper, other counsels prevailed, however, and the site it now occupies was selected. The house is forty-four feet deep and thirty-eight feet wide, built in a good substantial manner, but exceedingly plain, being entirely destitute of ornament, internally or externally. The church occupied it about forty years, during which period many a gospel sermon was delivered and many a fervent prayer offered in it. It was the birth place of many precious souls, and though we are now much better accommodated, have a much more convenient and pleasant place of worship, many of you remember with interest "the old house on the hill." It was sold in 1862 to Mr. Job H. Gaskill, and is now occupied for school purposes.

All the trustees of this period (1821) are dead, but their children, or some of them, are present with us to-day. Deacon John Chambers is the son of Henry Chambers. We have already spoken of the children of Thomas Swaim. Bro. Abraham Fort is the son of Samuel Fort. Miriam Gandy, the wife of George Gandy, is the daughter of Joseph Willets. Abel Watkinson left ten children, all of whom are still living, and members of Baptist churches. Two of them are ministers of the gospel,—William E. is pastor of the Baptist Church at Hamilton Square, N. J., and Mark R. was recently pastor of the Ridley Baptist Church, Pa. The average age of these children is fifty years.

In 1824, the parties who deeded the land on which the old meet-

ing house stands, i. e. "John Irick, and Achsah his wife, and Joseph Deacon, and Beulah his wife," conveyed by deed, bearing date March 12th, to "Jacob Woolston, Thomas Woolston, Joseph Willets, Aaron Stiles, and Abel Watkinson," a lot of land "containing one acre, one rod, and twenty-five perches, be the same more or less," for "the only proper use, benefit, and behoof" of the church. Upon this lot the church moved the original meeting house, and converted it into a dwelling, where the pastors, for several years, made their home. It was consumed, as before mentioned, by fire in 1837. The loss of the building may have been considered a calamity, but the loss of our church records by the fire at the same time a far greater one; their loss was irreparable.

From the time Bro. Rogers resigned until 1830 the pulpit was supplied by Samuel Harvey, a licentiate of the church. His name appears on the minutes for the first time in 1829, and for the last time in 1831. Those who knew him, speak of him as an humble unassuming Christian man. Some years ago he removed to the West, where he is still living.

Rev. Clarence W. Mulford succeeded Bro. Rogers in the pastoral office. He was born at Salem, N. J., June 8, 1805. His parents were pious, devoted Christians, and members of the Salem Baptist Church. He was brought to a saving acquaintance with Christ under the ministry of the venerated Joseph Sheppard, and baptized by him into the fellowship of the Salem Church in 1825. Shortly after his baptism his mind became exercised with reference to the ministry, and giving pleasing evidence that God had called him to this great work, the church gave him a license to preach in 1829. For some months he supplied with great acceptance, the pulpits of the Woodstown and Allowaystown Baptist Churches. On the 19th of October, 1820, he commenced his labors in this place. Not long since we found among some old books, a sheet of paper, discolored by age, and upon examining it found it was the letter of dismissal brought by Bro. Mulford from the Salem Church when he came here to live. It was written by one that many of you knew well, and for this reason, and because from it we may learn the esteem in which Bro. Mulford and his excellent wife were held by those who knew them best, we have transcribed it:

“The Baptist Church of Christ in Salem, to her sister, the Baptist Church of Christ in Pemberton, sendeth Christian Salutation.”

“Whereas, in the course of divine Providence our brother Clarence W. Mulford, and our sister, Elizabeth T. Mulford, are about to remove into your vicinity, this is to certify that their standing while with us has been good. Our brother has continued from his first admission among us, to adorn his Christian profession in a very exemplary manner. His holy walk, fervent prayers, and pious exhortations, previous to his entrance upon the more public exercise of the ministry, were sensibly felt, and will long be remembered with gratitude to the Great Giver of every good and perfect gift. Several months have elapsed since the church (of which he has been a consistent member) has given him a license to preach the everlasting gospel, wherever the good providence of God should open a door for him. We should have been happy in retaining the services of our brother in our own more immediate vicinity, but as there is a prospect of more extensive usefulness in your neighborhood, we submit the matter to God; and our fervent prayers shall follow our brother, that the Lord of the harvest, who has raised up this laborer in his vineyard, may continue to bless his labors, to the edification of the church over which he is now to be placed, and to the bringing in of God’s elect who yet remain in the wilderness, and that he may at last be among the number of those who shall turn many to righteousness, and shine as stars in the kingdom of God forever. With our sister Elizabeth T. Mulford, the amiable partner of our beloved brother, we part also with mingled emotions of pleasure and pain. We feel grateful to God, that he has united these kindred spirits as help-meets to each other, and led them to drink at the same fountain head, the pure water of the river of life. To part with such brethren and sisters always gives us pain; but we hope you will find by happy experience that our loss is your abundant gain. May they both continue to walk together as heirs of the grace of God, and may the Lord finally bring us all to meet in our Father’s house above.

“Done at a regular meeting for business this 18th day of September, 1830, and signed in behalf of the whole,
CHARLES J. HOPKINS.”

Bro. Mulford was ordained pastor of the church on the 27th day of November, 1830. The sermon was preached by the Rev. Dr. W. T. Brantley, then pastor of the First Baptist Church, Philadelphia. He remained until 1835. During his ministry here he baptized into the fellowship of the church one hundred and seventy-three persons. Besides the ordinary duties of the pastorate, he was abundant in labors in adjoining neighborhoods. He was mainly instrumental in gathering the Baptist Church at Vincenttown. The Church at Columbus was not organized during his ministry in this place, but he bestowed much labor upon the field, laid the

foundation of the church, and did much toward the erection of its house of worship.

From this place he removed to Frankford, Pennsylvania, and took charge of the church in that town, but remained only seventeen months. During this short pastorate he baptized seventeen persons. The brethren at Frankford parted with him very reluctantly; but most of his life had been spent in New Jersey, and when the providence of God opened the way, he returned to the State he loved so well. In December, 1836, the Baptist Church at Hightstown extended to him a most cordial invitation to become its pastor, which he accepted, and continued with them until 1846, a period of ten years, which, in this age of changes, was an unusually long pastorate. During this time, he had the happiness of baptizing two hundred and twenty-three persons. These were, perhaps, the years of his strength. His health, for the most part, was good, and his mind matured. Body and mind were devoted to the work to which his life had been given. The Church at Hightstown owes much of its present efficiency to the unremitting and faithful labors of this part of his life. Toward the close of his pastorate here he had some premonitions of the disease that finally laid him aside from the work of the ministry. In October, 1846, he took the oversight of the Church at Flemington, and remained its pastor until July, 1849, when, his health failing, he was under the necessity of resigning. During his ministry in this place, he baptized seventy-five. He removed from Flemington, and for several years cultivated a small farm near Spottswood, N. J. In 1851, at the earnest solicitation of the Church at Holmdel, he consented to supply their pulpit once each Sabbath; his feeble health not suffering him to perform a greater amount of pulpit labor. After remaining one year, he was obliged to abandon the work and return to Spottswood. He subsequently removed to Flemington, where he still lives and waits the call of the Master. He has preached but a few times since he left Holmdel; the last time he did so was at the opening of this house of worship, nearly three years ago, at the solicitation of your speaker.

He was a powerful and pungent preacher, a faithful pastor, and a consistent Christian. Every organization that had for its object the glory of God and the good of men found in him a warm and earnest advocate. He was one of the earliest members of the Board of our State Convention. For several years he was the very

efficient Secretary of the Convention, and subsequently was elected President, which office he filled for six years.*

I became acquainted with him in 1835, while he was pastor at Frankford, Pa., twenty-nine years ago. I was his near neighbor while he was at Hightstown, and succeeded him as pastor of the Church at Flemington. I loved him from the first as an honest Christian man and minister of Christ, and my regard for him has only increased as years have passed away. May the kind hand of our God make smooth the few days that yet remain to him upon earth.

We have already referred to the Church at Vincentown. It was organized September 19th, 1834. The council consisted of Brethren J. M. Challiss, J. C. Harrison, M. J. Rhees, J. Sheppard, S. B. Swain and C. W. Mulford. All the constituent members, twenty-nine in number, were dismissed from us. Their names were as follows: Robert Taylor, James Worrell, Andrew Morton, John Corless, John Darwood, Reuben Knowlton, Nicholas Brown, Job Cline, Benjamin G. Lee, Ziba Shinn, William D. Haines, Sarah Taylor, Mary J. Coates, Margaret Corless, Elizabeth Darwood, Amy Brown, Keziah Woolston, Anna Shinn, Rebecca Gaskill, Sarah Shinn, Mary Worrell, Mary Ann Morton, Mary Knowlton, Sarah Atkinson, Sarah Haines, Keziah Lippincott, Samuel Gibson, Mary Gibson and Sabilla Pippet. Some of these brethren still remain. Brother James Thorn is their present pastor.

Brother Mulford was succeeded by Rev. Timothy Jackson, in 1836, who remained with the church two years, and baptized forty-six persons. It was during his term that the parsonage was destroyed by fire. The Church was destitute of a pastor about one year, after he left.

In 1839 Rev. Jonathan G. Collom became pastor. He was born in Montgomery County, Pa., February 6, 1811. His father, Wm. Collom, was one of the best men we ever knew. For many years he was a member of the New Market Street, now the Fourth Baptist Church, Philadelphia; his last days were spent in this village, and his remains, together with those of his wife, lie in our graveyard. Brother J. G. Collom was baptized into the fellowship of the church of which his father was a member, by Rev. John R. Dodge, on the 9th day of May, 1830. Two years afterward, that is, on the 16th day of May, 1832, he was licensed by the church to

* Since the delivery of this Sermon, Bro. MULFORD has passed away from earth. He died June 30th, 1864.

preach the gospel of our Lord Jesus. After spending several months in preaching in various places, he was invited to supply the pulpit of the Baptist Church at Phoenixville, Chester County, Pa., and on the 28th day of April, 1833, was ordained their pastor. The brethren of our denomination about this time, in Philadelphia and vicinity, became more or less divided, with reference to measures to promote the cause of religion. Protracted meetings, so called, were just becoming popular, and not a few looked upon them and their results with suspicion, and not a little controversy was had concerning them. This controversy extended from individuals to churches, and from churches to associations, until, at length, one regarded the other as having departed from the faith, and it was common to speak of New and Old School Baptists. The Church at Phoenixville became divided as to which of two Associations they should join, and this division rendered the pastor unhappy, and at the end of one year he resigned his place among them.

At Valley Forge, on the Schuylkill, about three miles below Phoenixville, rendered memorable in the history of the Revolutionary War, a little Church was organized, about this time with which Bro. Collom labored about one year. We are not informed as to whether he was considered its pastor. The arrangement appears to have been temporary; for, after aiding them in the erection of a house of worship, and in securing a pastor, he left the field. He then, for four months, supplied the Second Baptist Church in Wilmington, Delaware.

In April, 1836, he received and accepted an invitation to become the pastor of the Baptist Church in Danbury, Connecticut, where he remained upwards of three years. In July, 1839, he removed to this place and took charge of the church, and continued as pastor until March 25th, 1846, a period of nearly seven years. This was his longest pastorate. During the time he labored here he baptized one hundred and four persons. He removed from here to Cohansey, in Cumberland County, where he remained as pastor until August, 1850, when he became pastor of the Second Baptist Church in Wilmington—the same church he had supplied fifteen years before. His labors closed here in 1853, when he removed his family to Mt. Holly, and entered the service of the American Baptist Home Mission Society, as its agent for Pennsylvania and New Jersey, and so continued until his death, which took place at Mount Holly, December 27, 1856.

We were acquainted with Bro. Collom from his boyhood, lived in

the same neighborhood, were baptized by the same administrator into the fellowship of the same church, and were licensed by that church about the same time; the council that ordained us was composed of nearly the same brethren. He enjoyed, what was considered in that day, superior advantages for mental culture, and for a number of years assisted his father in teaching. He was exceedingly neat in his personal appearance, had a clear discriminating mind, and was a solid and instructive preacher. He was of that class of persons who must be known in order to be understood and properly appreciated. He was a warm friend of the benevolent institutions of the day, and as we have seen, spent the last eight or nine years of his life in direct efforts to promote the cause of missions. From the time he made a profession of faith in Christ until he was summoned away, his life gave evidence of sincere love to the Redeemer. His remains also lie interred in our cemetery. His widow, who is widely known and highly esteemed, together with her children, still reside in Mount Holly. May the God of the widow and the fatherless be their God and portion.

Several important events, in connection with the history of the church, transpired during Bro. Collom's pastorate. Many of the brethren had long felt the need of some other place in which to meet and worship God, than "the house on the hill," and the question of erecting a house in the village was frequently agitated, but while there was, so far as we know, no angry feelings awakened concerning the matter, they could not agree to build a house in town and abandon the old place. They did, however, agree to erect a small building in which the Sabbath School and evening meetings could be held. It is not for us to pass judgment upon this movement; it seemed at the time the very best thing that could be done. One good brother, who loved the cause of Christ and prayed much for its prosperity, was heard to say with a full heart, when the room was completed, "Lord, now lettest thou thy servant depart in peace." Preparations were made to build in 1842, and in 1843 the room was opened. The building was erected on a lot of land belonging to Deacon Thomas Swaim, and cost seven hundred dollars. This lot, in 1862, Bro. Swaim gave to the church, and it was sold by their order, including the building, for eight hundred and fifty dollars, the proceeds were used to pay in part for our present house of worship.

Brethren Job Gaskill and Thomas Swaim, Jr., were licensed by the church to preach the gospel, on the 22d day of April, 1843.

The record of this important transaction is in the following words :

"Brethren Swaim and Gaskill having retired, J. Chambers acted as clerk, when the following preamble and resolution were presented by Bro. Collom, and were unanimously adopted :

"WHEREAS, Brethren Job Gaskill and Thomas Swaim, Jr., have been deeply impressed, for a long time, with a conviction that they ought to devote themselves to the Christian ministry, should the Lord in his providence open the way, and incline his people to call them in his name, under his direction, to that solemn and responsible work ; and, Whereas, these brethren have fulfilled the appointments of the church which were designed to exhibit their gifts and qualifications, to general satisfaction ; Therefore,

"RESOLVED, That having entire confidence in their piety, prudence and sincere desire to occupy whatever place the Lord has designed them for, and being satisfied that they have gifts and qualifications that, under Divine guidance and help, will make them both acceptable and useful in the Christian ministry. We hereby give them our full approbation and license to devote themselves to that high and holy calling as the Lord in his providence may open the way before them."

Bro. Thomas Swaim, Jr., was the son of Deacon Thomas Swaim, and was born March 30th, 1817. He was hopefully converted during a revival in this church, while under the care of Bro. J. G. Collom, and baptized by him April 11th, 1841. He graduated from the full course at Hamilton Theological Seminary in 1846, having gone partly through college at Brown University previous to his conversion. In October, 1846, he was ordained the pastor of the Baptist Church in Washington, Pa. During his pastorate there the church was favored with several precious revivals of religion, and a goodly number were baptized by him into the fellowship of the church. In October, 1850, he resigned the charge of the church, to accept an agency of the American Baptist Missionary Union, in Eastern Pennsylvania and New Jersey. In May, 1851, he accepted an invitation from the Flemington Baptist Church to become its pastor, where he still remains. During thirteen years of pastoral labor the church has been favored with five extensive revivals of religion and nearly three hundred have been baptized by the pastor into its fellowship. The church has been greatly increased in efficiency as well as numbers.

Bro. Job Gaskill was born in 1811, and was baptized by Rev. C. W. Mulford February 23, 1834. He was among the first acquaintances we formed after coming into the State. We knew him well and intimately until the time of his death, which took place in the spring of 1860. He was a constant and earnest worker in the

vineyard of our Lord. In October, 1837, he was appointed clerk of the church, and, judging from the manner in which the records were kept, he was a good and efficient officer. In 1838 he was elected Trustee, and in 1840 he was set apart to the office of deacon, the duties of which he performed with great acceptance, until April, 1843, when, as before stated, he was licensed to preach the gospel. Shortly afterward he removed to Norristown, Pa., and spent some time in study under Rev. Samuel Aaron, the present esteemed pastor of the Mount Holly Baptist Church. During his residence at Norristown, Bro. Gaskill supplied the pulpit of the Baptist church at Valley Forge. In April, 1846, he became the pastor of the Baptist Church at Columbus, N. J., where he remained until September, 1850, when he removed to Middletown Point, in Monmouth county, and took charge of the church in that place. He remained here until the spring of 1851, when, his health failing, he was obliged to resign. Subsequently, he had no pastoral charge, but united again with the church at Columbus, and until the time of his death was unceasing in his efforts to promote the cause of Christ.

Bro. Thomas P. Campbell was baptized by Bro. Collom August 24, 1844, and preached for the first time before the church October 25, 1845, and February 21, 1846, we find the following resolution in the minutes:

"RESOLVED, That the knowledge we have of the Christian character, gifts, and doctrinal views of Bro. Thomas P. Campbell leads us to conclude that the Great Head of the Church requires him to devote himself to the gospel ministry, we therefore recommend him to pursue such a course of study as will be adapted to fit him for the more efficient performance of the duties of that important office."

We can learn but little of this brother's history after he left this place. We have been informed that after he graduated he settled with a church in the State of New York, and subsequently removed to the South.

Bro. Collom's successor in the pastoral office was Rev. D. P. Parmalee. He was born in Bristol, Addison County, Vermont, August 13th, 1813. The father, Daniel E., and the mother, Charlotte N. Parmalee, were pious, humble Christians. They and their immediate family, together with their ancestors, were members of Congregational Churches, and several of them were ministers in that denomination. Bro. Parmalee was brought up strictly in the faith of his fathers, but lived until he was eighteen years of age a stranger to experimental piety. About that time a most precious revival

of religion was experienced in his native town. It commenced in the Congregational Church, but extended to all the churches in the neighborhood. He was among the first fruits of the revival. Like many others who enjoy the advantages of a religious education, he was the subject of frequent religious impressions; but up to this period there was no abiding conviction of his guilt before God. He soon found peace in believing in the Lord Jesus. After a careful examination of the Scriptures, he came to the conclusion that he must be buried with Christ in baptism, and renounce infant sprinkling. His strong prejudices, however, against what is called "close communion," would not suffer him to unite with a Baptist church, and he was accordingly immersed by Rev. Mr. Morgan, pastor of the Congregational Church. He remained in fellowship with the Congregationalists three years, during which time he thoroughly examined the relation of Baptism to the Lord's Supper. The result of this examination led him to sever his connection with them, and unite with the First Baptist Church in Half Moon, Saratoga County, New York. He was licensed to preach by this church, April, 1837. The following August the pastor, Rev. A. H. Palmer, died; and, at the request of the church, he supplied the pulpit until the following February, when he was ordained their pastor, and served them in this relation nine years; during which time he baptized over two hundred persons. His health becoming impaired, his physician advised him to seek a home in a more southern latitude, and having received an invitation to become pastor of this church, he accepted, and commenced his labors July 1st, 1846, and remained until June, 1851; during which time he baptized seventy-nine persons. From here he removed to the city of New York, and took charge of the Union Baptist Church in East Twenty-second Street, where he remained five years; after which he became the pastor of the Lexington Avenue Baptist Church, with which he remained two years, when the Gethsemane Baptist Church was organized, and he became its pastor. He served this church four years. During the time he labored in New York he baptized about two hundred and twenty persons. He became the pastor of the Freehold Church, Monmouth Co., N. J., July 1st, 1862, where he is still living and laboring. He has been favored in this field with tokens of the Divine goodness. He is affectionately remembered in this community, for the kindness of his spirit, and earnest labors.

Samuel Jones, to whom we have already referred, was the youngest child of the Samuel Jones who was among the number baptized

before the church was organized. At an early age he obtained an humble hope, through grace, of an interest in Christ, and was baptized upon a profession of his faith, by the Rev. Peter Wilson, in 1784, when he was about twenty-two years of age. He was married in 1786, to Miss Elizabeth Woolston, daughter of Deacon Jacob Woolston, Sen., by whom he had ten children—five sons and five daughters—only four of whom are now living. We cannot learn at what period he was chosen to the office, but for more than forty years he was senior deacon of the Church, and for sixty-five years a consistent member. Of him it may be truly said, that he used the office of a deacon well, and purchased to himself a good degree and great boldness in the faith. He was regular and steady in his pious habits, and gave himself to reading, meditation and prayer. He loved the House of God, and all meetings for religious purposes. Meetings for prayer he greatly encouraged, both by his presence and the exercise of his gifts. Two of his daughters, as before mentioned, and several of his grandchildren are members with us. His end was peaceful, and his confidence in God his Saviour was firm and unshaken to the last. He died September 28th, 1849, aged 88 years. A large concourse of people assembled at his funeral, the following Lord's Day morning; and after an appropriate discourse by his pastor, Rev. D. S. Parmalee, from Acts viii. 2, his remains were committed to the tomb. "Blessed are the dead who die in the Lord."

Rev. L. C. Stevens, became pastor in 1851. He remained but a short time. One reason for removing to this place was the feeble health of his wife; she dying shortly after, he returned to the State of Maine.

January 16th, 1853, the church extended a call to Rev. Samuel M. Shute, which he accepted, and on the 17th of the following month he was ordained pastor. As a matter of history, we have transcribed the minutes of the council that ordained him:

PEMBERTON, February 17th, 1853.

Pursuant to a call from the Baptist Church in this place, a council convened, composed of delegates from the churches, as follows:

- Burlington.—W. H. Parmly, Pastor.
 - Vincetown.—J. S. Miller, Pastor, James Worrell, Deacon.
 - Marlton.—C. E. Wilson, Pastor, J. Steward, Deacon.
 - Mount Holly.—W. M. Collom, Pastor.
 - Columbus.—H. C. Putnam, Pastor, Job Gaskill, Wm. Curtis, Deacons.
- Bro. Wilson was chosen Moderator, and W. H. Parmly Clerk. Bro. John S. Miller led in prayer.

Voted, that brethren present, not members of the council, be invited to seats with us, and a participation in our deliberations.

After hearing from the church, through Brn. Swaim and Joseph W. Cox, their call to Bro. Samuel M. Shute to become their pastor, and examining his credentials from the Fifth Baptist Church, Philadelphia, which were satisfactory, it was, on motion,

Resolved, That this council are fully satisfied with Bro. Shute's experience; and also, that we proceed to his ordination at one o'clock this afternoon, in the following order:

Reading of Scriptures by H. C. Putnam.

Sermon by W. H. Parmlly.

Charge to the candidate by C. E. Wilson. Ordaining prayer by J. S. Miller. Hand of fellowship by J. Gaskill. Charge to the church by W. M. Collom. Hymn and benediction by S. M. Shute.

CHARLES E. WILSON, Moderator.

WHEELLOCK H. PARMLLY, Clerk.

Bro. Shute was born in Philadelphia, January 24th, 1823, and graduated at the University of Pennsylvania, located in Philadelphia, in 1845; took a course of Theology with the Rev. Samuel B. Wylie, D. D., Vice Provost of the University, during the years 1845-46; was baptized into the fellowship of the Fifth Baptist Church, Sansom Street, Philadelphia, in 1845, by the Rev. Wm. Shadrach, D. D., and was licensed to preach the gospel by said church the same year. From the time he left college until he took charge of this church, a period of eight years, he was engaged in teaching. He remained here until November, 1856, when he left and took charge of the First Baptist Church, Alexandria, Virginia. He remained in charge here until the summer of 1859, when he left to fill the chair of the Greek and Latin Languages in Columbian College, Washington, D. C., where he still remains. During his pastorate here he was called upon to follow to the grave his young and amiable wife. This circumstance was the principal cause of his retirement from this field. Deeply saddened by his bereavement, he felt a change would be better for himself and the people. He is remembered with affectionate interest by many in this community, and regards the years he was permitted to labor here, as among the brightest and most happy of his life.

In 1853, the church resolved to purchase a house for the use of the pastor, and secured the present parsonage property for the sum of \$1600. It has been a pleasant home for the pastors who have successively occupied it.

Bro. Shute was succeeded by Rev. Thomas Goodwin, who was

born in London, England, October 7th, 1815. His parents and relations were members of the Episcopal Church, and he was, so he says, "ranted into it when an unconscious babe, and, in the language of its catechism, was thus made a child of God, and an inheritor of the Kingdom of Heaven." This soul ruinous delusion he cherished until he had attained his eighteenth year, when it pleased the Lord to reveal to him his true condition, and the only way of salvation. In the summer of 1832 his parents, with their six children, left London for this country, and in September of the same year settled in New Haven, Connecticut, the "beautiful city of elms." He was brought to a saving knowledge of the truth in January, 1834, and on the second Sabbath of the following May was "buried with Christ in baptism," by Rev. Rollin H. Neale, and became a member of the First Baptist Church in New Haven, of which Bro. Neale was then pastor.

A careful and prayerful perusal of the New Testament induced him to take this step. Previous to the day of his own baptism he had never seen this ordinance administered. In the fall of 1837 he left New Haven for Cincinnati, Ohio, and soon after united with the First Baptist Church in that city by letter. In September, 1838, he was licensed by the church to preach the gospel, and on Sabbath, April 5, 1840, was ordained as an evangelist. Since his ordination he has labored in four different States, and been the pastor of twelve churches, Oxford, Good Hope, and Washington in Ohio; Radnor, Richmond, and Ridley in Pennsylvania; 2d Salem, Camden, and Pemberton in New Jersey; Poughkeepsie, Courtland, and Throopsville in New York. He is still the pastor of the church at Throopsville. It is proper here to state, that with six of the churches above mentioned he had no intention of remaining long when he commenced his labors with them, his object being to do them all the good he could during a brief pastorate. He commenced his labors here June 1st, 1856, and closed them June 30th, 1859, during which time he baptized into the fellowship of the church thirty-six persons. Bro. Goodwin, by his consistent life, secured to himself the confidence of the entire community and a warm place in the affections of those who love the Saviour.

Your speaker became pastor September 1, 1859, and expects to close his labors with the present month, and take charge of the First Baptist Church in Chester, Pa.

For a number of years, as already intimated, the question of erecting a new house of worship had been more or less agitated,

but while nearly all interested in the welfare of Zion realized the importance of the work, it was apprehended that nothing could be accomplished because of the diversity of opinion respecting its precise location. Some felt that the time to build had not come, the old house was too good to be taken down and the material used in the erection of another, and that we had better wait until it became so much dilapidated as to need extensive repairs, and then erect a house in the village. Others thought the time had come and that we should build at once upon the old site, and they would contribute freely for this purpose. Others there were who thought we should build immediately in the village, on the site occupied by the lecture room, and still others who thought we should build in the village immediately, but that the lecture room lot was not the most eligible. We do not wish to make the impression that this diversity of opinion created alienation among the brethren, for it did not; so far as we know, all seemed to be honest in their convictions, and nearly all kindly expressed them. At a meeting of the church held February 25, 1860, a Committee consisting of brethren Thomas Edman, James Logan, John Chambers, Thomas S. Logan, and Levi G. Beck, were appointed to consider the expediency of erecting a new house of worship, and report at the next regular meeting. The committee met shortly after their appointment, and after a long interview, and a full expression of opinion, no harmonious action could be had, and they adjourned without arriving at any definite conclusion. The prospect of a new meeting house being erected was at this time exceedingly gloomy. There was, no doubt, much earnest prayer offered that the Lord would undertake for us. Several weeks passed away, and the impression prevailed that the committee would be under the necessity of reporting adversely, and the enterprise be indefinitely postponed, but the Lord had better things in store for us. Brethren were led to feel more deeply the importance of the work, and how necessary it was in order to maintain the visibility and secure the growth of the church, that something should be done. Conversations in relation to the matter became frequent and earnest, and the conviction that a house should be built became deeper and wider, while a disposition to abandon preferences as to location became more and more manifest. Such was the state of things, that at a meeting of the committee, held a few days before the church meeting in April, they agreed to present the following report:

"The committee appointed at the last meeting of the church to

inquire into the expediency of erecting a new house of worship beg leave to report: That after mature deliberation and consultation with brethren, they are of opinion that the cause of Christ would be greatly promoted by the erection of a suitable house of worship in the village of Pemberton. They would therefore recommend that a committee be appointed to ascertain what amount can be secured in cash and reliable subscriptions for said purpose, and that when the sum of six thousand dollars shall have been obtained, they secure a good location in the village of Pemberton, and erect thereupon a suitable house of worship."

This report was presented at the April meeting, and unanimously adopted. The committee in preparing and presenting their report, had no intention whatever to prevent any further action on the part of the church with reference to the house, but it will be seen by glancing at it that no further action was needed. The question of location was never discussed in church meeting, neither was the character of the building, its dimensions or style, ever brought up for consideration, by common consent these questions were left with the committee appointed after the report was adopted. This committee consisted of James Logan, John G. Smalley and Levi G. Beck.

Rev. John Stephenson, at the time pastor of the Methodist Church in Woodbury, N. J., and formerly pastor of the Methodist Church in this place, very kindly furnished us with drawings for the building, after the plan had been submitted to him by the committee. These drawings were seen by most of the brethren before the work was commenced and the plan met with general approval. The committee commenced their labors in earnest very shortly after their appointment, and by the middle of June had secured on subscription an amount sufficient to justify them in commencing operations. They first of all purchased the ground on which the house stands. It embraced two lots, one owned by Mr. Thomas, of Philadelphia, and the other by the heirs of Mr. Fidler. These two lots made a front of sixty-six feet, and cost one thousand seven hundred and fifty dollars. On them at the time we purchased were two dwelling houses, which increased the cost, while the buildings themselves were of very little value to the building committee. One of them was torn down and the other sold for eighty dollars. It was the intention to proceed at once in the erection of the house, and if possible to have it enclosed and the lecture room completed by the fall of the year, that we might have better accommodations for our

Sabbath School and evening meetings during the winter season; but the occupant of one of the houses refused to leave, unless the committee paid him an extravagant sum for doing so. As much as the committee desired to see the building commenced they did not feel justified in so employing the money placed in their hands, and were compelled to postpone building until the next spring. This at the time was a sore disappointment, but we subsequently realized that it was among the happy circumstances connected with the enterprise. It afforded us ample time to make contracts and get materials together, and the time was improved, for during the fall and winter all the carpenter work that could be was done, all the stone, brick, and lumber were brought on the ground. In April, 1861, the ground was broken and the building commenced in earnest.

This month will be memorable in the history of our country as the time in which the most unnatural and wicked rebellion the world ever witnessed broke out. Sumter was bombarded and our soldiers hastening to the defence of Washington were shot down in the streets of Baltimore. Not a few anticipated a long and bloody civil war. I need not say these anticipations are being realized, and it seemed like a strange time to commence the erection of a house of worship, and it was spoken of as a hazardous enterprise. To the committee it seemed quite as hazardous to pause as to proceed. Contracts had been made, materials were all on hand. If they should delay there might be difficulty with those engaged to do the work and loss sustained in connection with materials. Subsequent events proved that the committee acted wisely. The building was carried forward rapidly. The lecture room was finished and occupied in August, and in the early part of September the entire edifice was completed, and on the nineteenth day of that month the main audience room was opened for the worship of God. Bro. C. W. Mulford preached in the morning and Bro. D. S. Parmelee in the evening. It was a time of rejoicing to many. The hope and desire of years had been secured, and with grateful hearts we bowed and acknowledged the hand of our God. But with our rejoicing there was some anxiety mingled. The entire cost of the house, ground, sheds, fences, &c., was about nine thousand and ninety dollars. Three thousand and three hundred of which remained unpaid. To meet this demand the committee had six hundred dollars in reliable subscriptions, and property which the church had authorized them to sell, from which they could realize seven hundred more, leaving some two thousand dollars for which no

provision had been made. Days and weeks of anxiety and labor passed away, when, through the liberality of a comparatively small number of friends and brethren, the whole amount was secured, our obligations were all met, and our minds relieved of a burthen that was becoming too heavy for us. None but those who have passed through similar circumstances can form an idea of the relief we experienced, when the last dollar was paid. In the entire history of this enterprise we have seen the hand of the Lord. In troublous times these walls were reared, but He has brought us safely through, and with devout gratitude we would say, to His name be all the praise.

After our meeting-house was completed, our thoughts and attention were called to our cemetery, the place where our dead repose. The ground, for some cause, had been very much neglected, overgrown with briars, and the fences very much out of repair. In the spring of 1863 the Trustees appointed John G. Smalley and Levi G. Beck a committee to make such improvements as in their judgment were necessary. The Committee were enabled to commence work soon after their appointment; owing, in a great measure, to the efforts of Dr. S. R. Smalley, who collected nearly all the contributions made for the purpose. What used to be the shed yard, and a large lot used for no purpose at all, together with the old ground, has been enclosed with a good fence; the new, and, as far as could be done, the old part, has been laid off in lots of a suitable size, some of which have been sold. The proceeds of these sales, when they shall all have been paid, together with the contributions that have been received, will meet the expense of the improvements, so far as they have been made, and there will be left in the hands of the Trustees over two hundred unoccupied burial lots.

If the plan proposed by the Committee is carried out, and the improvements contemplated made, ours will be a pleasant cemetery.

During the first quarter of the century that has passed away since our organization, that is, up to 1789, there were baptized, including the constituent members, one hundred and fifteen persons; five were received by letter; twelve were dismissed; seventeen died, and three were excluded. For several years during this period, that is, from 1776 until 1782, for some cause, no returns were made to the Association. During the second quarter, from 1789 until 1814, there were baptized two hundred and eight; thirty-two were received by letter; one was restored; one hundred and fourteen dismissed; forty-five died, and fifteen were excluded. In

the third quarter, two hundred and fifty-two were baptized; fifty-three were received by letter; ten were restored; one hundred and fifteen were dismissed; sixty-six died, and forty were excluded. Since 1839, there have been baptized two hundred and fifty-six: ninety-four have been received by letter; ten have been restored; one hundred and thirty-three have been dismissed; ninety-one have died, and seventy-four have been excluded. The whole number baptized from the beginning is eight hundred and thirty-one; the number received by letter is one hundred and eighty-four, twenty-one have been restored; three hundred and seventy-four have been dismissed; two hundred and nineteen have died, and one hundred and thirty-two have been excluded. The whole number that have been connected with the church is one thousand and fifteen. We have dismissed by letter one hundred and ninety more than we have received. A very small proportion of those excluded have been restored. A statistical table has been prepared, and the totals carried out correctly; according to which, our present number of members should be three hundred and twenty; while, in fact, it is but two hundred and thirty-four. This discrepancy cannot be accounted for, only upon the supposition that from time to time the record was purged, the names of delinquents erased, and the fact not reported to the Association.

Much more might be said, but we have, it may be, wearied your patience, and will conclude with a few remarks. How much is to be seen in our history to awaken our gratitude! From the time Francis Briggs came here to reside, one hundred and fourteen years ago, until now, God has here had a people to praise Him. True, their number has not been large, but still for successive years there have been those who have loved His name, and delighted to join in his worship. How many fervent prayers have here been offered, and how much of gospel truth has been proclaimed! How many have here been brought to the Saviour's feet, and gone to other fields to labor for Christ; and how many, in the triumphs of faith, have passed away to their home in the skies! Many churches, organized since we were, after struggling for a few years, have ceased to be, and are known no more; but our strength, as years have passed away, has increased; and to-day we stand, in many respects, in advance of any former time. Our numerical strength may not be quite so great, but our facilities for doing good are beyond those of any former period. Our house of worship is well located and attractive. Our congregations are good, and our Sabbath School was never, perhaps, in a more prosperous condition.

And how has it come to pass that we have increased and grown while other churches have dwindled and died? Not because we were more worthy than they; not because we have been more pious, more holy. No; we should be humbled in the dust as we call to remembrance our unworthiness and want of devotion. All the success we have experienced, the prosperity we have enjoyed, is to be attributed to the boundless, the infinite goodness of God. Ought we not here to-day, with hearts overflowing with grateful emotions, fall upon our faces and cry, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."—Ps. cxv. 1.

Then again, should not this review lead us to put our trust more entirely in the Lord? One object the inspired penman had in view, in rehearsing the dealings of God with his people was to awaken greater confidence in him; to lead them to put their trust in the arm upon which their fathers leaned. Circumstances may arise, as months and years roll away, which may threaten our peace, nay, our very existence. But have not similar events occurred in the past? Have there not been seasons in which the hearts of the fathers trembled for the cause of Christ? when

"Trouble like a gloomy cloud,
Gathered thick and thundered loud?"

And yet our "covenant keeping God" so controlled, so overruled events that the best interests of his people have been secured and his glory promoted. And will not he still lead us? Do not the promises of his word, as well as the dealings of his hand, all call upon us to exercise unshaken confidence in Him? The same hand that led, and the same arm that supported our fathers, and has hitherto led and supported us, will not be withdrawn, for has he not said, "I will never leave thee nor forsake thee." Fathers and brethren, let us trust in God, for in the Lord Jehovah is everlasting strength.

Then lastly, may we not from our past history draw incentives to greater activity, greater consecration in the service of the Lord? It is to us a solemn thought, that all or nearly all who were upon earth at the time of our constitution, now sleep in the dust. Not one of the constituent members, not one of the ministers who officiated on the occasion, not a man, woman or child present at the time now lives, all, all have passed away, and the names only of those who then covenanted to worship God are rescued from oblivion. A hundred years hence, and your speaker and all who hear

him will be sleeping in the grave, and our names perhaps be forgotten.

“ We all within our graves shall sleep
 A hundred years to come ;
 No living soul for us will weep
 A hundred years to come ;
 But other men our lands will till,
 And others then our streets will fill,
 While other birds will sing as gay,
 And bright the sun shine as to-day,
 A hundred years to come.”

Impressive thought! Does it not invest the exhortation, “ Whatsoever thy hand findeth to do, do it with thy might” with especial force and power? Have we contributed of our substance to promote the cause of Christ in the world? Let us contribute more freely, deeply impressed with the fact that the gold and the silver are the Lord’s, and that we are but His stewards. Have we poured out prayer for the salvation of men, and the promotion of the glory of our Redeemer? Let us pray more earnestly, remembering that our last prayer will soon be offered up. Have the affections of our hearts in any measure gathered around the Lord Jesus? Let them twine around Him more closely, seeing we are so soon to join in the hallelujahs of the upper world. Dear brethren, let us be “ steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord,” and soon He will say to each, to all of us, “ Well done good and faithful servant, enter thou into the joy of thy Lord.”

ERRATA.

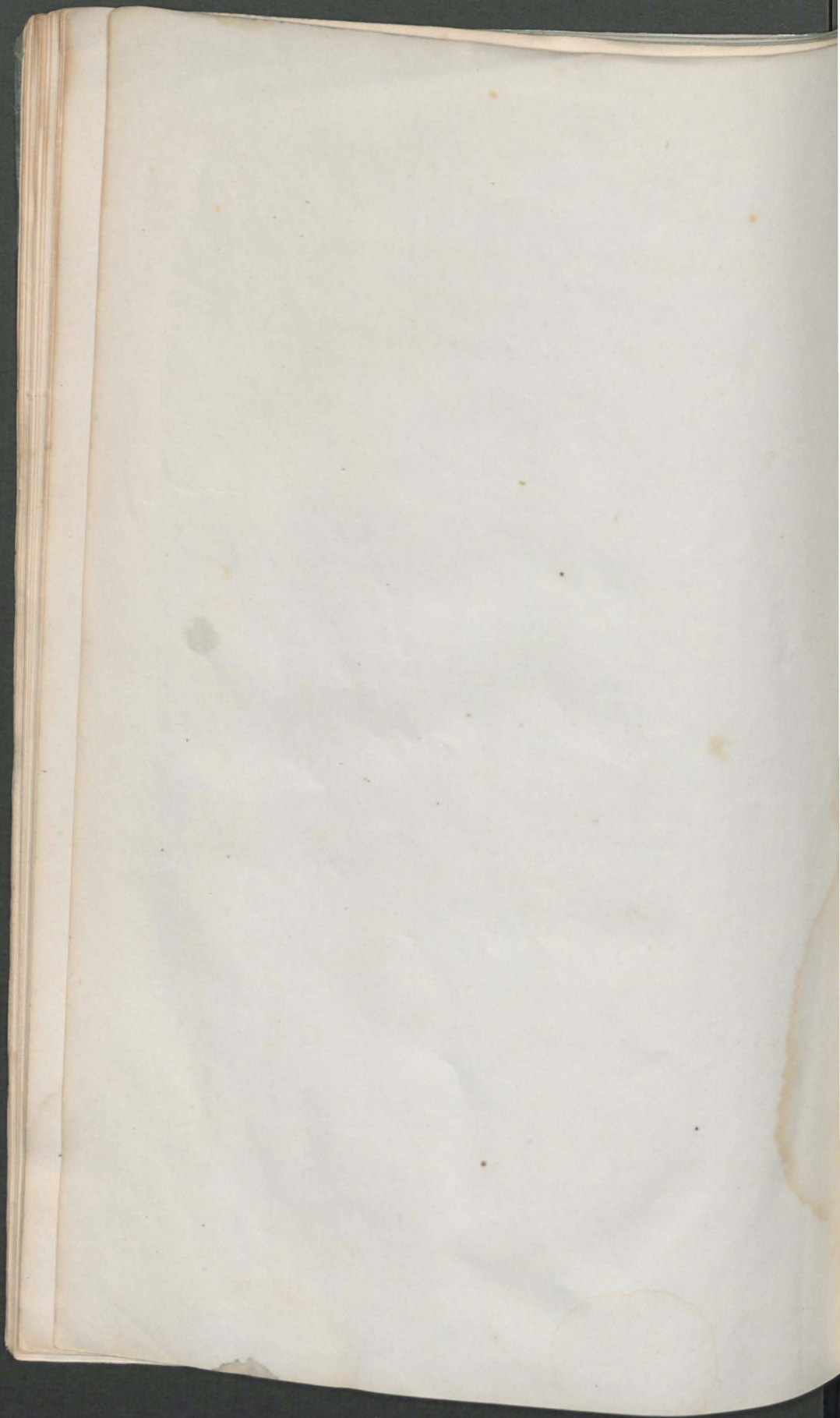
- Page 7, Second line from the top, for *these* read “ their.”
 “ 9, Seventeenth line from the bottom, for 1764 read “ 1746”
 “ 10, Thirteenth line from the top, for *Eamestown* read “ Earnesttown.”
 “ 11, Top line, for *Ringwood* read “ Kingwood.”
 “ 28, Thirteenth line from the top, for *S. B. Swain* read “ S. B. Swaim.”
 “ 32, Ninth line from the bottom, for *D. P. Parmoe* read “ D. S. Parmlee.”

STATISTICAL TABLE
 OF THE
 PEMBERTON BAPTIST CHURCH,
 From 1764 to 1864.

Date.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Deceased.	Excluded.	Total.
1764.....	10	.....	.....	.....	.....	.....	19
1765.....	11	.....	.....	.....	.....	.....	29
1766.....	8	.....	.....	.....	.....	.....	37
1767.....	5	.....	.....	.....	.....	.....	41
1768.....	.....	.....	.....	.....	.....	.....	41
1769.....	.....	.....	.....	.....	.....	.....	40
1770.....	3	.....	.....	.....	.....	.....	43
1771.....	10	.....	.....	.....	.....	.....	53
1772.....	2	.....	.....	.....	.....	.....	55
1773.....	2	.....	.....	.....	.....	.....	6
1774.....	2	.....	.....	.....	.....	.....	1
1775.....	4	.....	.....	.....	.....	.....	2
1776.....	4	.....	.....	.....	.....	.....	50
1777.....	.....	.....	.....	.....	.....	.....	.....
1778.....	.....	.....	.....	.....	.....	.....	.....
1779.....	.....	.....	.....	.....	.....	.....	.....
1780.....	.....	.....	.....	.....	.....	.....	.....
1781.....	.....	.....	.....	.....	.....	.....	56
1782.....	2	.....	.....	.....	.....	.....	1
1783.....	12	.....	.....	.....	.....	.....	1
1784.....	7	.....	.....	.....	.....	.....	2
1785.....	2	.....	.....	.....	.....	.....	1
1786.....	10	.....	.....	.....	.....	.....	3
1787.....	.....	.....	.....	.....	.....	.....	4
1788.....	13	.....	.....	.....	.....	.....	1
1789.....	7	.....	.....	.....	.....	.....	2
1790.....	5	.....	.....	.....	.....	.....	14
1791.....	2	.....	.....	.....	.....	.....	4
1792.....	3	.....	.....	.....	.....	.....	2
1793.....	5	.....	.....	.....	.....	.....	3
1794.....	2	.....	.....	.....	.....	.....	1
1795.....	2	.....	.....	.....	.....	.....	1
1796.....	2	.....	.....	.....	.....	.....	4
1797.....	2	.....	.....	.....	.....	.....	3
1798.....	13	.....	.....	.....	.....	.....	5
1799.....	13	.....	.....	.....	.....	.....	1
1800.....	11	.....	.....	.....	.....	.....	3
1801.....	15	.....	.....	.....	.....	.....	2
1802.....	2	.....	.....	.....	.....	.....	1
1803.....	10	.....	.....	.....	.....	.....	58
1804.....	10	.....	.....	.....	.....	.....	1
1805.....	6	.....	.....	.....	.....	.....	1
1806.....	3	.....	.....	.....	.....	.....	2
1807.....	4	.....	.....	.....	.....	.....	7
1808.....	3	.....	.....	.....	.....	.....	5
1809.....	6	.....	.....	.....	.....	.....	3
1810.....	2	.....	.....	.....	.....	.....	1
1811.....	4	.....	.....	.....	.....	.....	1
1812.....	24	.....	.....	.....	.....	.....	1
1813.....	15	.....	.....	.....	.....	.....	2
1814.....	3	.....	.....	.....	.....	.....	4

Date.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Deceased.	Excluded.	Total.
1815.....	5	.....	.....	.....	.....	.....	1
1816.....	4	.....	.....	.....	.....	.....	4
1817.....	2	.....	.....	.....	.....	.....	5
1818.....	1	.....	.....	.....	.....	.....	2
1819.....	2	.....	.....	.....	.....	.....	9
1820.....	4	.....	.....	.....	.....	.....	1
1821.....	1	.....	.....	.....	.....	.....	3
1822.....	5	.....	.....	.....	.....	.....	2
1823.....	.....	.....	.....	.....	.....	.....	2
1824.....	.....	.....	.....	.....	.....	.....	5
1825.....	.....	.....	.....	.....	.....	.....	2
1826.....	.....	.....	.....	.....	.....	.....	1
18 7.....	.....	.....	.....	.....	.....	.....	3
1828.....	.....	.....	.....	.....	.....	.....	1
1829.....	.....	.....	.....	.....	.....	.....	3
1830.....	.....	.....	.....	.....	.....	.....	2
1831.....	31	.....	.....	.....	.....	.....	1
1832.....	28	.....	.....	.....	.....	.....	4
1833.....	53	.....	.....	.....	.....	.....	1
1834.....	35	.....	.....	.....	.....	.....	5
1835.....	7	.....	.....	.....	.....	.....	1
1836.....	16	.....	.....	.....	.....	.....	5
1837.....	30	.....	.....	.....	.....	.....	9
1838.....	.....	.....	.....	.....	.....	.....	11
1839.....	2	.....	.....	.....	.....	.....	14
1840.....	5	.....	.....	.....	.....	.....	8
1841.....	4	.....	.....	.....	.....	.....	5
1842.....	25	.....	.....	.....	.....	.....	5
1843.....	48	.....	.....	.....	.....	.....	3
1844.....	12	.....	.....	.....	.....	.....	6
1845.....	1	.....	.....	.....	.....	.....	4
1846.....	1	.....	.....	.....	.....	.....	15
1847.....	35	.....	.....	.....	.....	.....	8
1848.....	1	.....	.....	.....	.....	.....	7
1849.....	6	.....	.....	.....	.....	.....	10
1850.....	43	.....	.....	.....	.....	.....	4
1851.....	1	.....	.....	.....	.....	.....	14
1852.....	.....	.....	.....	.....	.....	.....	1
1853.....	.....	.....	.....	.....	.....	.....	5
1854.....	1	.....	.....	.....	.....	.....	4
1855.....	2	.....	.....	.....	.....	.....	8
1856.....	2	.....	.....	.....	.....	.....	5
1857.....	5	.....	.....	.....	.....	.....	4
1858.....	16	.....	.....	.....	.....	.....	5
1859.....	21	.....	.....	.....	.....	.....	2
1860.....	2	.....	.....	.....	.....	.....	1
1861.....	3	.....	.....	.....	.....	.....	3
1862.....	1	3
1863.....	1	5
1864.....	34	2

Discrepancy unaccounted for..... 86
 Present Total..... 234



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