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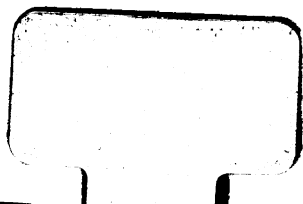
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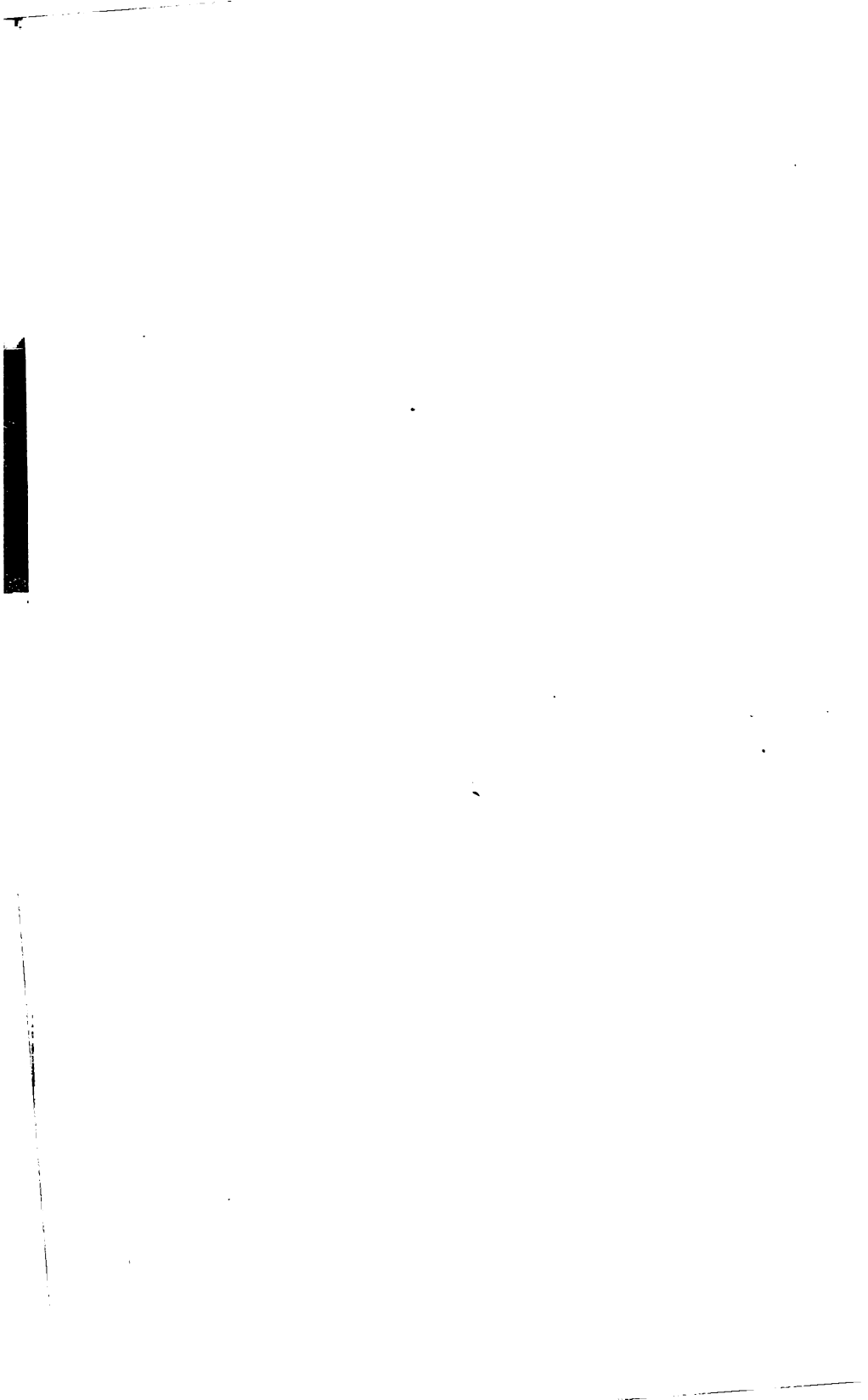
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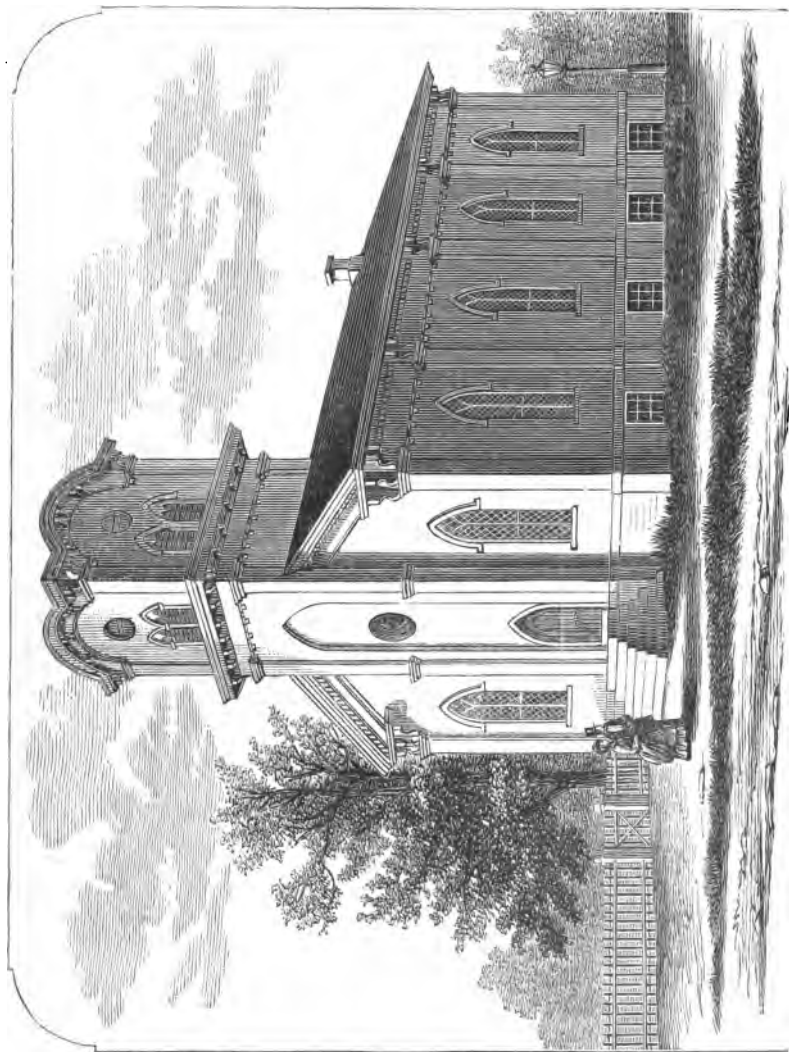


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FIRST BAPTIST CHURCH, BLOOMFIELD, N. J. Erected 1853.

FIRST BAPTIST CHURCH,

OF BLOOMFIELD, N. J.

(ORGANIZED NOV. 25TH, 1851.)

Twenty-five Years of its History :

REPORT OF THE

CELEBRATION OF 25TH ANNIVERSARY

OF ITS ORGANIZATION ;

SERMON, ADDRESSES, Etc., DELIVERED ;

Sketch of the Sunday School ;

MEMBERSHIP, STATISTICS, ETC.



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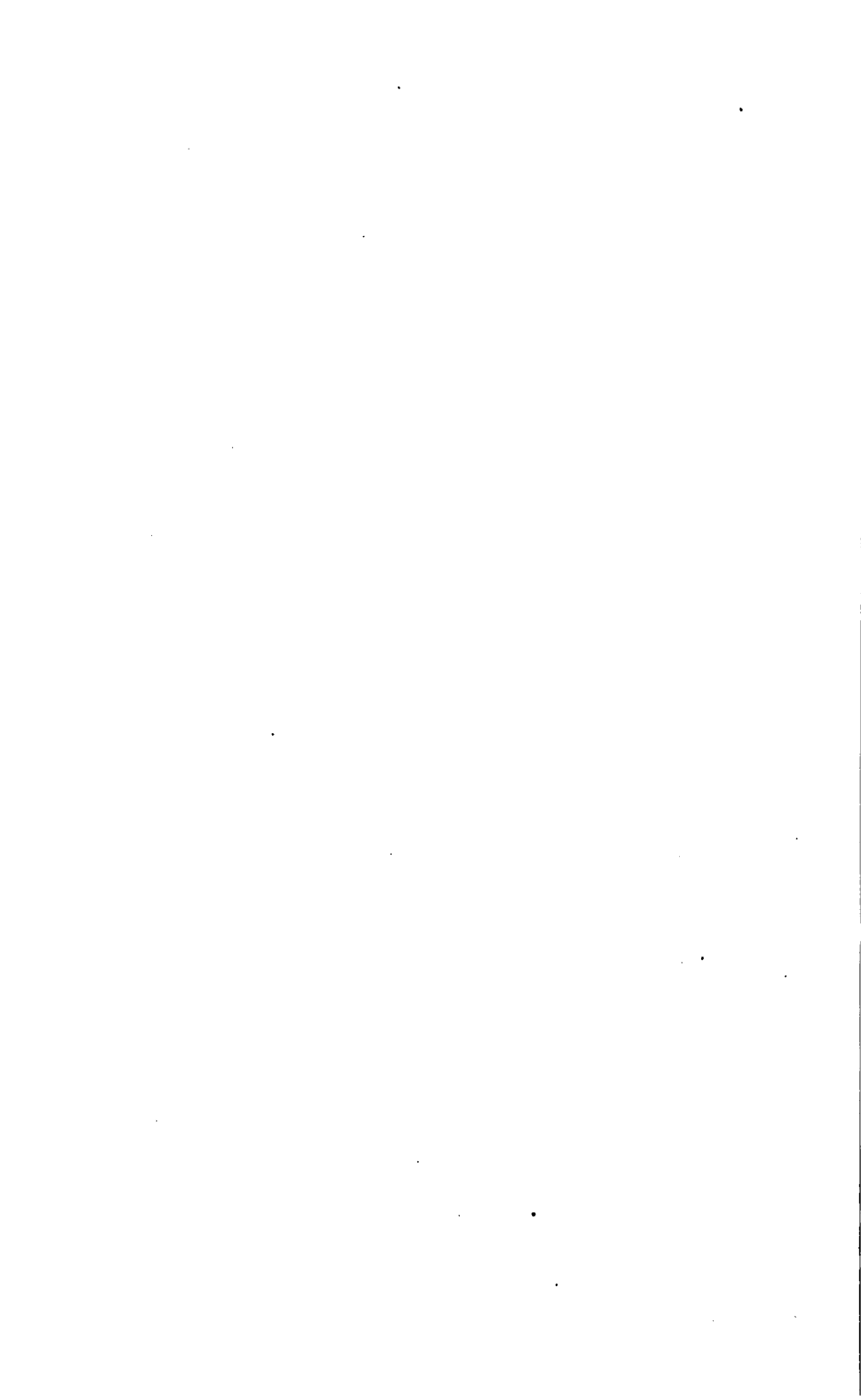
The Young People's Association

CONNECTED WITH THE CHURCH.

1876.

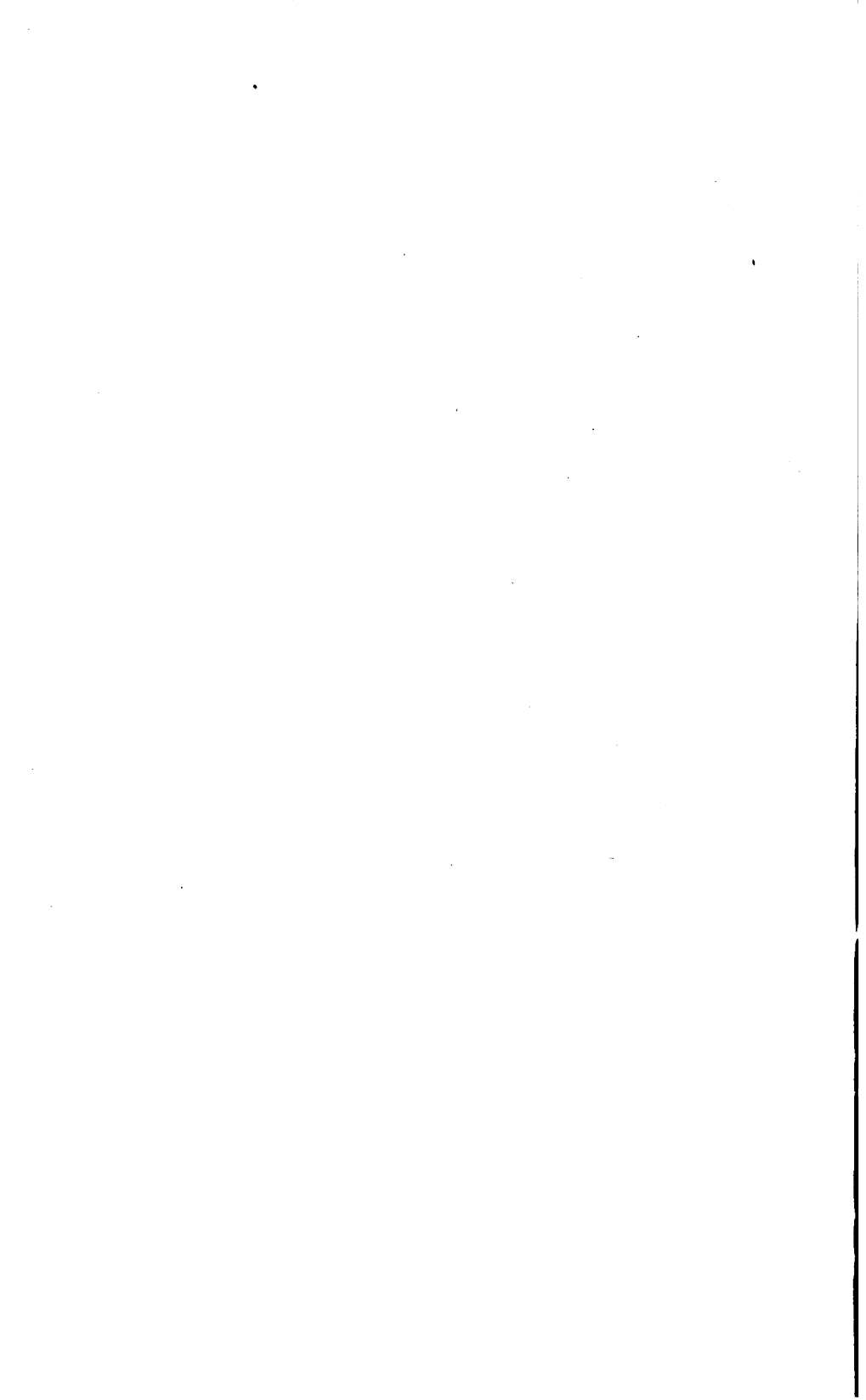
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OFFICERS OF THE CHURCH.

PASTOR:

REV. EZRA D. SIMONS.

DEACONS:

DAVID CAIRNS, ELDRIDGE VAN DE WERKEN,
CHARLES S. WILLET, CHARLES W. MAXFIELD.

DEACONESSSES.

Miss ANGIE A. FISHER, (Mrs. ELLEN S. MAXFIELD.)

CLERK:

DAVID G. GARABRANT.

TREASURER:

JOS. B. MAXFIELD.

TRUSTEES:

CHARLES S. WILLET, ELDRIDGE VAN DE WERKEN,
JOSEPH F. SANXAY, JOSEPH B. MAXFIELD.
CHARLES GILBERT, CHARLES W. MAXFIELD.
DAVID G. GARABRANT.

HISTORICAL SKETCH.

In the Autumn of 1851, a few brethren and sisters, connected with regular Baptist churches abroad, met in the village for prayer and conference. At a succeeding meeting, at which the presence of the Divine Spirit was manifest, it was unanimously *resolved*, to meet on Lord's Day for stated preaching. On the TWENTY-FIFTH OF NOVEMBER, 1851, a full meeting of the brethren and sisters was held, and after prayer for Divine direction, it was unanimously *resolved*, that "We do form ourselves into a Church of the Lord Jesus Christ, to be called the FIRST BAPTIST CHURCH, BLOOMFIELD, NEW JERSEY.

The Declaration of Faith and the Covenant received the signatures of the following constituent members the same evening:

NAMES :

WILLIAM CLARK,	DAVID CAIRNS,
MRS. ELLEN CLARK,	MRS. HEPZIBAH CAIRNS,
SAMUEL A. BROWER,	JOSHUA CRANE,
UZAL D. WARD,	MRS. CLARISSA CRANE,
MRS. SARAH ELIZ. WARD,	MRS. CAROLINE SANFORD,
SYLVESTER P. LOOKER,	MRS. ANN E. SHERWOOD,
MRS. CHARLOTTE VANDERPOOL. •	

In all, thirteen.

Soon after this organization, the Franklin School House, below the village, was secured for Sabbath Services. Some delay, however, occurred in repairing and furnishing it, and it was not until February 1st, 1852, (being Lord's Day,) that the Church listened to the first sermon, from a regular Baptist minister, Rev. LEWIS COLBY, of New York City. Previous to this, however, a Sunday School was formed, and prayer meetings held on each Lord's Day.

On February 13th, following, a number of brethren, previously appointed by various churches named below, met in Council, at the house of Brother UZAL D. WARD, for the purpose of considering the application of this little band, to be recognized as a regular Baptist Church, with its present organization.

The following account is taken from the minutes of the Council for recognition :

An Ecclesiastical Council, duly called, composed of delegates from the First and South Newark, Orange, Lyon's Farms, Caldwell and Hoboken Baptist Churches of New Jersey, together with the Berian, Norfolk Street, North Beriah and Stanton Street, Baptist Churches in New York City, was held on the 13th instant, at Bloomfield, New Jersey, to consider the propriety of recognizing a regular Baptist Church in that place. Rev. WILLIAM HAGUE, D D., was appointed *Moderator*, and Rev. H. C. FISH, *Clerk*.

A communication, setting forth the reasons which had induced the brethren, residing in that vicinity, to desire a formal recognition, and the views of Divine truth which they hold, was laid before the Council, whereupon it was unanimously *resolved*, that

we receive this band of disciples as a regular Baptist Church.

The exercises of the public recognition were held in the evening, in the Lecture Room of the Presbyterian Church, kindly offered them for that purpose, and were as follows :

Introductory Services, by Rev. J. Q. ADAMS,

Sermon, by Rev. WM. HAGUE, D. D., from Eph iv.-8. Subject—*The Enthronement of Christ.*

Prayer of Recognition, by Rev. THOS. ARMITAGE, of New York.

Address to the Church, by Rev. H. C. FISH, of Newark.

Hand of Fellowship, by Rev. J. R. STONE, of New York.

The memories of this day are still fresh and very dear to the hearts of some, who have “remained unto this present,” as honored and beloved members of this Church for whose good they have wept, toiled and prayed. Some “have fallen asleep” and are awaiting the dawn of that sacred morning, which shall behold them all gathered into the enduring fellowship of a perfect redemption.

On the evening of the 24th of February the Church held a meeting for business at the School House, and after fervent prayer to God for wisdom in their deliberations, proceeded to elect the following officers, viz :

JOSHUA CRANE,	} Deacons.
WILLIAM CLARK,	

UZAL D. WARD, *Church Clerk.*

SAMUEL A. BR. WER, *Treasurer.*

DAVID CAIRNS, CHARLES S. WILLET, S. P. LOOKER, DAVID SANFORD, SAMUEL A. BROWER,	}	<i>Trustees.</i>
---	---	------------------

On the 29th of February, the Church partook of the Lord's Supper: and, on the 4th of April following, six persons were baptized, in the stream running near Brother Powers' house, by Rev. H. C. FISH, D. D., of Newark. Many, no doubt, of the large number in attendance, witnessed the ordinance for the first time that day.

The School House being too small to accommodate, comfortably, those who attended the meetings, the Church determined to make an effort to build a House of Worship. In accordance with a recommendation of the Trustees, made March 1st, and concurred in by the Church, the property known as "Hard's Lot," was purchased, and the edifice in which we now worship was commenced.

On July 4th, the Church called Rev. JOHN D. MEESON to the pastorate, who commenced his labors on the 25th of the same month; but on February 1st, 1853, he resigned. During our brother's labor of love, twelve were added to the Church.

The following month, Rev. JAMES H. PRATT, of Washington County, N. Y., accepted a call to the pastorate, and commenced his work among us immediately. In January, previous to this, the meetings were transferred from the School House to the Lecture Room of the new building.

In June, 1853, the Church was received into the *East New Jersey Baptist Association.*



John D. Williams.

PASTOR, 1847-1850.

JOHN CLARKS, }
 THOMAS S. WHEEL, }
 SAM'L LEITCHER, } *Trustees.*
 DAVID S. PERCY,
 SAM'L A. BROWN.

On the 1st of February, the Church partook of
 a special service; and, on the 4th of April fol-
 lowing, persons were baptized, in the stream
 near the Battle-Power's house, by Rev. H.
 PLATT, of Newark, Mass. no doubt, at
 the invitation of the Church. The following
 persons, to wit:

The Church being too small to accommodate
 the congregation, those who attended the meeting
 were determined to make an effort to build
 a new place of worship. In accordance with a resolu-
 tion of the Trustees, to wit: Merchants, at
 the residence of the Clerk, the property known
 as "St. Louis Lot," was purchased, and the edifice
 for the new worship was commenced.

The first pastor of the Church, called Rev. JAMES
 H. PLATT, of the pastorate, was called to leave his labors
 in the fall of the same month; but on February
 following, he returned. During our first labors
 here, two new members were added to the Church.

The following month, Rev. JAMES H. PLATT, of
 Andover, county, N. Y. accepted a call to the
 pastorate, and continued his work, more or less, un-
 til the fall of the same year, previous to the com-
 mencement of the building of the S. L. Lot, he had
 been called to the new building.

The following year the Church was received into the
East New Jersey Baptist Association.



John D. Nelson.

PASTOR, 1852-'53.

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On July 14th, 1853, the new House of Worship was opened with appropriate services. Sermons were preached by Rev. THOS. ARMITAGE, D. D., and Rev. ISAAC WESCOTT. An existing debt of \$4,000 was liberally cancelled at these meetings.

The Lord of the vineyard seemed to smile upon the organization, and in the succeeding four years a number of persons were added to the company of believers. The financial crisis of 1857 had its depressing influence, but was attended here, as elsewhere, with the blessed revival spirit that swept over the land. Daily meetings were held, and scores of persons were at the same time bowed in the House of God, with a sense of sinfulness. Numbers joined this Church, and many united with other denominations.

On the 5th of April, 1858, Brother PRATT'S resignation offered on the 2d, was accepted; and at the next meeting, April 27th, resolutions were adopted bidding him "God speed in his Master's service" among the people by whom he had been called.

For nearly six months the church was without a Pastor, but the pulpit was regularly supplied. During this period the hearts of some were inclined to discouragement; yet a renewed trust in God, and a determination to strengthen the "remaining things," were manifested. On August 8th, 1858, the Church voted a call to Rev. HENRY F. SMITH, Pastor of the Baptist Church in Banksville, Connecticut, which was accepted, and his labors commenced on the ensuing 1st of October.

On March 4th, 1869, after a connection with the

Church of nearly eleven years, Brother SMITH resigned his pastoral charge, much to the regret of all, having accepted a call from the Baptist Church of New Brunswick, N. J. During his Pastorate, the growth of the Church was steady and healthy, her financial interests prosperous, and her benevolent contributions gratifying. To his piety and executive ability, under God, the success and development of the Church is largely due.

On April 22d, 1869, a call was extended to Rev. W. F. STUBBERT, of Watertown, Mass., which was accepted and his labors with the Church began May 16th.

In May, 1872, this church, in connection with others in this neighborhood, left the East N. J. Baptist Association and united with the Sussex Baptist Association, which has since changed its name to the North N. J. Baptist Association.

In the summer of 1875, Brother STUBBERT'S health having failed, he was obliged to take a vacation for two or three months. At the end of this time, being still unable to resume his Pastoral duties, he tendered his resignation, to take effect January 1st, following, and it was accepted. During this Pastorate the church enjoyed several seasons of special religious interest, and increased in membership.

On April 10th, 1876, after much prayer for Divine guidance, the church voted a call to Rev. EZRA D. SIMONS of Vail Ave. Baptist Church, Troy, N. Y. The call was accepted, and Brother SIMONS began his labors on the ensuing May 1st.

While the church has *gradually* increased in mem-

bership almost every year since her organization, she has also received *large* accessions in certain years.

The increase by baptisms during these revival seasons has been as follows :

1852—12.	1862—12.
1853—26.	1864—19.
1855—13.	1866—30.
1858—32.	1870—18.
1860—24.	1872—12.
1861—16.	1874—24.

The Sabbath School connected with the Church is, as in past years, in a highly prosperous condition. Many of the youth connected with it have given evidence of faith in Christ, and are now members of the Church.

The twenty-fifth anniversary of the organization of the church has just been celebrated and the second quarter of a century of its history opens with the church united and prosperous. At the celebration just referred to over \$1,000, was pledged by members and friends of the church as a "silver wedding gift," to pay off a floating debt and mortgage, of that amount, thus providing for the entire church debt. A good degree of interest is manifest in all the departments of church work and the outlook for the future is every way encouraging.

May not the Church, taking up her "stone of

remembrance," and setting it between the luminous past and the unknown future, justly exclaim, "Hitherto hath the Lord helped us;" (1 Sam. 7:12,) and with the triumphant confidence of the man after God's own heart, declare, "Because Thou has been my help, therefore in the shadow of thy wings will I rejoice." (Psa. 68:7.)

CELEBRATION

OF THE

TWENTY-FIFTH

Anniversary of the Organization of the Church.

HELD TUESDAY NOV. 28TH, 1876.

On Sabbath Nov. 19th, at the close of the morning service the Pastor announced that he had been requested by the Deacons and Board of Trustees to call the attention of our people to the fact that soon the church will have completed the 25th year of her existence, and to recommend that some suitable action be taken with reference thereto. The suggestion was heartily responded to, a resolution being unanimously adopted that a committee be appointed to make arrangements for a celebration of the approaching anniversary. The following were appointed the committee:

(CHARLES W. MAXFIELD,)	REV. E. D. SIMONS,
JOHN RASSBACH,	D. G. GARABRANT,
MRS. HENRY RUSSELL,	MRS. A. L. FISHER,
(" C. W. MAXFIELD,)	MISS J. W. SMALLEY.

It was decided to hold the celebration on Tuesday Nov. 28th. Invitations to be present and participate in the exercises were sent to all the former Pastors of the church and to former members,

so far as their addresses could be ascertained in season.

The Church was beautifully decorated for the occasion. The walls of the Church Parlor were adorned with crosses, anchors, harps, &c., made of autumn leaves; back of the platform, were the dates "1851—1876," in evergreens, and between these the word "Welcome," in autumn leaves. Back of and over the pulpit in the main audience room, were American flags beautifully arranged: underneath these was a shield made of ferns, surmounted by a combined cross and anchor of white flowers. On the shield appeared the motto, beautifully worked with immortelles, "1851—Years of Happy Union—1876." Along the edge of the platform and on the organ was arranged a beautiful display of autumn leaves, bouquets and plants. These decorations were given and arranged by Bro. JOHN RASSBACH.

AFTERNOON SERVICE.

The services began at 4 o'clock, P. M., and were opened by a Devotional meeting led by Rev. W. F. STUBBERT, D. D., (Pastor from 1869 to 1876).

Several brethren participated in these exercises, and a spirit of earnest gratitude for the abundant mercies of past years, was manifest. After half an hour spent in these exercises, the congregation, united in singing

"Glorious things of Thee are spoken,
Zion, city of our God;" &c.

Rev. EZRA D. SIMONS, the present Pastor of the church, then preached the following sermon:

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Ezra D. Simons

PASTOR, 1876-—



Ezra D. Simons

PASTOR. S'86 —

BAPTISTS IN AMERICA :

CAUSES FOR THANKSGIVING.

Psalms 79 : 13. "So we thy people and sheep of thy pasture will give thee thanks for ever : we will show forth thy praise to all generations."

In the north of Scotland where the granite has been lifted through the formations of mica slate, in mountain proportions, stands Ben Nevis, the loftiest of the many hills of that rough but true hearted land. With base of slate and body of granite, by some convulsion of nature a jet of porphyry has been forced up through the granite and crowns the summit of the mountain.

The ages of the past appear before us with varied character, raised with the added years by the same hand which uplifts the hills ; but whatever the diversity of appearance, through all has passed and catches the light of to-day, the goodness of God, the crowning feature of Time.

The history of Baptists in America—as elsewhere—points grateful fingers to this truth, and affords causes for thanksgiving. We will extol God, not man ; though we might say with Paul, "seeing that many glory after the flesh, I will glory also," not, however, with selfish pride ; "If I must needs glory, I will glory of the things which concern mine infirmities"—or afflictions for Christ's sake. For, if any people have occasion to glory, we have more reason for this, who in our fathers suffered for our principles from an apostate church ; and subsequently when the power of this was broken, "endured grief suffering wrongfully" at the hands of others who should have been chastened in the furnace of their own trials. But these came forth with the chains and the scourge which had bound and threatened them, to inflict the same upon our Baptist ancestry, who, in the old world and then in this country, were persecuted

and despoiled by the civil authority—in the hands of the Reformed churches—and punished with stripes for their devotion to their principles.

Notwithstanding all of this the cause of Christ as connected with our people has continued to exist. The blessing of God has run as a golden life through our history, like that thread which stretches through all the rigging of small and great ropes, of the royal navy of England—in this case signifying that it belongs to the crown, in the other, that we are Christ's people and sheep of his pasture. By all his goodness are we prepared to say, "so we thy people and sheep of thy pasture will give thee thanks forever; we will show forth thy praise to all generations." At the very outset of our sermon do we "abundantly utter the memory of his great goodness" which relieves the rugged features of our history formed of the cruel treatment visited upon us by those from whom we have differed, who have differed from us, in views of truth and right. Our gratitude for our continuance as a people would be less were it not for the fact connected with our records that never have Baptists uplifted the hand of persecution against others; that it has been theirs to "suffer persecution," and by the grace of God not to retaliate; that always have their practices conformed to their principles in this respect, and to-day there is among them less of the spirit that would oppose other denominations of Christians than is to be found anywhere else in the world; albeit, the determination is growing and strengthening to be true to ourselves and to God.

WHAT BAPTISTS ARE.

It may be well to have before us what Baptists *are*. To us there is reason for gratitude in the very constitution of a Baptist church, inasmuch as this will bear the New Testament test of a true *gospel church*.

It is sometimes asserted that the church which has now most of the apostolic spirit is the true apostolic church of to-day. This is true so far as it goes; but, as that spirit

must needs exist in a form, as the meaning in the letter and the soul in the body, it is rather true that the church which is nearest in *spirit* AND in *form* to the apostolic church is the true gospel church, the latter being ordained of God as the spirit is his gift.

At the very basis of a Baptist church is the work of the Divine Spirit. Neither because of governmental authority, nor by virtue of birth-right, nor in view of nationality or family connections—even those that are Christian, nor by right of educational acquirements, are any, to any extent—retrospective or prospective—entitled to membership in a Baptist church. It is only a manifest call of the Spirit, his renewing agency in personal regeneration, that qualifies for such membership. It is the birth-cry of the soul which marks the entrance of this into the kingdom of God, and the proof of that new life in the spirit of obedience to the word of God which makes welcome the professor of religion into the constituted church of Christ. In this we are a peculiar people, and have always been such, in contradistinction from those who have thought well to make their children, virtually and theoretically, members of their churches without a personal profession of faith.

Our very origin, then, as a church, is in the work of the Divine Spirit, and our continuance in strength and usefulness is dependent upon the abiding presence of the Holy Ghost. Without this a Baptist church is the weakest organization as a church that was ever known—as weak as the church of Christ when this first came into existence when destitute of his presence. Just as a Republic depends for vitality and continuance upon the devotion of its subjects to the spirit and great principle, which gave it existence, and to the laws constituted by the will of its people for its government; so is there vital need of the living presence of the Holy Ghost, and our trueness to this, if we are to be held together as a people. The church of the New Testament was a New Departure in the religious history of the world, and it has continued in its simplicity to

be separate from the forms and rules before prescribed through the weakness of men, and those since adopted without sanction of God.

The question of separation between our churches and other denominations, is not simply one of form, of the form of baptism. This does enter into it, but the deeper principles are—a regenerated church membership, and devotion to the plain teaching and real meaning of the word of God. The position and practices of other professed Christian churches admit unconscious infants and unrenewed children into church membership by sprinkling; our principle keeps from and would exclude from membership all except those who have been born of the Spirit of God, and not simply of Christian parents. It is, according to the Scripture, a perpetual monument against the dreadful error of baptismal regeneration, inasmuch as we claim that, in harmony with the word of God, a person shall have evidence and give evidence that he has been regenerated before he is a fit subject for baptism. In the very beginning of a professed Christian life does it favor a true work of the Holy Spirit, as ever afterwards does it encourage a “walk in the Spirit”—“in newness of life,” baptism being the symbol of death to sin, burial to the world, and a resurrection to a new life in Christ; as did he die to sin—as our great sin offering—was buried, and rose from the dead.

The issue is not of “little water” or “much water,” but of obedience to a plain command of the word of God which embraces the *nature* of the act as well as the spirit of compliance. As regards the form, it is of *enough* water to carry out the teaching of God’s word, given in plain declaration and divinely formed symbol.

On this turns our position in relation to the other ordinance of God’s house. We hold, in common with Christian thinkers of different names—now and in all the past—that baptism is to precede the privileges of the Lord’s supper, given to his baptized people, to be observed by these in remembrance of him. The difference between our-

selves and other evangelical denominations is not as to this principle, which almost all have accepted as Biblical, but it is in the *application* of it,—in our maintaining that the *subjects* of baptism shall be scriptural subjects, that the baptism shall be New Testament—Gospel baptism—which we hold to be immersion and immersion only, on profession of faith, in the name of the Father and Son and Holy Ghost; and that the Communion shall be observed in harmony with the word of God.

A Baptist church is, then, a company of baptized believers on the Lord Jesus Christ—true and personal believers, truly and by their own choice baptized according to the example and teachings of the Lord Jesus, and the precepts and practices of the apostles derived from him. The relation is fraternal and vital. The church is the family of God, a social religious organization, the government of the Lord Jesus in the associated life of his redeemed and baptized people, whose head is himself, whose laws are his word alone, and whose spirit is his own Holy Ghost.

The authority which in other church organizations has centered in the hands of official boards and elders, in an order of ministers, or an association of officials, is in a Baptist church distributed through all its members individually. We have no church “board” with legislative authority, because we believe the Bible has authorized none for a New Testament Church. The deacons serve the tables and the Lord’s poor, but they have no authority save that of influence in the church. The pastor—or elder, or bishop (terms synonymous in the New Testament) is “not a lord of God’s heritage, but an ensample to the flock,” to be “esteemed highly in love for his work’s sake,”—a shepherd of the fold to lead this in Christ’s ways, whose “authority” is that of truth and love. Our councils and associations, and even National Denominational gatherings, are fraternal and advisory, never legislative over the churches of our Lord Jesus Christ, each of which is independent under him its great Lord and Master; the tie which binds all into one

communion being that of common faith and harmonious scripture practices, the strongest and most precious fibre of which is the spirit of Christ which is pre-eminently one of love.

In tracing our church history we go back of humanly devised ecclesiasticisms to that strongest of historic church precedents, the practices of the apostles; to the church as organized by the Lord Jesus himself, and as brought together in fullest bond by the Holy Ghost, whose workings in divinely authorized Apostles assimilated into form the true features of the outwardly appearing church, as by his life-giving power he had made believers on the Lord Jesus Christ parts of his spiritual kingdom.

In these, as in other things, it has been our great mission as a people to call and hold attention to the *pure word of God*; to insist upon it, with a devotion anon perilous to the lives even of our people, that only the word of God is to be our guide in faith and practice. Whatever will exalt that word above traditions of men, whatever will lead to obedience and true-spirited advocacy of the claims of the Bible in its plain word and real intent, is a cause for thanksgiving.

I have presented, thus, as another great reason for this in the history of Baptists in America, a *consistent* devotion to the *binding claims of the word of God*.

OUR GROWTH.

To us our steady and *great growth* as a people in this country is a cause for thanksgiving. The first Baptist church formed in this land was organized in 1639, at Providence, R. I. For over a hundred years the increase of our numbers was slow, owing in part to the proscription of our people, to the unjust laws formed against these. But within the past century "the handful of corn in the earth on the top of the mountain" has sprung forth vigorously and "the fruit thereof has shaken like Lebanon, and they of the city have flourished like grass of the earth." In 1776, 25,000 covered the number of our people; in 1784 we

had 35,101 members; which has gone on from census to census, until now in the year 1876, we number over 1,800,000 communicants. From 1784 to 1874 our increase was at the rate of 52 per day; from 1870 to 1874 the average of baptisms was 230 per day. These figures are less than the actual rate of increase, inasmuch as full one-third of the associations in the country have given no reports. In 1784 we had one Baptist to every 94 of our population, in 1870 there was one to every 27. The ratio of our growth has been much more rapid than that of the population of the country. The latter is thirteen-fold, while that of our people has been seventy-two fold. A hundred years ago we were less than one per cent. of the population, now we form four and a half per cent. of this, all of which growth has not been by the force of State favor, or learning, or wealth, but on the line of the preaching of the truth, the labors of God's people, and—not least—by the divine power of the ordinances of God's house.

If we take into account the very large number in other denominations who are in sympathy with us on the subject of scriptural baptism, and the many in these who have insisted upon gospel baptism, the increased prevalence of our principles will appear to be even more marvelous. It is a marked fact that as people receive the special blessing of the Holy Spirit, and are led thus to searching the Scriptures and to obedience to the pure word of God, many—although already connected with pedo-baptist churches—are requiring to be immersed according to the example of the Lord Jesus. It needs not to be a prophet to safely predict a still larger increase and a greater ratio in favor of our principles for the century to come. Granted the continued presence of the Holy Ghost, and even as consistent a fidelity by Baptists to the truth as that of the past and present; and the views which we hold will spread wider and become even stronger in their force on the people. Whatever we may think of the purposes of denominationalism now, as the

world in the century to come shall grow towards the millennial glory promised and prophesied of in the Scriptures, the people of God are bound by the force of the Divine truth and Spirit to cast aside the traditions of men, the thralldom of creeds and ecclesiasticisms, and to meet on the basis of the true word of God. Possibly, denominational banners will be furled one hundred years hence, and, although by geographical limitations—then, as now, and in the days of the Apostles—there will be *churches* of the Lord Jesus Christ; yet, not by legal or ecclesiastical constraint, but by a voluntary and loving and universal acceptance of the truth, on the standard of every church shall be the scriptural motto, “*One Lord, One Faith, One Baptism.*” “So we Thy people and sheep of Thy pasture will give Thee thanks forever; we will show forth Thy praise to all generations.”

FREEDOM OF CONSCIENCE AND SEPARATION OF CHURCH AND STATE.

Added to the features of our history of persecution endured but not practiced, of devotion to the pure word of God, and of our grand growth as a people, is our maintenance of the great principles of *freedom of conscience and separation of Church and State.*

In the capitol at Washington is, among others, the statue of a man whose name will always be memorable in the history of this land and the world, as the first advocate in America of true freedom of conscience. Well for our Nation to recognize the services of the one who, in the providence of God, set in motion that force which culminated in the freedom of our land. I refer to Roger Williams, of whom the historian Bancroft has written in terms of exalted eulogy, declaring that, “He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of the conscience, the equality of opinions before the law; and in its defence he was the harbinger of Milton, the precursor of Jeremy Taylor. For Taylor limited his toleration to a few Christian sects; the philan-

thropy of Williams compassed the earth. Taylor favored partial reform, commended lenity, argued for forbearance, and entered a special plea in behalf of each tolerable sect; Williams would permit persecution of no opinion, of no religion, leaving heresy unharmed by law and orthodoxy unprotected by the terrors of penal statutes. We praise the man who first analyzed the air, or resolved water into its elements, or drew the lightning from the clouds, even though the discoveries may have been as much the fruits of time as of genius. A moral principle has a much wider and nearer influence on human happiness; nor can any discovery of truth be of more direct benefit to society, than that which establishes a perpetual religious peace, and spreads tranquility through every community and every bosom. If Copernicus is held in perpetual reverence, because, on his death bed, he published to the world that the sun is the centre of our system; if the name of Kepler is preserved in the annals of human greatness for his sagacity in detecting the laws of the planetary motion; if the genius of Newton has been almost adored for dissecting a ray of light and weighing heavenly bodies in a balance,—let there be for the name of Roger Williams, at least, some humble place among those who have advanced moral science and made themselves the benefactors of mankind." These are memorable and just words spoken of a truly great man who first incorporated the principle mentioned in State practice.

True freedom of conscience in this country did not begin with the advent of the Pilgrim Fathers. Fleeing from the mother-country for their own freedom, it soon became evident that their ideas were simply to have liberty themselves, while they had fetters ready to fasten upon any who differed from them in faith and in practice, or who questioned even the righteousness of their decisions. It was not the *principle* of persecution that they opposed, but, like the Reformers before them, its application to themselves. So, when Roger Williams protested against their position,

they banished him in the dead of winter, and would have sent him to England, but he fled to Providence—named by him thus, because of God's good providence to him; the name, a monument of the divine mercy to the world, manifest through the noble and just and world-blessing stand he took for the right of man to worship God according to the dictates of his own conscience with none to molest him in this. When, subsequently, he was baptized and a Baptist church was formed, did the old spirit of persecution go on in its work.

The ground gained since for the right has been won by no mean labors and sacrifices and sufferings on the part of Baptists, who were fined and imprisoned and whipped and banished and outlawed, because they dared in the faith and spirit of Christ to carry out their own religious convictions, claiming for others as for themselves this heaven-born right. It has only been within this last century that the triumph of this principle has been fully secured, largely by the persistent efforts of our people. We as Baptists, have not had to go up to this ground—we have always occupied it; and, if there has been improvement in respect to this on the part of others, it is because these have come up to our position. The terms "intolerance" and "bigotry" last and least belong to us. Our whole history, and one of the grandest principles to which we have always clung, have favored for others the freest exercise of their own forms of worship; while we claim for ourselves the right to be true to our own convictions of the word and will of God.

The exertions of Baptists in this direction are matters of general history, testified to not only by such historians as Bancroft, but by such men as General Washington. In the address forwarded by the General Association of Virginia to the Political Convention assembled in Richmond on the eve of the Revolution, Baptists declared: "We hold that the mere *toleration* of religion by the civil government is not sufficient; that no State religious establish-

ment ought to exist ; that all religious Denominations ought to stand upon the same footing ; and that to all alike the protection of the government should be extended, securing to them the peaceable enjoyment of their own religious principles and modes of worship." Success followed success in their efforts to bring about this result, Baptists having as helpers such honorable names as Benjamin Franklin, James Madison, Thomas Jefferson, and, in part, of Patrick Henry ; so that when the Constitution of the United States was formed, a provision was placed in this, that " No religious test shall ever be required as a qualification to any office or public trust, under the United States." This did not fully satisfy Baptists who addressed President Washington on the subject, and aided in securing some two years later the adoption of the first amendment to the Constitution, to the effect that " Congress shall make no law respecting an Establishment of Religion, or prohibiting the free exercise thereof ; or abridging the freedom of speech or of the press." One by one odious State laws were removed, until finally, liberty of worship, release from assessments in support of Pedo-baptist ministers, the right of Baptist ministers to solemnize marriages, equality of our Denomination with others before the law, and separation of Church and State, were completely realized ; not, however, until in 1802, in Virginia, 1818, in Connecticut, and 1834, in Massachusetts.

To show that not simply because they were suffering under such laws, but on the ground of principle, they were seeking the abolishment of these, when the Assembly of Virginia engrossed a bill providing for a general assessment for the teachers of the Christian religion, and when Baptists would have been favored by the act in common with Methodists and Presbyterians and Episcopalians—all of these three advocating it, the first two led by the last—Baptists poured in remonstrances in such language as this : "*Resolved* That it is believed to be repugnant to the spirit of the Gospel for the Legislature thus to proceed in matters of

religion; that the holy Author of our religion needs no such compulsive measures for the promotion of His cause; that the Gospel wants not the feeble arm of man for its support; that it has made, and will again through Divine power make its way against all opposition. And that should the Legislature assume the right of taxing the people for the support of the Gospel, it will be destructive to religious liberty."

May we not in view of these things, rightly point to-day to the history of Baptists in America, with fervent thanksgiving to God for the wisdom that has enlightened and the grace which has aided our people in being true in principle and practice to these great moral rights of the race; and to the true nature of the kingdom of Christ, which, like its Author, seeks not temporal thrones nor places of authority, nor the patronage of the rulers of the earth; but which aims at spreading its true and blessed principles over the world through men consecrated to God and the truth, relying upon Divine power for its success?

With no hesitation do I affirm that as in the past, in seeking, so in the future in guarding, will Baptists be foremost in resisting the encroachments of those who would by any means again connect Church and State in this land, or make this government to favor any sect as against any other; and when the issue fairly comes, none will more ardently than our people contend for another amendment to the Constitution forever forbidding the devotion of any funds by the general, or state, or municipal governments for the support of schools conducted in the interests of any sect or so-called church.

We have worked out the *form* of freedom; we have not yet produced the true and full *spirit* of liberty. As the shackles of millions of men have been broken in our day, and under our eyes, and—God be thanked!—by the aid of our hands, yet the spirit that would deny the rights of freedmen still lives and needs to be corrected by nobler sentiments of the rights of man; so the form of religious free-

dom awaits to be vitalized by a truer and more earnest spirit, and it come to pass that the men of to-day and of the future know a freedom that clamors not for the sacrifice of any recognized principle conscientiously held by others, nor flings the terms "illiberal" and "bigoted" into the faces of those who differ from them because they will not accept the same views and positions.

BAPTIST INTEREST IN THE WELFARE OF MANKIND.

Another feature of Baptist history in America that affords cause for thanksgiving is our *interest in all that concerns the welfare of man*.

It will readily be understood from the prominent characteristic to which attention was last directed, that Baptists were zealous in the efforts of the Colonies to *gain Independence*; so universally, that a Baptist "Tory" was a strange sight; so much, that although the laws were yet against our people, these, believing in freedom, were ready to take part in the struggle, some of our foremost ministers entering the Colonial army in the service of the country. We have been and always will be interested in the triumph of the Right in this land, and expect to contribute in influence and votes as individuals, in the personal exercise of the rights of freemen, to the success of pure principles at the ballot-box, in halls of legislation, in the judiciary, and in the administration of the laws of the land in the interests of the people, irrespective of sections or parties or religious beliefs. We, in common with others, are looking with apprehension of greater evil upon that deplorable spirit of prejudice which because of sectional lines, and otherwise, prevails so largely among us—that spirit which culminated in the late war. We pray God most earnestly to soften the intensity of party-spirit and to hasten the time when—as in other and earlier stages of the history of the nation—parties will agree in naming and choosing the men who are to be the Executive officers of the land. We shall seek, with others, for a purification of the ballot-box from the

taint even of fraud or intimidation or bribery. To hope for the entire removal of these things may be to hope for the political millennium; yet to attain this should not be a vision of the far future—so remote as to make us smile at the possibility of the world ever reaching it, but should be the earnest work of to-day. By all the earnestness of the questions at issue and to claim the attention of the people in the generation to come—questions not only of finance, but affecting the welfare of man as such, bearing upon the education and liberties of the people, touching the very foundation principles of the country—questions involving all we hold dear as Protestants and as Baptists, should it be the determined effort of every man to see to it that by all personal and lawful means the ballot-box be made and preserved pure beyond a suspicion of fraud.

In all the *material* achievements of the country, Baptists have had an honorable part, and in all that has been accomplished do we fervently rejoice. Our spirit is in harmony with all the good realized by the wisdom of the mind or the skill of the hand. It is foreign to my purpose to enter carefully into all that has been accomplished in America, even during the century past, or to point out minutely this occasion for gratitude. Your minds have been so much directed to this subject by the papers placed weekly and daily in your hands, and such a practical exposition of it has been witnessed by many and detailed to all, that it has become needless to recount what has been done. Suffice it, that this age may be looked upon as embodying *all the marked phases* of the past. The world, beginning with material achievement in grand and almost imperishable monuments of giant cities and stony-heighted pyramids, passed on to that long and brilliant sway of the intellect in philosophical research, and reached in the advent of our Lord Jesus Christ chief moral power which asserted itself in most marked and blessed results. The tide of brute force which set in with Northern incursions was met at last by the uprising of the intellect again, and the renewed tri-

umph in the Reformation of moral might; and again in our day has material accomplishment sprung forth aided by a knowledge of the forces of nature of which the far past was ignorant. Now, all are united and are moving together, and each is aiding the others, and all are helping each in their work. So let it be! To the union we utter the heartiest Amen! pronouncing over it the benediction of Almighty God. It is the trinity of the hand, the head, the heart, which God designed from the beginning should work together to the utmost power of each and the combined energy of all. It is the whole man that the God-Christ seeks to redeem, and to turn to the highest and noblest uses, making man to declare the glory of God with a brilliance outshining the heavens and the moon and the stars he has ordained.

Our people have not been indifferent to the importance of the subject of *education*. Commencing one hundred years ago with only one school of learning—the celebrated Brown University, Baptists have added to their means of education, until now we have full eighty schools of worthy character, including nine theological seminaries, thirty-three colleges and thirty-eight academies; and this centennial year is marked by an earnest effort to endow these and render their future certain of support.

MISSIONS.—REVIVALS.

There is one other thing concerning Baptists in America, of which I make mention as a cause for thanksgiving. This is our aggressiveness, especially during the last century, in *spiritual work*—in the effort to save the people of the world, and to evangelize our own country.

The part we have borne in Mission work has not been insignificant. It has not been as much as it might have been; not so great as we hope it will be, yet earnest and successful. In our own land, earnestly was it at first prosecuted by regular pastors who often left their own fields to go forth into destitute places and preach the gospel, and who

were the means of the formation of many of our churches at the beginning of this century. Subsequently, societies were formed to attend directly to this work; and large means and much labor have been expended with gratifying results, especially in connection with the Baptist Home Mission Society, whose noble motto is "North America for Christ."

Into "all the world" have gone the sympathies of our people. The Massachusetts Baptist Missionary Society, organized in 1802, was the first of our foreign mission societies in America. Upon the conversion of Rev. LUTHER RICE and Mr. and Mrs. JUDSON, who while on their way to India, under the auspices of the American Board of Commissioners for Foreign Missions, became convinced of the rightness of our principles, and who on their arrival at Calcutta were baptized, our work as a people was inaugurated in Burmah—that work which has been continued by the devotion and sacrifices of some of our noblest men. The American Baptist Missionary Union, the largest of our foreign mission societies has filled a grand place of usefulness. In Burmah, Siam, Arracan, Assam, China, Western Africa, among the Teloogoos, in Greece, in France, Germany, Denmark, Spain and Sweden, has its force for good been experienced.

In addition to what is called Missionary work (though all true work for souls is really mission work) labor for the salvation of the people, old and young—has been pressed forward by pastors and churches in the sanctuary and sabbath school, and in every direction of religious activity; while spiritually honorable has been our connection with revival effort, whose blessed history associates with it prominently the names of Baptist men.

The first historically noted revival in this country was the Great Awakening of 1730—1740. True religion had declined, and the professed churches were full of unconverted men. This gave occasion for the preaching of EDWARDS of the vital need of a change of heart, which was so blessed that one-tenth of the people of New England were converted, and in some townships all the adults pro-

fessed regeneration. In this same period TENNENT and WHITEFIELD were active on the first visit of the latter to this country. A marked revival was experienced by our people in 1780 and 1790. Following this was the great work of grace in the year 1800. Pride and self-glorification consequent on the success of the Revolution prevailed. French infidelity and irreligion had spread over this country. Men needed then that God's majesty and power should be proclaimed. GRIFFIN, STRONG and others enforced this truth, and the country was greatly aroused. The truth of the Divine Sovereignty was now implanted in the minds of the people. It was perpetuated by the preaching of NETTLETON; but came to lose its force, as, instead of inciting to action—its true outcome—men gave themselves to spiritual idleness, looking wholly to the divine influence and ignoring man's free agency. In 1830 a change was wrought through the preaching of FINNEY who earnestly advocated human ability and magnified man's duty. This new impulse occasioned mistakes, but it served to counteract man's perversion of the other truth. The two combined have since influenced the Christian world. HARLAN PAGE prayed, and labored for Jesus at this period. Modern Evangelism dates from about this time. Such sturdy workmen, such fervent and great preachers as Elders KNAPP and SWAN came to the front, and with them have joined in the harvest toil an EARLE and others, the first having passed away to his reward. In 1857 commercial distress and human weakness exalted the sufficiency of Christ to sustain and comfort. The revival of this and the following year was carried on largely through individual effort, though it gave occasion for the successful preaching and working of such men as MR. HAMMOND. The Fulton Street Prayer Meeting was born in this revival. An extensive revival followed the close of the war, and last year and this year has the Spirit of God been at work in great power. Again, as in 1857 has commercial distress prepared the way of the Lord; and such consecrated men as MR. MOODY and

such sweet singers as Mr. SANKLY have been used for his glory.

If we err not in reading the promises and prophecies of God's word, the time to come is to be attended with more numerous and thorough manifestations of God's spirit, working more effectually and abidingly by means of "the sword that proceedeth out of the mouth of Christ"—"the sword of the Spirit, which is the word of God." We look for—we have faith, that revival power in individual hearts and in churches, is yet to link July and January together spiritually; that the spring and autumn, the summer and winter, are to be made one in the kingdom of Jesus Christ, in the experience of His people, as it is forever the same in its Divine principles; that all the months are to be filled with direct labors for the salvation of souls; and, Christianity, brought more fully in contact with men in business and social and home, as well as church life, prove itself indeed the "tree of life yielding its fruit every month for the health and life of the nations."

In view of all these things—our existence as Baptists, in America, despite persecution; devotion to the word of God in our principles and practices; because of the great growth of our people; for liberty of conscience secured so largely by Baptist effort; for our interest in all that concerns the welfare of man; and for the part God has granted us in aggressive work in His kingdom, "will we His people and sheep of His pasture give thanks to Him forever; and will show forth His praise to all generations."

In face of the future before us, calling for even more earnest devotion to our principles, greater zeal, and more fervent piety, let us mingle with our thanksgiving for the past, anxious prayer for the future. In Germany our people are called "Prayists." Let us deserve the name in America. Then, with all that true prayer implies, shall we go forward to grander success in Christ's cause, and be prepared, with enlarged causes for thanksgiving, to give—then as now—all honor to His name.

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W. F. Stubbs.

PASTOR, 1869-'76.

At the close of the sermon a quartette was sung by Mrs. E. BUTLER, Miss JOSIE FAIRBANKS, and Messrs. W. R. SMITH and D. G. GARABRANT entitled,

"Go work in my vineyard,"

Mr. I. P. WILLIAMS, presided at the organ.

Bro. W. J. OMBERSOM, for many years a member and Deacon of the church, spoke briefly of his continued love for the church, of the struggles of its early members and of their strong faith.

A cordial invitation was extended by the Pastor to every one present to repair to the church parlor and enjoy the bountiful repast provided by the ladies.

The meeting closed just before 6 o'clock by singing,

"Praise God from whom all blessings flow,"

and the Benediction by Bro. STUBBERT.

INTERMISSION.

The supper provided by the ladies, received due attention and then began an interchange of hearty greetings which showed how strong were the ties of sympathy and love binding together the hearts of present and former members.

Many who had formerly held membership with us, but who now live in other places, were present to rejoice with us. Rev. Drs. SMITH, of New Brunswick, and SARLES of Brooklyn, Rev. Messrs. HEDDEN of East Orange, HERR of Roseville, HOPPER of Newark, and BERFELS were also present, adding to the interest of the occasion.

The last half hour of the intermission was devoted to brief addresses from brethren who had participated in the early struggles of the church. Bro. U. D. WARD,

now of Newark, one of the constituent members of the church, gave reminiscences connected with the formation of the church.

BRO. C. S. WILLET, still a member with us and a Deacon of the church, spoke of the unwavering faith of the little band in years past, and of the influence for good exerted by members of the church, who having removed to distant and destitute parts of the country, had labored for Christ there.

BRO. THEODORE R. BEARDSLEY, formerly a member and trustee of the church, now of Hamburg, New Jersey, spoke words of gratitude and congratulation, and earnestly appealed to the young to come out *fully* on the Lord's side.

This part of the exercises was intensely interesting, and was a season of special profit and pleasure.

EVENING SERVICE.

The evening service opened 7:30 P. M. with singing,
"I Love Thy Kingdom, Lord," etc.

followed with prayer by Rev. W. D. HEDDEN, of East Orange.

A solo, "Consider the Lillies," was beautifully rendered by Mrs. EDWIN BUTLER.

The Clerk of the church, DAVID G. GARABRANT, submitted the following

REPORT.

Dear Brethren and Sisters :

On such an occasion as this it might be expected that the *Clerk's Report* would present an historical sketch of the

church, and such a task would be a very pleasant one to me, but arrangements have been made for our beloved Bro. SMITH to take this part, and I am sure the plan will receive your approval and result in something more interesting than I could offer.

There are, however, a few facts and figures not in his possession which I will submit, and as briefly as possible.

1ST. OF THE CHURCH.

The church was organized Nov. 25th, 1851, and was recognized as a Baptist Church, by a Council held Feb. 13th, 1852. It was received into the East N. J. Baptist Association in June, 1853; in May, 1872, in connection with other churches in this neighborhood, it withdrew from this Association and united with the Sussex Baptist Association, since changed into the North N. J. Baptist Association.

2ND. OF ITS OFFICERS.

The Church has had five PASTORS, as follows :

Name.	From.	Date of Call.	Length of Pastorate
Rev. John D. Meeson, Newark, N. J.		July 1852.	7 months.
" James H. Pratt, N. Granville, N. Y.		March, 1853.	5 years, 1 month.
" Henry F. Smith, Banksville Ct.,		August, 1858.	10 years, 6 months.
" W. F. Stubbert, Watertown, Mass.,		April, 1869.	6 years, 8 months.
" Ezra D. Simons, Troy, N. Y.,		April, 1876.	

All of those who have filled the Pastorate are still living. Bro. MEESON is now Pastor at Lebanon Springs, N. Y.; Bro. PRATT resides at Sterling, Ills., but on account of poor health, is not in the Pastorate; Bro. SMITH is Pastor at New Brunswick, N. J., and Bro. STUBBERT, who is not a Pastor at present, is residing in Bloomfield.

The following brethren have filled the office of DEACON :

Joshua Crane,	William J. Omberson,
William Clark,	Uzal D. Ward,
Joseph Hague,	Charles S. Willet,
David Cairns,	Eldridge Van De Werken,
Charles W. Maxfield.	

Of these, Deacons Crane and Clark have gone to their eternal rest: Deacons Omberson and Ward are living in Newark, N. J., and the others are with us still.

The Church has been served by the following
DEACONESSES :

Mrs. Sarah L. Cairns,
Miss Angie A. Fisher,
Mrs. Ellen S. Maxfield.

The first named now resides in Newark, N. J., and the last two are with us, serving in the office named.

The position of TRUSTEE has been held by :

David Cairns,	William J. Omberson.
Charles S. Willet,	George Hall,
Sylvester P. Looker,	Charles Gilbert,
David Sanford,	Thomas Peacock,
Samuel A. Brower,	Theodore R. Beardsley,
Christopher Landau,	Uzal D. Ward,
Charles Farrand,	David Winans,
Frederick Gilbert,	Eldridge Van De Werken,
Mr. Sherwood,	Joseph B. Maxfield,
Charles W. Powers,	Joseph F. Sanxay,
William Clark,	Charles W. Maxfield,
David G. Garabrant.	

All these except Messrs. Sanford, Landau, Farrand, Sherwood, Clark, and Peacock, are now living.

The following have served as CHURCH CLERK :

Uzal D. Ward,	Joseph Hague,
Samuel A. Brower,	Joseph B. Maxfield,
David G. Garabrant.	

All are still with us, except Deacon WARD.

The TREASURER'S office has been filled by :

Samuel A. Brower,	Joseph Hague,
Charles W. Powers,	Charles S. Willet,
Joseph B. Maxfield.	

All of whom are still residing in Bloomfield.

3RD. OF MEMBERSHIP.

The <i>Constituent members</i> numbered.....	13
Members received since.....	539
Total membership since organization.....	552

These were received,

By Experience.....	19	
“ Letter.....	214	
“ Baptism.....	306	
“ Restoration.....	13	
	—	552

Number whose connection with the church has
ceased.....303

As follows:

By Erasure.....	17	
“ Death.....	44	
“ Exclusion.....	67	
“ Dismissal to other churches... ..	175	
	—	303

PRESENT MEMBERSHIP.....246

The members received by Baptism, it will be noted, number nearly three-fifths of the whole number received.

The church has enjoyed several reasons of special awakening during its history; the most marked being as follows:

During pastorate of Rev. Jas. H. Pratt.

In 1853, 26 baptized.

“ 1858, 32 “

During pastorate of Rev. H. F. Smith.

In 1860, 24 baptized.

“ 1864, 19 “

“ 1866, 30 “

During pastorate of Rev. W. F. Stubbert.

In 1870, 18 baptized.

“ 1874, 24 “

Of the constituent members, three remain with us honored and loved; five are living, though elsewhere; five have gone to their reward.

When the war broke out and calls were made for troops our church responded nobly; of an average membership of 170 during the five years of the war, *twenty*, nearly one-eighth of the total membership, entered the army or navy. Two of these were killed and several were wounded.

4TH. OF ITS PROPERTY.

This house of worship, in which we are met, was erected in 1853, and has several times since been improved at considerable expense.

In 1872, Mr. HENRY C. SPAULDING presented the church with a large and beautiful bell, which has since then faithfully called us to the house of God.

Respectfully submitted

D. G. GARABRANT,
Church Clerk.

The Clerk announced that in response to invitations to be present on this occasion, he had received the following letters from former Pastors, who were unable to attend:

From Rev. John D. MEESON, (Pastor from 1852 to 1853), now of Lebanon Springs, N. Y.

LEBANON SPRINGS, Nov. 25th, 1876.

Dear Brethren and Sisters of the Bloomfield Baptist Church.

I shall be obliged to forego the pleasure of being with you on Tuesday next. I have to preach on Thanksgiving

Day and have not yet prepared my sermon. Were it not for this I would accept your kind invitation. I rejoice in your continued prosperity as a church, and may you derive a rich blessing from your contemplated gathering. Excuse the brevity of this note. With a desire to be remembered by all of my old friends in Bloomfield, I am

Your Brother in Christ,

JOHN D. MASON.

From Rev. JAMES H. PRATT, (Pastor from 1853 to 1858,) now of Sterling, Ills.*

“STERLING, Ills.; Nov. 28th, 1876.

D. G. GARABRANT, Esq.

Dear Brother :

Yours came to hand too late for me to comply with your request to write in season to have my letter this evening, as I read yours only yesterday. I regret this, but will take this opportunity to inform you and the church that I still continue to have a deep interest in your welfare. May the Master be with you.

You may have heard of the failure of my health, now almost three years since. I am now just beginning to feel new vigor again and am resuming labor. We removed from Dixon to Sterling one year since, where we are now living.

Please remember me to all of my friends in Bloomfield. Many changes since we were there no doubt, but some will remember us. Many kind regards to all.

Yours, &c.,

J. H. PRATT.”

In response to word from the Clerk that it was proposed to publish a report of the Celebration, and so any

* In consequence of the invitation to Bro. PRATT, being wrongly addressed this response was received too late to be read at the celebration.

message he might have had for the church on that occasion, would yet be gladly received,—this second letter has come to hand.

STERLING, ILLS., Dec. 5th. 1876.

D. G. GARABRANT, Esq.,

Dear Brother:

Yours of 1st inst. is before me. I am happy to respond to your request to send a few words of greeting to the church in Bloomfield on their 25th anniversary. I look back, now almost 24 years, to when I became the Pastor of your church; how vivid the recollection of the scene to me now! I became Pastor of the church in March 1853, a little more than one year after its organization. I found a membership of 36. The first communion after my settlement, April 3rd, 1853, I had the privilege of baptizing five persons, Mr. and Mrs. C. Willet, Miss Sarah Landau, Miss Sophronia Cairns, Mrs. S. A. Cutts; May 1st, four more, Mr. and Mrs. C Landau, Miss Angeline Fisher. and Miss Martha Jones; so on from month to month. I think the three years that followed, the hand of fellowship was given to new members each communion season, with one or two exceptions.

Those were pleasant years in my experience and I think to most of the church. Many fond recollections of scenes then enjoyed with *some of the present* members of the church, but more have left you; some for other fields of usefulness, many for the Blessed Home above. There, may we all gather at last by the River of Life and the Throne of God.

I found the church worshipping in the basement. The audience room above was finished during the summer of 1853 and dedicated free from debt, as we raised by subscription between \$4,000 and \$5,000, that we might give it to the Lord a free-will offering. The whole cost of the house and lot being about \$9,000.

During my Pastorate of five years, I find from consult-

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J. A. Pratt

PASTOR, 1853-'58.



J. A. P. M.

PASTOR, 1853 '55.

ing my record where I have the names and dates of each, I had the pleasure of baptizing 93, and left the church with a membership of 136. The number of additions by letter exceeding that of dismissals, only 7,—a net gain of 20 yearly. And now as I look back through almost a quarter of a century, at this the field of my early labors, in the ministry, I feel to say from my heart, "Not unto us, Not unto us, but to Thy name be glory." What were we then or now? God is all and in all.

I am not Pastor at Sterling, only residing here until I am able to resume work, which I hope will be soon. Am supplying church at Morrison.

Yours, fraternally,

J H. PRATT."

The Treasurer of the church, JOSEPH B. MAXFIELD then presented the following report:

RÉPORT OF THE TREASURER
OF THE FIRST BAPTIST CHURCH OF BLOOMFIELD
N. J., FOR THE TWENTY-FIVE YEARS
ENDING NOV. 25TH, 1876.

1851—1876. Twenty-five years! During nine of these years it has been my privilege to serve the First Baptist Church of Bloomfield as its Treasurer; hence it is not strange that I should be, not only intimately acquainted with her financial life during that time, but also largely interested in all her welfare; and it is with feelings of much pleasure that I gather up, on this anniversary occasion, the financial results of the past twenty-five years, and lay them before you. To do this, perhaps the more systematically, I shall call your attention to two points viz: the How MUCH and the How.

And *first* the How MUCH.

In the early history of the church it acted on the principle that "giving doth not impoverish," hence in our report we must distinguish between monies raised for HOME and for BENEVOLENT purposes.

It is a matter of no little satisfaction that from the beginning, the records of the church have been carefully preserved, and we are thus enabled to give with accuracy the figures contained in this report. The following table shows the amount raised during each year since the organization of the church—for Home and Benevolent purposes.—

YEAR.	HOME.	BENEVO- LENT.	YEAR.	HOME.	BENEVO- LENT.
1852	\$383 46		1864	\$1,272 35	\$434 25
1853	637 26	\$20 00	1865	1,435 04	516 00
1854	628 00	48 14	1866	1,861 35	747 00
1855	874 24	83 64	1867	2,227 85	686 22
1856	1,008 48	311 04	1868	2,202 84	711 22
1857	663 50	92 62	1869	2,305 75	656 72
1858	837 80	103 23	1870	2,880 27	720 86
1859	1,143 84	199 65	1871	3,132 22	408 00
1860	942 97	214 00	1872	2,559 38	526 80
1861	956 87	169 00	1873	2,176 23	780 23
1862	905 50	242 00	1874	1,898 78	468 20
1863	1,125 13	400 00	1875	2,294 75	614 29
			1876	1,940 00	373 03

There was raised for building the church during

1852 and 1853.....	\$8,464 10
Raised for current expenses as above.....	38,293 86
“ “ Benevolent purposes, as above.....	9,526 14
Making a grand total of.....	\$56,284 10

In addition to this, the Sabbath-school has raised a sum of money each year, for its own current expenses, and also for missionary objects; we cannot give the full statistics, but may say that during the past eighteen years the Sabbath-school has given for missionary purposes alone, \$3,634.48.

We ask attention in the *second* place to the How this money has been raised—and under this head is included both the *method* and *spirit* of the giving.

For *particulars* regarding the benevolent contributions we refer to the Report, following this, of the Committee on Benevolence.

The money for Home purposes has been raised in *three* ways, viz.: by voluntary subscriptions, Sabbath plate collections, and the renting of pews. During the first year and a half, it was raised by the Sabbath plate collections, and by voluntary subscriptions payable weekly. After the occupancy of our present house of worship, the renting of pews was adopted; but this method did not realize all the money necessary, hence it was needful, in addition to the plate collection and pew rents, to take up a yearly subscription—the pew rents covering about one-half of the annual expenses.

The above plan was continued until the 1st of January, 1875—two years ago—when after careful consideration, it was unanimously resolved by the church and Board of Trustees:

“That on and after that date—January 1st, 1875,—all seats in our house of worship be declared FREE—and that thenceforward we depend entirely on the FREE WILL OFFERINGS of the people—given weekly and monthly, on the envelope system, to meet the current expenses of our church.”

We may truly say, that the new system has worked admirably, the number of persons contributing being nearly doubled, thus more thoroughly and equally distributing the burden, and the amount contributed largely increased over the pew rent system. During 1874—the last year of renting pews, we raised in all \$1,898.78. During 1875—the first year of the new plan, we raised \$2,294.75, showing an increase of about \$400. The present year being the second of the new system shows a decrease when compared with last year—but an increase when compared with 1874. The decrease is owing—not to any defect in the free seat system, but to local causes, incident to this year alone. And besides all this, the payments have been made with more promptness and regularity. As a church we have

endeavored for years past to adhere strictly and only to the several methods already mentioned for the support of the Gospel; seeking to avoid resorting to outside and doubtful expedients for the raising of money to sustain the ministry of the Word.

As regards the *spirit* of the giving, you will gather from the yearly statistics that there has been a spirit of *liberality*. With a just pride, we may say this has not been a mean church; but, *according* to their means, they have devised "liberal things for Zion." The building in which we meet to-night—built when and by whom it was—is a proof of this. The band of disciples who gathered here at the first were not a rich people, nor "increased in goods," yet they did nobly and liberally for God. We have been much pleased in examining the minutes of the early meetings of the trustees, to find with what care, and yet with what true liberality, every step was taken in the building of this house.

It was decided at first to build the foundation of *rough stone*, covered with cement, but after giving out the contract for this quality of work, it was resolved to build it of *cut stone* at an increased expense—and so we find that today—after twenty-five years of wear—"our foundation standeth sure," not having cost one cent to keep in repair, and looking as well as ever. It was decided at one meeting to build the house *smaller*, but at the next the action was reconsidered, and we have the house its present size; none too large for present purposes. The cost of this building twenty-five years ago, was \$8,464.10. This amount was raised by special subscription from among the members of the church, congregation and friends; and we notice that only a short time after the completion of the building, the entire indebtedness was cancelled; the subscriptions to this running from \$1 upward; the largest amount given by any one person being \$3,788, and that from a constituent member of the church, and one whom God hath spared unto us, as a fellow member to this day.

We can say further, in regard to the *spirit* of the giving, so far as we can gather from observation and experience, that it has ever been a cheerful one. We know there has also been a spirit of self-denial, of sacrifice and true consecration in this work, and where these are, there is much cause for gratitude to God and hope for the future.

During the past nine years of our personal experience as Treasurer, we have known of many instances where just such a spirit as above referred to has been manifested; and these, however small or large the amount of money, have always been sources of encouragement and inspiration to your Treasurer. Oh! to feel and know that others in the church beside yourself are thinking and planning and praying for the temporalities of God's House, and are sympathizing with you in all your struggles and burden-bearing—this is indeed very refreshing to any church Treasurer's heart. Permit me just on this point to give a few extracts from letters received during the present year. This from a brother who was laid up for many months with a broken leg:

“Jan. 25, '76. For reasons beyond my control, I have not been able to do much for the church the last year, and do not see much prospect for improvement in this; but will trust the Saviour and do what I can. Please accept the enclosed five dollars, and may God bless you all.”

From another. “Sept. 25, '76.—Dear Brother, I am glad you devote so much time and energy in raising the amount of money needed to support the preaching of the Gospel in our beloved Zion in Bloomfield. To help the good cause please to add the amount of the enclosed check, fifty dollars.”

Another from a friend residing at a short distance from the church, encloses a subscription of ten dollars, and says, “if possible, toward the end of the year, we will double it. We cannot meet with you often, but always remember and sympathize with you in all your varied experience.”

A few more items of interest and we will close our Report.

We find the following brethren have served the church as Treasurers :

Samuel A. Brower,	Chas. W. Powers,
Joseph Hagne,	Chas. S. Willet,
Joseph B. Maxfield.	

We notice also, that there has been, during all these years a *wise economy* exercised in the expenditure of the Lord's money—as also a care for even the *fragments*, gathering these up that nothing be lost, as will be seen from the following minute on the Trustees' Book, Jan. 7th, 1869 :

“*Resolved*, that Bro. Landau be empowered to engage the services of some person to sift the ashes that have accumulated near the furnace.”

This may seem a small matter to mention, but “straws show which way the wind blows.” No wonder that subsequent to this we find a number of statements, showing the finances to be in a very flattering condition.

We may also say there has been a good degree of promptness in the payment of all our obligations as a church, and we know that the different Pastors of the church who are with us on this anniversary occasion will bear me out in this statement.

We find, moreover, that in this church as in that older church of apostolic times, we have “those *women* who labored with us in the Gospel,” for on more than one occasion on the Trustees' book is special mention made and thanks tendered for their timely and liberal assistance. We note also, that the *young people* have not been backward in their efforts to render substantial aid to the Trustees. Special mention is made of this feature on the minute book.

We think then, fellow-members and friends of the First Baptist Church of Bloomfield, we can say, this has been and is, a *working church*, a *praying church*, and a *giving church*.

Before closing our Report, it may be well to state for

the benefit of our former and present members, how we stand financially on this our twenty-fifth anniversary. The *entire* indebtedness of the church at the close of this year, is \$1,000. Of this amount \$450 is a loan on bond and mortgage, made to the church 18 years ago, by a sister—a member of the church *then* and *now*—the interest on the loan, and more than that, having always been given back to the church as a contribution. The balance of the \$1,000, or about \$550.00, is in the form of a floating debt, carried by the Trustees. This floating debt was accumulated during the four years previous to the present one, occasioned in most part by the stringency of the times leading to unpaid subscriptions and pew rents, and by extra expenses incurred in making necessary repairs and improvements to our church building and grounds. On the 1st. of Jan. last, the floating debt was \$640, but this year notwithstanding we have been without a Pastor during a part of the time, we have raised enough to meet our current expenses and have reduced the floating debt to about \$550, a net gain of \$90, thus showing a favorable and healthy financial condition. We sincerely hope that during the year to come we may be enabled by God's help, and through the liberality of His people, to not only reduce the debt but cancel the entire amount. It has occurred to your Treasurer, that possibly on this Jubilee occasion—this "Silver Wedding" Day—it might enter the hearts of our members and friends, both old and new, to make to the church, a hearty, a joyous, a liberal free-will "Silver Wedding" offering. This would give us a right good start, and I think we could then—during the coming months of our 26th year, wipe out the balance of the floating debt.

We trust the reading of this report, with the items of interest it brings to light, may not be without good results, and that, inspired and encouraged by what has been accomplished by our brethern and sisters in the past, we shall press on, resolved to do what we can in the Master's Great Cause. Affectionately submitted, •

Nov. 28th, 1876.

JOSEPH B. MAXFIELD, Treasurer.

REPORT

OF COMMITTEE ON BENEVOLENCE.

At the celebration of November 28th, the Committee on Benevolence did not submit a report, it having been left to the Treasurer of the Church to present in his report some facts regarding the benevolent operations of the Church. It has been deemed best, however, in preparing this record of the celebration, to omit from the Church Treasurer's report the particulars of this subject and have them embodied more in detail in this separate report by the Committee on Benevolence.

Previous to 1875 the benevolent contributions were taken by subscription papers passed through the Church on the Sabbath. In December, 1874, however, a Committee on Benevolence was appointed to take charge of this department. After consideration the Committee adopted the envelope system of collecting and it is found to work very satisfactorily. A regular object comes before the Church each alternate month, as follows:

JANUARY.—OUR SUNDAY SCHOOL.

MARCH.—FOREIGN MISSIONS.

MAY.—N. J. BAP. EDUCATION SOC.,—to aid young men studying for the ministry

JULY.—HOME MISSIONS.

SEPTEMBER.—N. J. BAP. STATE CONVENTION,—to aid in support of feeble churches,

NOVEMBER.—BIBLE CAUSE.

These and a collection for the DISABLED MINISTERS' AND MINISTERS' WIDOWS' FUND, taken about the first Sabbath in June, are the *regular* collections; in addition to these special objects are occasionally brought before the Church.

On the first Sabbath in the month in which a collection is to be taken, the envelopes are distributed, to be returned containing the contributions, on the third Sabbath in the month, so far as possible. Sometimes when the envelopes

are given out they are accompanied by circulars giving information regarding the object and its needs; at other times the Pastor preaches a sermon appropriate to the object, or urges its claims in a few remarks. The Committee is also expected to submit to the Church such recommendations as may seem wise in relation to the objects or management of this important part of our Christian work.

Although the Church has had to struggle, especially in its early history, to meet its own current expenses, it has from the very first, shown a missionary spirit and cheerfully contributed toward various benevolent objects. The accompanying tables (see pages 54 and 55) exhibit the work of the Church in this direction since its organization.

Respectfully submitted,

EZRA D. SIMONS,	} Committee on Benevolence.
CHAS. W. MAXFIELD,	
DAVID G. GARABRANT,	

BENEVOLENT CONTRIBUTIONS OF THE CHURCH SINCE ITS ORGANIZATION.

OBJECT.	1853.	1854.	1855.	1856.	1857.	1858.	1859.	1860.
Our Sunday School.....								
Foreign Missions.....		\$10 10	\$6 52	\$94 78		\$25 00	\$50 01	\$84 00
New Jersey Baptist Education Society.....		6 41	3 87	187 11	\$5 41		14 00	20 00
Disabled Ministers' and Min. Widows' Fund.....								
Home Missions.....		11 27	6 06	46 00	37 00	24 23	15 00	50 00
New Jersey Baptist State Convention.....	\$20 00	7 00	11 92	5 15	2 65		15 00	30 00
American Bible Union.....								
American and Foreign Bible Society.....		7 06	4 96	18 00	20 00	4 00		
American Baptist Publication Society.....			26 50		27 56	20 00		
Feeble Churches.....								
General Societies.....			8 81			15 00	15 95	
Sundries.....		6 30	15 00			15 00	89 70	30 00
Totals.....	\$20 00	\$48 14	\$83 64	\$311 04	\$92 62	\$103 23	\$199 65	\$214 00

OBJECT.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.
Our Sunday School.....								
Foreign Missions.....	\$70 00	\$100 00	\$125 00	\$160 00	\$144 00	\$100 00	\$115 00	\$176 00
N. J. Baptist Education Society.....	24 00	30 00	30 00	35 00	33 00	75 00	75 00	105 00
Disabled Ministers' and Min. Widows' Fund.....						10 00	13 00	30 00
Home Missions.....		8 00		71 25	55 00			107 00
N. J. Baptist State Convention.....	35 00	40 00	55 00	45 00	55 00	120 00	120 00	140 00
American Bible Union.....							175 00	118 25
American & Foreign Bible Society.....			3 00		20 00	20 00		
American Baptist Publication Society.....	10 00					20 00	20 00	
Feeble Churches.....			30 00	26 00	34 00	60 00	48 37	11 87
General Societies.....		9 00	115 00	27 00		70 00	69 85	
Sundries.....	30 00	55 00	42 60	70 00	150 00	272 00	50 00	23 10
Totals.....	\$169 00	\$242 00	\$400 00	\$434 25	\$516 00	\$747 00	\$686 22	\$711 22

BENEVOLENT CONTRIBUTIONS—CONTINUED.

OBJECT.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.
Our Sunday School.....			\$71 50	\$188 60	\$166 35		\$86 62	\$59 52
Foreign Missions.....	\$127 80	\$208 60	200 50		218 61	\$156 00	250 25	91 02
New Jersey Baptist Education Society.....				25 00	25 40	14 93	84 35	23 03
Disabled Ministers' and Min. Widows' Fund.....		21 36	17 00	20 00	16 00	12 48	17 85	13 00
Home Missions.....	17 64	113 00		148 75	110 63	50 50	53 10	34 32
N. J. Baptist State Convention.....	174 25	96 15	119 00	71 00	40 00	25 00	30 70	34 12
American Bible Union.....	116 00	250 00			100 00	184 00	98 65	100 00*
American and Foreign Bible Society.....	165 05							
American Baptist Publication Society.....					47 20			
Feeble Churches.....		31 75			56 04		93 00	
General Societies.....								
Sundries.....				78 45		25 29		
Totals.....	\$656 72	\$720 86	\$408 00	526 80	\$70 23	\$468 20	\$614 29	\$373 03

* Estimated.

The total contributions to each object, as shown by the foregoing statement, is as follows:

Our Sunday School	\$333 99
Foreign Missions	2,096 75
New Jersey Baptist Education Society	716 51
Disabled Ministers' and Ministers' Widows' Fund	212 83
Home Missions	1,115 36
New Jersey Baptist State Convention	1,233 69
American Bible Union	1 185 95
American and Foreign Bible Society	107 03
American Baptist Publication Society	171 26
Feeble Churches	391 03
General Societies	330 61
Sundries	1 031 11
Grand Total	\$9,596 14

Rev. HENRY F. SMITH, D. D., (pastor from 1858 to 1869,) then delivered the following

ADDRESS.

“BAPTISTS IN THIS VICINITY—THEN AND NOW.”

It is not needful that I should express my joy at being here where I passed so many happy years, cheered by the sympathy and coöperation of the loving band that has now reached its Quarto-Centennial. Much of the subject matter which I had in mind to discuss, has already been very ably presented in the reports just read by “David” and “Joseph,” whom I remember as “my two boys,” and for whom I have had high anticipations; I rejoice in the ability and usefulness that God has given them. May the Divine blessing rest upon them and the once youthful band, precious in my memory, now among the strong and the trusted.

When New Jersey passed into the possession of Lord Berkely and Sir George Carteret, about 1664, those gentlemen formed a bill of rights which guaranteed liberty of conscience, a boon dear to Baptists.

Before that period certain Baptists had settled in Middletown, and in 1688 we find them covenanted in a church. In 1689 Piscataway church was formed, and the next year gave birth to Cohansey. These original bodies of believers have multiplied until they now number 174 with a membership of over 31,000. Since this church was formed, the population has just about doubled, but the Baptists have gained in that time 18,076, making 4,776 more than double. In other words, while it took the population of the State 25 years to double, the Baptists doubled from 1851 to 1873, *i. e.* in 21 years.

But a few words about the “*then*” and “*now*” of this vicinity; and first about *Essex County*.

The church at Lyon’s Farms is 108 years old, and Northfield church dates back to 1786. But the Baptists did not



Henry C. Smith

PASTOR. I.

WILLIAM L. SMITH, D. D., (pastor from 1858 to 1872) delivered the following

ADDRESS.

"MEMOIRS IN THE VICINITY--THEN AND NOW."

I have to thank you that I should express my joy at being permitted to pass so many happy years, cheered by the sympathy and cooperation of the loving band that has now gathered in this Centennial. Much of the subject matter which I had in mind to discuss, has already been very ably presented in the reports just read by "David" and "Josh," whom I remember as "my two boys," and for which I have had high anticipations; I rejoice in the ability and talents that God has given them. May the Divine Spirit rest upon them and the one youthful band, precious to me, now among the strong and the trusted.

When New Jersey passed into the possession of Lord Carteret, and Sir George Carteret, about 1664, those gentlemen introduced a bill of rights which guaranteed liberty of conscience, a boon dear to Baptists.

Before that period certain Baptists had settled in Middlesex county. In 1688 we find them covenanted in a church. In 1690 the first church was formed, and the next year gave birth to the society. These original bodies of believers have since increased; they now number 174 with a membership of 10,000. Since this church was formed, the population of the State has about doubled, but the Baptists have gained more than 80 per cent, making 4,776 more than double. In other words, what it took the population of the State 25 years to double, the Baptists doubled from 1851 to 1873, *i. e.* in 22 years.

But a few years about 1690 "the" and "good" of this county were *lost* in *the* *County*.

The church at Lyon's Falls is 108 years old, and Northfield is 100 years old, both prior to 1760. But the Baptists did not



Henry H. Smith.

PASTOR, 1858-'69.

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find courage to set up the standard in Newark until 1801. Perhaps they remembered how different the policy of the early settlers of Newark was from the Baptist doctrine of liberty of conscience. The following from the old records will speak for itself :

“None shall be admitted freemen or free burgesses, within our town upon Passaick River in the Province of New Jersey, but such planters as are members of some or other of the Congregational churches; nor shall any but such be chosen to magistracy * * * or to any chief military trust or office. Nor shall any but such church members have any vote in any such elections.”

Of course the Baptists kept away from “our town upon Passaick,” which then included Bloomfield and all the land “to the foot of Watchung mountain,” until the Puritanic strictness was modified by the descendants of the first settlers. (And by the way, there are many families bearing the names attached to that old law, who are worthy of all honor). We believe they were mistaken, but they were honest. They appealed to the following scriptures: Deut. 1:13, Ex. 18:21, Deut. 17:15, Jer. 36:21.

For 50 years the growth of the Baptists in Newark was attended with many difficulties; but 25 years ago it took a fresh start, and the county also partook of the prosperity.

When this church was organized in 1851, there were in the county 789 Baptist communicants, in a population of 75,000; now there are 4,499 Baptist communicants in a population of about 172,000. This comparison shows that then there was only one Baptist to every 95 inhabitants; now there is one in about every 39. Or stating it another way: while there are 2 and 1-3 times as many people in the county as there were when this church was founded, there are 5 and 3-5 times as many Baptists. The church property in the county then was worth about \$30,000; it is now valued at \$600,000.

About Bloomfield, I wish to read an extract from a letter written to me nine years ago by an old gentleman in New York.

“About fifty-two years ago just after I united with the first Church in Gold street, I was called to do business in Bloomfield at the Soho Copper Works. I soon heard of a prayer meeting held in the long house near the upper mill of the Soho Co. I found it was composed of two Baptists, one Presbyterian, one Methodist named Williamson. I continued to meet with them as a *Union meeting* for two years in the red school house near Randolph’s mill. The Baptists were Miller and Owen, who was a Welchman, and sound in the faith. We were the only Baptists then known in the vicinity. I also attended the Presbyterian church when the pastor, Mr. Judd, was called, and I was known by the distinctive name of ‘THE BAPTIST.’”

The formation, changes, growth, prosperity and present condition of the Church have been fully and clearly set before you in the able papers just read. I appreciate your feeling in desiring from me more in the same strain; but my detailed reminiscences might weary you more than they would profit. Moreover a certain personal delicacy of feeling forbids extended remark. Perhaps I may be indulged in saying that the more than ten years of my life’s prime that I spent among you were very happy years to me. You nobly responded to the calls of this pulpit, when it tested the courage of us all to place the starry flag in the position back of me that it occupies to-night; you stood firmly by the truth as we hold it, when we were impelled to defend it; you ever answered in the right direction appeals made for the spread of the Gospel. Old and young, Deacons, Trustees, men and women, I have fragrant recollections of your kindness, your sympathy, and your prayers.

I am pleased to know that you are giving the same hearty love to him who now ministers to you; in the union and coöperation so evident among you I see a token of great prosperity.

The day has been full of pleasure to me. These hearty hand grasps, this mingling of the past and present, this home coming of those whose paths have for a time separated, while they recall old joys, and bring up past sorrows,

stir also the deeper unity of our life in Christ. We feel the family tie; our hearts turn with love to our dear Elder Brother, and we realize the throbbing affection for the place where,

“Our best friends our kindred dwell
There God our Saviour reigns.”

An interesting and valuable feature of church life here is the recent adoption of the free seat system, and the support of the cause by voluntary monthly offerings. It seemed a venture; we must congratulate the indefatigable treasurer, and the faithful brethren and sisters, that it has worked so well. God speed the plan!

Would it not be a pleasant ending to this occasion to raise just now six hundred dollars, and put it into the treasury of the church to start her on the second quarter century? I think you favor it. *Now let us have the pledges.*”

Here Deacon CAIRNS arose and in a few words referring to the love he had cherished for the church, ever since he with twelve others organized it—expressed an earnest wish that not only the floating debt of \$550, but also the mortgage of \$450, might be paid off and the church be absolutely free of debt: he pledged one hundred dollars of the one thousand needed to accomplish this.

The response to this proposition by the venerable Deacon was most enthusiastic, and in a short time the full amount was pledged in sums of from \$1 to \$100. Brother SMITH then resumed his address and said:

You have *more* than raised the amount. It is for the Lord, who gave *all* for you. I am glad that so many have given. These varying sums represent both young and old.

Now let us, as we separate, hope and believe that God will grant his good Spirit to attend the Word and the work

of his people, so that many souls shall be saved, there shall be enlargement on every side, and our great KING shall be glorified.

Rev. J. W. SARLES, D.D., of Brooklyn, who has been intimately connected with the church during its entire history, followed with an

A D D R E S S

ON

“THE VOICE FROM HEAVEN THAT CALLS TO BAPTISTS TO-DAY.”

What was said about Baptists, in the opening address, I think was a closely thought out and carefully worded expression of what is true and just and fitting. But if that is truth, then in the sight of God and angels (to His praise alone be it said,) our position is a most honorable one.

Who then, if not Baptists, are addressed from heaven in that strain of commendation and admonition: “Hold that fast which thou hast that no man take thy crown.” If addressed to Baptists, it would mean that, as things now stand, the crown has been won by them. You remember how Paul put it: “Know ye not that they who run in a race run all, but one receives the prize?” That is, in a race all start together, and all run, but only *one* obtains the prize; the prize or crown is for the one who comes out first.

Not more may the several Christians in the same church or the several churches of the same faith, be represented as running in a race than also the different branches of the church universal.

I submit for your consideration this proposition, viz: That in the race of denominations, as things now stand, the crown for fidelity to God’s word belongs to Baptists.

At first sight, that proposition may seem abundantly self-complacent. But it will bear looking at.

As a branch of the universal church of Christ what have we?

A short way of answering that question is to ask another

What is there in this Revelation from God, that, in the judgment of the best men living of all denominations, Baptists do not teach and hold? From whom of the Persons in the Holy Trinity, do Baptists, more than others, withhold the honors claimed for Him? What doctrine is there that, by the best men of every age has been regarded as most vital to the honor of God and the well-being of men, has not been held with as much tenacity by Baptists as by any other denomination of Christians?

Those great underlying truths upon which the best men now living would agree as pre-eminently Scriptural, and as instituting the life and soul of godliness in the earth, Baptists have and hold, no well-informed Christian man disputing it for an instant. If there is *anything* regarded as specially vital by a vast majority of men, confessedly the most godly who have lived since the days of Christ and his apostles, which Baptists have not witnessed for in every age with a persistence equal to that of any other denomination of Christians, and which to-day we do not hold, I am ignorant of it, nor have I ever to my recollection heard it named. In everything that has saved the souls of men, and elevated the race, in everything that has sustained faithful men and women under manifold tribulations, supported martyrs at the stake, and been the theme of triumph on millions of dying beds, Baptists have shared at least equally with any other branch of the church universal.

Is that fair and calm and temperate, or not? If it is unfaithful to the truth none can be so much concerned for its correction as we; and to that end, we *invite* criticism.

If now, super-added to that, we have and hold other parts of the divine testimony, in which no others stand with us, then shall not our claim to the crown be undisputed? We shall see.

First: Beginning at the threshold of the kingdom, we

have and hold baptism in its primitive form. That ordinance, divinely appointed for putting on Christ in a public profession of faith, we hold just as the Lord gave it. On that, it is enough to say that the scholarship of the world admits our claim. Others there are who practice immersion, but as *holding* and *keeping* it in trust, there are none besides Baptists.

Secondly: That initiatory right of the gospel, appointed for those and only those who believe, we jealously hold for avowed disciples only.

So long as the rest of the Christian world shall accept Infant Baptism or the immersion of people without the evidence of a change of heart, for believer's baptism, Baptists do and must stand alone in holding that ordinance exclusively for the divinely appointed subjects of it.

Thirdly: Baptists have and hold the ordinance of baptism in the place where Christ put it. He made it initiatory to His churches on earth. Those who wave its observance for the purpose of celebrating together the Lord's supper, allowing it thereby to be displaced and superseded, forfeit all claim to commendation for keeping either of those ordinances as they were delivered, leaving Baptists the only claimants to integrity under that part of the great commission.

Here are three specifications, the *form*, the *subjects*, and the *place*, of the initiatory to the churches.

Do you esteem it a light thing that Baptists can possibly make good their claim to keeping these outward forms and observances of the gospel as they were originally appointed, and that they may stand alone in that claim?

If so, you have not studied closely the subject of unquestioning subjection to divine authority. At first sight, it is incredible how much God has made dependent upon fidelity to the word, in the simple ordinance of believer's baptism.

It is apparently a little, feeble member of the family of great doctrines; but like the tongue among the members

of the body, and boasts great things. Like the helm in the handling of a ship, it has *commanded* the course of the churches. It has proven to be not unlike the gate to the citadel, which if it be relinquished, all within is surrendered. Overwhelming evidence of this is supplied by historical facts open to all.

Departure from fidelity to God's word on that point, has so wrought that in three centuries it has quite subverted the work of the Reformation in the countries where it was inaugurated. It has inducted the unconverted world into the churches by nations, and driven out of them or persecuted all of spiritual religion.

Hardly is it too much to say, that what the forbidden fruit was as a test of obedience in our primeval state, baptism has been and is likely to be under the gospel dispensation.

It's apparent insignificance apart from Divine authority, like its parallel in the garden, has made it all the more perfect as a test of the temper of the heart towards sovereign authority. Without unquestioning loyalty at heart, and without it there at the thresholds of the kingdom, what security is there for any doctrine put into our hands!

Accordingly, let me now enumerate some of the truths of very wide import, and touching the honor of God, and human interests at a thousand points, in which we also stand mainly alone.

Already they have been brought before you with marked clearness in the opening sermon. I wish to emphasize them.

Baptists to-day have and hold the following doctrines on vital, living questions, and stand mainly alone in their defence :

1st. The Word of God, the *only authority* for faith or practice.

No other denomination practically stands there, nor can any other stand there, so long as the sprinkling of children for believer's baptism is held and practised. That is some-

thing that is not in the Bible, able writers of their own number being judges.

2d. Direct, personal responsibility to God.

So long as the other denominations of the Christian world, from whom we stand separated, shall subject their children, at an irresponsible age, to any rite, and shall teach them in any subsequent life to regard that act as their own, they cannot stand with us on that truth that shines out from the Bible with the clearness of noonday: "Every one of us shall give account of himself to God." How can Christian men dare attempt to forestall their children in the privileges or obligations of the Gospel?

3d. A regenerated church-membership.

Baptism, the acknowledged initiatory to the Churches, if it be administered to those who are not born of God, must either change their hearts, or bring the unregenerated into the churches. Baptismal regeneration or unregenerated church-membership must follow. We enter our protest against both as unknown in the oracles of truth.

4th. Absolute freedom of conscience.

We resist the right of States, and of any ecclesiastical authorities to come between the conscience and God. Bancroft says: "Freedom of conscience—unlimited freedom of mind—was from the first the trophy of Baptists."

If then, on all the doctrines commonly accepted as most vital, we have stood at least as unflinching as any others down through the ages till to-day; and if, superadded to that, we have and hold much of the Divine testimony that is not found with others, then why are we not by so much above others entitled to the crown for fidelity?

On all accounts, therefore, if the race were finished now, the crown would be ours.

All that is well, and this view is in a strain of commendation for it; but the course not yet having been finished, the crown is not yet awarded. Whether we shall keep what we have is not yet decided. We stand well and nobly now. We may fall back. We may be superseded.

The Lord intimates that the severest part of the trial may be yet future. It is possible therefore that another may be found who in the end shall take the crown that now is ours.

Let us be animated and inspired with past blessings and victories to dare and do as we never have before.

It is not enough that we hold only as we have done. We must tighten the grip. Hear his view: "Behold, I come quickly. Hold that FAST which thou hast, that no man take thy crown."

How shall we best heed the admonitory part of this call?

First of all, in this service, prostrate ourselves in admiring wonder that to us this grace shall be given.

Your pastor's sermon is full on that point. I was delighted with the text for this hour, and the grateful spirit that pervaded the discourse.

Let us not fail to put the crown where, from our hands, it belongs. Deeply humbled under conscious ill-deserved, let us from our hearts cry: "Not unto us, O, Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake."

Next, and last, and midwise, we must live, and walk in the Holy Spirit, if we hold anything that is worth holding.

From Him who has received from his Father the promise of the Holy Spirit, and who immerses in the Holy Spirit, from Him and his Father our hearts must be flooded with that blessed presence. There cannot long be any right apprehension of doctrine, or any practical living unto God, without the promised comforter; and God has designedly put Baptist churches together in such a way that nothing can hold them together but the in-dwelling of the Holy Spirit.

Inseparable from this is also such searching of the Scriptures and such cordial acceptance of their teachings as that we shall "be filled with the knowledge of his will, in all wisdom and spiritual understanding."

Then, endowed thus with wisdom and power from on high, let us freely give what we have freely received, faithfully teaching and enforcing the whole truth.

From the word of God frequently and fearlessly hold forth and insist upon those principles that distinguish us from others, not in a spirit of controversy on the one hand, nor of sickly compromise on the other, but honestly and manfully and courteously, as in dead earnest for the whole truth of God, speaking the truth, and speaking it in love. Do this in our pulpits, in our Sunday Schools, and in our families, publicly and from house to house.

Baptists have always been honored of both God and men when they have made much of the priceless principles they hold. Here to-day, in this rehearsal of Baptist faith and Baptist history, we feel the quickening presence and power of the Holy Spirit. It is the channel of his operations opened among us as amongst no others, as He loves to use it.

One of the best informed ministers of Rhode Island, told me that a few years ago that Baptist State was on the eve of a great slide from Baptist principles. How comes that about? Our great Baptist College was there; the State was founded by our ROGER WILLIAMS; Baptist principles were everywhere deeply rooted in the soil, and therefore there was no need of saying much on any branch of Baptist faith.

The enemy of all righteousness saw his opportunity, and he whipped about in a quiet way, and began in various circles, to pick and pick away at the foundations of our denominational faith, till the new generations of that State saw little else than causes for offence in what distinguished us from others.

The note of alarm was raised—the sleep was broken—the truth again rang out—the threatening evil was averted.

When our great German missionary, Dr. ONCKEN, was in this country, he spent one night with me. Among other things he said he was amazed and humbled to see how little account was made of the ordinance of baptism in some fashionable churches where he had been, when even there were candidates to be baptized. To him it was inexplicable, he considered it alarming. May it be that the

Lord cannot have a people who will practice, and teach, and hold, and pass on unchanged, just what He wants perpetuated! If that were so, then in every thirty years He would need a new set of inspired men to re-state and re-affirm, and re-establish what nobody will hold! Not thus weak is God's grace. May we covet the plaudit of the faithful servant.

Let us then hold forth the light that God has given us, not so much in set discourses on Baptist faith, but infusing it in all our teaching and preaching.

In an eminent degree I believe that this church has exemplified the line of life and conduct I have been indicating in order to hold fast what we have, and therefore their honored history of twenty-five years.

God has favored them with wise teachers, among whom none have shone more brightly than our dear brother, H. F. SMITH, and his beloved companion, who are here tonight.

And that opens the way for another point which I may name, but which my time will not allow me to discuss. In order to hold fast we have, added to all I have said, we need and should have a thoroughly educated ministry, and a membership with much higher educational advantages.

In one way or another, all along the past, from Paul down, God has seen to it that we have had men among us, prominent leaders, second to no others in culture or scholarship. What does that providence tell us but to work as God works, and therefore in the future to make ample provision for securing to those in our ministry who may be appointed for it, the very highest intellectual advantages? And with reference to our denomination at large, nothing can be clearer than that the gospel of Christ does certainly seek the fullest possible development of the whole man brought under its power. Therefore let them be spiritual, intellectual and physical, healthful development side by side on the largest scale compatible with the means God gives us. This shall be working when and

where and as God works; and then follows the assurance of more than triumph. "While ye be with me I will be with you." And, "if God be for us, who can be against us."

How joyful, and exultant and ecstatic it will be if on a little further we can say: "I have fought the good fight, I have *finished* my course, I have *kept* the faith." Then we shall also say: "Henceforth there is laid up for me a crown."

A solo and chorus entitled "Watching and Waiting" was sung by the same Quartette who sang at the afternoon service. The following

P O E M

was then read by the author, Rev. E. D. SIMONS,
Pastor of the Church.

A song of the past,
A rhyme of to-day,
A hymn of the future
That beckons away
From all we hold dear
In the days that are gone,
Nor tarry us here
As if all were done
Of work in his vineyard
Who came from his throne,
And going up thence,
Said, "Keep till I come."

Whence came it that song
Sprang forth from the race,
And through ages long
Has moved on apace—
Like bird of the air
That seeks genial clime,
Has flown everywhere
With music and chime?

Not always with sound
 As equally sweet,
 Warbling now on the ground—
 With slow pace of feet ;
 Again, soaring high
 In tremulous air,
 Like lark in the sky—
 Made morning more fair.

Pressing with strong wing
 The sky, toward the sun,
 While now the days ring
 As the hours are run ;
 Then, on tree and bush
 In leafy retreat
 Causing the evening hush
 To breathe soft and sweet.

So has true song been—
 Both plain and more fair—
 Sent on its mission
 To help and to cheer ;
 Making life's morning,
 Its noon and its night,
 Glad for its coming—
 More blest and more bright.

Out in the great world,
 Within Nation's heart
 Stirring the deep chord
 No danger could part ;
 Marking the firm tread
 Of millions of feet
 Inspired by war notes
 The foemen to meet.

Floating through home wall,
 O'er age and o'er youth,
 Laden, in rise and fall,
 With hope and with truth ;

Charming the tired ear,
 The sick and the lorn,
 Drying the sad tear,
 And calming the storm.

Into the house of God
 Now trending its way,
 Aiding the worshiper
 To praise and to pray;
 Having here always,
 When good and when true—
 Though humble its lays—
 The Lord's work to do.

Whence did it come, then?
 Did man learn the strain
 From bird and from them—
 With gladsome refrain—
 That all summer long,
 From earliest spring,
 The air and earth throng
 With musical ring?

Or did it come down
 From bright world above,
 By angel-voice borne
 In accents of love,
 And man catch the notes,
 With heart all aflame
 For music that floats
 In two worlds amain?

It is the language of heart and of life,
 Born in our nature, with its meaning rife,
 The language of deed as well as of love,
 The birth-cry of joy, the peace-speaking dove.

Meet is it, then, on occasions like this
 That some of our words be formed into verse;
 That thanksgiving lead with glad notes of praise
 For good that has come with all of our days;

That high resolve speak with courage of heart,
 And hope for the future join with its part
 In anthem of honor and love that we bring
 To the source of all good, our Saviour and King.

Join us here now, both the old and the young,
 Let every heart-chord for music be strung;
 Let stranger and friend within Zion's gate
 Together in praise on Zion's Lord wait.
 We welcome you with us, each one and all;
 We give you a greeting, both great and small;
 We invoke upon each, the bountiful favor
 Of Him whom we serve, the Heavenly Father.

The years are coming, the years are going,
 Like the waters forever flowing,
 Springing from heights we cannot see,
 Gliding on to Eternity.

Varied seems the mountain stream
 Coursing and plunging the rocks between,
 Hurrying onward to the plain,
 Seeking the far off ocean main;

Spreading into the river wide,
 Watering the banks on either side;
 Now touching the hill-side high and steep;
 Shallow anon, again most deep:

While o'er the surface the winds do play,
 And sunshine falls of summer day;
 With all its scenes in lessons rife
 Of the years which mark our mortal life.

For on we pass with laughter and song,
 Like music of stream that sweep along;
 Betimes, as a cry is the river's sound,
 Like hearts in which life's griefs abound.

We glide, withal, through fields most fair,
 Where gather for drink the birds of air,
 And homes on banks of green, are raised,
 And the waters pure are freely praised.

Commerce its wings about us spread,
 And war-ships sail with movement dread;
 The skies bend clear, and bright and warm—
 Again, the clouds pour down the storm.

But with ceaseless force we seek the end
 Where all the streams of time do blend,
 In that vast and deep and shoreless sea
 Which now is named eternity.

So let it be, if at the last
 All that has hindered in the past
 Is left behind on either shore
 And we are free forevermore—

Free from life's care and all its fear,
 With the fadeless heaven above us clear,
 And we have borne on flowing tide
 Some precious soul to the Saviour's side.

We are gathered here the past to tell,
 That they who wrought, their work did well;
 We have for them most kindly hand
 From all who form this Christian band.

We honor the men and women true
 Who met at first—a sacred few—
 And made a cov'nant themselves between
 To be a church, though but thirteen.

Fast holding the faith our fathers loved,
 For which these suffered, for which these bled,
 They rested their structure on the "Corner
 Stone,"
 And sought for heart a Christian home.

Their courage grand and faith sublime
 Have not proved vain in passing time,
 For heaven their deed of love has owned,
 And with success their work has crowned.

As hand that places seed in soil
 Despite all force that would despoil,

As eyes that watch with love intent
The growth and fruitage of the plant:

So they who see in moral world
Triumph in waving branch unfurled—
The outgrowth of their toil may greet
With gladdened eye and pleasure meet.

Anon, some sow the goodly seed,
To meet the great world's hungry need,
And pass away e'er fruit time come,
Nor view on earth that good was done.

Again, beneath the outspread bough
That links in thought the Then and Now
Of age one-fourth on its way sped—
With hurried feet or slower tread—

The sower rests within the shade
That his own toil so well has made,
And in his hand the fruits descend
From branches that in harvest bend.

Thus gather some with us to-day
Who met at first to work and pray,
And all the good achieved imparts
Peace and joy to their grateful hearts.

The men of the past! bless them all—say we
From maturing man to child at knee;
Woe the day, when in glorying vain,
We view the past with proud disdain.

Though the world has grown in knowledge
and art

Scarce can it boast of nobler heart
Than beat in sires of the days gone by
With warm blood true and aim most high.

God spare those long whose whitening hair
Tells of converse with truth and prayer;
Who with good words and kindly face
Find everywhere a welcome place.

But all who toiled in years now fled,
 All they who wept, and they who prayed,
 Not absent from our thought shall be
 Where we are met in Jubilee.

Smiles for the living, tears for the dead
 As minds do turn to record outspread
 With names of some who here were known
 But since have gone to heavenly home.

The age has much—in which we dwell
 To thrill our heart's emotion;
 Much has been sought and much achieved
 To lead to high devotion.

A Nation born from out the past!
 A freedom grander knowing
 Than all the race before had gained
 With all its striving, growing.

But civil freedom not alone
 Has blessed the land we live in,
 Freedom of conscience has as well
 A home beneath our welkin.

Science and art have flourished fast
 With growth unprecedented,
 And rail, steam, and electric force
 The great world has united.

While far outreaching in its power
 The gospel has extended,
 And mind to mind, and heart to heart,
 The nations more are blended.

Amid the strifes that have been rife
 On battle fields most gory,
 Strong chains have snapped that erst
 were riven
 And Right stood forth in glory.

While then we joy in our own past,
 Our outlook shall be broader,

And take in all the good secured
 In every land and border.
 Glad may we be our life is placed
 In this nineteenth century,
 And church and self would consecrate
 To e'en grander destiny.

Time fast is growing towards the morn
 When all the great world over,
 Nor sin, nor shame shall mar the scene,
 Nor man e'er wrong his brother:—

“Growing,” by heart throbs for the right,
 Through earnest prayer and labor;
 “Growing,” by means of God ordained
 And followed with his favor.

To us is given a part to do
 In aid of man's redemption—
 To spread the gospel's triumphs glad
 Through this and every nation.

Work we then, as all things toil,
 Whate'er would hinder or would foil;
 Each hand be to Christ's work given,
 Till toil of earth shall end in heaven.

With heartfelt gratitude the congregation then
 united in singing

“All hail the power of Jesus' name,”
 and the exercises were closed with Benediction by
 Bro. H. F. SMITH.

HISTORICAL SKETCH

OF THE

Sabbath School of the First Baptist Church,

BLOOMFIELD, N. J.

The handful of brethren and sisters who organized the church twenty-five years ago, were alive to the importance of the Sabbath school work, and gave it prompt attention. Soon after the organization of the church, even before regular preaching services were held, the Sabbath school was established. Unfortunately the early records of the school have been lost, and we have therefore been unable to obtain as full and positive information as desirable.

The school began with Bro. U. D. WARD, as Superintendent, a full corps of teachers—among whom was, S. A. BROWER, WM. CLARK, ROBERT TRAVIS, Mrs. MARY DAVISON, Miss MARTHA M. JONES, (now Mrs. HENRY SPEER), and Miss ANGIE A. FISHER—and about twenty scholars. Two of these teachers, ROBERT TRAVIS and Mrs. MARY DAVISON, although their names do not appear among the constituent members of the Church, were from the first very active and devoted, both in the church and Sabbath School. Of the original corps of teach-

ers only two, Mrs. SPEER and Miss FISHER, are members of the school to-day.

At first the sessions were held in the old Franklin school house situated near the present residence of JAY L. ADAMS, Esq., but as soon as the basement of the new church building was ready, the school was transferred to this. At first its numbers gained rapidly, increasing from about 25 at the beginning of 1852, to 139 in 1854.

The following are the names of the brethren who have served the school as Superintendent, and their time of service, as near as we have been able to ascertain.

UZAL D. WARD, about 2 years; 1852—1853
 WM. CLARK, a few months; 1853—1854
 UZAL D. WARD, about 1 year; 1854—1855
 CHARLES W. POWERS,2 years; 1855—1857
 JOSEPH HAGUE, 1 year; 1857—1858
 CHARLES W. POWERS,3 years; 1858—1861
 UZAL D. WARD, 4 years; 1861—1865
 Rev. HENRY F. SMITH, 3 years; 1865—1868
 JOSEPH F. SANXAY, 5 years; 1868—1873
 ELDRIDGE VAN DEWERKEN, ... 2 years; 1873—1875
 HENRY RUSSELL, Present Supt; Elected May 16, 1875.

The school has been blessed in having eminently earnest, devoted and godly men at its head.

It has also been favored in having Pastors deeply interested in its welfare. The last three who have served the church in this office—Brethren SMITH, STUBBERT and SIMONS, being especially active in the Sabbath School, all having taught large Bible classes. The former also held the office of Superintendent three years.

In 1867, a Mission school was started in the old chapel on Franklin St., near Harrison St., under the care of Bro. ELDRIDGE VAN DEWERKEN, as Supt. It was continued through two or three seasons.

The following is a statement of the membership of the school since its organization, so far as can be ascertained.

	OFFICERS AND TEACHERS.	SCHOL- ARS.	TOTAL.		OFFICERS AND TEACHERS.	SCHOL- ARS.	TOTAL.
1852	Unknown.			May, 1865	24	188	212
1853	"			" 1866	27	238	265
1854	17	122	139	" 1867	28	252	280
1855	19	140	159	" 1868	32	287	319
1856	Unknown.			" 1869	30	260	290
1857	18	158	176	" 1870	30	250	280
1858	17	125	142	" 1871	28	263	291
1859	23	141	164	" 1872	30	250	280
1860	20	180	200	" 1873	26	239	265
1861	19	171	190	" 1874	27	233	260
1862	22	179	201	" 1875	26	205	231
1863	23	195	218	" 1876	28	218	246
May, 1864	23	202	225				

This shows considerable fluctuation in the membership, caused principally by the formation of new schools, (seven or eight, in all) in the town, which drew somewhat from our numbers.

The Infant Department has always received special attention from faithful teachers, among whom was the sainted MARY SMALLEY SARLES. It is now in a very flourishing condition under the care of Mrs. MARTHA M. SPEER and Miss ANGIE A. FISHER, the only members of our present corps of teachers who were with the school at its organization.

About 1862, the plan of a general collection, for

benevolent purposes, taken by passing the plate, was changed for that of each class making its own collection separately and reporting the amount quarterly or annually. This system gave a new impetus to the benevolent contributions; it is still in operation and is found very satisfactory. The following is a statement of the benevolent offerings of the school since its organization, the amounts for 1852, 1853, 1855 and 1856 are estimated:

1852, \$20.00	1860, \$46.38	1868, \$254.00
1853, 20.00	1861, 50.00	1869, 289.06
1854, 26.00	1862, 102.17	1870, 241.45
1855, 40.00	1863, 117.00	1871, 268.95
1856, 60.00	1864, 151.49	1872, 275.91
1857, 62.92	1865, 245.00	1873, 256.79
1858, 30.00	1866, 321.04	1874, 219.49
1859, 31.71	1867, 285.12	1875, 220.00

Total, \$3,634.48.

During the years 1861, 1862 and 1865, the cause to which this money was devoted was wholly, or in part, the support of a native preacher among the the Karens of Burmah. In other years, however, it has been appropriated to a variety of objects, so that its influence has reached almost all parts of the world. In addition to donations to the general work of Foreign Missions, Home Missions, State Convention, Education Society, Bible Cause, &c., *special* donations have been made to particular fields, in Burmah, China, Japan, Hindustan, Italy, Spain, Sweden, Germany, Ireland, Mexico, &c., besides to a considerable number of feeble churches in our own land, West and South.

Many seasons of religious interest have marked the School, during which a large number of the scholars have found the Saviour. Of the present membership 49 scholars are members of the church.

The school is well sustained and prospering, and it is hoped will prove even a greater blessing in the future than in the past.

SOCIETIES

CONNECTED WITH THE CHURCH.

WOMENS' BAPTIST MISSIONARY SOCIETY

—OF THE—

FIRST BAPTIST CHURCH, BLOOMFIELD, N. J.

This Society was organized in 1873, and has for its object the collection of funds from the ladies of the church and congregation, without interfering with the regular contributions of the church, to be applied to Foreign Mission Work, in connection with the National Womens' Baptist Missionary Society.

Since its organization it has collected the following amount for this object:

From organization to June, 1874.....	\$60.00
" June, 1874, to June, 1875.....	160.00
" " 1875 " " 1876.....	50.00
Total.....	<u>\$270.00</u>

The present officers of the Society are:

- President*,.....,.....MRS. A. L. FISHER.
- Vice-President*,.....(MRS.(E. S. MAXFIELD.)
- Secretary*,.....MISS HATTIE FAIRBANKS.
- Treasurer*,.....MISS MARY C. WILLET.

LADIES' MITE SOCIETY.

Organized 1874.

The objects of this Society are, to promote sociability among the people, and to raise means to be applied to benevolent purposes and in aid of church improvements. It has been very successful and done much valuable work in these directions.

Its Officers at present are :

President,.....MRS. MARY C. RUSSELL.
Vice-President,..... " A. L. FISHER.
Secretary,..... " (E. S. MAXFIELD.)
Treasurer,.....MISS J. W. SMALLEY.

MRS. JENNIE SIMONS.	} <i>Managers.</i>
" MARY E. SWAIN.	
" M. A. SIMCOX.	
MISS M. W. ROBINSON.	
" J. W. SMALLEY.	
" HATTIE FAIRBANKS.	
" MARY C. WILLET.	

YOUNG PEOPLES' ASSOCIATIONS.

For a number of years past the young people of the church and congregation have been banded together for special work. In May, 1862, a

YOUNG PEOPLE'S WEEKLY PRAYER MEETING

was started, which has been regularly maintained ever since, during both winter and summer. It has been and is a power for great good in the church. In January, 1864, the

YOUNG PEOPLE'S PASTORAL AID SOCIETY

was organized, the object of which was the holding of monthly social and literary meetings, and the raising of a fund to be presented at the end of the year as a free-will offering to the Pastor. Especial care was observed that the work of the Society should not conflict at all with the workings of the Church in the matter of raising funds for current expenses. The Society was quite successful, holding very interesting meetings, both public and private, and raised the first year \$200.00.

In January, 1865, the name was changed to

THE YOUNG PEOPLE'S AID SOCIETY,

and its field of labor enlarged, so that at the end of the second year the sum of \$400 had been raised. This was appropriated as follows:

For Commentary presented to Pastor, at Caldwell

N. J.....	\$16
To aid New Rochelle (N. Y.) Bap. Church.....	15
Toward purchasing new carpet for Church.....	9
Toward New Library for Sunday School.....	46
Toward current expenses of Church.....	114
Free-will offering to Pastor.....	200

\$400

At the close of the second year it was thought by some that the workings of the Society in the matter of raising money, conflicted with the efforts of the church in that direction, hence the society was disbanded. It was followed in the course of a few months by

THE AID UNION.

Its method of work was similar to that of its predecessor, but differed in that all the money raised was to be used to aid in defraying the current expenses of the church. This society was composed largely, though not entirely, of young people and its social and literary meetings, held monthly at private houses, were always well attended by both old and young, and proved a source of great profit and pleasure.

In connection with the Literary Exercises there was published a paper entitled "OUR CIRCLE," which afforded much amusement and instruction.

After being in existence over six years, the interest in the society, from a variety of causes, began to wane, and an interval of some months occurring during which it did not hold any meetings, it was thought best to organize anew. In March 1874, the present society was framed under the name of

THE YOUNG PEOPLE'S ASSOCIATION.

Its object is, the social, mental and spiritual culture of the young people of our church and congregation.

THE BOARD OF MANAGERS

of the Association are as follows:

DAVID G. GARABRANT.....*President.*

JOSEPH B. MAXFIELD.....*Secretary.*

MISS HATTIE FAIRBANKS.....*Treasurer.*

MISS HATTIE H. VAN DEWERKEN.

GEO. W. PANCOAST.

NAMES OF MEMBERS CONNECTED WITH THE
CHURCH, DECEMBER 1st, 1876.

Alphabetically arranged under the year of their reception.

The letters E, B, or L, opposite each name indicates how the member
was received,—whether by *Experience*, *Baptism*, or *Letter*.

1851.		1856.	
Brower, Samuel A.	L	Hague, Joseph,	L
Cairns, David	L	Hague, Mrs. Charlotte L.	L
Cairns, Mrs. Hepzibah	L		
1852.		1857.	
Cadmus, Thomas T.	B	Berstecher, Mrs. Catharine	B
Cadmus, Mrs. Rebecca	L	Fuchs, Mrs. A. R.	B
Fisher, Mrs. Ann L.	L	Kentz, Mrs. Eliza	B
Gilbert, Charles	B		
Gilbert, Mrs. Eliza	B	1858.	
Powers, Mrs. Mary A.	E	Allington, George	B
Williams, Mrs. Phebe A.	B	Condit, Peter	B
		Hewitt, Daniel	B
1853.		Irvin, William	B
Davison, William	L	Irvin, Mrs. Magdalene	B
Fisher, Miss Angeline A.	B	Osborne, Elias S.	B
Hargrave, Mrs. Sarah	B	Osborne, Mrs. Annie E.	B
Jones, Mrs. Ann	B	Smalley, Miss Jennie W.	B
Landau, Mrs. Ann	B	Swain, Mrs. Mary E.	B
McEwen, Robert	B	Taylor, Mrs. Adelia T.	B
Speer, Mrs. Martha M.	B	Van Auken, Mrs. Marietta	B
Ward, Mrs. Caroline	B	Willet, Miss Mary C.	B
Willet, Charles S.	B		
Willet, Mrs. Elizabeth	B	1859.	
		Brower, Mrs. Maria G.	L
1854.		Dannbacher, Mrs. Catharine	B
McEwen, Mrs. Sarah A.	B	Douglass, Miss Anna E.	B
Smith, Mrs. Martha A.	B	Smith, Mrs. Sabina	L
Taylor, Mrs. Susan	L	Van Auken, Mrs. Lydia	B
1855.		1860.	
Baldwin, Ayres	B	Cadmus, Peter H.	B
Lind, Philip	L	Degraw, James L.	L
Lind, Mrs. Christiana	L	Hannegan, Mrs. Elizabeth C.	L
Mair, Mrs. Caroline	B	Hague, Miss Josephine	B
		Kentz, Balsar	L

Osborne, Mrs. M. Louisa	B	1865.	
Stewart, Mrs. Louisa	L	Day, Isaac H.	B
Smith, Mrs. Kate L.	B	Day, Mrs. Mary E.	B
Simcox, William H.	B	Donnelly, Barney	B
Simcox, Mrs. Jane	B	Garabrant, David G.	B
Williams, Miss Annie E.	L	Jackson, Miss Susan A.	B
		Simcox, Mrs. M. A.	B
1861.			
Albinson, Mrs. M. A.	B	1866.	
Everson, Mrs. Lettie	B	Baldwin, Samuel Sears	B
Grauff, Mrs. Eliza	B	Baldwin, Mrs. Anna	B
Hall, Edward	B	Beck, Miss Mary	B
Jackson, Mrs. Sarah A.	B	Berstecher, Charles G.	B
Rassbach, John	L	Cadmus, Willis H.	B
Talmadge, Mrs. Frances	B	Cockefair, Mrs. Josephine A.	B
Young, John	B	Everson, Jacob M.	B
Young, Mrs. Ann	B	Hall, James B.	L
1862.		Hall, Mrs. Almeda	L
Edwards, Mrs. Mary A.	B	Irvin, Miss Elizabeth B.	B
Hague, Miss Charlotte D.	B	Koehler, Benjamin A.	B
Hewitt, Charles H.	B	Meade, Edmund G.	B
Jaeger, Mrs. Frederica	B	Rassbach, Miss Emma	B
Lind, Louis	B	Strang, Mrs. Annie M.	B
Maxfield, Joseph B.	B	Swezey, John A.	L
Meade, Mrs. Mary E.	B	Swezey, Mrs. H. J.	L
1863.		Swain, William H.	L
Dick, Mrs. Eliza J.	L	Van De Werken, Eldridge	L
Leopold, Mrs. Margaret	L	Van De Werken, Mrs. Jen- nette	L
Taylor, James C.	L	Van De Werken, Charles H.	B
Walker, Mrs. Sarah J.	L	Van De Werken, Miss Hat- tie H.	B
Walker, Miss Elizabeth	L	Vorhees, Mrs. Roxanna	B
Walker, Miss Mary A.	L	Weston, Mrs. Alice	E
1864.		1867.	
Brown, Mrs. Elizabeth	B	Harvey, Mrs. M. Matilda	B
Fairbanks, Mrs. Mary F.	B	Maxfield, John F.	L
Garabrant, Mrs. Annie F.	B		
Hague, Joseph P.	B	1868.	
Maxfield, Mrs. Lucille D.	B	Barber, Mrs. Emily M.	B
Robinson, Miss Mary W.	B	Condit, Miss Georgiana	B
Swinn, John W.	B	Dodge, Mrs. Antoinette C.	B
Smith, Mrs. Harriet	B	Dodge, Robert J.	B
Wentzel, Mrs. Louisa	B	Esslinger, John	L
White, Miss Jane Ann	B	Garabrant, Gaven S.	B
White, Miss Francis E.	L	Harvey, Ambrose F.	B

Link, Mrs. Anna E.	B	Fay, Mrs. Rebecca	L
Sanxay, Joseph F.	L	Gilbert, Miss Annie E.	B
Sanxay, Mrs. Agnes	L	Hall, Miss Allie C.	B
Sanxay, Miss Agnes	L	Hutchison, Mrs. Jane E.	B
Sanxay, Miss Anna	L	Ludlow, Mrs. Margaret	B
1869		Marshall, John	E
Groshong, Mrs. Mary E.	L	Marshall, Mrs. Mary C.	B
Maxfield, Charles W.	L	Rowe, Miss Hattie M.	B
Maxfield, Mrs. Ellen S.	L	Robinson, Miss Sarah L.	B
Rowe, Mrs. Mary Q.	B	Way, Mrs. Lucetta	B
Stubbert, D.D., Rev. William	B	Watkins, Mrs. Anna W.	L
F.	L	Whitney, Miss Carrie L.	L
Stubbert, Miss Mary W.	L	1873.	
White, Mrs. Lavinia	B	Crosson, Mrs. Elizabeth M.	B
1870.		Davis, George R.	L
Ashby, Mrs. Matilda	B	Davis, Miss Sarah E.	L
Baxter, Mrs. Mary H.	B	Fernald, Miss Anna	L
Cook, Horace G.	B	Fernald, Miss Clara	L
Fairbanks, Miss Hattie	B	Hague, Miss Mary L.	B
Fosneda, Mrs. Annie E.	B	Holman, Charles	L
Fisher, Mrs. Delia Matilda	B	Jones, Mrs. Ida C.	L
Garabrant, Miss Nancy	B	Moore, Mrs. Sarah W.	B
Hargrave, Miss Nettie E.	B	Pierson, Ernest F.	B
Hague, Mrs. Eliza W.	B	Robinson, Miss Ella L.	B
Pancoast, George W.	B	Stubbert, J. Edward	B
Pancoast, Mrs. Sarah J.	B	Van Gieson, Halsey	B
Pancoast, Miss Rachel A.	B	Van Gieson, Mrs. Amanda	L
Powers, Miss Millie A.	L	1874.	
Swan, David E.	L	Ackerman, Miss Catharine A.	B
Swan, Mrs. Mary B.	L	Beck, Miss Sophie	B
Smalley, Mrs. Maria	L	Cadmus, Mrs. Cathalina	B
Spear, Mrs. Delia E.	B	Cadmus, Peter S.	B
Stevenson, Mrs. Clara A.	B	Cadmus, Robert E.	B
Weston, Charles William	B	Cadmus, Miss Maria E.	B
1871.		Cameron, Miss Nellie	B
Anderson, John	L	Condit, Mrs. Anna E.	B
Anderson, Mrs. Frederica	L	Davis, Mrs. Marietta	L
Porter Thomas	L	Ellinwood, Mrs. Mary	L
Scott, Miss Sarah D.	B	Fairbanks, Mrs. Kate C.	B
Way, James H.	L	Fairbanks, Miss Josie	B
Wright, Mrs. R. Abigail A.	L	Groshong, Miss M. Nettie,	B
1872.		Hague, William B.	B
Davison, Mrs. Jane	B	Henn, Miss Louisa C.	B
Deveau, Mrs. Jane A.	B	Irvin, Miss Josie D.	B
	B	Kentz, Miss Mary J.	B

Lane, Arthur	B	Butler, Edwin	L
Lane, Mrs. Matilda	L	Butler, Mrs. Rebecca W.	L
Lathrop, Miss Carrie	L	Green, Mrs. Eliza	E
Leopold, Miss Maggie	B	Harling, Miss Fanny D.	B
Leopold, John	B	Jacobus, Miss Anna A.	B
Peckham, Winfield S.	L	Koehler, Miss Annie	B
Powleson, Mrs. Sarah J.	B	Lind, Mrs. Frances M.	L
Russell, Henry	L	McIver, Mrs. Sarah A.	L
Russell, Mrs. Mary C.	L	Oakley, Miss M. Jennie	B
Russell, Charles G.	L	Oakley, Miss Annie	B
Simcox, Thomas	B	Rassbach, Henry	B
Simcox, Edward	B	Rassbach, Miss Annie C.	B
Sigard, Miss Carolina	L	Rayner, Miss Fanny L.	L
Van Cort, Miss Ella J.	B	Simons, Rev. Ezra D.	L
1875.		Simons, Mrs. Jennie	L
Case, Miss Mattie,	B	Van Gieson, Mrs. Emma K.	L
1876.		Williams, Isaac P.	E
Austin, Miss Harriet M.	B	Williams, Mrs. Matilda H.	E
Brown, Mrs. Henrietta	L	Willet, Miss Jennie T.	B

Total membership December 1st, 1876 249

NAMES OF MEMBERS OF THE SABBATH SCHOOL,
DECEMBER 1st, 1876.

OFFICERS.

HENRY RUSSELL, *Superintendent.*

DAVID G. GARABRANT, *Assistant Supt. and Sec'y.*

EDWIN BUTLER, *Treasurer.*

CHARLES H. VAN DE WERKEN, *Librarian.*

FRANK H. PECKHAM, *Ass't Librarian.*

TEACHERS AND SCHOLARS.

HERALDS OF THE CROSS—C. W. MAXFIELD, *Teacher.*

Miss Emma Rassbach,	Mrs. Mary L. Rowe,
Mrs. Mary C. Russell,	“ Kate L. Smith,
“ Lucetta Way,	“ Sarah A. Jackson,
Miss Ella L. Robinson,	Miss Susan A. Jackson,
“ Fannie D. Harling,	“ Hattie Woods,
Mrs. Helen M. Oakley,	Mrs. Lavinia White,
Miss Clara Fernald,	“ Carrie Maxfield,
Mrs. Lucille D. Maxfield,	Miss Fannie L. Raynor,
“ Frederica Anderson,	Mrs. Marietta Davis,
G. S. Garabrant,	George Leopold,
H. E. Chute,	Spencer Hall,
George W. White,	James H. Way,
Ira W. Oakley,	Theodore B. Simcox,
C. H. Vreeland,	John Anderson,
Chas. M. Smith,	John Robinson,
Isaac Baldwin,	Wright L. Gilbert.

JUDSON CLASS—MRS. P. A. PIERSON, *Teacher.*

Miss Emma A. Williams,	Miss Mary Beck,
Mrs. M. A. Simcox,	“ P. L. Gilbert,
“ Mary E. Swain,	“ Annie E. Williams,
“ Harriet Baldwin,	Mrs. M. A. Albinson.

MESSENGERS OF PEACE—REV. E. D. SIMONS, *Teacher.*

Miss E. B. Irvin,	Miss Georgie Condit,
“ Josie Fairbanks,	“ Ella J. Van Cort,
“ Louisa C. Henn,	“ A. A. Brown.
“ Sarah L. Robinson,	“ M. L. Watkins,
“ Allie C. Hall,	“ Hattie M. Austin,
“ A. E. Willet,	“ E. E. Garabrant,
“ Kate Robinson,	“ Anna A. Jacobus.

SEEKERS AFTER TRUTH—MISS KATE E. HUNT, *Teacher.*

Nellie Cameron,	Susie B. Condit,
Susie E. Davis,	Sarah C. Cadmus,
Maria Cadmus,	Katie B. Stimis,
E. G. Colson.	

MORNING STAR CLASS—

Teacher.

Jennie T. Willet,	Bertha Leu,
Annie E. Gilbert,	Carrie L. Robinson.

YOUNG DISCIPLES—MISS L. A. WATKINS, *Teacher.*

Nettie Groshong,	Libbie Harvey,
Lena Henn,	Jennie Condit.

STAR OF BETHLEHEM CLASS—MISS SARAH E. DAVIS, *Teacher.*

Josie D. Irvin,	Hattie Hampson,
Hattie Hall,	Louise Finch.

BAND OF HOPE—MISS HATTIE FAIRBANKS, *Teacher.*

Ella Ritscher,	Laura V. Robinson,
Jennie M. Maxfield,	Nellie A. Baldwin,
Annie Koehler,	Maggie Leopold,

Emma Cadmus.

WILLING WORKERS—MISS HATTIE H. VAN DE WERKEN, *Teacher.*

Mary Heckel,	Sarah D. York,
Lilian Causbrook,	M. Jennie Oakley,
Annie Oakley,	Mannie Koehler,

Ella Farrand.

LILY OF THE VALLEY CLASS—MISS MARY L. HAGUE, *Teacher*.

Ida T. Edwards,	Lina Swain,
Jennie Simcox,	Lettie Devoe,
Eva Hall,	Mary E. Hill,
Florence Post,	Hattie F. Daunbacher.

EARLY SEEKERS—MISS MARY E. WILLET, *Teacher*.

Bertie E. Peckham,	Florence E. Hall,
Annie Davison,	Annie A. Irvin,
Florence E. Pancoast,	Alice A. Ashley.

WORKERS FOR JESUS—MISS MARY W. ROBINSON, *Teacher*.

Annie C. Rassbach,	Florence McIver,
Hattie A. Russell,	Jessie McIver,
Maggie Robinson,	Cora B. Derby,

Ella Ward.

LITTLE PILGRIMS—MISS ANNA FERNALD, *Teacher*.

Annie E. Baldwin,	Celia M. Edwards,
Eva Vreeland,	Emma F. Thielfelder,
Clara E. Watkins,	Minnie Harrison,

Annie Bergfels.

HAMMER CLASS—JOS. B. MAXFIELD, *Teacher*.

W. S. Peckham,	Chas. O. Heckel,
George Esslinger,	(C. E. Maxfield)
William Irvin,	John Leopold.

FAITHFUL WORKERS—GEO. W. PANCOAST, *Teacher*.

James C. Brown,	Victor E. Wieden,
C. D. Brower,	W. H. Brower,
W. J. Ferguson,	Henry Leopold,
Louis Fox,	Henry Brown.

GLEANERS—MISS MATTIE CASE, *Teacher*.

Henry Rassbach,	Henry Bergfels,
	Chas. G. Russell.

PEARL SEEKERS—GEO. R. DAVIS, *Teacher*.

(John G. Maxfield,)	Seymour E. Gilbert,
Jas. F. Percy,	George Davison,

CHEERFUL GIVERS—EDWIN BUTLER, *Teacher.*

C. W. Osborne,	Fred. Heckel,
G. M. Cadmus,	Chas. Esslinger,
Stephen Jarrett,	William Brouner,
Warren L. Pancoast.	

LITTLE WARRIORS—MRS. G. W. PANCOAST, *Teacher.*

Charles Sommer,	R. A. Powleson,
George Storms,	Fred Storms,
Frank Leopold,	Charles Smith.

INFANT DEPARTMENT.

BUDS OF PROMISE—MRS. MARTHA M. SPEER, } *Teachers.*
 MISS ANGIE A. FISHER. }

Allie Edwards,	Amelia Heckel,
Annie Leopold,	Bertie Powleson,
Carrie Groshong,	Jennie Pancoast,
Jennie Irvin,	Bertha Groshong,
Nellie Ellinwood,	Villie Dancer,
Minnie Hill,	Minnie Peer,
Katie B. Fairbanks,	Katie B. King,
Jessie Fairbanks,	Sophie Hall,
Lizzie Rassbach,	Isadora Ludlow,
Lao Simons,	Addie Butler,
Lillie Simons,	Jennie Colfax,
Eliza Cockefair,	May Maxfield,)
Emma Ashbey,	Emma Esslinger,
Lizzie Hall,	Lizzie Esslinger,
Annie Donnelly,	Mamie Baldwin,
Emma A. Price,	Minnie Price,
Katie Ellinwood,	May Donnelly,
Mary Corby,	Carrie Farrand,
Nettie Irvin,	Lavinia Harvey,
(Edwin Maxfield,)	Nellie Corby,
Everett Brown,	Carrie Corby,
Harry Osborne,	Eddie Heckel,
Lemuel Osborne,	Frederick Causbrook,
Joseph Wieden,	Willie Causbrook,

Robt. Percy,
Gussie Rassbach,
Freddie Butler,
Gussie Ashby,
Harry Peer,
Richard Colfax,
Henry Russell,
Isaac Fairbanks,
Robt. M. Ferguson,
Frankie Storms,
Trinnie Fosneda,

James R. Smith,
John Brower,
Willie Vreeland,
Walter Davison,
Frank Colfax,
(Howard Maxfield,
Joseph R. Maxfield,
Willie King,
Charles Akers,
Charles Ferguson,
Willie Bergfels.

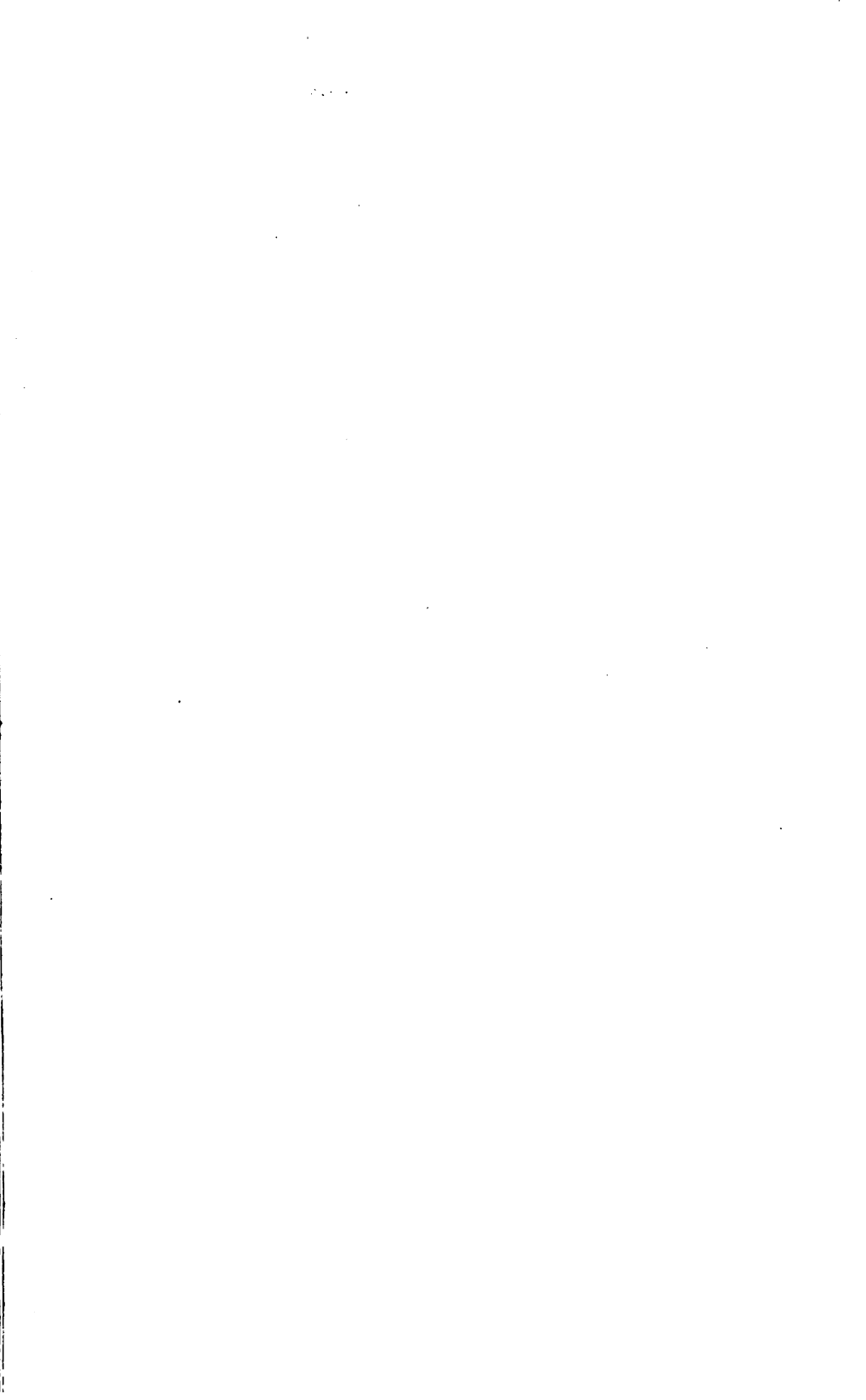
STATISTICAL RECORD OF CHURCH MEMBERSHIP.

YEAR ENDING.	INCREASE.				DECREASE.				Present Membership.		
	Experienc.	Baptism.	Letter.	Rest'd.	Total Increase.	Dismissed.	Deceased.	Erased.		Excluded.	Total Decrease.
Dec. 31st, 1851*			13		13						13
" " 1852	4	12	11		27		1			1	39
" " 1853	1	26	7		34	4	1			5	68
" " 1854		10	7		17	3	1			4	81
" " 1855		13	7		20	3	1		2	6	95
" " 1856		5	9		14	6				6	103
" " 1857		5	4		9	12		2	2	16	96
" " 1858		32	9	3	44	11	1		13	25	115
" " 1859		6	3		9	5	1		3	9	115
" " 1860		24	18	3	45	2	1		2	5	153
" " 1861		16	9		25	10	2		5	22	158
" " 1862	2	12	3	1	18	6	3	1	1	11	165
" " 1863		1	15		16	7	1	3	5	13	165
" " 1864		19	10		29	7			4	15	179
" " 1865		8	2		10	15	2	2	4	23	166
" " 1866	3	30	9	3	45	2	1		3	6	205
" " 1867		1	1	1	3	8	4			12	196
" " 1868	2	9	7	1	19	8			4	12	203
" " 1869	3	4	11		18	18	1		1	20	201
" " 1870		18	4		22	5	3	1	4	13	210
" " 1871		1	6	1	8	7	3			10	208
" " 1872	1	12	7		20	2	4		2	8	220
" " 1873		8	17		25	1	3	3	3	10	235
" " 1874		24	14		38	19	1		7	27	216
" " 1875		1			1	10	1			11	236
" " 1876†	3	9	11		23	4	4		2	10	219

* From November 25th, 1851, the date of organization.

†To December 1st, 1876.





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