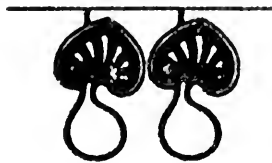


Reminiscences -

America.

1865-1908.

Rev. John T. Griffith, D. D.



Columbia University
in the City of New York

THE LIBRARIES

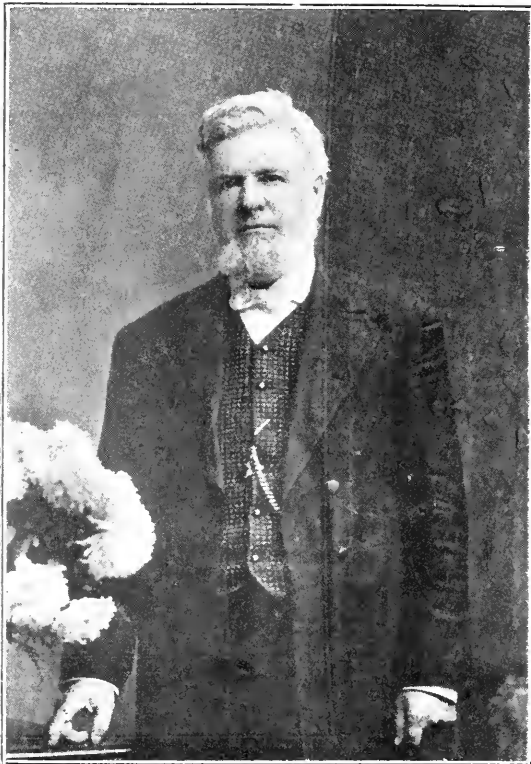


Bequest of
Frederic Bancroft
1860-1945

Presented to
Col James Jackson
of the 80th Brigade
with the congratulations
and best wishes
the author.

John Griffith
Kenfig Hill
50 Wales
 England

Dec 8 1913.



Yours sincerely,

JOHN T. GRIFFITHS.

REMINISCENCES:

FORTY-THREE YEARS IN AMERICA,

FROM APRIL, 1865, TO APRIL, 1908.

BY

REV. JOHN T. GRIFFITH, D.D.,

(KENFIG HILL),

Author of "Morgan John Rhys" (two editions); "The Early Welsh Baptists of Wilks-Barre and Scranton, Pa."; "Brief Biographies of Fifty-one Welsh Baptist Ministers of Pennsylvania and Ohio," &c., &c.

— o —

MORRISTON:

PRINTED BY JONES & SONS, CROWN PRINTING WORKS,
1913.

[ALL RIGHTS RESERVED.]

Handwritten marks and scribbles at the top of the page.

Faint, illegible text or markings at the bottom of the page.

❖ A WORD TO THE READER. ❖



In the early part of my ministry I formed the habit of gathering and preserving the history of the Churches I served and planted. Many of my friends knew of this habit and often requested me to put the materials I had in print so that coming ages might have them. Many of those friends with whom I laboured have gone to their reward—and now as an expression of my love to their memory and for the benefit of their descendants I have put those materials in print and dedicate the volume as a token of Christian love to all the churches I had the honour of serving and planting in America.

JOHN T. GRIFFITH.

Kenfig Hill,

April 22nd, 1913.

INDEX.

CHAPT.		PAGE.
1.	My Early Days	5
2.	Hyde Park, Pa., U.S.A....	9
3.	Crozer Theological Seminary	12
4.	Newburg, Ohio	24
5.	Sharpsville, Pa.	28
6.	Stoneboro	33
7.	Jamestown	38
8.	Greenville	43
9.	Sheakleyville... ..	46
10.	Sharon—Harmony and Scottdale	50
11.	Mahanov City and Plymouth Meeting	54
12.	Lansdale	60
13.	Reading, Portland and Freeland, Pa.	69
14.	Lansford and Summit Hill	81
15.	Jubilee of Cold Point Church	100
16.	Johnstown, Pa.	107
17.	Edwardsdale	114
SPECIAL PAPERS :—		
	The Relationship of the Early Baptist of Pennsylvania to the Welsh Baptists of Wales	148
	Religious Liberty	165
	Early Religious Movements in Wyoming Valley	180
	Christ in Hebrews	194
	Kind words from friends	202

CHAPTER I.

My Early Days.

AS an introduction to the reminiscences of my American life a brief chapter on my early days will be appropriate.

I was born at a place called Penmark in the Vale of Glamorgan, January 1st, 1845. My parents' names were Thomas and Lydia Griffith. My father was a native of Saint Donat's, Glamorganshire. I have no knowledge of his parents nor of the date of his birth. My mother was one of thirteen children all of whom were born in the same house at Llanffa, St. Bride's Parish, Glamorganshire. She was a daughter of David and Lydia Nicholas. When I was yet an infant my parents moved to Merthyr Tydfil, where my dear mother died in March, 1849, at the early age of 27 years, and was buried at Pysgah, Pyle. After mother's death, as I was the only child living, my grand-parents, David and Lydia Nicholas took me to raise me, who then lived at Kenfig Hill, having moved there from Llanffa—and father remained at Merthyr. It was thus in childhood life I was brought to Kenfig Hill. In the early part of 1860 my father after several months of illness died at grandmother's home at Kenfig Hill, and was buried in the same grave with my mother at Pysgah. Thus at the age of fifteen I was left alone without father, mother, brother or sister. My grand-parents were devoted Christians, and they and Aunt Mary, the youngest child, were faithful attendants at Pysgah, hence they saw that I attended also, and thus Pysgah became my mother church, and this leads me naturally to note a few facts respecting my mother church.

THE DATE OF ITS ORIGIN:—As early as 1810 the late Rev. D. Thomas, Pastor of the Welsh Baptist Church, Aberavon, preached here at the home of Jenkin Williams, known as “Siencyn y Tiler.”

In 1835 the late Rev. J. James of Ruhamah, Bridgend, established a Mission here, and preached in private houses—such as Caegarw, occupied by Mr. Hopkin, Twyn, near Kenfig, which was the home of Mr. and Mrs. Porter and also at the home of Mr. J. Howells.

Christmas Day, 1835, the first meeting house was dedicated when the Baptists of Pyle had their first permanent home.

Christmas Day, 1839, the Mission was organised as an Independent Baptist Church. Christmas Day, 1857, the second meeting house was dedicated.* The first pastor I remember at Pysgah was the Rev. Richard Brown. Mr. Brown was schoolmaster as well as pastor. He had charge of the day school in the old engine house near the home of Mr. Benjamin Daniel, the manager of Pyle pit. This was known as the Bryndu school—supported by the workmen’s money, and thoroughly non-sectarian, and was the mother really of the present Bryndu school at Kenfig Hill which was built in 1859, and which also should be thoroughly nonsectarian. The old engine house was the only school house on Kenfig Hill, when I was a boy, and it was here I had the privilege of starting my school life under Mr. Brown. If space permitted it would be very interesting to follow the history of a large number who reached positions of great usefulness and honour, who had their start in this old engine house under Mr. Brown and others. I personally know of several in America. Mr. Brown was a native of Llanidloes, North Wales, where he was born Dec. 11th, 1814, and baptised in Sept., 1830, and began to preach in 1836. He was ordained at Portmadock, Sept. 23, 1843. He went from Pyle to Pentyrch where he died March 8, 1855, at the early age of 38 years, and was buried there. I remember that he gave his pupils a holiday and took them all to Pyle station to see the first train coming through Pyle on the G.W.R. It is pleasant to think of those days.

*For details respecting the first two chapels of Pysgah see my article in the little book published in connection with the Dedication of the third chapel of Pysgah.—J.T.G.

REV. JOHN ROBERTS (ROBERTS FAWR.)

The second pastor I remember at Pisgah was the Rev. John Roberts (Roberts Fawr). He came here from Tabernacle, Merthyr. Before he took charge of Pisgah, he kept school at Cefn Cribwr. After he became pastor here the old chapel became too small so that it had to be taken down and the second one built in 1857. Whilst the present meeting house was being built the church held its Sunday services in the barn of the Garth farm near by. The name of Rev. John Roberts is very dear to me, because he was the one who baptised me at Pisgah, May 20th, 1859. Several were baptised that day, and among them my old friend Mr. Anthony Williams, (the late Rev. Anthony Williams), Nebo, Ystrad, where he was an honoured and successful pastor for more than 30 years. He died Feb. 12, 1913. Roberts was a native of Glanefydd, North Wales, where he was born in 1807. He was ordained at Llanrwst, North Wales, Feb. 11, 1829. He went from Pisgah to Brynmawr, and from Brynmawr to Minersville, Pennsylvania, where he died March 3rd, 1863, aged 56 years. He was the most eloquent Welsh Baptist preacher of his day. Before I went down into the baptistery I declaimed the following lines—

“Fel hyn y dywedodd ef,
 Mae'n rhaid bedyddio.
 Mae'n ddrych o gladdu'n Duw,
 Ac O, mor weddus yw
 Ymostwng iddo.
 Mi af i'r dyfrllyd fedd
 O fodd fy nghalon,
 Lle claddwyd Brenin Nef,
 A'i Apostolion.
 Rho'f her i wawdwyr byd,
 A'u holl gynlluniau i gyd,
 Mi roes fy serch a'm bryd,
 Ar Iesu tirion.”

I found this in the “Little Teacher.” Those were happy days in the history of the church. I can't begin to record the names of many dear old companions, as space will not permit.

REV. JOHN JONES (MATHETES).

My third pastor at Pisgah was the well known Rev. John Jones (Mathetes). Mr. Jones was a great teacher as well as a great preacher, and fearless in his loyalty to his convic-

tions of truth. Mr. Jones was the one who first called my attention to the ministry, and encouraged me to preach. The name and memory of Mr. Jones is very dear to me. He went from Pisgah to Penuel, Rhymney, and from Rhymney to Briton Ferry, where he died Nov. 18, 1878, and was buried at Pant Cemetery, Dowlais, highly honoured and deeply lamented. He was a great man, and his "Dictionary of the Bible" will be a lasting monument, and will keep his name in honour throughout the ages.

From the year 1854 to the beginning of 1858, I was at Merthyr Tydfil with my father, who had remained there after the death of my mother—but in the beginning of 1858 I returned to Kenfig Hill to my grandmother who was now a widow, grandfather having died the year before. I worked in Pyle pit and other places until 1862, when I left Kenfig Hill for Mountain Ash, to go to my uncle and aunt George and Cecil Price.

I now transferred my membership from Pisgah, Pyle, to Rhos, Mountain Ash. The late Rev. W. Williams was the pastor of Rhos then, an excellent man and an able preacher. I soon found congenial friends in the church and Sunday School, among them Mr. R. Richards, now (1913) Rev. R. Richards, Leeds; Mr. B. Evans (the late Rev. B. Evans "Telynfab," Gadlys); Mr. W. Thomas, now the well known Prof. Wm. Thomas, Treorchy, conductor of the world renowned Royal Male Party, and several others. Soon after my settlement at Rhos I began to preach in the society (y gyfeillach), and continued to do so at different times for about two years. January 21, 1865, I was united in holy matrimony to Mrs. Catherine Thomas, of Mountain Ash, at Aberdare.

March 27, 1865, we left Mountain Ash for America, and sailed from Liverpool, March 29, in the S.S. City of Edinburgh, and landed in New York, April 14, 1865.

I am glad to say that we left Wales with the best wishes of hundreds of dear friends.

CHAPTER II.

Hyde Park, Pennsylvania.

HYDE Park was then a separate borough but it is now West Scranton. I had an uncle and aunt living at Hyde Park then, Jenkin Nicholas and Mrs Mary Jones, brother and sister of my mother. At that time the late Rev. John P. Harris (Ieuan Ddu), was the pastor of the first Welsh Baptist Church of Hyde Park. I found in him a true Christian friend, and when he found that I had begun to preach in Wales as stated in my letter from Rhos, Mountain Ash, he gave me all encouragement to go on. The Welsh Baptist Church of Hyde Park had no meeting house then. They held their Sunday Services in Fellows Hall, and their week evening services at the homes of the members.

The week after I arrived at Hyde Park, which was the last week in April, 1865, the prayer meeting was held at the home of Mr. William Williams, at the upper end of Hyde Park, at which I preached my first trial sermon in America, from Lamentations iv. 2. All the attendants at that meeting were strangers to me except my old friend, Thomas H. Price, who had come with us from Mountain Ash; but though they were strangers they were exceedingly kind and sympathetic, and decided at once that I should from that time on preach in public wherever and whenever the call would come. So I date my public preaching from April, 1865. Mr. Harris did not remain with us long after this before he removed to Freedom, Cattaraugus County, New York. I was very sorry to part with him for I had found in him a true friend. In the autumn of 1866 the Rev. Fred Evans (Eduyfed), came from Llangynidr, Wales, to America, and received a unanimous call to Hyde Park.

We were all greatly pleased to have him for he was a very genial man, and an excellent preacher well liked by all. I found in him also a genuine friend, and one who was always ready to help. I worked in the mines in the week and preached almost every Sunday at different places. I had plenty of opportunities to preach. A little more than a year before I went to Hyde Park, what is known as the West Market Street Baptist Church, Scranton, had been organised, and was then known as the Welsh Baptist Church of Providence. Welsh Baptist preaching had been carried on here for years, but the Church was not organized before 1864. This was done in February, 1864, in Panooka Hall with 32 members. The Revs. John P. Harris, Benjamin Bowen, A. J. Morton and P. L. Davies preached on the occasion. Previous to this it was a branch of the Welsh Baptist Church of Hyde Park. Their Sunday meetings were held at the Notch Schoolhouse, and the week evening Society at Mrs. Gwyn's home. As they depended on supplies it was my privilege to supply them, with others for nearly two years. The meetings continued at the Notch until the Dedication of their meeting house which occurred in November, 1866, when the Revs. Benjamin Bowen, D. Evans, Trelech (Cong.), Dr. Isaac Bevan, and John T. Griffiths preached. In 1867 the Rev. John Evans, brother of the Rev. Fred Evans, D.D., came to them from Talybont, Cardiganshire, and became their first pastor. I found the people very kind. For an interesting article on the history of this church, see "The Dawn" for January, 1895. I preached also at the school-house at Taylor, before the church was organised, and at Plymouth, and Wilks-Barre and Parsons and other places—all Mission work. All these places now have strong churches. Shortly after I began to preach the late Rev. Charles Jones, M.A. began to preach. He preached his first sermon in my house from the text—"Because I live, ye shall live also." John 14. 19.

I continued in Hyde Park until January, 1868, when Divine Providence opened the way for me to go to Lewisburg to enter upon a preparatory course for the ministry. For the encouragements I received during the first three years in America I feel greatly indebted to the First Welsh Baptist Church of Hyde Park then—now Scranton—and to my last two pastors, viz.—the late Revs. John P. Harris and Fred Evans, D.D. For a complete history of the Welsh Baptist Church—see my work on "The Early Welsh

Baptists of Wilks-Barre and Scranton," and for sketches of the lives of the Revs. Harris and Evans, D.D., see my "Brief Biographical Sketches of Welsh Baptist Ministers."

The First Welsh Baptist Church of Scranton can never be forgotten by me.

I spent one year at Lewisburg, and have very happy recollections both of the professors and students. The late Dr. Loomis was the president then, a noble man; and the home of the late Rev. Charles Jones was the headquarters of the Welsh students. Mr. Jones was there a student himself, and kept house there with his wife and daughters.



CHAPTER III.

Crozer Theological Seminary

CROZER Theological Seminary is situated on a rising ground between Chester and Upland, about fourteen miles south of Philadelphia, Pennsylvania, which overlooks the beautiful Delaware river, and other charming scenes. This institution was established by the family of Mr. John P. Crozer in honour to his memory and hence very properly named the Crozer Theological Seminary. Its first faculty consisted of the Rev. H. G. Weston, D.D., L.L.D., President; Rev. G. D. B. Pepper, D.D., Professor of Systematic Theology; and the Rev. Howard Osgood, D.D., Professor of Hebrew and Church History. With this equipment of Instructors the Seminary opened its doors to students in September, 1868. The first students who entered this Institution at its opening were W. R. Wright, John Thomas Griffith, Leroy Stephens, C. E. Harden, William Barrows, James Sexton James, H. H. Leamy, Harvey Linsey, F. J. Rebbeck and W. H. Eller. Others came in later but the above ten were the first students of Crozer Seminary, as far as I can remember. All arrangements had been made to give the students the most cordial welcome by the faculty and the Crozers. The students' rooms at the seminary had been furnished by different families and churches. The rooms that fell to my lot had been furnished by the First Baptist Church of West Philadelphia, of which the late Rev. J. H. Castle, D.D., was pastor then. I found Dr. Castle and his church very kind to me for which I still feel very grateful. We all entered upon our work in earnest and found it pleasant as we advanced in our different studies. Space will not permit details. Among others who manifested great interest in the students was the late Rev. J. M. Pendleton, D.D., who was then



Rev. HOWARD OSGOOD, D.D.
(Prof. of Hebrew, &c.)



Rev. H. G. WESTON, D.D.
(President.)



Rev. G. D. B. PEPPER, D.D.
(Prof. of Systematic Theology.)

pastor of the Upland Baptist Church. He and his noble wife frequently attended our recitations. During the winter we had lectures from the Rev. Van-De-Meter, Rev. J. Wheaton Smith, D.D., Rev. G. D. Boardman, D.D., and others whose names I have now forgotten.

In addition to our studies we were encouraged to do Missionary work in adjoining neighbourhoods, and I know of at least one Church that grew from the Missionary labours of the first year's students namely, what is known as North Chester, there may be others. The writer had the privilege of preaching the first Baptist sermon that gave start to the North Chester Mission.

At that time Dr. Weston had charge of the Ridley Park Baptist Church as a pastoral supply, hence early in the part of the year 1869 he came to my room on a Saturday morning and told me that he wanted me to preach for him the following Sunday morning, but as I had never preached in English I told him that I could not venture to do so, but he finally prevailed on me to comply with his wish, hence Sunday morning I went with him in his carriage to Ridley Park, and preached from Joshua 24. 15.: "But as for me and my house, we will serve the Lord."

As we were returning home from the service he spoke encouragingly to me respecting my first attempt to preach in English and said that he was very anxious to start me in English preaching, and after that I was frequently sent to preach to different English churches, and for more than forty years Dr. Weston was like a father to me, and his kindness to me can never be forgotten.

As I have the notes of my first English sermon I embody them with my recollections of the first year at Crozer.

THE GODLY MAN'S DETERMINATION.

"But as for me and my house we will serve the Lord."
Joshua 24 : 15.

Men of strong determination have attained honorable positions in life, and have wrought wonderful things in the world.

Some men undertake many things, but overtake nothing. Not so men of the disposition referred to in the text. Such

was the character of Joshua. We have an evidence of this in this chapter and in this text. He was now in the Valley of Shechem surrounded by the Jews whom he had called together in that valley, and to whom he delivered the beautiful historical address recorded in this chapter in which he shows how God had led them from the days of Abraham up to his time, and how they should serve him in view of these facts. "Now therefore fear the Lord and serve him," etc., (ver. 14.) The same argument may be used in relation to our condition. God has done great things for us, hence we should serve him. After having addressed them and exhorted them, he expressed his own feelings and resolutions. "But as for me and my house we will serve the Lord."

The subject that I wish to discuss briefly is the godly man's determination.

1st. That the godly man's determination is intelligent in its foundation.

It is based upon a proper knowledge of God and his claims. This was the foundation of Joshua's determination. He declared his knowledge of him in this chapter. He had a perfect knowledge of him as far as he had revealed himself to man, hence he said "I will serve the Lord."

All nations acknowledge the existence of a supreme God, whom they should worship, but all nations have not the knowledge of this God. "There is in the nature of man, or in the circumstances in which he is placed, something that prompts him to recognize and serve the Supreme Ruler. What that something is, whether it is a natural instinct in human nature, or the effect of tradition coming down from generation to generation, whether it is one of these or not the fact is the same, he must worship some object, and seeing this tendency in human nature, some have called him "a religious animal." But the majority of the human race are ignorant of God, therefore they cannot worship him, but the true worshipper knows him; hence worships him. This shows that the godly man makes the proper use of his knowledge of God. Thousands of ungodly men have this knowledge who do not use it properly.

2nd. That the godly man's determination is practically illustrated in life.

He serves God. After having known what the character

and claims of God are, he then acts accordingly. The first question of a sincere inquirer is: "Lord, what wilt thou have me to do?" And his entire life proves the sincerity of his inquiry. His powers, wealth and influence are all used for God; he can say as Jesus said, that his "meat and drink is to do the will of God."

3rd. That the godly man's determination is formed independent of the conduct of others.

"But as for me," etc. Some men are governed entirely by the voice of public opinion. Even though a question may be settled by the majority, it is not always an evidence of its correctness. The majority were opposed to the young men in Babylon, yet in the end the majority had to yield to their decision. They could stand in the face of the multitude and the king and say, "We care not to answer thee in this thing." The majority were opposed to Peter and John yet they could say, "We cannot but speak the things which we have seen and heard." This principle of independence shown by Joshua in Shechem is the true principle in the choice of religion. If men were asked why they belong to this denomination or that denomination, the only reason they could give, would be that they had been compelled either by their parents or somebody else. The right and privilege of private judgment and the choice of religion and the joy to a believer of obedience to baptism has been taken from them by infant sprinkling.

"Everyone of us shall give account of himself to God," hence, every one must make his own choice.

4th. That the godly man is constant and consistent in his life.

"But as for me and my house." A man may appear well in the church and in public, but act entirely different in his private life. But Joshua was not simply a godly man in appearance, but he was so in reality. As Matthew Henry says: "Joshua was a ruler, a judge in Israel, yet he will not make his necessary application to public affairs an excuse for the neglect of family religion. * * * Though all the families of Israel should revolt from God and serve idols, yet Joshua and his family will steadfastly adhere to the God of Israel."

This is one of the great needs of our country and churches to-day, the purification of our houses by the lives of such men as Joshua.

May we all have the courage to see and do as Joshua did.

“But as for me and my house we will serve the Lord.”

I stated above that after I had preached my first English sermon I was frequently sent out to preach. One of the first places I was sent to was Roxborough, and as the visit was productive of historic results I wish to make note of it. This occurred in the spring of 1869 :

After having arrived there on Saturday afternoon, I called at the home of the pastor—the Rev. D. Spencer, D.D. (Dr. Spencer of Lehigh Ave., now.) After a brief conversation he told me that he wanted me to go with him to see an aged godly Welsh woman who was a member of his church and who was very much interested in the Welsh. In accordance with his wish I went with him and we soon reached her home, where we received a very cordial welcome. She was not able to speak Welsh, but was very fond of the Welsh language, hence she asked me to read her a chapter in Welsh from her father's Welsh Bible. I read the 14th chapter of John, then she wanted me to sing a Welsh hymn, and to pray in Welsh, and I complied with her wish. Certainly I can never forget that visit with Dr. Spencer to that dear aged sister Mrs. Boyle, because I found that I had read from the old Welsh Bible of the famous Rev. Richard Michael of Anglesey, which was a copy of what is known as Peter Williams' Bible (first edition)—and that in the home of one of his children. I have often wished that had I the experience then that I have acquired since, I could have had a very interesting historical chapter from Mrs. Boyle. I preached at Roxborough on Sunday and returned to the Seminary on Monday after a very memorable and pleasant visit. I never saw Mrs. Boyle after that visit, but it is evident that she did not forget my only visit to her home, for after her death the old Welsh Bible from which I had read was sent to me with the following note in it—

“This Bible was the property of Mrs. Elizabeth Boyle, born in Wales, and died in Philadelphia June 28, 1874, aged 94 years. She was a member of the Roxborough Baptist Church, and bequeathed the Bible to Rev. J. T. Griffiths, who preached one Sunday in said church.”

(SIGNED) DAVID SPENCER,

Pastor, Roxborough.

(It seems that Dr. Spencer forgot to put the date to his note.)

Thus the old Welsh Bible of the celebrated Richard Michael came into my possession. It contains the following record—

“Richard Michael died and was buried at Wilmington, Delaware. Buried in Wilmington Baptist Meeting House Burying Ground. Elizabeth Michael died in Roxborough. Buried in Baptist Burying Ground, 1832. Born as follows: Richard, 1744; Elizabeth, 1743; Ann, 1764; Margrad, 1769; Jane, 1777; Mary, 1781.”

The first two names are doubtless those of the Rev. Richard Michael and his wife. The history of the Rev. Richard Michael is very interesting:—

“He was a son of Michael of Maerdre, Langefni, Anglesey, and a miller by trade. He was born in 1744 and began to preach with the Methodists. He was baptised at Rhydgoch, Lanfaethlu parish, Sept. 17, 1780, by the Rev. Timothy Thomas, Aberduar. He was ordained at Beaumaris, the principal town of Anglesey October, 1786, and more of his work may be seen in Anglesey and other parts of North Wales than of any other minister of his generation. But in 1801 when he was 57 years old, and having spent his life in hard work, and after having suffered much poverty and opposition, Richard Michael emigrated to America, and with him were several Baptists from Anglesey and Carnarvonshire intending to reach the Welsh settlement called “Beulah” which had been founded by Morgan John Rhys in the Allegheny Mountains, but like Moses he died before he reached the land of promise in seven days after he landed in Philadelphia.” (See Hist. of the Welsh Baptists by Dr. Spinther James, Vol. iii, p. 236, 249, 251.)

It seems that historians generally have believed that Richard Michael died in Philadelphia, but the above record in his old Welsh Bible corrects this mistake. We now can follow his earthly course from his birthplace in Anglesey in 1744 to his grave in Wilmington, Delaware, in 1801. The old Bible remained in my possession for several years, but in 1898 the Rev. J. W. Wilmarth, D.D., Dr. Spencer's successor as pastor at Roxborough wrote to me stating that some of the descendants of Richard Michael at Philadelphia

requested him to ask me if I would be kind enough to give them the loan of the old Bible as they wished to consult some things in it, and that they would be very grateful for the favour and would pay the expressage to and fro. I answered Dr. Wilmarth by return and stated that I would cheerfully grant them their wish, and not only that but that I would give them the old Bible for them to keep it as an heirloom in the family out of respect to the memory of their distinguished ancestor, and so I returned it—but I have thought since that the old Bible should have been put in the Baptist Historical Society, Philadelphia. From the above it is seen how the old Bible came into my possession viz. by the will of one of the daughters of Richard Michael, and how I returned it to the family—Wilsons.

Dr. Wilmarth in a letter to me dated Sept. 22, 1898, states that Mrs. Boyle had been married three times—her first marriage name was Mrs. Young, her second name, Mrs. Boyle, and her third name, Mrs Hays; also that her name was Mrs. Hays when I called on her, however, Mrs. Boyle is the name given in the will in the old Bible. More than forty years have passed since the above visit—many changes have taken place, but the impressions remain and will remain as long as life lasts.

Monday morning, when on my way to the Publication Rooms to the Ministers' Meeting, then at 730 Arch street, one of the first ministers I met was the Rev. T. Price, Ph.D., Aberdare (late now) —on his way to the same place, and so we went together. That spring and summer (1869), the Rev. Mr. Henry of Belfast, Ireland, and Dr. Price, Aberdare, visited the States in behalf of the Irish Mission, and on the Monday referred to above they spoke at the Conference—if my memory serves me right and I think it does, Dr. Cathcart introduced Dr. Price, who made one of his great addresses. There were strong men in the conference as have been through the many years of its existence—but they soon felt that a strong man was addressing them. Dr. Price was one of the speakers at the first commencement of Crozer Theological Seminary in June, 1869. He was one of the great men of Wales. He was pastor of the Calvary Baptist Church, Aberdare for more than forty years, and died as its pastor in 1888, and his mortal remains are buried in front of his own church, thus the reader will see that the recollections of my first visit to Roxborough are very happy.

THE FIRST COMMENCEMENT.

The first year passed very rapidly—too rapidly for me, as family circumstances made it necessary for me to leave at its close. As noted above during the spring and summer of 1869 the late Rev. T. Price, Ph.D., of Aberdare, Wales, and the Rev. Mr. Henry of Belfast, Ireland, visited America in the interest of the Irish Mission; hence Dr. Price took advantage of his visit to the States to travel extensively, and as he was one of the speakers at the first commencement, wrote an account of it to the "Star of Wales," in Welsh. A translation will be interesting of this now historic report:

"I left Richmond, Virginia, with the most wonderful reminiscences in order to be present at an interesting meeting at Schuylkill Falls. This meeting is called a Strawberry Festival for the ministers of Pa. This feast is given once every year by Mr. Abbott and his family. It is one of the most pleasant meetings in one of the most beautiful spots in the land. Here I met Emily (his daughter) who had been brought here by the Rev. B. D. Thomas who had come from Pittston to the feast.

The next day—Wednesday—we all attended the first yearly meeting of the Theological Institution, known as Crozer's Institute, at Upland, about 14 miles from Philadelphia. This is an entirely new Institute and the fruit of the benevolence of one family only. There is in the building a library of over 2,000 of the best books given by this family. All is worth about £75,000. This family has also endowed the Institution by erecting houses for the teachers, and securing the salaries of four of the best teachers. Dr. Weston is the President, assisted by Dr. Pepper and Dr. Osgood, whilst another one is to be added. I was requested to give an address on the history and operations of the Baptists in Wales, which I did as best I could with only a day's notice. This address was one of three that day. Dr. Hague of Boston gave an address at 10 a.m., and I at 2 p.m., and Dr. Bliss of Lewisberg University in the evening. I am glad to say that the Welsh stand high here, and it was not a small matter to ask a Welshman to give an address with such men as Dr. Hague, Dr. Bliss, Dr. Anderson of Rochester University, and the learned President of Madison University. I am happy to state that a Welshman—brother John Griffith from Rhos, Mountain Ash, is one of the best Hebrew scholars in the Institution. He came here a year

ago and has won for himself a very good name." From "*Seren Cymru*,"—"Star of Wales,") for July 9th, 1869.

Dr. Price was one of the most noted men of Wales in his day—he died at his home in Aberdare in 1888—his daughter Emily referred to above still lives at the old homestead—Rose Cottage, Aberdare.

MY DISMISSION.

As I have already stated—circumstances made it necessary for me to leave at the close of the first year—hence the faculty gave me the following testimonials:—

Chester, Pa.,

July 20th, 1869.

Mr. John T. Griffith has been a member of Crozer Theological Seminary for the past year. He has the entire confidence of his teachers, and is heartily recommended as a Christian and as a minister to the churches.

HENRY G. WESTON.

Crozer Theological Seminary,

Chester, Pa.,

July 16th, 1869.

I am happy to state that John Thomas Griffiths was a student at this Seminary during the Seminary year 1868-9. He proved himself in my class in Hebrew a diligent and apt scholar, and it is with sincere regret that I part with him.

HOWARD OSGOOD.

Chester, Pa.,

June 3rd, 1869.

(To all parties concerned.)

It gives me pleasure to testify that brother J. T. Griffiths who has been a student in the Crozer Theological Seminary during the past year, has in this time been faithful and successful in his studies, gentlemanly in his deportment, and to all appearance thoroughly christian in his spirit, and leaves the Seminary under no shadow, while both he and

the officers of the Institution would be glad if circumstances allowed him to complete the full course of study, they recognize in the impossibility the will of God. He gives promise of great usefulness in the Christian ministry and is worthy of confidence.

GEORGE D. B. PEPPER,
Prof. of Christian Theology.

Thus I spent and closed the year at Crozer and left with the best wishes of my dear teachers and sorry that I could not remain longer. I have the honor of being the first student to enter the ministry from Crozer Seminary.

THE FIRST RE-UNION OF THE FIRST STUDENTS OF CROZER THEOLOGICAL SEMINARY.

Although as already stated I left the seminary in June, 1869, I always felt an interest in it and improved every opportunity to extend its influence. One day in the spring of 1887 my dear old friend the late Rev. J. Sexton James, D.D. and the writer met at the Baptist Publication Rooms, 1420, Chestnut street, Philadelphia, and in the course of our conversation Crozer seminary had our attention—said one to the other—“June, 1888, will be the 20th anniversary of the Crozer seminary—how would it be if we could have a re-union of the students of the first year, and also make an effort to present \$2,000 (dollars) to the seminary and call it the No. 1, Alumni Scholarship?”—“Excellent” said the other—“by all means let us work for it, and as the Baptist State Meetings are to meet at Williamsport in October, we will arrange matters then.” Is it too much to say that the above is the germ from which all the scholarships of Crozer seminary have developed? October 17th, 1887, the annual meetings of the Pennsylvania Baptist State Meetings began at the First Baptist Church, Williamsport, Pa., with a sermon by the late Rev. B. A. Woods of Philadelphia, Pa., from Romans 8. 32. Wednesday morning, Oct. 19th, five of the first students met in the basement of the First Baptist Church of Williamsport. Rev. Leroy Stephens, D.D. was appointed chairman, and Rev. J. Sexton James, D.D., Financial Sec. and Treasurer. We decided to hold a re-union meeting in June, 1888, at the seminary and to make an effort to raise the No. 1, Scholarship of 2,000 dollars.

Sunday, June 10th, 1888, the Twentieth Anniversary of Crozer seminary was opened with a graduating sermon by Prof. Bliss, from Math. 13. 51-52. Space will not permit details. Wednesday, June 13th, twelve young men graduated, and at 3 p.m. the first students held their First Re-union Meeting.

Rev. W. W. Dalbey presided. The late Dr. H. L. Wayland reported this meeting in the "National Baptist," which I insert here:—

"Rev. J. T. Griffiths of Lansdale read a paper showing that the Baptists of Pennsylvania had sprung from Wales. Rev. J. S. James read a paper of personal reminiscence giving brief annals of the twenty boys who studied at the seminary during the first year. All but one are living. A moderate estimate foots up not less than four thousand persons baptised by these twenty students, about a dozen church edifices erected under their care, numerous young men and women aided to an education, not only by those who have charge of educational institutions, but also by pastors who have been watchful for worthy young people, sent them to school, in many cases actually aiding them from their own funds.

Dr. Weston closed with a very happy talk, looking back to the beginning of the twenty years.—

"National Baptist," June, 1888.

What had been done for the No. 1 scholarship? The following item from the same issue of the "National Baptist," will explain—

"At the annual meeting of the Alumni Association, Wednesday morning, June 13th, . . . the association very heartily adopted as its own the movement set on foot a few weeks ago by the first students of the seminary to raise an Alumni scholarship of 2000 dollars. The secretary of the association, Rev. J. S. James of Germantown was authorised to push the enterprise to immediate completion. The subscription list was reported to foot up to 1,400 dollars—at the close of the day. Two thousand is the minimum limit.

At the next anniversary the fund will be placed in the hands of the trustees for permanent investment. The income is to be applied under the direction of the faculty toward the maintenance of a student in either an under-

graduate or a post-graduate course, having due regard to the character of the student, such was the beginning of a movement that has proved a great blessing to the seminary and will continue so for ages to come.

Dr. Weston at the above anniversary said that up to that date more than 400 students had been instructed at the seminary—and they were scattered through all the states of the Union, and some in Asia and Africa as missionaries, &c. May God's richest blessings rest upon an Institution that does such work.



CHAPTER IV.

Newburg, Ohio.

AT the time to which this article refers Newburg was a borough, several miles outside of Cleveland, though it is now included in the city, and is known as such, but I shall speak of it as Newburg in this article.

Baptist history at Newburgh dates back to 1828. About the year 1828 Benjamin Rouse and wife, who were the earliest members of the First Baptist Church of Cleveland, began a Sunday School in Newburg. How long it continued is not known. It is claimed that this was the first attempt to do religious work in this vicinity. (See History of Trinity Baptist Church). About the close of 1867 Mrs. Vinton, widow of the late Rev. John J. Vinton, moved to Newburg from Johnstown, Pa., and inasmuch as there was no Baptist Church in the place, she decided that she will do all in her power to have one, hence she went to a brother who had been there two years, and they went through the neighbourhood and succeeded in getting eight to attend the first meeting, which was held at her home, and her brother, L. Jones, worked with her in starting the cause. The meetings were held all through the winter at their home.

Early in the spring of 1868 they sent for Mr. H. O. Rowlands (now Rev. H. O. Rowlands, D.D., Davenport, Iowa), who was then a student at Hamilton (now Colgate) University, New York, who spent six Sundays with them, and during that time the church increased in strength and number. Sunday, April 19, 1868, the Welsh Baptist Church was organized with about thirty-two members. The late Revs. William Owens, Pittsburg, Pa., and Richard Edwards, Pottsville, Pa., officiated on the occasion when two were baptized that day by Mr. Owens, and the Lord's Supper administered in the evening. [See "Y Wasg" (the Press) for June, 1868.]

Rev. H. O. Rowlands, D.D., in a letter to the writer dated August 26, 1904, says that he supplied Newburg some time between 1867 and '68; and that the church then worshipped in a school house; that the chief brethren were Thomas Aurelius, Lewis Jones, Jacob Harris, &c. They had also several excellent sisters, and the chief among them was Mrs. Vinton. The church was organized whilst he was there, and the Rev. Wm. Owens preached, and it was decided to build a chapel at once, for which most of the money was raised by Mr. Rowlands, he then having returned to his work at college. The meeting house was built in the year 1868.

After having depended on supplies for nearly two years, the church gave a unanimous call to the writer in July, 1869, which he accepted, and entered immediately upon his work. Sunday, August 22, 1869, the ordination services were held. The following ministers were present: Rev. Wm. Owens, Pittsburgh, Pa., Rev. F. Evans (Ednyfed), Hyde Park, Pa., Rev. Edward Jenkins, Coalburg, O., and Rev. D. C. Thomas, Paris, O. Rev. Wm. Owens was chairman of the council, and D. C. Thomas clerk. After the usual examination the council declared itself satisfied, and the ordination services were held the same day. Ordination prayer and charge to the church, Rev. Mr. Owens: charge to the candidate was delivered by the Rev. F. Evans (Ednyfed), the candidate's pastor. Sermons were also preached by Jenkins and Thomas, and brother James Price of Lake Shore took part in the devotional exercises. Mr Price was known later as the Rev. James R. Price, of Edwardsville, Pa., where he died June 11, 1883.

Sunday, August 29, 1869, I baptized my first candidate, viz, Miss Mary Davies. At that time there was no English Baptist Church at Newburg, but I found several English Baptists at the "Crossing," as it was called, between Newburg and Cleveland, and after having found them, I went and consulted with the Rev. A. H. Strong, D.D., then pastor of the First Baptist Church of Cleveland, but now President of Rochester Theological Seminary, New York, and being encouraged by him we started an English interest at the Carter School House. As I have the minutes of the first meeting ever held to consider the propriety of starting an English Baptist Church in Newburg, it will be of interest to publish them.

"In response to a call for a meeting to be held at the house of Timothy Heath for the purpose of considering the propriety and necessity of starting an English Baptist Church at Newburg, the following persons were present; Rev. J. T. Griffith, Philip Martin, Ambler Rogers, Wm. Rees, Timothy

Heath, Mrs. Dora Hughes, Mrs. A. L. Heath, Mrs. Mary Rogers, Miss Lilian Heath. The meeting was opened with the reading of Scripture and prayer by the Rev. J. T. Griffith, after which he was elected chairman, and Mr. Timothy Heath clerk.

On motion made by Mr. T. Heath, and seconded by Wm. Rees, it was decided that we start an English Baptist Church.

On motion made and seconded by the same persons, it was decided that brother J. T. Griffith be invited to preach in the school house at Carter's Corners every other Sunday evening, and every Thursday evening. Each one present pledged themselves to help to the extent of their ability. Adjourned to meet at the school house the following Thursday evening.

Newburg, Dec. 9. 1869.

J. T. Griffith,
Chairman.

Timothy Heath, Clerk.

In accordance with their wish, the writer preached for the Welsh and English Baptists of Newburg until the spring of 1870, when providential circumstances made it necessary for him to resign when he did so, and left in peace. Such was the condition of the Baptists in Newburg in 1870. In this English work the writer was aided by the Ohio Baptist State Association. After the writer left Newburg the English work declined somewhat, but it was revived again. Mr. and Mrs. C. F. Christian and their daughter Bertha rented Oviatt's Hall, and put it in order, and on Sunday, Sept. 15, 1872, gathered a few children and began a Sunday School. Miss Bertha Christian was the first superintendent, and she was succeeded by Mr. John Battersby. The Welsh Baptist Church loaned them the little school Testaments, and it was no small favor.

March 4, 1873, the church was regularly constituted as an Independent Baptist Church, the following were the constituent members: Timothy Heath, Ann L. Heath, C. F. Christian, Mrs. C. F. Christian, Bertha Christian, Evan H. Davis, Mrs. E. H. Davis, John Battersby, Mary Battersby, Jane Farren, Thomas Jamin, Mrs. Thomas Jamin, and Mrs. Fanny Hickman. June 3, 1873, a council was called, and the church was recognized. Rev. Frank Remington was chairman, Rev. S. Duncan conducted the opening religious services, and Deacon Hyde was elected clerk. Brother Timothy Heath represented the church. The recognition sermon was preached by the Rev. S. Duncan. (The reader will notice that there were

two present in the above organization effected March 4, 1873, who were present at the meeting of December 9, 1869, viz., Timothy Heath and his wife Ann L. Heath, and that the clerk of the meeting of December 9, 1869, represented the church at the council of June 3, 1873, viz., Timothy Heath. Here are the connecting links. Since then they have made great progress. The church owns a fine meeting house and parsonage, and a membership of 400. The Welsh church has been served by the following pastors: Samuel Thomas, John T. Griffith, D. C. Thomas, Moses Wright, John Skym, T. J. Morgans and M. H. Jones, the present pastor. The English church has been served by John T. Griffith, F. Tolburst, H. Brotherton and Llywelyn Brown, the present pastor. Surely the Lord has done great things for the Baptists of Newburg since the sainted Mrs Vinton gathered the few to her home in 1867.

I am glad to have had the honour of having had a share in the beginning of such a work, and of having been the first pastor of the English Baptists of Newburg.

After I left Newburg I preached a few months at Niles and Weathersfield, Ohio, when I accepted a call in December 1870, from the English Baptist Church of Sharon, Pa.



CHAPTER V.

The first three years of the Baptist Church at Sharpsville, Pa.

(Delivered at Sharpsville, Pa., June 20, 1905, at the 33rd anniversary.)

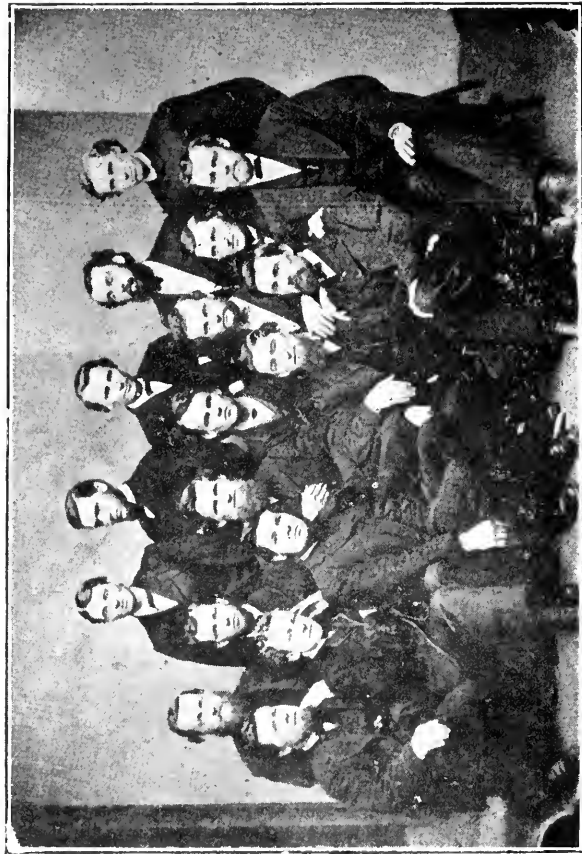
INASMUCH as the work at Sharpsville was begun in connection with my pastorate at Sharon, it may be proper for me to make a few remarks pertaining to my work at Sharon which led to the work at Sharpsville. I began my pastoral work at Sharon the second Sunday of December, 1870, and during my pastorate there as in all other pastorates since, I sought out some places outside my church where I might do mission work. I preached at Wheatland several times on Sunday afternoons, and among other places I started mission work at Sharpsville, and preached here at the Methodist Church the first time January 8, 1871, from Matthew 26 : 6-13, and continued do so until April 30, 1871, when I saw that I could be of more service at Sharpsville and Stoneboro than at Sharon, hence I resigned. I preached my last sermon there Sunday morning, April 30, 1871, from 1 Peter 1: 3. At the close of my sermon the following resolutions were presented which were unanimously adopted :

“At a special meeting of the members of the Baptist Church of Sharon held April 30th, 1871, the following resolutions were read and adopted :

Whereas the Rev. J. T. Griffith, our pastor, deems it expedient to close his pastoral relations with this church and his being duly presented, and accepted, be it therefore Resolved, that as a church we deeply regret the circumstances that have

Students of the First Year (1868-9) of Crozer Theological

Seminary, Chester, Pa., U.S.A.



TOP ROW—H. H. Tuttle, Spencer Fisher, N. Coleman, Charles E. Becker, Harvey Linsley,
SECOND ROW—Wm. Barrows, W. H. Eller, Leroy Stephens, J. Sexton James, W. R. Wright, C. E. Harden,
BOTTOM ROW—H. H. Leamy, J. P. Phillips, John Thomas Griffith, W. W. Dalbey, A. H. Wyant, A. C. Ferguson.

led to such separation; that we highly esteem his Christian character, and appreciate his ministerial and pastoral labors since he has been with us; that we cordially commend him to the love and confidence of our churches at large, especially to such of them as are now destitute of a settled pastor among them; that we tender to Bro. Griffiths this expression of our Christian sympathy, and fervently invoke on his behalf the guidance of the Divine Hand leading him to some field of labor in the Lord's vineyard, where his peace, comfort and usefulness will be secured and promoted.—Wm. Prindle, clerk; Robert Dunham, chairman.

The above resolutions were written and presented by the late venerable Rev. John Parker, who then lived in Sharon, but since has gone to heaven. Father Parker had been at one time pastor of the Sharon Church. I have heard of pastors who have been very much hindered by ex-pastors, but this dear old ex-pastor of Sharon was one of the best helpers and wisest counsellors I ever had. It was always a feast to my soul to visit him, and an inspiration to my preaching to see him on the front seat on Sunday morning. I am glad of this opportunity to pay this tribute of respect to his memory.

Sunday afternoon, April 30, 1871, the day I closed my work at Sharon I organized the First Baptist Church of Sharpsville with fourteen members, viz., John T. Griffith, Robert Dunham, Isaac Lynch, James H. Carrison, Joseph Byerly, John J. Hofius, John A. Porterfield, Alban G. Dunham, Sarah Lynch, Elizabeth Hofius, Augusta Lightner, Mary Hofius, Alice Garrison, George Hofius. These fourteen constituted the First Baptist Church of Sharpsville.

I immediately assumed the pastoral care of this little band in connection with Stoneboro. We held our services in the old school house across the railway from the Methodist Church. June 11th, 1871, a council convened, which had been previously called for the purpose of recognizing the new body as a regular Baptist Church. It was organized by electing Rev. Jacob Morris, of West Salem, chairman, and Rev. W. F. Cowden, of New Castle, clerk. After a proper examination, the council decided unanimously to recognize the body as a regular Baptist Church. The following ministers participated in the services:—The sermon was preached by Rev. John Burk, of Hubbard, from Ephesians 4: 3, "Endeavouring to keep the unity of the Spirit in the bond of peace." The prayer of recognition was offered by Rev. W. M. Ingersoll, of Youngstown; band of fellowship by Rev. Jacob Morris, and charge to the church by Rev. Entwistle, of Orangeville. A pleasant

event on this day was the baptizing of the first four candidates at Sharpsville: Mr. and Mrs. A. B. Hazen, Mrs. Sophia Byerly and Miss Mary Lynch. Brother Hazen had expressed a desire to have himself and wife put down together under the water, therefore I asked Bro. Cowden to go with me into the water and take charge of Mr. Hazen, and I would take charge of Mrs. Hazen, and so we put both down together in the baptismal grave. It was a beautiful sight, though it may have seemed singular at the time.

Sunday, June 12th, the first communion service was held when the above new members received the hand of fellowship, and others. We soon found that the old school house was too small, hence we felt that some arrangement must be made for the church. Two reasons prompted the necessity of such a movement; one was the smallness of the school house, the other was its nearness to the Methodist Church, causing the pastors of both churches sometimes to interrupt each other in their preaching, especially when the windows would have to be opened on warm summer days.

July 22, 1872, our first regular covenant meeting was held, at which time the church unanimously voted to proceed immediately towards erecting a meeting house, and committees were appointed for that purpose. I well remember when the determination of this little church to build was made known, many thought it was a bold step, and that the enterprise would end in failure, but it did not, as we shall soon see. The committees entered upon their work with a determination to succeed, and they did accomplish their aim. Up to this date the church had only one deacon. Father Robert Dunham, hence two new deacons were elected. George Hofius and Adamson B. Hazen. These were set apart to the office and work of the deaconship Sunday, September 17, 1871. By this time we felt that we could not continue our meetings at the school house, hence efforts must be made to secure some more commodious place of worship until our meeting house would be ready, which was now being built. So I went to General Pierce, as he was mostly called, and he very kindly granted us the use of his hall near the depot of the E. & P. R. R. Sunday, October 29, 1871, was our first day in Pierce Hall, when I preached from 1 Corinthians 3: 9-17, the spiritual temple, and Romans 1: 16, "I am not ashamed of the gospel." We felt now that we were better fixed than we had been thus far. The next important step to take was the organization of a Sunday School. This question came up at the business meeting held March 2, 1872. Some of the brethren desired to organize

a Union Sunday School, giving as their chief reason their inability to purchase the necessary books on account of the fact that they were putting forth every effort to build the meeting house and pay for it. The end of March was the end of my second quarter as missionary of the General Baptist Association of Pennsylvania, at which time 50 dollars were due to me.

"Brethren," said I, "I am a Baptist minister, and I must see a Baptist Sunday School here, and if you will organize a Baptist Sunday School here, and keep it up as such I will send to Philadelphia and authorize Bro. Levi G. Beck, the Secretary of the Association, to give my 50 dollars to Dr. Griffith to send their worth of books as a gift to you." The offer was accepted, the books came, the school was organized, and has been in existence ever since.

The church was now completely organized and was waiting anxiously for the time when they might enter their new and permanent home. This happy event occurred June 9, 1872, when the meeting house was dedicated. The dedicatory sermon was preached by Rev. C. H. Harvey, of Sharon, from Psalm 93: 4, "Holiness becometh thine house, O Lord." The house is very neat and commodious, 36 x 50. Contract price 2,500 dollars. On Sabbath morning the members had a debt of 823.00 dollars to take up. Before the close of the evening meeting the whole amount was pledged, so we were glad to announce that the Baptist Church of Sharpsville was dedicated free of debt. Thanks were rendered to all who aided, and among them to Gen. Pierce for his liberal gifts. Thus, what seemed to many an almost impossibility, had become a complete success. The soliciting and building committees worked faithfully and the Lord prospered them in their work.

I continued to preach as their pastor until April 27, 1873, when I preached my last sermons as pastor of the church from Hebrews 4: 14, "Seeing then that we have a great priest that is passed into the heavens, Jesus the son of God," and Psalm 119: 54, "Thy statutes have been my songs in the house of my pilgrimage," and gave the hand of fellowship to four new members. Thus closed the first two years pastorate of the Baptist Church at Sharpsville. Those two years were not spent without much anxiety and hard work both for church and pastor, but to God be all the praise for his sustaining grace.

I went from Sharpsville to Jamestown. I am glad to see some members of this church who welcomed me to Jamestown,

viz., Mr. and Mrs. Charles Truesdale and Bro. G. Devitt. Bro. Devitt was then a little younger than he is now, and lonely and companionless, but it was not long before he brought a true help-meet from Sharon to Jamestown in the person of Miss Mary King, and in all these years they have had a happy home together, and may it continue so for many years to come. I had the honour of receiving her into the Jamestown church. The Rev. Jacob Morris of Maysville succeeded me. Mr. Morris lived on his farm at Maysville, and travelled to and fro in his own conveyance which at his time of life was quite inconvenient for him, hence he remained here but a short time. He was a good man, and rendered valuable service in his generation. He died peacefully at Greenville, Pa., May 8, 1882.

The statistics gathered from the church records and associational minutes show that 188 have been received by baptism, 71 by letter, and 39 by experience, making a total of 298. Of this number 88 have been dismissed by letter, 47 have been erased or excluded, while 26 have heard the summons, "Come up higher," thus leaving a present membership of 137. In a financial way, while the money handled has not been large, yet in the aggregate, the showing is creditable. The amount contributed to missions is \$2,040.47; for Bible School work \$2,187.30; and for home church expenses \$31,464.40; making a total of \$35,692.57 that has been used in the work of the Master.



CHAPTER VI.

Stoneboro.

THE BAPTIST CHURCH OF STONEBORO.

AS I was the first pastor of the above church, I wish to publish a few facts to show how I found it, and how I left it. Stoneboro is situated in Mercer County, Pennsylvania, about half way between Jamestown and Franklin, on the Ashtabula and Oil City Rail Road. It is beautifully located near what is known as "Sandy Lake," which is a little lake about one mile and a quarter in length, and about three quarters of a mile in width: this was our baptistery when I was there.

I preached at Stoneboro for the first time Sunday, April 23, 1871, May 20th, 1871, the church gave me a unanimous call for half-time, which I accepted and began my work with them May 21, 1871. I have copied the following sketch of its origin from a brief history published in the "Daily Lake Local," of Stoneboro, for March 24th, 1888:

On October 9th, 1870, the following named Baptists met at the public school house in Stoneboro to organise a Baptist Church: David Griffith and wife, Miriam Griffith, David T. Davis and wife, Elizabeth Davies and daughter, Miss Elizabeth Davis, David Phillips, M.D., and wife, Permeha Phillips, Elisha Flickinger and wife, Mrs. Flickinger, Thos. H. Price, Mrs. Nancy Gumfory, Mrs. Sarah A. Vernon, Mrs. Susan McCormick, Mrs. Sarah B. Haskell, Mrs Sarah Corbin, Mrs. Deliah Hannah, Mrs Rebecca Woolford, Mrs. Mariah Olds. Five men and thirteen women, eighteen in all.

Rev. R. H. Austin was present and was elected chairman of the meeting, and Dr. D. A. Phillips was elected secretary.

The following resolutions were adopted:

1. That we organise ourselves into a regular Baptist Church, to be called the First Baptist Church of Stoneboro, Pa

2. That we accept the New Testament as our only guide and rule of faith and practice, and the New Hampshire Confession of Faith as a true and full exposition of the Doctrines it teaches.

3. That the Baptist Churches of Fairview, Sharon, Greenville, Sheakleyville, Meadville, Oil City and Franklin (all of Pennsylvania) be requested to send their pastors and two delegates each, to sit in council with us on October 27, 1870, to consider the propriety of recognising us as a regular Baptist church.

The council thus called met October 27, in the parlors of the Lake House and organised by electing Rev. J. M. Perry of Greenville, moderator, and Rev. Ross Ward of Sheakleyville, clerk.

There was present at the council five ordained Baptist ministers, four deacons, and four lay brethren and one sister. After due consideration it was resolved by the council to recognize the organisation as a regular Baptist Church, and the public recognition services were held at the school house in the evening as follows: Sermon of Recognition, Rev. E. F. Crane; Charge to the Church, Rev. J. M. Perry; Prayer of Recognition, Rev. R. H. Austin; Hand of Fellowship, Rev. Ross Ward. Thus the little church was equipped for its mission.

The first covenant meeting was held November 5th, 1870, at which David Griffith and D. T. Davis were elected Deacons, the former having held the office ever since, the latter holding it until his removal from Stoneboro in 1881. At this same meeting there were two brethren and six sisters received for baptism, and during the three or four weeks following eight more brethren and five sisters were added, making twenty one additions, and making the membership thirty-nine in all. These additions were the result of a series of meetings held with the church by Rev. W. H. Hurlbutt,

When I commenced there the church had no place of worship of its own; all the churches of the village held their services alternately in the public schoolhouse. The Baptist church had the privilege of holding its meetings both morning and evening, every alternate Sunday, previous to the time of their calling a pastor, but when I went there the second Sunday

after I had accepted the call, I found that the anti-baptistic elements of the community had succeeded in depriving the Baptist Church of the use of the school house in the evening, so that we had no public place of preaching at Stoneboro only in the morning. This was the first obstacle I had to meet with at Stoneboro, but not the last. The deacons went to the elders of the Presbyterian Church of Sandy Lake, which is about a mile below Stoneboro, and they found that their house was not used on Sunday evening at the time, and they secured the use of that house every alternate Sunday evening for one year, by paying I think it was 27 dollars in advance with the privilege of holding a few week's meetings in the winter.

So Sunday evening, June 18th, 1871, I preached my first sermon in the Presbyterian Church of Sandy Lake, from Joshua 24: 15, "But as for me and my house, we will serve the Lord." We all felt good because we believed that the exclusion of the church from the use of the public school house at Stoneboro, had only extended the influence of the Baptists of Stoneboro. Every other Sunday evening the congregation and myself would walk down the railway to Sandy Lake, and we would mostly meet the pastor of the Presbyterian Church of Sandy Lake on his way to preach at Stoneboro whilst I would be on my way to preach in his church: this seemed very singular that things should have taken this turn, but such is the fact. By the Fall we could see that the interest was increasing at Sandy Lake, so that we resolved to hold a few weeks meetings there; we commenced these meetings Sunday, November 5, 1871. We had blessed meetings for several weeks. Sunday evening, December 3, 1871, we held our communion service at Sandy Lake, in the Presbyterian Church, when I gave the hand of fellowship to ten. The house was packed. We continued our meetings every two weeks at Sandy Lake until our time was up and I have always felt that the devil never rendered more efficient service to the Baptists than he did by throwing them out of the schoolhouse at Stoneboro. Whilst we were thus preaching, the first year both at Stoneboro and Sandy Lake, we thought that it was best to provide a home for the church at Stoneboro, hence Monday evening, March 11, 1872, a business meeting was held at the home of deacon Griffiths to consider the question of building a meeting-house, when they unanimously and enthusiastically resolved to do so, and appointed six as a soliciting committee; and March 23, 1872, the building committee was appointed. The great task before us now was the securing of a lot, and the raising of funds to pay for the

house. We had decided not to commence to build until we saw that we had the money enough nearly in hand.

During the summer of 1872, I visited and canvassed the following places and raised the following sums: Sharon, \$35.50; Sandy Lake, \$30; Meadville, \$58.25; Titusville, \$5; Mosiertown, \$33.63; McKeesport, \$38.50; Elizabeth, \$16; Pittsburg and Allegheny, \$51; Apollo, 69.31; Sharpsburg, 9.75; Mt. Hope, 9.20.

It is much easier to write the above items now than it was to secure their contents at that time. Many interesting incidents might be written—some pleasant, others not so, some quite amusing. When I visited Meadville Bro.———was pastor. I preached for him Sunday morning and evening. As we were going to church in the evening, he asked me what my subject was. I told him and gave him my outline; I asked him to read and pray at the opening of the service, and told him to read the chapter in which my text was; it seems that he was accustomed at that time to make comments on the chapter he read, and in doing so he used up my leading thoughts so that during his prayer and the singing of the second hymn I had to think of something else. He may have forgotten it, but I never have, nor never shall. I did not find any fault with him, probably he was unconscious of what he was doing for a young man.

Wednesday, July 17th, 1873, I went to Cleveland, Ohio, to see different members of the company who owned the coal mines at Stoneboro, to apply for a lot for the Baptist Church of Stoneboro. They received me very kindly, and the result of my visit was the securing of a beautiful lot on which the house now stands, and a liberal subscription. I shall never forget the kindness of Mr. Collins, the President of the Company, as well as each one I met whose names I do not remember. After the lot was secured, and the money mostly raised, the brethren went to work in earnest. The most of them worked in the mines in the day, and in the evenings they dug the foundation and built the walls of the church themselves, so as to save expenses. What a noble band they were, the like is not often found. At last the house was finished, and arrangements were made to have the dedicatory services held Saturday and Sunday, October 18th and 19th, 1873. Quite a number of ministers had been invited, but for some reason only Bro. Norman Thomas, of Sheakleyville came, but the Lord came with him, though the two days were very wet, yet we had glorious meetings. Bro. Thomas preached Saturday evening from

Psalm 46 : 11, and also on Sunday. We raised \$244.44, and the house was dedicated free from debt.

There never was a congregation that felt happier in its church home than the church at Stoneboro did then. The church now felt that they could fully organize themselves for work, which they could not have done before. I continued with them until Sunday, April 19th, 1874, when I preached my last sermons as pastor of the church from Jude 24th and 25th verses in the morning, and Philippians 1 : 27 in the evening.

I closed my labours at Stoneboro in order to give my full time to Jamestown. There are many things that I should have been glad to write about, many of the members of this church, if time and space permitted, but I wish to say that I never saw a healthier set of Baptists than I had at Stoneboro. I do not know of one that had an india-rubber conscience among them ; but permit me to name the preachers who have gone out of this little church.

Revs. John T. Davies, John L. Bailey, Daniel R. Evans, John A. Jenkins, T. B. Marlin, Thomas H. Rowe. I do not know of any one else. What a host of children and grandchildren the little church of Stoneboro has. May the Lord abundantly prosper them. I baptized 37 at Stoneboro.



CHAPTER VII.

The Jamestown Baptist Church.

JAMESTOWN is in Mercer Co., north western Pennsylvania, and is situated on the junction of the Pittsburg and Erie R. R., and the Oil City and the Ashtabula branch of the Lake Shore and Southern Michigan R. R. According to the testimony of the oldest members of the church, the first Baptist preacher who preached here was Rev. Nimrod Burwell, then of Greenville, in 1853. He preached half his time here for one year. At that time there were only two members here, viz. Mrs. Cynthia Moats and Mrs. John N. Sinclair. Mr. Burwell was succeeded by Rev. D. L. Clouse, of Greenville, who preached in the public schoolhouse for one year. Mr. Clouse was succeeded by Rev. Jacob Morris, then of Maysville; he preached here one fourth of his time. During his pastorate the church was constituted into a branch of the Maysville Church with four members, viz. Mrs. Cynthia Moats, Mrs. John N. Sinclair, Mrs. Louisa Beldon, and Bro. Charles Truesdale. In two weeks from the time of the constitution of the church Bro. Morris baptised Mrs. Charles Truesdale, Mrs. Minerva Campbell and a Mrs. Clark; after the baptism the Lord's Supper was administered, which was the first communion service ever held in Jamestown, Pa. I am sorry that I have not the dates. During the pastorate of Bro. Morris, Mrs. Asa Loudon, Mrs. Elizabeth Shultz, Mrs. Cordelia Ward, and a Mrs. Tarbell

were baptized. Bro. Morris was succeeded by Rev. J. M. Perry, of Greenville. Bro. Perry preached for them on Sunday afternoons for about a year. After Bro. Perry left them, an application was made to the French Creek Association to send supplies to the church once a month; the request was granted on condition that the expenses of the preachers would be paid. During all these years the little band of loyal Christian Baptists here held their prayer meetings every Sabbath afternoon from house to house, each member paying five cents per week towards the expenses. During the second year of their supplies from the French Creek Association, they were organized into a regular Baptist Church; this occurred April 24th, 1869.

In the Fall of 1870 the Rev. J. W. Snyder, then of Springboro, Pa., came here and held a series of meetings for six weeks, which resulted in ten conversions. At the close of these meetings a council of recognition was called, which met December 22nd, 1870. Rev. E. M. Alden, of Linesville, was elected Moderator, and Bro. John N. Sinclair, of Jamestown, Pa., Clerk. After the usual services it was recognized as an independent Baptist Church. Bro. Snyder continued to supply the church until March, 1871, when he accepted a call to become pastor of the church, and remained with them half his time for two years.

After Bro. Snyder left they extended a call to the writer, March 31st, 1873, to preach to them half his time in connection with Stoneboro, which he accepted. At that time they had no meeting house, they met in the school house, and the congregation averaged about 30. I began with them May 11, 1873. I continued to preach every alternate Sabbath until December 15, 1873, when we entered upon a series of special meetings in which we were ably assisted by Rev. W. H. Hurlbutt, then of West Springfield, Pa. Bro. Hurlbutt labored with us from December 15, 1873, till January 8, 1874. His first text was Isaiah 54: 10, and his last text Genesis 3. 24. January 9, he left for Horseheads, New York. We had excellent meetings, thirteen professed conversion. I continued to preach for some weeks after Bro. H. left, and the Lord was with us. By this time the church felt the need of a meeting house, and began to do what they could towards having one; hence, Wednesday evening, March 18, 1874, we decided to build. Brethren George D. Devitt and John McGregor were authorized to draw the plan and specifications. Both men and women went at it with a will, "they had a mind to work." Saturday evening, March 28, the business meeting was held at

the house of Bro. Charles Truesdale, when the first subscriptions towards the meeting house were raised, which amounted to 400 dollars.

Sunday, April 19, 1874, I closed my labors at Stoneboro, and after that gave all my time to Jamestown. During the summer the church worked hard to raise money, and I travelled all over north western Pennsylvania to solicit aid from the churches. Sunday, October 11, 1874, was a happy day for the church; on this day they entered their new home and dedicated their meeting house. The Rev. R. H. Austin, of Franklin, preached morning and evening. Revs Jacob Morris, of Maysville, and N. Thomas, of Sheakleyville, were present and assisted in the services. The first one that was baptized in the new house was Mrs. M. J. Coburn, which occurred October 25, 1874. I closed my labors with them April 30, 1876. During my three years' pastorate I baptized forty; the meeting house was erected, and the congregations were greatly enlarged. I have never seen more faithful and earnest members than I found at Jamestown.

By reading the sketch of the Stoneboro church, we see that I closed my pastorate there in order to give my full time to Jamestown. I remained at Jamestown until April 30, 1876, when I resigned in order to go to Greenville, which is about seven miles below Jamestown on the P. & E. R. R.

After my resignation had been offered and accepted, the following resolutions were adopted by the church:—

RESOLUTIONS OF PROSPECT.

—

Jamestown, Pa., April 30, 1876.

At the regular business meeting of the Baptist Church of Jamestown, held April 15, 1876, the following preamble and resolutions were unanimously adopted:

Whereas the Baptist Church of Greenville has given a call to Rev. J. T. Griffith to come and labor among them, and—

Whereas he has accepted the call, and tendered his resignation to take effect the last Sabbath in April, therefore

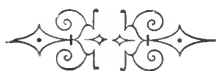
Resolved—That we accept the resignation tendered by our pastor, Rev. J. T. Griffith, because, and only because, we too, with him, have heard the voice of the Master saying to him, “Go,” and to us, “Give:” while we, with humbling voices, did consent to let him go; it is with the conviction deep in our hearts that only for Christ could we consent thus to sever ties so strong; to close a relationship which has been fraught with so much of happiness and profit, and upon which memory will ever long to linger.

Resolved—That we recognize with gratitude the influence of that Spirit from above to which we are indebted for unity of purpose, action, feeling and expression, which have characterized all intercourse between our pastor and ourselves, and that our hearts are fully assured that never was our love for him more deep and tender, or our confidence in him more full and unshaken than at this moment.

CHAS. H. FOWLER. } Com.
CHAS. TRUESDALE }

Mr. D. L. Calkins, editor of the “Jamestown Sun” was present at my last service, April 30th, 1876, and reported the same to his paper as follows: “In the evening Rev. J. T. Griffith closed his pastoral relations with the First Baptist Church of Jamestown with an edifying sermon from John 17. 24, after which resolutions expressing the high esteem and confidence of the church in its retiring pastor, and the deep Christian love entertained for him by the members were read to him by Capt. Fowler. At the conclusion of the addresses the choir appropriately sang “When shall we meet again,” and the Rev. Wm. Leet of Ashland, Ohio, who had assisted in the evening’s services followed with a few well timed remarks. The scene was affecting and but few present could refrain from tears, the tender feelings of non members being

deeply stirred in sympathy with their Baptist brethren. But after the parting the eternal meeting. May all who witnessed the one participate in the other. We greatly regret losing Mr. Griffith and family from our immediate neighbourhood, for our relations have been very pleasant, and will be ever agreeably remembered."



CHAPTER VIII.

Greenville, Pennsylvania.

GREENVILLE is a beautiful town about fourteen miles north of Sharon on the Pittsburgh and Erie Railway. There are three railways running through the town. May 3rd, 1876, I moved my family there, and Sunday, May 7th, I began my ministry among them. For nearly three years before I went there the meeting house for certain reasons had been closed, though it was in one of the best locations in town, and had a population of about five thousand. In the fall of 1875 at the request of the Missionary Committee of the French Creek Baptist Association I visited Greenville and asked the trustees if they would permit me to preach in their meeting-house on week evenings. After some persuasion they granted my request. Cottage meetings had been held for some time at the home of Bro. Alfred Hanson. The third week of February, 1876, I preached five evenings in the chapel, and thus we re-opened it. After that I preached there once a week on a week evening until I settled among them May 7th, 1876. April 2nd, 1876 I preached for them and administered the Lord's Supper, and on that day they gave me a call. Thursday evening, April 13, they held a Social in the chapel in order to raise money to re-organise the Sunday School. They made a little over forty dollars. I note these facts in order to show the condition of the cause when I went to Greenville. Sunday, May 14, 1876, we reorganised the Sunday School with 21 members. Mon-

day evening, June 5th, 1876, an Installation meeting was held. The meeting was opened with prayer by the Rev. W. Leet. The sermon was preached by the Rev. Fred. Evans (Ednyfed) D.D., of Franklin from 2 Cor. iii. 3, 4., an excellent sermon worthy of Dr. Evans; Charge to the church by the Rev. J. B. Solomon, M.A., D.D., of Sharon. The following is an outline of his able charge:—

1. Guard and protect his reputation.
(Your pastor comes to you unimpeached and unimpeachable, &c.)
2. Attend regular upon his ministry.
3. Co-operate with him in his work.
4. Support and pay him promptly.
5. Give his opinions a proper consideration.
6. Live in peace among yourselves.

Hand of fellowship by Rev. Jacob Morris.

This was a memorable meeting—house full. I soon saw a great change. I held three series of special revival meetings in which I baptised 19; received several backsliders and some by letters. I continued with them as their pastor until Sept. 30th, 1877, when I resigned to accept a call to Sheakleyville. The following clippings may be of interest here:

In the "Greenville Advance" of October 4th, 1877, the following items were published:—

"On last Sabbath Rev. J. T. Griffith pastor of the Baptist Church preached his last sermons as pastor of the church; in the morning on "The duty and motives of Christian steadfastness" and in the evening on "The unity, stability and tranquility of the Heavenly state." Rev. J. T. Griffiths commenced his labors here May 7th, 1876, thus making the term of his ministry here seventeen months. During that time there have been thirty-four additions; nineteen by baptism and the balance by letters and restoration. Several have been dismissed by letters to join other churches."

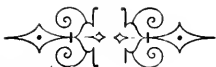
Also an editorial item as follows:—"Elsewhere in these columns we note the fact that Rev. J. T. Griffiths, pastor of the Baptist church of this place for the past seventeen months has tendered his resignation, and has been released from the pastorate of this church. On Sabbath last he preached

his farewell discourses, both of which are spoken of as able efforts. The church was well filled, and the sermons listened to with profound attention.

As an outsider we regret that Bro. Griffiths is about to leave our community, for we regard him not only as an able preacher but as an excellent Christian man and worker. His record here, as elsewhere, has been excellent, in this respect. We learn that he has been invited to take charge of the Baptist congregation at Sheakleyville, but understand that he hasn't intimated his intention to accept. Wherever he may go he will be kindly remembered by the good people of this place without respect to denomination, and their hearty benedictions will follow him."

The writer of the above note was an excellent Christian man, and a prominent member of the United Presbyterian Church of Greenville. I can't remember his name at present, I think it was Mr. Brown, editor of the "Greenville Advance."

In the year 1905, I preached at Greenville, and it was a great pleasure to me to see the church in a prosperous condition, having taken the old frame meeting house down and having built in its place a fine brick building, and also on the adjoining lot a fine parsonage for the pastor. I felt thankful to God that I had the honour of restarting the cause in Greenville and that in the face of many discouragements—but a faithful band remained and God blessed them. Although the Tabernacle Church on the West side lasted only a few years yet it accomplished an important and effective mission in relation to the Baptists of Greenville.



CHAPTER IX.

Sheakleyville.

I BEGAN my pastorate here October 14th, 1877 by preaching from Psalm 36. 7,8, in the morning and in the evening from John 12, 20,21.

Sheakleyville is a country village about four miles from Hadley station in Mercer County. The late deacon Isaac Phillips told me that the first sermon was preached in the neighbourhood of Sheakleyville by Elder David Phillips of Peter's Creek near Pittsburgh, from John 1, 23 —this occurred about the close of the 18th century—the sermon was preached about two miles west of the village in a farm house owned when I was there by Thomas Phillips. Later, the Rev. Thomas G. Jones came to them once a month from Sharon for 18 dollars a year: he had also 24 miles to travel through the woods. The church was formed as a branch of Sharon in 1817, and organised as an Independent church in 1831. In 1834 they began to build their first meeting house and finished it in 1839—they worshipped in the old chapel until 1875, when the present meeting house was erected under the pastorate of Rev. N. Thomas. Such was the pleasant condition of the church when I went there in 1877. After I left Greenville some of the members of the Greenville church thought it advisable to organise a church on the west side of Greenville; this was effected Saturday evening, January 26th, 1878, at the home of Bro.

Alfred Hanson. I took charge of the little church in connection with Sheakleyville, and preached for them every alternate Sabbath in a little hall above Mr. Austin's Jeweller's Stores.

March 4th, 1878 a council met at Greenville to consider the propriety of recognising the Tabernacle Baptist Church as a regular Baptist Church. After the usual examinations, the council recognised them, and held recognition services in the evening as follows—

Introductory services, Rev. John T. Griffith.

Sermon, Rev. Fred Evans, D.D., of Franklin from Col. iii. 3, 4.

Charge to the church, Rev. W. M. Young, D.D. of Meadville.

Hand of fellowship, Rev. W. B. Skinner of Jamestown.

Benediction, Rev. John T. Griffith.

Sept. 18th, 1878, the French Creek Association met at Linesville at which the Tabernacle church was received as a member of the association.

The following are the names of the constituent members—

Messrs. T. A. Hanson, David Harris, William Thomas, Frank Horner, Misses Clara Austin, Adella Austin, Maggie Eckles, Emma Loutzenlieser, Mrs. T. A. Hanson, Mrs. Hattie Mornóweck, Mrs. Macmahan, Mrs Viola Signor, Mrs. Matilda Morford. Mrs Davies, Miss Emma Davies, Mrs. Knapenberger, Mrs Sadie Harris, Miss Sadie Morford, Mrs. William Thomas, Misses Amanda Saylor, Emma Clark and M. L. Clark.

They went to work in earnest, bought a lot, and built a little church home on the west side of Greenville.

The first services were held in the new church on the following dates :—

Sunday, September 28th, 1879, I preached from^s Isaiah 52, 1, and Romans 1, 16. Monday evening the 29th, Rev. R. Pearce of Springboro preached from Luke 12, 32., "Fear not, little flock, &c." The dedicatory services were held Tuesday,

afternoon and evening, the 30th of Sept., when the following ministers preached—Rev. George Whitman of Meadville, from Zech. 4, 6. and in the evening, Rev. Fred Evans, D.D. of Franklin, P.A., from Revelation v., the whole chapter. Wednesday evening, Oct. 1st, Rev. T. J. Bristow of Sharpville preached from I Peter ii. 9, "A Royal Priesthood."

Thursday evening, Oct. 2nd, Rev. Fred Evans, D.D. lectured on "Steps to Success."

Friday evening, Oct. 3rd, Rev. W. B. Skinner of James-town, Pa., preached from I John, i, 7, "The blood of Jesus Christ His Son cleanseth from all sin."

We had an excellent series of meetings. Able sermons were preached by the brethren, and the Lord was with them.

I continued to preach for them in connection with Sheakleyville, until Sunday, March 14, 1880, when I preached my last sermons from II Thes. i. 10, and Exodus 13, 20-22.

Between my services with the old church and the Tabernacle church I preached four years in Greenville, and though I passed through some severe trials there yet I thank God for his sustaining grace.

I continued at Sheakleyville until February 20th, 1881, when I preached my last sermons from Proverbs 4, 18, and Daniel 6, 10. I had preached for them three years and five months, and had a very pleasant pastorate

They had among them some of the most intelligent men and women I ever met: the Phillips', the McCoy's, the Morrisons, the Beals, &c. I love to think of them. When I left them the church adopted the following resolutions of respect:—

RESOLUTIONS.

Whereas our pastor, Bro. J. T. Griffiths has tendered his resignation believing that duty calls him to labour in another field.

Resolved that the Georgetown* Baptist Church records its high esteem of the Reverend J. T. Griffiths, as a Gentleman, a Citizen, a Christian, and a Pastor.

Resolved that in parting with Bro. Griffiths we feel that we lose a faithful and efficient Pastor whose labors we shall always remember with gratitude and love.

Resolved that we esteem him a highly exemplary brother and worthy minister of Jesus Christ, and while we regret his departure from us we shall pray that God may bless his labors in that part of the vineyard to which He has called him."

LEVI MORRISON, }
 J. W. PHILIPS, } Committee.
 WM. MCCOY. }

The above resolutions reported and adopted at a regular church meeting Feb. 20, 1881.

LEN. MORRISON,
 Church Clerk.

D. ISAAC PHILLIPS,
 Moderator.

A Correct Copy—(Len. Morrison, Ch. Clerk.)
 Oct. 9, 1890.

*The Baptist Church at Sheakleyville is known as the Georgetown Baptist Church.—J.T.G.



CHAPTER X.

Sharon—Harmony and Scottdale.

WEDNESDAY, February 23, 1881, I removed my family to Sharon, Pa., where I had accepted a call from the Welsh Baptist Church to preach half my time in connection with Harmony in Lawrence Co., seven miles out in the country from New Castle. I had commenced my pastorate at Harmony since May 1, 1880, in connection with Sheakleyville, but the distance between the two churches was too great. As soon as I was settled at Sharon we entered earnestly into the work of renovating the meeting house by painting it, refurnishing it, fencing the lot, &c., at an expense of over 300,00 dollars, all of which was raised during the summer of 1881. The reopening services were held August 27 and 28, when the following ministers officiated:—Revs. David Proberts, Youngstown, Ohio; Edward Jenkins, Palmyra, Ohio; David Evans, Wheatland, Pa.; Thomas Jenkins (Cong.), Sharon, Pa., and the writer. I laboured at Harmony until April 30, 1882. This was an excellent little church. I found them very kind. My last sermons to them were from 1 John iii. 2, and from v. 20.

I baptized twenty-four there. I stayed at Sharon and Harmony until August 27, 1882, when I closed my labours to go to Scottdale, Pa. My last texts were Phil. ii. 6-11, and John xvii. 24.

At the close of my last sermon the church unanimously adopted the following resolutions:—

RESOLUTIONS OF RESPECT.

1. That we express our great loss at the departure of our honored and active pastor, for in losing him, we lose an affectionate brother, an earnest worker, an honest man, a faithful friend, and an apt teacher.

2. That his ministry among us has been a success in every sense of the word.

3. That we urge the brethren at Scottdale to co-operate with our brother in the good work, and we will pray with them for the success of our Blessed King.

4. That we present our brother and his family to their tenderest care, and to the care of our Lord and his Christ, and that they may receive the comfort and strength of the other Comforter is our wish.

On behalf of the church,

DAVID THOMAS, }
LEWIS WILLIAMS, } Deacons.

JOHN DEVERAUX, Clerk.

Sunday evening, August 27th, 1882.

The above was published in Welsh in "The Dawn" of October, 1882, pp. 225, 226, and has been translated.

I had now laboured twelve years as a missionary in Mercer Co., Pa., and during that time had been instrumental in building three churches and four meeting houses, and in re-establishing the cause at Greenville, besides doing a great deal of evangelistic work in other churches besides those of which I was pastor. God be praised!

SCOTTTDALE.

I began my pastorate here Sept. 1, 1882. I did not preach the first Sunday at Scottdale, because the Monangahela Association was held Sept. 2—4 at Taylortown Green Co., Pa., and we were all there. It was the Jubilee meeting of the Association.

Sunday, Sept. 10th, I preached my first sermons as pastor from Ephesians i. 7, and John xvii. 24. This was a re-opening day. They had been renovating the church inside and outside at an expense of about 400.00 dollars, so it was my pleasant duty and privilege to preach the re-opening sermons. We had a very good day, and raised about 200.00 dollars towards the expenses.

At the first communion I administered they had a glass communion set. At that time the "National Baptist" gave a silver set as a premium for fourteen names. I made the fact known to them and raised the required amount for the "National Baptist," which secured the communion set for the church, which we used at the next communion season. Also, I raised enough of names for the same paper to secure Matthew Henry's Commentaries to myself. We immediately entered upon a series of special meetings and preached every night for seven weeks, and we had good meetings. One of the best brothers I ever met as an helper in the way of singing and exhorting was Bro. George H. Sewell, who had charge of the singing. During the first quarter I preached 104 sermons, baptized 27, and made 300 pastoral visits. In the summer of 1883 I visited Wales, my native land, in company with Rev. Fred. Evans, D.D., and during that visit I received a unanimous call from the English Baptist Church of Treorky, Rhondda Valley, and after my return I fully intended to go back to Wales, hence I resigned at Scottdale March, 1884, and closed my labours March 23, 1884, when I preached from Hebrews iv. 14, and Col. i. 18.

I had a pleasant pastorate here. At the close of the meeting I was presented with a purse of money of 23.00 dollars, and the following resolutions of respect:—

At the regular service of the Scottdale Baptist Church, Sabbath evening, March 23, 1884, the following preamble and resolutions were adopted.—

Whereas our pastor, the Rev. J. T. Griffith, having received a call from his native country (Wales), and, having resigned the pastorate of this church, in order that he might accept the same; and whereas, we having accepted the resignation, which severs our relation as pastor and people, with feelings of sadness; therefore be it—

Resolved, that the eighteen months' faithful service rendered by him to this people have been greatly blessed in the upbuilding of our church and increasing its membership.

Resolved, that for his ministering to the temporal and spiritual needs of all; for the earnest sympathy which has brought him to the bedside of the sick; for his efforts in behalf of the education of the masses; and for his exertions to better the conditions of humanity under all circumstances, the members of this church, and the people of this community owe him their gratitude and respect.

Resolved, that in parting; our kindest wishes shall ever attend him, and that we recommend him to the people to whom he shall minister as one worthy of their confidence and esteem.

WM. W. EICHER,	} Committee.
MRS. ANNA STURGIS,	
MISS MAGGIE WHITE,	
JOS. K. EICHER,	
GEO. H. SEWELL,	

P.S.—The Scottdale Baptist Church was founded April 17, 1875, through the instrumentality of Rev. David Williams, then of Pennsville. The land to build the meeting house on was given by Mr. Wm. H. Everson. The meeting house was opened May 9, 1876 — J. T. G.



CHAPTER XI.

Mahanoy City and Plymouth Meeting.

WHEN I left Scottsdale my intention was to go to Wales, but all at once my plans were changed, and in the Providence of God I found myself at Mahanoy City. This city with a population of 12,000 (in 1884) is situated in Schuylkill County, Pennsylvania, on the main line of the Reading R. R.

Baptist preaching dates as far back as 1866. Rev. B. W. Thomas baptized three here April 29th, 1866. May 12—14—the Welsh Baptist Church was organized and their meeting house dedicated. The following ministers officiated:—B. W. Thomas, A. J. Morton, J. P. Harris, W. Morgans, A. J. Hey, &c., see "*Seven Orllewinol.*" The Rev. Theophilus Jones was their first pastor, March 17th, 1867. The English Baptist Church of Mahanoy City was organized and continued until 1877. The cause of its dissolution was the panic of 1875, so that when I began my ministry there with the Welsh Baptist Church in May, 1884, the Welsh and the English were together, which made it necessary for me to preach in Welsh and English, as had been done by some of my predecessors. I continued to do this for six months.

Friday evening, October 5th, 1884, a special business meeting was held to consider the propriety and necessity of

organizing an English Baptist Church, when it was decided to do so if satisfactory arrangements could be made—in order to make these arrangements, committees were appointed to represent both the English and the Welsh, and after several meetings they decided to organize the English Church, Sunday evening, Nov. 16th, 1884. I preached from Hebrews 10 : 25 ; and after the sermon we organized the present English Baptist Church of Mahanoy City—14 by letters—6 by baptism—6 by restoration—26 in all.

December 4th, 1884, a Council met representing nine churches to consider the propriety of recognizing this body as a regular Baptist Church. Rev. W. H. Conard, D.D., Philadelphia was appointed Moderator, and the Rev. W. G. Watkins, Shamokin, Clerk. After having heard the history of the Church and its Confession of Faith, the Council decided unanimously to recognize it ; at seven the same evening the public recognition services were held. Opening prayer by the Rev. Mr. Wood (Pres.), sermon by the Rev. W. H. Conard, D.D., from Matt. 16 : 18, hand of fellowship by the same to Mr. Thomas Rogers. The same evening two deacons were ordained, Mr. Eli S. Reinhold and Mr. Wheatly ; the prayer of ordination was offered by the Rev. W. D. Thomas, and the charge was given by the Rev. W. O. Owen, benediction by Dr. Conard. This was a memorable day. After the organization of the English Church, both churches English and Welsh continued to worship in the Welsh Baptist Chapel until the spring when the English rented a hall, and before the end of summer they built a meeting house on the upper end of Main Street.

The last Sunday of April, 1885, I gave up both churches to accept a call from Plymouth Meeting, Pa., where I began the first Sunday in May. Monday evening, April 27th, a farewell meeting was held—chairman, Mr. T. J. Edwards—speakers, Revs. D. S. Thomas, M.A., Thomas Evans, F. Teilo Evans (Cong.), Humphreys (Cong.)—a happy meeting. Tuesday, April 28th, we left Mahanoy City for Plymouth Meeting.

In September, 1885, the annual meetings of the Reading Association were held with the first Baptist Church of Reading, Pa., and inasmuch as this was the association into which the English Church of Mahanoy City expected to be received, I went to the meetings of the association.

They were gladly received, and after having been received they appealed for aid to pay the debt on their meeting house, and for this purpose the Missionary Committee of the association came to me and asked me if I would visit the churches in the interest of Mahanoy City, I consented with their request and spent my vacation weeks in October in going through the churches and raised about 300 dollars, enough to pay the debt.

I was very comfortable at Plymouth Meeting—it was an old church, and the people were very kind, and near Philadelphia where I enjoyed so many privileges—yet the officers of the state association were very anxious for me to return to Mahanoy City for a while to aid the English church—at last they prevailed and I returned in July, 1887. I spent two very happy years at Plymouth Meeting. I baptised 29 there and improvements were made on the meeting house—in April, 1886, the church bought nearly an acre of land and a house on it from Mrs. Smith at an expense of nearly two thousand dollars, in order to enlarge the graveyard and to have a parsonage for the pastor. This action was of great benefit to the church, as it preserved its front view and greatly improved the prosperity. The money needed for this enterprise was borrowed from deacon Jonathan Bataroff—1,700 dollars—and before he died he willed the unpaid balance of the loan to the church, which was about the half, and at the yearly meeting of the Cold Point Church—(that was the name of the Baptist Church at Plymouth Meeting), August 30th, 1905, the mortgage was burnt, and it was my privilege to have a share in the service—so that the church had all this property very cheap. When I left them resolutions of respect were adopted by the church and signed by the committee—Moses Pierce, Charles W. Lewis and S. H. Freas—kinder people I never met with.

I remained at Mahanoy City the second time until April, 1888, when I accepted a call to Lansdale.

I had a faithful band of workers at Mahanoy City and among them Mr. Eli S. Reinhold, cashier of the Union National Bank of Mahanoy City, a noble man.

When I left them I was presented with a gold headed cane and other tokens of respect.

I will close this chapter with the following resolutions—

MAHANOEY CITY.

The first is from the Welsh church—

MAHANOEY CITY, PENNA.,

APRIL 26TH, 1885.

From—

The Welsh Baptist Church of Mahanoy
City.

To—

The Baptist Church in Cold Point,
Penna.

This is to certify that our esteemed Brother and late
Pastor the Rev. John T. Griffiths has been Pastor
of this church for the past 12 months.

We found him to be a good Minister and an excellent
Pastor, and therefore can fully recommend him to
you as such, and as one worthy your confidence
and esteem, may the blessing of God rest on his
labors with you.

Done by order of the church, April 26th, 1885.

DAVID W. JENKINS, }
EVAN H. JOHN, } Deacons.
LLEWELYN BEDDOW, }

JOHN J. McCARTHY, Church Clerk.

The second is from the English church :

MAHANOEY CITY, PA.,

APRIL 21ST, 1885.

To whom it may concern—

This is to certify that Rev. J. T. Griffiths has been the
pastor of the English Baptist Church for six
months, and that his resignation is accepted with
painful reluctance. During his residence in our

midst he has won the confidence of all who know him, and his private life has ever emphasised what his preaching inculcated.

As an English church, we owe to him our existence and growth, as far as either is dependent on human agencies. He leaves the Church united, and with the good wishes of every member. We congratulate the church to which he transfers his labors, on the excellent character and devoted zeal that will characterise their new pastor.

The prayers and hearty good wishes of the Baptist church at Mahanoy City, go with him and his, and in token of his highly acceptable services with us, the church has unanimously caused this letter to be adopted.

By the church,

ELI G. REINHOLD,
Moderator.

RICHD. R. WEBB,
Secretary.

PLYMOUTH MEETING.

At the regular services of the Cold Point Baptist Church held Sabbath Morning, June 5th, 1887, the following preamble and resolutions were unanimously adopted:

Whereas our pastor, Rev. John T. Griffith has resigned the pastorate of this church to accept a call from the church at Mahanoy City, a former field of labor; and the church having accepted his resignation, therefore be it

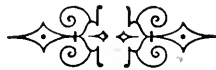
Resolved that it is with much regret that we part with him, feeling that his labours in our midst for the past two years have been blessed by the Lord in the upbuilding and strengthening of the church in this place; And be it

Resolved that his earnest efforts for the spiritual welfare of the people of this community and his ready sympathy with the sick and afflicted are duly appreciated, and have endeared him to us: and be it further

Resolved, that it is only with the feeling that the Lord has called him to another field of labor in which his services are greatly needed, that we can reconcile ourselves to sever the tie that binds us together as pastor and people, and that he has our kindest wishes for his future prosperity.

Hoping that we may all meet at last in the Celestial City, we shall ever remember his labors among us with pleasure.

MOSES PEIRCE, CHARLES W. LEWIS, S. H. FREAS.	} Committee on resolutions.
--	--------------------------------



CHAPTER XII.

Lansdale.

AS I stated in my sketch of Mahanoy City, I went from Cold Point to Plymouth Meeting the last of June, 1887, and stayed there until the last of March, 1888, when I accepted the call from Lansdale, Montgomery Co., Pa.

Lansdale is situated in Montgomery County, Pennsylvania, on the North Penn R. R., about twenty-seven miles from Philadelphia. It is surrounded by historic Welsh associations such as Gwynedd, Penllyn, on one side. Montgomery church founded by the celebrated Rev. Abel Morgan of Blaenau South Wales, in 1719, and Hillstown founded by the noted Elder William Thomas, who came to Philadelphia from Llanwenarth in 1712. Lansdale is a direct descendant of the above churches through North Wales. It was founded as a branch of North Wales church by the Rev. J. A. Aldred, then pastor of the North Wales church.

In the minutes of the North Philadelphia Association of 1886, p. 430, we find the following facts respecting Lansdale—“The Lansdale Church was commenced as a mission of the North Wales Church in April, 1883, by Bro. J. A. Aldred, their pastor, upon whose labors the Lord smiled, and a number put on Christ by baptism. In the winter of 1884 an effort was made to secure means for erecting a chapel, and encouraged by friends the North Wales Church resolved to build. A lot was purchased and a neat chapel was erected and opened for public worship March 15th, 1885, and Bro. Aldred continued

to preach for them until he closed his labors with the North Wales Church. The number of believers increased to about thirty, when it was concluded to organize a regular Baptist Church. Letters of dismission were granted by the parent church, and on the 15th of Feb., 1866, the organization was effected."

THE CONSTITUENT MEMBERS.

Following is the list of constituent members of the first Baptist Church, Lansdale, Pa., at its organization February 15, 1886:—Allen Thomas, Mrs. Allen Thomas, Mr. David Vaneman, Mr. A. K. Thomas, Mrs. A. K. Thomas, Mr. U. S. Beaver, Mrs. U. S. Beaver, Mr. George Hallowell, Mrs. Geo. Hallowell, Mr. John F. Cresson, Mr. J. F. Garner, Mrs. J. F. Garner, Mr. S. D. Hull, Mrs. S. D. Hull, Miss Minnie Cassel, Mr. William Fly, Miss Mary Fly, Miss Lizzie Fly, Miss Mary Laudner, Mrs. Ella George, Miss Minnie Weikel, Miss Anna Mushbach, Mr. Morris George, Mrs. Morris George, Miss Mame Beaver, Miss Bertha Beaver, Mrs. Annie Brunner, Mrs. Matilda Morris, Mrs. Lillian Beidler, Mrs. Mary A. Layman, Mrs. Mary Garner, Mr. Charles Moore, Mrs. Charles Moore, Mrs. Sarah Singerly, Mrs. Wiehminah Kockersperger, Mr. Isaac Hunsicker, Mrs. Isaac Hunsicker, Mrs. Prescilla Johnson, Mrs. Pauline Mushbach, Miss Carrie Hunsicker, Eliam Davies, Miss Mattie Cresson.

The Thomases named above are direct descendants of Elder William Thomas of Hillsdown.

THE RECOGNITION SERVICES.

The council of Baptist churches called to consider the recognition of the First Baptist Church of Lansdale, Pa., met in the Baptist Chapel, Lansdale, Thursday, May 13, 1886. Council convened at 3 p.m., and Rev. N. B. Baldwin of Montgomery Baptist Church was elected Moderator, and Bro. A. K. Thomas of Lansdale, Clerk. Prayer was offered by Rev. J. A. Aldred of Ridley Park Baptist Church. The following churches were represented in the council:—New Britan, Pastor N. C. Fetter and Bros. John Jacoby and Benjamin Schuyler; Montgomery, Pastor Baldwin and Bros. Bender and Leach and Charles Napp, licentiate; First Norristown, Pastor Randall and Bro. Johnson; Mount Pleasant, Pastor Sagebeer and Bros. William C. Walker and Christian Duffield; Jenkintown, Pastor Shoemaker and Bro. Josiah Phillips by letter; Hatboro, Pastor Hutchinson and Bros. Rorer and Walton; Grace Church, Philadelphia, Pastor Conwell and Bros. Reed and Bitting;

North Wales, Bro. John M. Harley; Ridley Park, Pastor Aldred, late pastor of North Wales Church and the Lansdale Mission.

On motion of Rev. Conwell the visiting brethren were invited to sit with council in its deliberations. Rev. L. G. Beck read a brief history of the church and answered inquiries concerning its outlook—financial and spiritual. He said there was a membership of about 40, and a debt of something over 2,000 dollars on the property. The recognition services were held in the evening as follows:—Opening services by Moderator; sermon by Rev. Russel H. Conwell; recognition prayer, Rev. Sagebeer; hand of fellowship, Rev. Hutchinson; charge to pastor, Rev. N. B. Randall; charge to church, Rev. J. A. Aldred.

March, 1886, a call was extended to the Rev. Levi G. Beck of Philadelphia, who began his labors with the first Sunday of April, 1886. Brother Beck labored faithfully and earnestly for their welfare, but advanced age and diminishing physical strength compelled him to cease active work as their pastor July, 1887. He left an excellent memory at Lansdale and in all other places.

At the invitation of the church I preached for them the first time Sunday, Feb. 12, 1888, and also the Monday and Tuesday evenings following. I stayed at the home of Mr. Amos van Fossen, one of the successful merchants of the place, who also with his faithful wife were pillars in the church. Feb. 29th, I accepted the unanimous call which made me become their pastor. I was then at Mahanoy city. The first Sunday of April, 1888 I began my pastoral work among them. They gave us a very cordial welcome.

Tuesday evening, April 24th, a public meeting of welcome was held, when the following brethren officiated. Chairman, Rev. H. Colchessor, North Wales; reading of scripture, Rev. G. Evans, Manayank; prayer, Rev. N. B. Baldwin, ex-pastor of Montgomery; sermon, Rev. Fred Evans, D.D., 10th Philadelphia; charge to the church, Rev. John Miller, Doylestown; charge to the pastor, Rev. J. L. Plush Montgomery. Selections by the choir: bro. M. S. Beaver at the organ. Happy meeting.

I entered upon my work amid joyful prospects. I should like to give details of the three happy years I spent here—but space will not permit. The following summary will give an idea, which I gave them after I closed my labors Feb. 22nd, 1891.

TO THE MEMBERS OF THE FIRST BAPTIST
CHURCH, LANSDALE.

DEAR BRETHREN :

In closing my labors with you as pastor, I have thought that a brief summary of facts respecting the work that we have endeavoured to do among you might be of interest to you and many others, though I do not believe that the results of Christian work can be set forth in figures.

I. PULPIT AND PASTORAL WORK.

- (a). Number of sermons preached, 429.
- (b). Pastoral and religious visits, 2243.
- (c). Persons baptized, 27.

2. SOCIETIES ORGANISED FOR THE DEVELOPMENT OF THE
INTELLECTUAL AND SPIRITUAL POWER OF THE
CHURCH.

(a). Friday evening, April 13, 1888, we organised the Friday evening Bible Class. The pastor was appointed teacher, Brother A. K. Thomas assistant teacher, and Miss Laura VanFossen clerk. We have gone through the Acts and Matthew. Eternity alone can show the results of these Friday evening meetings, as we have endeavored to teach the distinctive principles of Christianity, as taught and practiced by the apostles.

(b). Monday afternoon, March 31, 1890, the Women's Home and Foreign Missionary Society was organised. Its officers were: President, Mrs. N. S. Beidler; Vice-Presidents, Mabel Clark and Miss Ella Hendricks; Clerk, Miss Laura Van Fossen; Treasurer, Mrs. A. K. Thomas. Several of the sisters are becoming interested in this work, and they meet the first Tuesday afternoon of each month at their homes.

(c). Friday evening, December 5, 1890, the Young People's Loyalist Society was organised. Its officers are: President, Lizzie Aaron; Vice President, Edward Clark;

Clerk, May Ramsey; Committees, Laura VanFossen, Jennie Holbert and Bertha Beaver. They have adopted a regular constitution, which is issued by the Publication Society, which shows the glorious object they have in view.

These societies are young and their beginnings may seem small, but by being faithful to the object for which they have been organized, great good may be accomplished.

(d). Sunday, January 13, 1889, the Sunday school was changed from 9 a.m. to 2 p.m., and we think that the change has been beneficial to the healthful growth of the school. Brother A. K. Thomas has been its faithful superintendent from the beginning. Much more work could be accomplished by having many who are now inactive out of the school, active in the school.

3. FINANCIAL STATEMENT.

(a.) Debts paid since April 1, 1888	...	\$ 757 03
(b.) Contributions towards benevolent institutions	.. ..	62 36
(c.) Current expenses	... ..	1,651 58
		<hr/>
	Total ...	\$2,470 97
(d) Women's Missionary Society, first year's report	... ..	16 54

4. TEXT OF LAST SERMON SUNDAY EVENING FEBRUARY 22, 1891.

"Wherefore my beloved brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord my dearly beloved."—Phil. 4 : 1.

Yours in the Gospel,

JOHN T. GRIFFITH.

(From April 1, 1888, to March 1, 1891)

LANSDALE, PA.,

Feb. 22, 1891.

In the above report reference is made to debts paid. It is worthy of note that these debts were paid chiefly by the Mite

Society which met monthly around the houses of which Bro. A. K. Thomas was President, and in which all were united, and whenever the society went out into the country, our dear friend James Brady was always ready with his team, and his faithful wife and their beloved daughter Lizzie were on hand to help.

THE DEDICATION OF THE THIRD MEETING HOUSE OF THE HILLTOWN BAPTIST CHURCH.

There are many incidents outside my pastoral work at Lansdale that I would like to note if space permitted, but I can only refer to the dedication of the third meeting house of Hilltown Baptist House, which occurred Sept. 18, 1890—when the following ministers officiated—C. A. Hare of Doylestown—J. L. Plush and N. B. Baldwin of Montgomery, and J. T. Griffith of Lansdale. The following item respecting the dedicatory services appeared in a local paper—

BAPTIST CHURCH DEDICATED.

A large congregation collected on Thursday to witness the dedication of the newly erected building of the Hilltown Baptist Church.

The exercises in the morning were opened by singing, led by the choir, followed by a Scripture reading by Rev. C. A. Hare, of the Doylestown Baptist Church, Rev. J. L. Plush of the ancient Montgomery Baptist Church made the opening prayer. The dedication sermon had been assigned to Rev. Dr. William Cathcart, formerly of Philadelphia, but he was unable to be present. Rev. John T. Griffith, of the Lansdale Baptist Church, was substituted. His discourse treated largely of the history of the church and the earliest movements of Baptists in America.

At the conclusion of the morning services the congregation was invited to dine at a neighboring house.

In the afternoon Rev. C. A. Hare of the Doylestown Church preached a sermon appropriate to the occasion, after which a brief financial statement of the church was

presented. Rev. Levi Thomas, a direct descendant of the Elder William, generously willed sufficient money to pay for the new church building, and the only debt that remained was a small balance on the furniture, which has been provided for.

This church has a very interesting history. Though the church was not organised before Nov. 10th, 1781, yet preaching was begun here as early as 1725 and probably earlier by Elder William Thomas who settled at Hilltown in 1718. Mr. Thomas built the first meeting-house in 1737, in which he preached until his death which occurred Oct. 6th, 1757, at the age of 79 years. He was buried at Hilltown. Mr. Thomas was born at Llanwenarth, Monmouthshire, Wales, in the year 1678—when he left for America, Morgan Edwards says “that he lived near Rhasau'r mwyn in Bedwellty parish, and that tradition says that he was a member of Blaenau.”(Blaenau Gwent.) In the letter which Abel Morgan wrote from Philadelphia dated April 12th, 1712, to his old church at Blaenau, Gwent, he requested the church to keep on as far as possible the meetings at Rhasau. This was near the home of Mr. William Thomas. (See Hist. of Welsh Baptists, by Joshua Thomas, Pontypridd edition, pages 406-407.)

The late Rev. Evan Thomas in his “History of the Shiloh Baptist Church, Tredegar” states that the meetings referred to above at Rhasau, were held at the home of Mr. Wm. Thomas, and that his home was really the birth place of the Shiloh Baptist Church, Tredegar. The late deacon Allen Thomas, of Lansdale, and his children are direct descendants of the above William Thomas.

Reference was made above to the historical address which I delivered at Hilltown, when the late Hon. H. G. Jones of Roxboro, Phil., saw the report in the daily papers he wrote to me, Sept. 20, 1890, inviting me to attend the Philadelphia Association in Oct—to give an address on behalf of the “American Baptist Historical Society,” and to bring my historical address on “Hilltown” with me—I went to the Association which was held that year with the Tabernacle Baptist Church, in Chestnut street. Wednesday, Oct. 8th, 1890, I gave an address in behalf of the Baptist Historical Society, and submitted my historical address on Hilltown Church to the Historical Committee

of the Philadelphia Association, and it was published in the minutes of the Association for 1890, where it may be seen in full.

Many other outside incidents might be noted but space will not permit, hence I stop here.

In leaving Lansdale they presented me with the following resolutions—

At the close of the Sabbath evening services at the First Baptist Church of Lansdale, February 22nd, the following resolutions were unanimously adopted upon the closing of the Rev. J. T. Griffith's pastorate with the church :—

Whereas, in severing pastoral relations with our esteemed brother, Rev. J. T. Griffith, we, members of the First Baptist Church of Lansdale, desire to express our utmost confidence in him as a conscientious, earnest Christian man and preacher of the Word. Therefore, be it

Resolved—That in leaving us and entering on a new field of labour with the Berean Church at Reading, he does so with the best wishes and fullest sympathy of this church, that while we deeply regret losing so able and earnest a worker as our pastor has proven himself to be, we pray that the Divine favor which has so marked his work here during the past three years may be manifested to a still greater extent during his ministrations with people with whom he is about to associate.

Resolved—That it is the sense of this church that the distinctive principles advocated by us as a denomination have been most ably and eloquently championed by our brother during his stay among us, and that the truths, of God thus sown will ever live as a testimonial of the fidelity of one who has not failed to declare the whole counsel of God.

By order of the church,

U. S. BEAVER,
Church Clerk.

The Editor of the "Lansdale Republican" published the following item in its issue of Feb. 25th, 1891 :

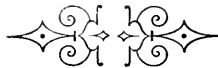
Mr. Griffith left Lansdale on Monday for his new field of labor in the city of Reading. The people of Lansdale regret to lose so excellent a citizen, and while we do not know who will be his successor at this place we feel perfectly safe in saying that a pastor of Mr. Griffiths' superior qualities can hardly be expected to come to Lansdale. Mr. Griffith is a great thinker, an eloquent speaker and an indefatigable worker. His labors at Lansdale were crowned with success, as the foregoing statement modestly asserts.

A few months' stay in Reading will prove to the people of that wide awake city that they have secured a pastor whose attainments fit him for a very high position in the Master's vineyard.



I can never forget the kindness of the church at Lansdale. I have in my possession many tokens of their love to me.

Many of those who worked with me have gone to their reward, but God is still with them, and will be.



CHAPTER XIII.

Berean Baptist Church, Reading, Pa.

READING is a beautiful city in the Schuylkill Valley, and is the county seat of Berks County, Pennsylvania, and had a population of about 70,000 in 1891. At the invitation of the Berean Baptist Church I preached for them December 28th, 1890, from Luke 24, 32, in the morning, and Luke 10, 20 in the evening; had a happy day. I stayed with Mr. and Mrs. Harry Boyer, 915, Greenwich street.

Sunday, Jan. 4th, 1891, they held a special business meeting to consider the matter of extending me a call to the pastorate after which they sent me the following letter which I received at Lansdale Jan. 5th.

Berean Baptist Church, Reading, Pa.

Rev. J. T. Griffith,

Dear Bro.—

Allow me the privilege of informing you that at a meeting held on Sabbath, Jan. 4, '91, a ballot was had for the selection of a pastor for the Berean Church. It affords me pleasure in stating to you

that you have been unanimously called to become our pastor. May God bless you largely; and in the coming amongst us may the richest blessings abide with our church, and edification and sanctification of our members—and the upbuilding of Christ's Kingdom in our neighbourhood, and the glorification of God, and the church that you leave. May the prayers of God's people be with them.

Bro. Griffith—I am requested also to state that we voted to pay monthly at the rate of 700 dollars per year, the same as we had done by our former pastor.

In the case of your acceptance or non-acceptance of our call—the church's call—God's call—you will please notify us at your earliest convenience.

With God's blessing on you and family,

I remain, yours truly,

EZRA B. HIGH, Clerk.,

1513—N. 9th st.,

Reading, Pa.

After a prayerful consideration I decided to accept their call, and entered upon my work the first Sunday in March, when I preached from Col. i. 28, and John ix. 25.

We moved to Reading from Lansdale Feb. 24th, 1891, and were met at the station by sisters Kate and Annie Rankin, and stayed the first night with Mr. and Mrs. Jenkin Hill, 623, North 9th St. We received a most cordial reception.

Reading is considered a very hard field for Baptists, because of its being a stronghold of German Pedo-baptist influence, hence Baptist progress has been very slow here. The Berean Baptist Church was originally a mission of the First Baptist Church, and had been in existence over twelve years when I went there, and had remained loyal through all. We held the first week after my settlement as a week of prayer, and had a blessed time. Friday evening, March

6th, Adam Seyler rose for prayer. I continued to preach every night the second week. Sunday evening, March 16th, I had my first baptism, when I baptized Adam Seyler, Oscar Pennick, and Mr. Kephart. Monday evening, March 15th, 1891, we organized our weekly Bible meeting to study the Acts of the Apostles. We now entered upon our regular services, and found the work pleasant, aided by an excellent band of Christian workers in young and old. I can now only note some facts, but cannot give details.

Wednesday, March 25th, 1891, I had the first funeral duty of officiating at the funeral of Mr. Edward M. Castor, aged 45 years, who was an excellent man. The funeral service was held at the church, which was packed—burial at Charles Evans' Cemetery.

Thursday evening, April 9th, the church gave us a public reception, when interesting addresses were given by the Rev. Fred. Evans, D.D., Philadelphia, and the Rev. J. S. Bromley, pastor of the First Baptist Church, Reading, and several selections by the choir—after which refreshments were served in the Sunday Schoolroom. It was a very pleasant evening.

Thursday evening, April 23rd, I gave them a lecture on "The Life of Henry M. Stanley."

Tuesday and Wednesday, June 16th and 17th, the Reading Association held its annual meetings with this church. Mr. Jessie Orr, Moderator. Sunday, July 19th, the church held its twelfth anniversary. At 9 a.m. I preached to the children from Sam, iii. 27. At 10 a.m. I preached the anniversary sermon from Jude, 3rd and 4th verses. At 7 p.m. we had a roll call and a general conference as follows:—

Voluntary, Miss Dickinson; Roll call, E. High; reading of Psalm 45 and prayer, Brother George Waide; "The Beginning of Baptist Mission Work in North Reading," J. H. Rankin and W. H. Schweimler; "Reminiscences of the Organization of the Berean Church," Deacon Savacool and Sister Ida Seyler; "The Church and the Sunday School," Brother Shaaber; "The Present Condition of the Church," Brother Jenkin Hill; "How to Facilitate its Future Prosperity," Brothers Monasmith and N. T. Kunkle; benediction by the pastor. The following music was rendered at the

morning service: "Rest ye in Peace," Mendelssohn, choir; duett, "Jesus, Lover of My Soul," Lassen, Misses Mary Haas and Kate Rankin. Evening service, "I waited for the Lord," Mendelssohn, choir; solo, "I love to hear my Saviour's voice," Glover, Miss Carrie Castor; trombone solo, "God of the Fatherless," Weber, Harry Morgan. Had a very happy day.

During the remainder of 1891 nothing special occurred.

Saturday evening, Feb. 27th, 1892, the ladies of the church held a Supper and Bazaar at Association Hall when they realized 126 dollars. They presented to the pastor and his wife a handsome quilt containing 600 names.

Sunday, March 6th, 1892, I preached my first anniversary sermon from Acts xi. 26, to the end—"The service rendered to the church and by the church." In the evening the Christian Endeavour Society held its first anniversary meeting.

After some remarks by the pastor, Mr. Charles Shaaber read a well prepared paper on "The work of the American Baptist Home Mission among the colored people." Miss Kate Rankin read an excellent paper on "Work among Children." "Baptist work among the Mormons" was the subject of a good essay by Robert Rankin, and Miss Clara Clark closed with an able paper on "Prayer."

The church at this time had a membership of 162—twelve had been added during the year, eight of them by baptism. About 400 dollars had been spent on church improvements; 25 dollars had been contributed for missionary work by the Sunday School.

We now held two week's special services Sunday evening, March 13, 1892. I baptized four—Mrs. Elizabeth Shaaber, Miss Susie Kramer, Minnie Murtorff, and Mr. Samuel Babcock.

I was assisted for a few evenings in these meetings by the Rev. J. S. Bromley, pastor of the First Baptist Church.

This year (1892) was the 100th anniversary of Modern Baptist Missions, hence it was celebrated by Baptists in

general. Oct. 2nd we celebrated the day at the Berean—the program of the day was as follows:—

I preached in the morning from Acts xii. 24—“And the word of God grew and multiplied.” In the afternoon the service was opened with prayer by the pastor, and the singing of a hymn by the Sunday School, a recitation “Heathen Children” by Mary Francis; “Work for little hands” by Frank James; the Life of Carey, by six children—“His Childhood,” Martha Shaaber; “His Boyhood,” Maggie Rankin; “How he became a Missionary,” Flora Potts; “His Voyage,” Ralph Hill; “His first Hindoo Convert,” Mary High; Results of His Work,” Clarence Shaaber. Nellie Hartman recited “Then and now,” and Annie Castor “Freely have ye received and freely give.” Jenkin Hill spoke on “What we are doing and ought to do in Foreign Missions.”

In the evening a young people’s meeting was held. Miss May Kerryhart read a paper on “William Carey an inspiration to the young.” This was followed by Miss Kate Rankin on “Andrew Fuller,” Miss Annie Rankin on “Joshua Marshman,” Miss Jennie Monasmith on “William Ward,” and Miss Mary Savacool on “Krishna Pal.” Thomas Brenholtz spoke on “What is there for young people in the Centenary Movement.” This was truly an educational day in Baptist History.

Thus we moved along in our work week by week.

Early in the year 1893 many of the churches of Reading united in a series of revival meetings under the leadership of the Rev. J. W. Chapman, D.D. I copy the following from my diary:—“Sunday, January 15, 1893. To-day the union evangelistic services began in the Rink under the leadership of the Rev. J. W. Chapman D.D. The morning text, Acts xix. 2: ‘Have ye received the Holy Ghost since ye believed?’ Afternoon text, Heb. ii. 3: ‘How shall we escape,’ &c. In the evening Bro. J. H. Shirey and I had to conduct an overflow meeting at the First Pres. Church. We had no service at the Berean Church to-day except Sunday School. In the afternoon at the Rink I had the misfortune of having my silk hat stolen. It seems that Satan came also to the meeting, These meetings continued until February 1st. The congregations were very large, and

doubtless much good was done in the city. I had now spent two years here."

I preached my second anniversary sermons March 5th, 1893, from Gal 2. 19-20 and I Pet. 2, 1-3.

The following statistics may be of interest--(from March 1st, 1891 to March 1st, 1892)—

Sermons preached, 116.

Meetings attended, 274.

Funerals, 11. Baptisms, 8.

From March 1st, 1892, to March, 1893 :—

Sermons preached, 122

Meetings attended, 294.

Funerals, 11. Baptisms, 19.

Wednesday, March 22nd, 1893, the Women's Missionary Society of the Reading Association held their annual meeting with the Berean church. In the evening Mrs. Downie of Nellore, Burmah, addressed the meeting and her little daughter sang in Telugoo.

Thursday evening, March 30th, 1893, at the business meeting the church organized the "Junior Baptist Union of the Berean Church," and elected Miss Annie Rankin President, and Miss Clara Clark Vice President. This was a noble work for these young ladies, and even for angels. I frequently attended these children's meetings and always enjoyed them.

I was present Friday evening, April 14th, 1893. I now copy from my diary—"The meeting was led by Miss Annie Rankin who prayed for the first time in public, so that it will be a memorable meeting for her. Clara Clark was at the organ. The topic of the evening was 'Jesus as our model.'"

Thus whilst these young ladies rendered valuable services to the children, they themselves received great blessings through them. Others were also faithful to the children, viz., Kate Rankin, Mary Savacool, Mary Haas, Mamie Dickinson, Mrs. Adam Seyler, &c.

The following brethren were the deacons when I was there:—John H. Rankin, Wm. B. Savacool, Ezra B. High, Samuel Monasmith, and Wm. H. Schweimler. The following brethren served as Sunday School Superintendents:—Charles Shaaber, Thomas Brenholtz, and Jenkin Hill. The church also had a young man at Bucknell University preparing for the ministry, Mr. George Waid. Bro. Waid has been an honored and successful minister in the state of Michigan for years. I might state other interesting matters but the above is enough to show the character of the church.

I closed my pastorate Sept. 24th, 1893, in order to go to Portland, Pa. My last text was Zeph. iii. 17.

After the sermon a farewell meeting was held at which several spoke words of appreciation and presented me and my wife with tokens of kindness—as this was reported in the city papers, I will insert the report as published:—

“Ezra B. High, the church clerk, then assumed charge of the meeting, and after the singing of a hymn invited these gentlemen to make addresses: Samuel Monasmith, William Schweimler and Jenkin Hill. Their remarks were all highly eulogistic of their retiring pastor, according him their warmest meed of praise and thanks for his active and efficient work which had resulted in so much temporal and spiritual good to the church. Prayers were offered up by Messrs. Savacool and Dickinson.

It appeared from their statements, and those of the pastor that 28 persons had been baptised and 40 members received, that 600 dollars had been expended in repairs and current outlays during the past two years and seven months.

Mr. E. B. High as chairman of the committee of arrangements, presented Rev. Mr. Griffith with a purse of 25 dollars and Jenkin Hill read these resolutions, which had been unanimously adopted by the congregation:

WHEREAS, our esteemed pastor, Rev. John Thomson Griffith has been called to a new field of labor as pastor of the Portland Baptist church, necessitating the discontinuance of the relations which have hitherto existed between us, therefore be it

RESOLVED, That we accept his resignation with feelings of heartfelt regret.

RESOLVED, That the faithful and able services rendered by him to this church and its members have been signally blessed in the upbuilding of the church and the spiritual growth of its communicants.

RESOLVED, That his faithful ministrations to the temporal and spiritual welfare of all are fully and gratefully appreciated; and,

RESOLVED, That in parting our kindest wishes will ever attend him, and that we recommend him as one worthy of confidence and the highest esteem.

These resolutions were presented in a beautiful frame.

Mr. Griffith is about entering upon the twenty-fifth year of his ministry, and in the address of thanks he made he referred to this fact, and stated that he had, during all these years, baptised 700 persons, established eight churches, built six meeting houses and preached 3,600 sermons. His first pastorate was near Cleveland, O.

N. T. Kunkel then presented Mrs. Griffith, the pastor's wife, a table cover on behalf of the ladies of the congregation. A closing hymn, "God be with you till we meet again," was sung and the benediction pronounced.

Mr. Griffith had endeared himself to his congregation by his sincerity of conviction, his superior talents and his magnetic personality. He was a real leader of his flock and his departure is regretted not only by his people but by the body of the clergy in this city and all who had the pleasant privilege of knowing him."

I had received many tokens of kindness and appreciation previous to the above meeting from the church as a body from my Bible class, and also from individuals, which I still have and for which I feel truly grateful.

In the "Monthly Bulletin" of the Young Men's Christian

Association of Reading for October, 1893, the following editorial appeared—

DEPARTURE OF REV. GRIFFITH.

Rev. Jno. T. Griffith, pastor of Berean Baptist Church, as many of our members are aware, has resigned to accept the pastorate of a church in Portland, Northampton County. Mr. Griffith has been identified with Berean for about three years, and during that time, the church has prospered, new members have been added and enlarged contributions received for missionary purposes and church repairs. As a preacher, Mr. Griffith was a man of conviction, a fearless defender of what he believed to be the interpretation of God's word. As a pastor he was conscientious and untiring in his energy. He was beloved by his people, who were loth to let him go. On the last evening of his ministry in Reading, his people presented to him a purse of money and suitable resolutions as an evidence of their esteem and appreciation of his services. Mr. Griffith has spoken a number of times at our association meetings with great acceptability, and we regret his leaving. The Secretary had expected to have been present and participate in the farewell exercises, but was unable on account of an engagement elsewhere, that could not be set aside. May God bless Mr. Griffith in his new field and continue to make him a power for good."

Mr. J. H. Edwards was General Sec. of the above society and editor of the "Bulletin" and a member of the M.E. church.

Also I had delivered several special sermons to different patriotic orders in Reading and as an expression of their appreciation of my services they presented me with a beautifully framed engrossed resolutions of respect.

Thus I lived and left Reading. I can never forget the kindness of the people.

Portland and Freeland, Pa.

PORTLAND.

Portland is situated on D.L.R.R. about nine miles from Bangor. Baptists have been in this neighbourhood for many years. At one time the late Rev. Alfred Harries was pastor at Slateford which is about two miles above, but some years before I went there the church had been organised at Portland. I began my pastorate with them in October, 1893. There were three out-stations connected with the church to which I had to preach every Sunday afternoon which required much walking in addition to having to preach three times every Sunday—but when I preached at Tott's Gap, brother Joseph Brewer would always take me there in his carriage and bring me back for the evening service. I spent a very happy year with them but I found after the winter was through that the travelling required was too much for me, hence when I received a call from Freeland, Pa., I accepted it, and closed my labours at Portland, Oct. 28th, 1894, my last text was Rev. 15. 3—The song of Moses and the Lamb. I am glad to say that I left them in peace and love as the following items show, which appeared in the "Portland Enterprise" of that week:—

Mr. GRIFFITH LEAVES PORTLAND.

"The Rev. J. T. Griffith preached the last sermon of his pastorate of the Portland Baptist church to a large congregation last Sunday evening. At the close of the services, J. Brewer of Tott's Gap in behalf of the congregation, presented Mr. Griffith with a set of resolutions engrossed and handsomely framed. The frame was the handiwork of Milton Dewitt of Columbia. The resolutions were as follows:

WHEREAS, Our pastor, Rev. J. T. Griffith has offered his resignation to accept a call to the pastorate of the Freeland Baptist church, and

WHEREAS, unsuccessful efforts have been made to have the resignation and the call withdrawn, therefore

RESOLVED, That we accept the resignation with sincere regrets and feel sorry to have to part with such a pastor and friend as he has been to us.

RESOLVED, That we have found in him a consistent Christian, a faithful pastor, and a very efficient speaker in the pulpit, and as such we can heartily recommend him to the church to which he goes and that our best wishes and most ardent prayers shall follow him wherever he goes.

RESOLVED, that this preamble and resolutions be recorded in the church minutes and published in the "Portland Enterprise."

ABSALOM PHILLIPS	} Committee.
GEORGE NIXON	
THEODORE LABAR	
ALBERT DUTT	
WEBSTER WEIDMAN	
MILTON EVANS	

Not only the members of the Baptist church, but the citizens of Portland generally are sorry to have Mr. Griffith leave. In the thirteen months of his residence in this place he has made many warm friends, and has shown himself to be a good citizen, an educated and agreeable gentleman, and earnest and powerful preacher of the Word. He goes to take charge of the Baptist church at Freeland, Luzerne county.

FREELAND.

Freeland is in Luzerne Co., Pa., about 10 miles from Hazleton. I began my pastorate here the first Sunday in November, 1894. I found here a loyal band of Baptists, but scattered over a large region—Upper Lehigh on the one side, and Drifton on the other side, and what a pleasure it was to see them come through all kinds of weather to Freeland.

I spent three happy years here—during those years the congregations were greatly enlarged—sixty five received by baptisms—nearly 1,000 dollars debt paid—the meeting house

renovated and furnished with new seats, and bills paid. I never saw a better class of Christian workers than at Freeland. I closed my labours here Nov. 28, 1897—at the close of my last service the following resolutions were unanimously adopted:—

RESOLUTIONS OF REGRET.

Rev. J. T. Griffith, who has resigned the Pastorate of the English Baptist church of the town, preached his farewell sermon last Sunday evening. After the services, the following resolutions were unanimously adopted:

WHEREAS, we learn with regret that our pastor, Rev. J. T. Griffith, has, after careful consideration, resigned the pastorate of the Bethel English Baptist church of Freeland, Pa., and has accepted a unanimous call to the Lansford Baptist church, Therefore, be it.

RESOLVED, That we hereby sincerely and heartily express our appreciation of the work which our brother has successfully performed while our pastor for three years and one month, during which period our church has prospered spiritually and materially.

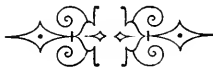
RESOLVED, That we recommend our brother as a faithful minister of the gospel to any church to which he may be called to labor.

RESOLVED, That we extend our best wishes and hopes for him and his companion's welfare wherever they may be led by Divine Providence.

RESOLVED, That these resolutions be placed among the church minutes and a copy of them given to our brother.

Done by order of the church November 28, 1897.

Thomas Evans, Albert Buchman, Joseph H. Evans, U. G. Fetterman, deacons. Morgan Jones, secretary.



CHAPTER XIV.

Lansford and Summit Hill.

I BEGAN my pastorate at Lansford, Carbon County, Pa., Dec. 5th, 1897. The church was in rather a low state, and I soon found that the pastorate here as in many other places required hard work. In addition to my regular work here I organized a Saturday afternoon service to study Dr. John A. Broadie's "Catechism of Bible Teaching," and what a service this was, and so fruitful in its results.

Early in 1898 we began to agitate the question of enlarging and remodelling the meeting house which was very much needed, and succeeded in having the church to do so, and the reopening services were held Nov. 13th, 1898, when the Revs. A. J. Morton of Edwardsdale, and D. E. Richards of Slatington officiated, and J. E. Lauer, Esq., of Lansford, conducted the financial work. The services all through were full of inspiration. The devotional services were conducted by the Revs. F. L. Brooks (Bapt.), Summit Hill; F. T. Evans, and J. C. Handy (Cong.), Lansford. The improvements consisted of a fifteen foot addition, a vestibule, a tower, new seats of the latest designs, new florentine windows, and a large cathedral window in front, new pulpit and chairs, three aisles nicely carpeted with brussels, the walls covered with a pale

green felt and a deep border. The basement has been fitted up for Sunday School and prayer meetings. The entire building is illuminated with electricity and heated with a large furnace of the latest design. The windows were contributed by members of the church, and the cathedral window by the family of the late Mrs. Jane Edwards. The ladies aid paid for the papering and the decorations of the church. Cost of improvements about 1,814 dollars. Contractor, J. R. Hall, Esq. All worked well; the church had now one of the finest meeting houses in the valley. In addition to my pastoral work I was now engaged in preparing the history of Morgan John Rees, which I published here at Lansford in 1899. It was printed by the "Leader Job Print," Lansford, owned and edited by my old friend Lincoln Davis. I am glad to say that the book was well received on both sides of the ocean. I continued here until Sunday, Oct. 27, 1901, when I closed my pastoral work here.

The deacons of Lansford during my pastorate were John C. Edwards, John Davis, William Jones, and Griffith Jones—all good men. The first three have gone to their reward.

I found also an excellent helper with the children in the late Mrs. Edward Powell. There are many others whose names I should like to have given if space permitted who were excellent workers in the church.

In addition to my pastoral work I did a great deal of literary work at this place. For some years before I came to Lansford I had been gathering the materials of the history of Morgan John Rhys. I did this at the request of Rev. Spintner James, M.A., D. Lit, Llandudno, North Wales, and in the month of March, 1899, I had the pleasure of having it printed by Mr. D. A. L. Davis, Editor and Proprietor of the "Lansford Leader." The following are a few—out of the many more that can be given—of commendations given to show the manner in which it was received.

Resolved—"That we congratulate the Rev. J. T. Griffith on his success in discovering the works of the famous Morgan John Rhys—and in his publishing of them in a permanent form, and recommend the work to the denomination both in America and Wales."—Welsh Baptist Association of North Eastern Pennsylvania at Taylor, Pa, May 15, 1899.

“I have just received your admirable volume on Morgan John Rhys.”

WM. J. RHEES,
Smithsonian Institution,
Washington, D.C., May 5, 1899.

“The letters are interesting as giving the writer’s observation on the new country’s laws, customs and manners of the people as viewed by the foreigners at that time.” (1794-95).

“The Intelligencer.”
Doylestown, Pa., July 18, 1899.

“A book of interest and value to every American Baptist.”

The Examiner.
New York, July 20, 1899.

“The Sketch of the life of Mr. Rhys, as compiled by the author is most interesting, and contains much valuable information of an historical character in connection with the early days of this country.”

Reading Eagle, August 4, 1899.

“A document of great interest.”

Journal and Messenger,

Cincinnati, Sept. 7, 1899.

“Morgan John Rhys was a mighty man, and the material you have gathered about him is most interesting. You deserve unstinted praise.”

Rev. Owen James, D.D.,

Titusville, Pa., Aug. 14, 1899.

“His is truly an honourable name. I congratulate you upon your work in bringing the facts and records into such tangible and interesting shape.”

Herman E. Lincoln,

Librarian of the Baptist Historical Society,

Philadelphia, Aug. 17, 1899.

“To anybody interested in American history, and especially to the student, who seeks after the authentic sources of such history, I heartily commend the little book, “Rev. Morgan John Rhys,” as of exceeding importance.”

Judge H. M. Edwards.

Scranton, Sept. 16, 1899.

“Rev. J. T. Griffith, Lansford, Pa., has recently published a valuable sketch of this great man. Page 32-35 give in brief Morgan J. Rhys' discourse before officers of the American army and Major General Wayne delivered July 5, 1795. This book has much historical value.”

Rev. E. Edward's in his book—“Welshmen as Factors in the Formation and Developement of the United States' Republic,” (page 181.)

—

Dyma fel y cana Rhoslyn Davies i'r Parch. J. T. Griffith, Lansford, Pa., a'i lyfr rhagorol ar Morgan John Rhys:—

Y gwr hoff Ioan Gruffydd—yn ei waith
 Geir yn wych hanesydd,
 Ei hudol swyn dilys sydd
 Yn lloni y darllenydd.

Wlele frawd a'i chwilfrydedd—yn hawlio'n
 Deilwng ein hedmygedd,
 Unrhyw un gar wirionedd
 Fe rydd ei lyfr iddo wledd.

Mawrygwn rawd Morgan Rhys—a yrwyd
 Dros for fel mae'n hysbys,
 Er gado'i wlad rhag brad mewn brys
 Yn ddewr wron hardd yr erys.

E fynai Duw drefnu 'i daith—a'i wylid
 Rhag cilio o'i obaith,
 Yr oedd ganddo iddo waith,
 Mwy hwylus yma eilwaith.

Rhin ei ruddin uwchraddol—i'w genedl
 Sy'n ogoniant bythol,
 Yn nerth Ne' annileol
 Yw ei ddwfn wronaidd ol.

— — —

Philadelphia, Nov. 8, 1900.

My Dear Brother,

On my return I found on my table your tribute to the memory of Morgan John Rhys, for which please receive my heartiest thanks. It is well that you have paid this tribute to "The Welsh Baptist Hero of Civil and Religious Liberty of the 18th Century." Such heroes are altogether too rare. It is only just that their names be kept in grateful remembrance. You have done your service well, setting out our hero before us in an engaging light.

Again, heartily thanking you for your kind remembrance.

I remain with great respect,
 Your comrade in the Kingly Service,
 George Dana Boardman.

To the Rev. John T. Griffiths, Lansford, Pa.

Llandudno, May 16, 1899.

Dear Brother,

Your book came to hand, and I read it at once with great pleasure. It is certainly a great acquisition, and gives a more complete view of M. J. R. than anything we have had. His letters on account of the knowledge shown in them, and their superior fervency and eloquence astonish me greatly. I wish you all success.

Yours truly,
Spinther.

First Baptist Church, Boston, Aug. 4, 1899.

My Dear Mr. Griffiths,

I thank you heartily for your letter of congratulation and appreciation. I very much wish that I had seen your book before I published the history of the First Baptist Church of Boston. I should like to have quoted from it the passage which you insert in your letter, and which would have been of the greatest interest to our people in Boston. I congratulate you on your work in history.

I am sincerely yours,
Nathan E. Wood (D.D.)

The Newton Theological Institution.

Department of New Testament Interpretation

New Centre, Mass., Dec. 20, 1899.

Rev. J. T. Griffith.

My Dear Bro.,

After returning home from a summer's absence I found a memoir of my great grandfather awaiting me. I am grateful to you for your interest in my ancestor, and am pleased that your work has now so wide a recognition.

Very truly yours,

RUSH RHEES.

(Dr. Rhees is now the President of Rochester University, New York. Many more might be given. The above edition is now (1912) out of print, and a second revised and enlarged edition which I published in Wales in 1910 is almost out of print.)

—

In March, 1900, the American Baptist Publication published in a tract form a paper which I had read at different conferences entitled—"Baptist Missionaries in their relation to the translation of the Scriptures."

Thus by different ways and means I endeavoured to serve my denomination to the extent of my ability.

During my four years at Lansford I preached 575 sermons, baptized 34, officiated at 28 weddings and 49 funerals.

Monday evening, Oct. 28, 1901, a farewell meeting was held at the church when the following programme was ren-

dered to a packed congregation, when Deacon John Davies presided.

Music	...	"Nearer my God to Thee"	..	Quartette
Prayer	...	..	..	Rev. J. H. Bennett
Song	...	"Flee as a Bird"	...	Miss Mary Smith
Address	...	..	...	Edward Powell
English Address	...	..	..	Griffith Jones
Song	...	"Wondrous Story"	...	Quartette
Bards—Thos. Thomas, Wm. John, I. M. Davies, W. G. Williams				
Solo	...	"Calvary"	...	Miss S. M. E. Davies
Address	...	...	..	J. E. Lauer
Address—Revs. Morris, Taylorville; Evans, of Welsh Congregational Church, and Thos. R. Davies, of Coal Dale.				
Solo	...	...	...	Thomas Jeffreys
Address	...	...	...	Rev. F. T. Evans
Welsh Song	...	...	...	W. H. Claridge
Address	...	...	..	Rev. Benuett
Solo	...	...	...	Miss Dusch
Address	...	...	...	Rev. J. T. Griffiths, D.D.
Presentation of Picture by ladies.				
Song	...	"There'll be no Parting"	...	Quartette
Benediction	..	...	...	Rev. F. T. Evans
Poems were read by Mr. W. G. Williams and Mr. T. W. Davies				

At the close we were presented by the ladies with a beautiful oil painting for which and for many other tokens we have always been grateful. We left with our best wishes for all for Bethlehem, Pa., Oct. 25.

Summit Hill.

Having often supplied the above old church I have felt that a brief sketch of the history of Summit Hill, Pa., Baptist Church and its branches might be of interest to many.

Summit Hill is situated in Carbon County, Pennsylvania, and has been very properly named, as it overlooks many valleys and hills in the region which is known as the Switzerland of Pennsylvania. It is claimed the anthracite coal was discovered in 1791 at the present site of Summit Hill, by Philip Ginter, a German hunter. Among others, many Welshmen came to the neighbourhood in the early part of the 19th century after the discovery of coal.

In the valley, below, at what was then known as Ashton, but what is now known as Lansford, we find that the Welsh held union services in a school-house. About the spring of 1849 the Baptists decided to hold prayer meetings in a private house at Summit Hill. It is not certain whose house it was, but it is believed that it was the house of Mr. John Williams, owned by Mr. Samuel Lloyd. It seems that Mrs. Lloyd, an Independent, was the one who led the singing at this first prayer meeting of the Baptists. For the second Sunday two of the brethren had secured the school-house to hold their service.

According to the statement of a brother who was present at this second meeting, the following members who were in good standing among the Baptists were present: Thomas Richards, John S. Davies and Edward Farr, and also the wives of Richards and Davies. According to another testimony, we find a little difference of opinion. It is claimed that the following persons were the ones present: John S. Davies and wife, John R. Jones (North) and wife, and Mr. Nathanael Shecell. However, this meeting proved to be a

blessed meeting, for we find that Mr. John Williams and Mary his wife returned from the far country, and united with them, also that John Prichard and William Thomas remained in the after meeting (y gyfeillach), and also that William Powell (afterwards of Upper Lehigh), united with them. This was the beginning of the Baptist cause at Summit Hill. It seems that the Rev. John P. Harris, then of Minersville, Pa., was the first Baptist preacher to visit Summit Hill.

May 11, 1850, messengers from different churches were at Summit Hill to consider the propriety of organizing and recognizing the members here as an independent Baptist church. The meeting was opened by the reading of Scripture and prayer by brother D. T. Jones of Minersville; the Rev. Wm. Morgans, Pottsville, was elected chairman, and the Rev. John P. Harris, clerk. Twenty-two letters of dismission from different churches were read, and eight others were added to them on that day. After having heard their statements respecting their views of doctrine and Christian character, it was decided that the brethren and sisters here be recognized as a regular Baptist church under the name of of "The Welsh Baptist Church of Summit Hill."

John S. Davies was appointed to represent the church, and received the hand of fellowship from the Rev. John P. Harris. Mr. John S. Davies and John R. Jones (North) were set apart as the first deacons of the church. The charge to the church was given by brother D. J. Williams of Carbondale, and sermons on the occasion were preached by William Morgans, Pottsville, and John P. Harris, Minersville. Thus we have the organization completed on the Hill. The brethren now feel the necessity of a pastor, hence they extended a call to the Rev. David Evans, then of Danville. Mr. Evans accepted the call and settled here in the spring of 1851. The church numbered between thirty and forty members at that time, and they still held their services in the school house. In the August issue of the "Western Star" for 1851, we find a few items respecting the cause at Summit Hill sent by Mr. Edward Farr, in which he speaks of baptisins, and also commends the ministry of Mr. Evans. He also says that they had a few members at Tamaqua (distance about six miles), who held meetings there regularly to whom Mr. Evans preached twice a month. In 1852 the meeting house at Summit Hill was erected. Its

size was 27 feet by 35, and its cost 869.90 dollars. Mr. Evans collected 753.15 dollars of the above amount, and Tamaqua nearly as much as Summit Hill towards the expense of building. The ministers who officiated at its dedication were Wm. Morgans and Richard Edwards, Pottsville; John P. Harris, Minersville, and John James, St. Clair, known afterwards as is supposed by the name of the Rev. John W. James, the first Welsh Baptist minister ordained at Scranton as pastor of the Welsh Baptist church there in 1852. Mr. Evans resigned at Summit Hill in 1854. In the spring of 1855 a call was extended to the Rev. W. R. Jones, who had been ordained at Blossburg, Pa., April 1st, 1855. Mr. Jones accepted the call and settled at Summit Hill that spring. December 22-27, 1855, the Welsh Baptist churches of North Eastern Pennsylvania met at Scranton, Pa., and organized what is now known as "The Welsh Baptist Association of North Eastern Pennsylvania." From 1840 to 1855 the Welsh Baptist churches of Eastern Pennsylvania and New York comprised one association under the name of "The Welsh Baptist Association of Oneida and Eastern Pennsylvania." Among the churches represented as the constituent members of the Association we find Summit Hill represented through its pastor, the Rev. W. R. Jones. Thus this church was one of the constituent members of the Welsh Baptist Association of Eastern Pennsylvania. Mr. Jones labored faithfully and successfully until 1859. In 1857 we find the following statistics respecting the church: Pastor, W. R. Jones; baptized seven; restored six; received by letters eight; dismissed by letter one; died one; membership 44; Sunday School 50. In 1858 the statistics were as follows: Pastor, W. R. Jones; baptized 16; received by letters 13; excluded 2; membership 52. By this time the church began to extend her influence and work to other places, and thus began to become a mother of churches.

In 1851 a Mr. John Roberts and wife settled at Slatington, and finding no Baptist church there, they united with the Summit Hill Church. "These loyal Baptists, John Roberts and wife, walked several times on communion Sundays to Summit Hill and back to Slatington, a distance of about twenty miles. Sometimes they would start on their journey Saturday evening, other times 4 o'clock Sunday morning, returning in time for Mr. Roberts to go to work Monday morning. Ellis Owens came in 1854, and his sis-

ters, Catherine P. Williams and Jane Jones followed in 1857, all six coming from Sardis church, North Wales. For some time they attended divine worship in the Pede-Baptist churches until one Lord's day a preacher from Scranton, Pa., was supplying the pulpit of one of them, and since he was to sprinkle a babe in the evening he preached on the ordinance of baptism. So unscriptural and rabid his remarks proved to be that Henry Williams and wife could bear them no longer, and walked out. Ellis Owens wriggled impatiently in his seat for some time afterwards, but presently got up and started for the door, the preacher expostulating said, "Wait, wait, I'll be through directly," to which Mr. Owens as quickly answered saying, "I have listened to your falsehoods too long already," and out he went.

This occasioned the establishment of a Baptist Sunday school and evening prayer meetings in a little schoolhouse built by Mr. Henry Williams in Williamstown, adjacent to his quarries, a mile or so out of Slatington. The first baptism was administered at Slatington July 3, 1859, by the Rev. W. R. Jones of Summit Hill, when the following candidates were baptized: Ellis Owens and wife, and Catherine P. Williams, a sister of Mr. Owens. From this time on worship was maintained and the little band known as a mission of the Summit Hill church, the pastor spending a Lord's day every two months with them. It was recognised as an independent church Sept. 14, 1861. Who knows the value of the service rendered by John Roberts and wife as they walked to and fro from Slatington to Summit Hill? Thus work extended into Lehigh County from Carbon. About the end of the year 1859, Mr. Jones closed his labors at Summit Hill. In February, 1860, a call was extended to the Rev. Edward Oliver, who had come from Wales, known as "Oliver, Penycae." Mr. Oliver was regarded as an able preacher. In the letter of the church to the Association in 1860 they report as follows: Pastor, E. Oliver; baptized, three; restored, nine; received by letters, three; excluded, three; dismissed by letters, five; membership, 52. The Association was held here in 1861, and in 1862 Mr. Oliver left Summit Hill for Pittston.

The church was now pastorless for more than two years. At the close of 1863, the Rev. A. J. Morton came to America

and settled as pastor of Summit Hill and Slatington in June, 1864, and labored here for nine years. The same missionary spirit that had characterized the church from the beginning characterized it through these years. By 1865 we find the Welsh Baptist church at Mahanoy City organized by members from Summit Hill.

In 1867 we find Mr. Morton at Upper Lehigh, organizing the members there, about thirty in number, into a branch of Summit Hill. Wm. Powell had opened the mines there. It seems that Upper Lehigh continued as a mission until 1879, for we find that its services of recognition were held June 21, 22, 1879, when the following ministers officiated: Revs. Theophilus Jones, Wilkesbarre; John P. Harris, Providence; W. D. Thomas, Mahanoy City; and B. Nicholas, Hazleton. The Upper Lehigh church has ceased, but its members are identified at Freeland. The meeting house of Upper Lehigh was taken down in 1899, and moved to Hazleton, and rebuilt there, and is now the house of worship of the English Baptist Church of Hazleton.

In the early part of 1871 preaching was begun by Mr. Morton at Ashton, now Lansford, and in 1872 a meeting house was built at the lower end of Ashton on the lot now occupied by the West Ward school house of Lansford, 35 by 45 feet. Thus during Mr. Morton's pastorate of about nine years the Summit Hill church established churches at Mahanoy City, Upper Lehigh, Audenried and Lansford. In 1872 Mr. Morton left Summit Hill for Upper Lehigh. Lansford church was recognized as an independent Welsh English Baptist church November 7, 1878, when the following ministers officiated: A. J. Morton, W. D. Thomas, and B. Nicholas. In September, 1873, Summit Hill and Lansford extended a call to the Rev. D. S. Thomas, then a student of Madison (now Colgate) University, N. Y. The call was accepted, and Mr. Thomas was ordained at Summit Hill October 27, 1873. The young pastor entered upon his work with energy, and the Lord blessed his labors. During the first year of his ministry, we find twenty-two baptized, and several backsliders restored. The following report in 1875 shows the condition of Summit Hill and Lansford: Pastor, D. S. Thomas; baptized for Summit Hill, nine; for Lansford, two; restored for Summit Hill, nine; for Lansford,

two; received by letters for Summit Hill, two; for Lansford, one; dismissed by letter from Summit Hill, five; exclusion, nine. Thus in two years the membership at Summit Hill had increased from 24 in 1873 to 43 in 1875, and at Lansford from 24 in 1873 to 40 in 1875. In 1875 Mr. Thomas resigned the Summit Hill part of the church, and gave his time chiefly to Lansford and St. Clair for about five years.

In the summer of 1876 the Rev. Benjamin James assumed the charge of Summit Hill, and labored faithfully and successfully for about six months. He baptized two sisters on a Sunday afternoon in the baptistery at Lansford, and left the next day. The church for a time depended on supplies.

In the summer of 1876 the Rev. Henry Thomas came to America from Briton Ferry, South Wales, and in the fall of the same year he accepted a call from the Summit Hill and Lansford churches, and served both until 1885, when he moved to Freeland, Pa. Mr. Thomas, I think, was the last pastor to serve Summit Hill and Lansford conjointly from the departure of Mr. Thomas, and both churches were independent in the support of their supplies and pastors. Summit Hill was blessed with the services of an energetic and liberal brother in the person of Joseph Richards, now of Slatington, who always kept the church going in all departments of its work, whether they had a pastor or not; and they mostly had some one to supply them, either some student from Bucknell University, or some neighboring pastor. Among others the writer supplied them frequently, and in the fall of 1887 he did so for several months in connection with Mahanoy City. They continued pastorless after the resignation of Mr. Thomas until the spring of 1889, when a call was extended to the Rev. J. R. Ellis of Centralia, Pa. Mr. Ellis was a good preacher, and full of energy, and the seed which had been sown by faithful brethren during preceding years began to develop and bring forth fruit in additions to the church by baptism, and in the enlargement of the congregation and Sunday School.

During the pastorate of Mr. Ellis a Sunday School was organized, and preaching was begun at Nesquehoning, a village between Summit Hill and Mauch Chunk. The old Methodist meeting house was bought there, and dedicated for Baptist use. Much credit is due to the Richards' family, the Morgans'

family, the Hancock's family, and the Jenkins' family. After Mr. Ellis had labored a few years he resigned.

Summit Hill and Nesquehoning were again dependent on supplies, yet the brethren held together faithfully. Neighboring pastors administered the ordinances of the Lord's Supper and Baptism as needed. Summit Hill and Nesquehoning were regarded as one church then, but they are independent now. The brethren and sisters at Nesquehoning held on faithfully for years without seeing any fruits of their labours (1889-1896), hence the following item from a Mauch Chunk paper for April 13, 1896, will be of interest :

THE FIRST BAPTISMAL SERVICE IN NESQUEHONING.

For about five months Bro. S. J. Cleeland, a licentiate of the Spruce Street, Baptist Church, Philadelphia, has been preaching as a supply to the Nesquehoning Baptist Church. During these months the Lord has prospered the work by the additions of quite a number of converts to the church.

Sunday, April 12th, at the invitation of the church, J. T. Griffiths of Freeland preached three sermons. At 2 p.m. a baptismal service was held when the following candidates were baptised in the Nesquehoning Creek, about the centre of the town, by J. T. Griffiths. The following were the candidates: John Bradwell, Winfield G. Hancock, David Thomas, Harry McElmoyle, John Thomas, David E. Jenkins, Wm. Jenkins, Morris Grainger. Wm. Johns, Richard Johns, John

Morgans, John Watt, Geo. Morgan, Mrs. John Bradwell, Mrs. Harry Griffiths, Mrs. John Thomas, Miss Martha Gibson, Miss Mary Johns, Miss Jennie Jenkins, Miss Mary Watt, Miss Eleanor Jenkins, Miss Hattie Johns.

Previous to the administrations of the service a brief sermon was preached from Matt. 3: 13-17, subject being "The Mode, Purpose and Approval of Christ's Baptism." The first person baptized was Mr. John Bradwell, the first woman was Mrs. John Bradwell. A large number of friends of the candidates were present from Lansford, Slatington, Summit Hill and Mauch Chunk. In the evening the ordinance of the Lord's Supper was observed. Brother J. T. Griffith officiating at the table. Much could be said about the services of the memorable day, and it is hoped that the same impressive scene may soon again be witnessed in the town of Nesquehoning. The scene about the "pool" made a lasting impression upon those who saw the immersion of the candidates. No flower could be more beautiful. Words fail in the description. It seemed as though John the Baptist had come back and all Jerusalem had turned out to hear him."

The Nesquehoning mission was recognised as an Independent Baptist church, April 23, 1896. Rev. J. T. Griffith of Free-land was elected chairman of council; deacon Joseph Richards of Slatington, clerk; the sermon was preached by the Rev. D. E. Richards, M.D., of Slatington; prayer by the Rev. John Skym, of Lansford; charge to the church and hand of fellowship by the chairman. The church was received into the Reading Association that year. The Summit Hill church withdrew from the Welsh Baptist Association of North Eastern Pennsylvania in 1893, and united with the Reading Baptist Association the same year. The Reading Association was held that year at Pottsville, and the hand of fellowship was extended by the writer, who was the moderator of the association that year, to Mrs. Joseph Richards, the delegate from Summit Hill church. Since the departure of Mr. Ellis the church has had as pastors, Revs. James Marquick, F. S. Brooks and E. F. Partridge. It has no pastor now. Thus we see that the Summit Hill church has a rich history. She has passed through many changes, but the Lord has preserved her, and made her very fruitful as the mother of at least five churches.

Now, inasmuch as Lansford is in the neighborhood of

Summit Hill, we will continue with Lansford after the departure of the Rev. Henry Thomas in 1885. After the departure of Mr. Thomas the church depended chiefly on supplies until April, 1887, when the Rev. D. I. Evans, then of Olyphant, accepted a call, and began his pastorate April 10, 1887. It was during the close of his pastorate that the church moved its meeting house from its first location in the lower end to its present site on Ridge Street. Mr. Evans remained here until April, 1889, and was greatly blessed in his work. The church depended again on supplies for several years. In 1890 they called the Rev. D. C. Edwards from Brymbo, North Wales. Mr. Edwards left in the summer of 1891, and in the fall of the same year entered Crozer Theological Seminary. The church was again pastorless for three years, but was mostly supplied by preaching. In the meantime special revival services were held by the Rev. Mr. Pauling, by which valuable members were added to the church.

In the summer of 1894 a call was extended to the Rev. John Skym, of Cleveland, Ohio, which he accepted. Mr. Skym remained here until 1897. During his pastorate, after many years of hard work under different pastors, the church became free from debt. In the fall of 1897 a call was extended to the Rev. John T. Griffith of Freeland, Pa., who began with them the first Sunday in December, 1897. He labored among them four years. During the summer of 1898 the meeting house was enlarged, remodelled and refurnished at an expense of nearly \$2,000.00, all of which had been paid within \$250.00 when he left in October, 1901. May 18-20, 1901, the Welsh Baptist Association of North Eastern Pennsylvania held its annual meetings with this church.

The writer knows of many striking incidents that have occurred under different pastorates that would be of interest to many, but his chief aim has been to give a general view of the work from 1849 to October, 1901, when he left them with his best wishes for their success. "Peace be within thy walls and prosperity within thy gates, O Zion."

It may be proper to state that for many years at Summit Hill all preachers were entertained at the home of Mr. and Mrs. Joseph Richards until they moved to Slatington.—J.T.G.

P.S.—I wish to acknowledge my indebtedness to an article in the "*Waver*" by the Rev. D. S. Thomas, M.A., and to an article in the minutes of the Reading Association and to the Rev. D. E. Richards, M.D., of Slatington, Pa., for many of the above facts.



CHAPTER XV.

The Jubilee of the Cold Point Church.

(NOTE.—The following article was published in the "Baptist Commonwealth" for May 12th, 1904, by the Rev. H. B. Garner, D.D., pastor of the church at the time, and as I had the honour of being pastor of the church for two years as already stated in my article on "Mahanoy City" I take the liberty of republishing it among my "Reminiscences." It is an excellent church.—J.T.G.)

THE JUBILEE OF THE COLD POINT CHURCH.

ON Sunday morning, April 24th, 1904, was held the opening service in connection with the semi-centennial exercises of the Cold Point church. On this occasion the pastor, Rev. Harrison B. Garner, preached the historical

sermon, taking as his text, "One generation shall praise thy works to another; and shall declare thy mighty acts." Psalm 145. 4.

In reviewing the history, it dated back as far as 1840, when the first converts were baptized in the neighbourhood as a result of meetings held in the Cold Point school house, by the Rev. Robert F. Young, then pastor of the Chestnut Hill Baptist church. These early converts were taken into the Chestnut Hill church, as were many others who later on were baptized by Mr. Young and other pastors who immediately followed him. In 1843 a Sunday School was organized, and has kept in continuous existence down to the present time, at first fostered by the numbers at Chestnut Hill and Mount Pleasant. In 1845 a lot was purchased and a meeting house was built, largely by the personal efforts of Mr. Young, who held the deed until 1849, when it was passed over to others. Here as an outstation of Chestnut Hill regular services were held and a Sunday School was maintained.

In the fall of 1853 special meetings were held here, continuing for six weeks. The Rev. J. M. Richards, then pastor at Germantown, preached every night for three weeks. Then other pastors in the vicinity assisted, among them Revs. M. R. Watkinson, D. F. Carnahan, J. M. Lyons and Washington Barnhurst. As a result 27 were baptized. This occasioned a quickening of the spiritual life of the neighbourhood, so that early in January, 1854, measures were taken looking toward the organization of a church. Fifty-three withdrew their letters from the Chestnut Hill church, and on April 5th of the same year constituted themselves into a separate body, by adopting the New Hampshire confession of faith, and electing John Getman, deacon; David Marple, treasurer; Henry M. Hentz, clerk, and George Bisbing, David Marple, Henry M. Hentz, John Batorff, and John Getman, trustees.

A council of recognition was called for the 19th of April, which voted to recognize the church with formal public services on the 27th. At the public recognition the introductory exercises were read by Rev. Win. Pike, of Ballingomingo; the sermon by the Rev. J. M. Richards, from Ezekiel 43: 11, 12, prayer by J. Newton Brown, of Germantown; hand of fellowship by Rev. M. R. Watkinson, of Falls of Schuylkill; charge to church by Rev. Washington Barnhurst, of Chestnut Hill; charge to congregation by Rev. D. L. Carnahan, of Bridgeport.

The following churches were represented at the council: Chestnut Hill, Germantown, Schuylkill Falls, Balligomingo, Norristown and Bridgeport.

The Rev. Thomas C. Trotter was stated supply for one year, and in 1855 he became the pastor, and continued until 1859. The church was incorporated as the Plymouth Baptist church in 1856. This charter was amended, however, in 1869, and the name changed to the Cold Point Baptist church of Plymouth. It entered the Central Union Association, and remained in this relation until the North Philadelphia Association was formed in 1858, when it became one of the constituent members of that body. There followed a succession of worthy pastors. The Rev. William Coxe served the church from 1859 to 1862; Rev. Jesse B. Williams was pastor from 1862 to 1866, and had a second term from 1869 to 1870. This pastorate covered the Civil War period, and was not marked by any special increase by baptism. The Rev. A. H. Folwell served for one year, 1866 to 1867. It was during this time the church projected a new building enterprise, their first structure becoming too straitened for the congregations. A large two-story stone building, 38 by 59 feet, was erected at a cost of 7,000 dollars, and dedicated in May, 1869.

The Rev. H. H. Leamy became pastor in 1870, being ordained on the field. He continued for two years and a half. His labors were abundantly blessed. He baptized seventy-two into fellowship of the church. Congregations were large. The Sunday School put on new life, and all departments of church work were quickened. This was the most resultful period in the church's history. The Rev. C. B. Oakley followed with a short pastorate of nine months in 1873 and 1874, when the Rev. Rolandus Cocher was called to the field. This proved to be the longest pastorate, covering a period of six years. Following so soon after the large ingathering of previous years, there was much to be done in building up character and strengthening the things that remained, while 41 additional were baptized.

The Rev. J. C. Jacob served the church from 1882 to 1884, and the Rev. J. T. Griffith from 1885 to 1887. It was during Mr. Griffith's pastorate that the church purchased the present pastorage property and enlarged the cemetery. The Rev. George E. Weeks was pastor from 1887 to 1891, and the Rev. Charles B. Furman from 1891 to 1894. The Rev. D. J. R. Strayer followed in 1894, and continued until 1896, when the

work was taken up by the Rev. E. R. Tilton, who remained for over four years and baptised fifty, the second largest number in the history of the church. In 1902 the Rev. Harrison B. Garner assumed the pastoral charge and continues to the present time.

Of the fifty-three constituent members, fifteen are yet living, seven of whom remain in membership with the church—Mrs. Edith Marple, Mrs. Clara B. Hart, Esther Staley, Mrs. Amanda H. Chick, Mrs. Mary Carn, Mrs. Ann Hallman and Mrs. Josephine Berkhimer. The total of membership reached 168, its highest limit in 1878. In 1902 there were dismissed twelve members to unite in organising the Spring Mills Baptist church. Three hundred and seventy-seven (377) were received into the church during the fifty years by baptism. The mission having been started during Bro. Tilton's pastorate. Two of the licentiates of the church have been ordained to the ministry, the Rev. Wm. J. Coulston, now pastor at Greensburg, Pa., and the Rev. G. Livingstone Bayard, Chaplain, U.S.N.

In the item of expenditures the record is one worthy of commendation, considering that from the beginning this has been a country church. The totals for the fifty years sum up as follows: For home church expenses, \$45,392.00; for benevolence, \$7,604.00; total expenditures, \$53,096.00. These figures represent much of consecrated toil and energy, and as transmuted into spiritual life and zeal for the kingdom it is beyond estimate.

During the last fall and winter the main audience room of the church was renovated and changes made in the vestibule, all of which have added greatly to the beauty and convenience of the interior of the church. This was done at a cost of \$1,050.00, and was under the supervision of the Ladies' Aid Society. This amount is almost entirely paid or provided for.

On Sunday afternoon of jubilee week the Sunday School observed its 61st anniversary. It was organised eleven years prior to the church and has been continuous in its sessions ever since. The superintendent, David R. Crater, gave an outline of the school's history, and former superintendents and assistants who were present spoke. Among these were Isaac Coulston, Joseph D. Wolf, George Wolf, Charles W. Lewis, Miss Elizabeth Huston and Mrs. G. L. Bayard. The following served as superintendents: Howard Marple, Rev. T. C. Trotter, Henry M. Hentz, Andrew Lysinger, Samuel Davis, J.

M. Latshaw, C. W. Lewis, Rev. R. Kocher, Joseph D. Wolf, Rev. C. B. Furman, D. L. Crater, and as assistants Isaac Coulston, George Wolf, Sylvester Jones, G. Drayton Strayer, Harry Gillespie, Elizabeth Huston and Harry S. Miller.

In the evening the Rev. R. G. Seymour, D.D., of Philadelphia preached a most instructive and inspiring sermon from the words: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. 1: 22, 23.

On Tuesday evening, the 26th, greetings from neighboring pastors were given, and the general topic, "A Half Century's Work for the Kingdom," was discussed by the Rev. J. F. Hartman, D.D., of the S. Peter's Lutheran Church of Barren Hill; the Rev. W. P. Rhoda of the Evangelical Methodist church, of Plymouth, and Rev. W. G. Russell, of the first Baptist church of Norristown.

On Wednesday, the 27th, there was an all-day service, beginning in the morning at 10 30. The Rev. E. R. Tilton, of Roadstown, N.J., led the devotions, and the Rev. D. J. R. Strayer preached from Revelation 19: 12. "And on his head were many crowns." At 2.30 p.m. the prayer and praise service was led by the Rev. T. L. Lewis, D.D., of the Richmond church, Philadelphia. Bro. Lewis was stated supply of the church for six months in 1881. The sermon on the occasion was to have been preached by Rev. J. T. Griffith, D.D., of Edwardsdale, Luzerne Co, Pa., but he was unexpectedly detained by a funeral of one of the members of the church and sickness in his family. This was a great disappointment to many who had held him in high esteem for his devoted labours here. The Rev. E. R. Tilton very acceptably filled the place and preached from Philippians 3: 13, 14.

The clerk of the church, Charles W. Lewis, read a list of the official members of the church from its beginning, and conducted the roll call, when a large number responded to their names. Two of the officers of the church were spoken of in special terms of commendation because of their long continued and valuable services—Deacon David Marple, who had served as treasurer from 1854 to 1887, the year of his death, as trustee for the same period and as deacon for twelve years, and Deacon Jonathan Batdorf, who had served

as deacon from 1856 to 1904, and as trustee from 1858 to 1904. Others had wrought faithfully, but these brethren by their protracted services had contributed much toward the success of the church, and had proven themselves worthy of double honor. It had been expected that Mrs. Mary L. Banes, of Philadelphia, would occupy part of this session by talk on "Scenes from our Mission Fields," but she was hindered from being present by sickness, much to the regret of all.

"Pastoral Reminiscences" occupied the last hour of the session, when intensely interesting experiences during their pastorates were referred to by the Rev. Rolandus Kocher, D. J. R. Strayer, E. R. Tilton and T. L. Lewis. A letter was read from Pastor H. H. Leamy, who regretted much his inability to be present. In this letter many items of his pastoral experience were referred to and added much to the profit of the occasion.

The evening services were opened by a devotional half hour, led by the Rev. Charles B. Furman, of Norristown. Brethren Kocher, Lewis Strayer and Tilton followed with earnest addresses on "Our Present Duty."

Thursday evening was the woman's session, when the ladies' societies of the church came to the front. Mrs. H. B. Garner presided. Mr. Thomas Sames, of Norristown, led the devotion. The report of the work of the steadfast mission band was read by Miss Effie Marple, secretary. Miss Elizabeth Huston, president of the Ladies' Aid Society, gave an account of the helpful services rendered by them in financial affairs of the church, not the least of which was the successful prosecution of the renovation of the main audience room. Mrs. Elizabeth Wilson, treasurer, and Mrs. D. L. Crater, secretary of the Woman's Mission, each reported on their special branch of the work.

These reports were followed by earnest and inspiring addresses on the various phases of Woman's and Young People's work for missions by Mrs. Thomas Sames, president of the Woman's Foreign Mission Society of the Central Union Association, and by Mrs. Frederic R. Barnes, Junior Secretary of the Young People's Missionary Society of North Philadelphia Association.

Friday evening closed the series of jubilee meetings. The prayer and praise service was led by the Rev. C. J. Dauphin,

pastor of the Spring Mills church, and the general topic of the evening, "The Future Outlook," was presented, with cordial congratulations, by Rev. J. Eugene Dietterich, of the Zions, Lutheran church of Whitemarsh, and Rev. E. E. Valentine' of Ambler, and Rev. J. Elmer Saul, of Norristown.

Interest in these several services was maintained with increasing force from beginning to end, and full congregations greeted the speakers at every session, and this, too, in spite of the stormy weather that prevailed during the week. The music was finely rendered by the choir, under the faithful leadership of Bro. S. Miller, chorister. The floral decorations were tastefully arranged, and gave a pleasing effect to the audience room.

One of the most attractive features of the meetings was the photographic collection of the former pastors, arranged in order of their services and finely framed, which had been unveiled after the historical sermon on Sunday morning. This included the portrait of Rev. Robert F. Young, the founder of the church, and every pastor down to the present.

The committee that had the various arrangements in charge have reason to be congratulated on the success of the meetings, for their efforts greatly contributed to the happy results.



CHAPTER XVI.

Johnstown, Pa.

WE moved from Lansford to Bethlehem, Pa., not intending to accept another charge at least for some time, as I had other work to do.

Before I left Lansford I had made arrangements to supply the Welsh Baptist Church of Johnstown the first two Sundays in November, 1901, as I wished to make some investigations in that neighborhood respecting Morgan John Rhees. When I went to Johnstown to supply them those two Sundays, I had no intention of staying there any longer—but after I had preached the second Sunday I was invited to preach another Sunday, and until Sunday, December 8th, 1901—when the church gave me a unanimous call and prevailed on me to accept, though I told them that I could not move there but would stay with them as long as I could, as my wife was not well and we had to move to Bethlehem which was over 200 miles away which made it very inconvenient for me, but I stayed with them until March, 1903, and had a very happy time with them—kinder people I never saw. As the church had lost its records and every thing else during the great flood of 1889—I thought it important to try to find the facts of its history as far as possible, and succeeded pretty well, hence I have thought that a brief sketch of its history will be interesting. I had to gather the following items—the most

from the memory of the oldest members, hence I cannot claim perfection, but I give what I found:—

As near as I have been able to find out the church was regularly organized June 25th, 1854, the ministers who officiated on the occasion were the Revs. Messrs. W. Owens, Pittsburg, and David Jenkins, Ebensburg. The questions respecting the views of the church were asked by the Rev. Mr. Owens and they were answered on behalf of the church by Mr. Thomas Harris, then the hand of fellowship was given by the Rev. D. Jenkins to Mr. Thomas Harris * who represented the church, and at the same meeting Mr. Thomas Harris was set apart to the deaconship, after which the Lord's Supper was administered. See "Western Star" Sept. 1854. In the "Johnstown Tribune" for Dec., 1903, the following names are given by Mr. Josiah T. Evans as being among the first members—Mr. Evans calls them "charter members"—Jared Williams, John Bennett, George Ward, David Hailes and William Watkins. In addition to the above persons among the early members were Mrs. Jared Williams, Mrs. John Barnett and her daughter, Mrs. Henry D. Evans (mother of Mine Inspector Josiah T. Evans), Caleb Griffiths and wife, now Mrs. Lee, residing in Carr Street (mother of Joshua Griffiths of Railroad Street), Benjamin Watkins and his sister Mary Watkins, William Jones and his sons Thomas and Theophilus. Also Isaac Edmunds and wife, and John Thomas and wife, though not published with the above list. There are doubtless others whom we know not of now.

The church held its meetings in the school at the foot of Market street, where the high school building now stands. For more than a year after their organization they depended chiefly on supplies and they had also among them one who preached frequently for them, i.e., Mr. John T. Jones, yet they felt the need of a pastor, hence a call was extended to the Rev. Ambrose Williams, who began his labors among them August, 1855. Mr. Williams had been ordained at Sirhowy, Monmouthshire, Wales.

He came to America in the same month and settled at Minersville, Penna., preached at different places as providence directed until August, 1855, when he settled as the first pastor of Johnstown, and it is very evident that he was the right man

* The above Thomas Harris was the father of Mrs. Davies, wife of the Rev. D. Rhoslyn Davies.

for the place. When he came here the church was small without any place of its own to worship, only that they had a lot which it is said had been secured through the instrumentality of Jarret Williams. But as pastor and people had a mind to work they soon erected a commodious brick meeting house on their lot with two tenement houses in the basement, at a cost of 2,200.00 dollars. I have not been able to find the exact date of the building of the meeting house but it is said to have been in 1856. It was erected on the corner of Sugar Alley and Main Street, on a lot given from the estate of Dr. Peter Shoenberger, by Michael Berry one of the executors of his will "in consideration of five dollars being paid by Jarret Williams, John Bennett and Henry Evans, trustees" of the church. The people of Johnstown have no idea of the greatness of their indebtedness to the late Dr. Peter Shoenberger.

Among other names that were active at that time are found Caleb Griffiths, Isaac Edwards, William Jones, Theophilus Jones, Thomas Lloyd, John Thomas and the Rev. John Z. Jones. Thus by August, 1857 we find the little church thoroughly organized both in a scriptural and legal sense. Mr. Williams remained here two years when he left for Wethersfield, Ohio. During his pastorate 1,400.00 dollars had been paid on the house. Ten were received by baptism, 19 by restoration, 34 by letters, which made 63 additions during those two years. The church was pastorless after the departure of Mr. Williams until about 1858, when a call was extended to Rev. Benjamin E. Jones of Minersville, Penna., who had just finished his course at Lewisburg. Mr. Jones was ordained here December 7th, 1858. The Revs. Wm. Owens, Pittsburg; A. H. Sembower, then pastor of the English Baptist Church of Johnstown, and others officiated; Mr. Jones resided here for about two years when he resigned and left for the eastern part of the state.

Mr. Jones was succeeded by the Rev. Enoch Evans who preached here a while and then left for the west. I know not where.

The next pastor was the Rev. Reese T. Davis who served several years and then joined the Campbellites and spent the remainder of his days among them.

In the summer of 1869 the church extended a call to the Rev. David R. Jones, then of Abercarn, Wales. Mr. Jones was considered one of the most popular preachers of his day,

both in Wales and America. He served them until August, 1873, when he left to take charge of the Welsh Baptist Church of Youngstown, Ohio. During those years the church was strong and congregation large. During the pastorate of the Rev. Mr. Jones the writer had the pleasure of preaching two Sundays for the English Baptist Church of Johnstown, when he received a call from them to succeed the late Rev. B. W. Thomas, which however he could not then accept, and thus during those two weeks he had an opportunity to see the condition of the Welsh Church, yet not withstanding that Mr. Jones left with the respect of all at the close of four years service and went to Youngstown, Ohio. Mr. Jones was succeeded by the Rev. E. Morddal Evans, who had been ordained in the early part of 1873 at Frostburg. Mr. Evans served the church about one year. In the beginning of 1876 a call was extended to the Rev. D. J. Evans of Irwin Station, and was accepted. His ministry was very much blessed. According to a report published in the "*Wawr*," twenty-seven were added to the church during the first six months of his pastorate, thirteen by baptism and fourteen restored.

Also an entertainment was held by the Sunday School by which they made over 60 dollars. The church felt very much revived. Mr. Evans continued with them until his Master called him home April 16th, 1878.

He died of cancer of the bowels after nine weeks illness. Mr. Evans was the first Welsh Baptist minister to die at Johnstown, as far as I have been able to find out.

Brother Evans was succeeded by the Rev. D. H. Jones, M.D., M.A., in September, 1878, who served them nearly a year and left them, not withstanding their efforts to retain him. He left an excellent name in the church and the city. Dr. Jones came here from Colgate University, New York, and left in a year in order to pursue a special Medical course at Baltimore.

Brother Joseph T. Jones was called as next pastor, and remained a few months and then removed to Dodgeville, Wisconsin. In the interval between the departure of brother J. T. Jones and the settlement of another pastor, the church was supplied by the Rev. Llewelyn Rees. The ability of the Rev. Mr. Rees is well known.

In the early part of 1882 a call was extended to the Rev.

David Jones of Shenandoah, Penna., and he entered upon his pastorate the first Sunday of May, 1882. Mr. Jones was the father of Mrs. Elizabeth Reese, the wife of our beloved brother John E. Reese, now faithful and active members in the Welsh Baptist Church of Johnstown, Penna. Mr. Jones served faithfully until God called him to his reward, March 10th, 1886. In the sketch of his life, published shortly after his death he was spoken of very highly as a Christian, Preacher, and Pastor. This brother was the second pastor that this church had the honor of burying.

In a few months after the death of brother David Jones the church called the Rev. H. C. Parry, D.D., of Pittston, the call was accepted and he entered immediately upon his work. Dr. Parry was regarded as an able preacher and poet, and the church felt that they were blessed in securing such an excellent pastor, and no doubt they were, but after serving them with great acceptance he left for Wisconsin, July, 1887.

Dr. Parry was the last stated pastor before the great flood of 1889, when more than 2,000 lives were lost, and when this church like many more lost everything they had. The meeting house built in 1856 was swept away by this flood. This church suffered greatly in this disaster, not only was their church swept away but its contents also, and the loss of individual property and human lives was considerable. Mrs. Evans, widow of the late pastor, David Evans, who lived in one of the houses in the basement of the meeting house was drowned, and also Mr. Evan Hughes who lived in the other part, and Miss Margaret Hughes, daughter of Mr. Hughes was so badly hurt while the family was in this building, that her moans when she was carried out by the rescuing friends were most pitiful. The body of her father was never recovered. Out of the effects belonging to this church that were recovered out of the great floods were two cupboards containing the Sunday School books, which were of course so damaged that they could not be used, one of them is now in the possession of deacon Thomas Morgan, and also the communion set was recovered in the same cupboard, also a little cash box containing a little over 13 dollars. Yet though the church had lost everything they went to work heroically and set up a small temporary building in the rear of their lot, in which they held all of their services until their present commodious church house was built. Early in the year the Rev. George Hague was called from Sharon, and both pastor and people worked faithfully until the present home was completed in May, 1891.

The contractor was Mr. John Horn, Johnstown (Railroad Street), who finished his contract in May, 1891. The first sermon was preached in the new meeting house May 22, 1891, by the pastor, Rev. G. Hague, who also baptized nine the same date; a month later the dedicatory services were held, when the Rev. John W. Williams, D.D., Hyde Park; Rev. D. Rhoslyn Davies, Pittsburg; and Rev. John Hague, Plymouth, officiated. Mr. Hague resigned in 1893 and returned to Wales.

He was succeeded by the Rev. E. M. Jones, who served them from 1893 to 1895, and then left to take charge of the Chatham Street Baptist Church, Pittsburg. In the fall of 1896 the Rev. H. C. Williams was called, who remained with them until the fall of 1900.

In the month of November, 1900, the Rev. John T. Griffiths of Lansford, Penna., was called, who preached for them until March, 1903, when he left for Edwardsdale, Penna. The following is a copy of the letter that the church gave on his departure from them.

To whom it may concern.

This is to certify that brother and sister Rev. and Mrs. John T. Griffiths are members in good standing in our church and are at their own request dismissed so as to join with some sister church of the same belief and faith.

For sixteen months brother Griffiths was pastor of our church, during that time we found him a man of irreproachable moral conduct, a biblical evangelistic and earnest preacher, and a faithful, conscientious, sympathetic and tireless pastor. We part with him reluctantly and with the very best wishes for his personal welfare as well as fervent prayers for the success of his labors elsewhere.

Yours fraternally in behalf of the Main Street Baptist Church, Johnstown, Penna.

JOHN REES,
Church Clerk.

The writer was succeeded by the Rev. D. P. David, who served them one year and then returned to Wales. The present (1912) pastor is the Rev. J. D. Roberts who went there from Wilks-Barre. I never found kinder people to preach to and to live with than the members of the Welsh Baptist Church of Johnstown, and I wish to have what I have found respecting their history in print, because I know their records were destroyed by the great flood of 1889.

I wish to acknowledge gratefully my indebtedness for many of the facts contained in this article to my old friend Mr. Evan Jones, Johnstown.



CHAPTER XVII.

Edwardsdale.

EDWARDSDALE is in the North-eastern part of Pennsylvania, near the city of Wilks-Barre, in Luzerne Co. I received a call from the Immanuel Baptist Church of Edwardsdale, and entered upon my work among them in March, 1903. My only reason for coming to this place was that I might be nearer Bethlehem, and after having preached among them we decided to move to Edwardsdale; and after having done so we felt more comfortable as we were once more settled.

During the spring and summer months the work went on pleasantly and prosperously, the congregations were growing larger—several were baptized, and all felt encouraged.

The first new movement here was the establishment of an anniversary day in commemoration of the organization of the church.

The first meeting of the kind was held Oct. 18, 1903, when I gave an historical address on the history of the Baptists of Edwardsdale, which was published by request in a pamphlet, an abstract of which I give here :—

THE IMMANUEL BAPTIST CHURCH OF
EDWARDSDALE, PA.

This church dates to the year 1885. There was quite a large number of English members in the Welsh church who felt that it was necessary to have English preaching, and inasmuch as the Welsh Church did not think it expedient to start an English interest in connection with them, those favoring the English movement decided that the best thing they could do was to organize themselves into an independent English Baptist Church.

The first meeting for this purpose was held October 18th, 1885, at the house of Brother Charles Williams, when the following were present: Daniel Jenkins, George Jenkins, Henry Harding, Thomas Husband, Rich. L. Evans, John Ellis Anwyl, and Charles Williams, who decided to organize an English Baptist Church. D. H. Jenkins was elected clerk, and Charles Williams treasurer, and the Rev. B. W. Thomas was invited to preach for them at Lloyd's Hall the following Sunday.

Though the first meeting was held October 18, 1885, at the house of Charles Williams, yet it was at the house of Henry J. Jenkins on Slocum Street that the permanent organization was effected November 5, 1885, when they adopted their confession of faith (New Hampshire), and elected the following officers: Deacons, H. G. Jenkins, W. R. Price and W. B. Lewis; Treasurer, Charles Williams; Clerk, D. H. Jenkins. Pastor B. W. Thomas presided. He had been called October 25, 1885, and had accepted the call.

Constituent members (as far as I could find them): William Hatten, Mamie Griffiths, Mrs. Weston, Frances Lewis, W. B. Lewis, George Jenkins, Philip Price, Lydia Price, Wm. R. Jones, John Ellis, Dora Ellis, Mrs. George Jenkins, Lewis Reese, Wm. Allen, Mattie Hatten, Annie Reese, Fannie Phillips, Henry Harding, Mrs. Henry Harding, Harry Jones, Lewis Davies, Charles Williams, Mrs. Charles Williams, Mr. and Mrs. Thomas Husband, Susannah Thomas, Mrs. Ann Belford, Annie Belford, John R. Price, Wm. R. Price, Miss Hannah Thomas, Mr. and Mrs. John Hatton,

Mrs. James Evans, Mrs. Wm. Hatchwell, Mrs. Thos. Evans, Mr. David Jenkins, Miss Mary Jenkins, Mr. Thomas Jones, Mr. Evan Davis, Mrs. Wm. Parsons, Miss Mary Thomas, Miss Ray Thomas, Mrs. Benjamin Thomas, Mr. Benjamin Thomas, Mr. Wm. M. Williams, Mr. Enoch Richards, Mrs. Margaret Allen, Mrs. Elizabeth Jones. There may be others whose names we have not been able to find.

Thus the organization was completed under the name of "The Immanuel Baptist Church." The Sunday services were held in Lloyd's Hall for a while. B. W. Thomas remained with them until the spring of 1886, when he left for Freedom, Cattaraugus Co., N.Y. The work had been prosperous all through the winter, and the church felt very hopeful. In June, 1886, a call was extended to the then Rev. A. J. Morton of Pomeroy, Ohio. Mr. Morton accepted the call and entered immediately upon his work. When he came on the church had contracted with William G. Calley to build the present meeting house for \$2,300.000. This shows that the church was full of life, and intended to live. Both church and pastor worked with all their might in connection with the meeting house, as I am sure they were anxious to have their own church home. We may state here that Miss Mary Jane Jenkins, daughter of brother and sister Henry J. Jenkins, broke the first sod and also gave the communion set. After months of hard work and much anxiety, the meeting house was finished and dedicated September 26, 27, 1886. The dedicatory services were held as follows: Sunday morning, opening prayer by the pastor Rev. A. J. Morton; sermon by the Rev. John W. Williams, D.D., of Scranton. Afternoon, prayer by the Rev. Mr. Cooper of England; sermon by Dr. J. W. Williams. Evening, sermon by the pastor Rev. A. J. Morton. Monday evening, the Rev. O. W. James, pastor of the Welsh Baptist Church of Edwardsdale, conducted the meeting, when the Rev. Dr. Williams preached again and was followed by addresses by Dr. T. C. Edwards and others.

This was a blessed and a memorable occasion: large congregations attended, and \$1,250 were raised, of which the late Mr Daniel Edwards gave \$500. All had worked valiantly. The church was now happily settled in its permanent home and well equipped for its work and mission in the community.

Mr. Morton labored successfully here until May, 1888, when he left to take charge of the Welsh Baptist church of Pittston. Since his departure the church has been served by the following pastors: Rev. N. Richards from November, 1888, to April, 1890; Rev. T. E. Richards from August, 1890, to February, 1894. (It was during the latter's pastorate that the Dorrancetown church was started.) Rev. Charles Embrey from April, 1896, to May, 1900; Rev. T. P. Morgan from March, 1901, to June, 1902. The present pastor, John T. Griffith, came here from Johnstown March, 1903.

Notwithstanding the many changes through which the Baptists of Edwardsdale have passed through both Welsh and English since 1872, yet we are glad to see that they have been protected and prospered, and that they have all reasons to rejoice and to be thankful. Much interest was added to this memorable meeting by the valuable service of the following noted singers: solo, Mrs. John Thomas; duet, Prof. G. E. Mason and E. K. Fry, Wilkesbarre; solo, Mr. Edward Griffiths; duet, Mrs. Margaret Parsons and Annie Belford; Solo, John A. Jenkins; quartette, Mathew Davies, John D. Evans, Mrs. Parsons, Annie Belford.

This was a memorable meeting.

In the winter of 1904—my dear wife's health failed—so that in the spring of 1904 I had to break up my home in Kingston at the advice of the doctor, and remove my wife to her daughter, Mrs. Jane Roberts, Bethlehem. She was very sick all the summer and was not expected to recover, but by the fall she had so far recovered that we were able to move back to Edwardsdale—but in December, 1904, she was taken ill again, and on Saturday morning, January 28th, 1905, after a long and painful illness her spirit returned to God. Monday, January 30th, her body was taken to Bethlehem, Pa., and was buried in Niskin Cemetery.

The funeral services were held at the Emmanuel Baptist Church, Edwardsdale, conducted by the Rev. B. F. G. McGee, D.D., of Wilkesbarre: assisted by Revs. D. C. Edwards Taylor, J. M. Lloyd, D.D., and J. Dwight Roberts, Wilkesbarre, of the Baptist Churches; and D. E. Evans, M.D., T. C. Edwards, D.D., and Mr. Jones of the Congregational Churches, Edwardsdale, and L. Ton Evans of the Welsh Baptist Church. The cortege then proceeded to the Lehigh Valley station,

Wilkesbarre, to be borne by train for interment at Bethlehem, Pa. Pastor Richards of Slatington, and Dwyer of Bethlehem, assisted Pastor McGee in the services at the grave.

The pall-bearers were: Messrs. Thomas Husband, Henry Harding, Thomas Harlow, James Middleton, H. W. Newman, John T. Jenkins, William S. Evans and Isaac Jones.

She left to mourn her loss, her beloved husband, two sons, one daughter, three grand-children, one sister and many friends.

Thus the reader may see that the years 1904 and 1905 were very trying years to me—yet they were among my most prosperous years in a spiritual sense—I baptized nearly a hundred at Edwardsdale that year. After the death and burial of my dear wife I broke up my home, and made my home for over two years with Mr. and Mrs. Richard T. Lewis on Hillside Avenue, and found them very kind.

In the spring of 1906 I visited Wales after an absence of twenty three years.

Before my departure for Wales, my church at Edwardsdale gave me a farewell reception Friday evening, April 20th, 1906. Monday morning, April 23rd, I left Wilkesbarre for New York by the Lehigh Valley. I was met at Jersey City by my cousin, Mrs Lydia C. Hall who kindly entertained me during my stay at New York—Sailed Tuesday, April 24th, at 4.54 p.m., in the Caronia. I had as travelling companions the Revs. George E. Rees, D.D., of Philadelphia, and J. C. Hughes, B.A, of Scranton. After a very pleasant voyage we landed at Liverpool Wednesday, May 2nd. Just before we landed I received the following kind note on board the steamer :—

21, Wadham Road,
 Bootle, Liverpool,
 England,
 May 1, 1906.

My dear Brother Griffith,

Through the kindness of the Rev. E. K. Jones of Brymbo, I have been informed that you are to land to-day in Liverpool, and it is a great pleasure to me to come

to meet you at the landing stage. I will be grateful to you if you will be so kind as to speak to me first. I shall be standing by the gangway, and if you speak to the tallest man that you see there it will be more than likely that I will be that person. If there happens to be more than one tall person there, you may know me by my grey hair and by my face which is shaven all except the upper lip. I think that there will be other brethren there also and we will all be glad to see you as well as to be at your service.

My best wishes to you,

Sincerely yours,

PETER WILLIAMS (Pedr Hir).

It is easier to imagine than to describe my feelings when I read the above note—I can never forget the cordial welcome given me by the Revs. Peter Williams, D. Powell and J. Davies at Liverpool, May 2, 1906. My friends Revs. Anthony Williams and E. K. Jones had arranged preaching and lecturing engagements for me, which kept me busy week evenings and Sundays until August. I began at Brymbo the first Sunday in May, where the Rev. E. K. Jones is pastor, and ended Sunday, August 12th, at Clydach, near Swansea, where my old friend the Rev. T. Valentine Evans is pastor. I found nothing but kindness in all Wales. I made my headquarters with my dear cousins Mr. and Mrs. Evan Rees, Gadlys, near Llangynwyd, Maesteg. I feel very grateful to them.

August 14, I sailed for New York in the *Carmania*, and arrived at Edwardsdale Wednesday evening, Aug. 22, 1906.

I published twelve letters on "Rambles in Wales" in the "Western Recorder," all of which may be seen in two of my scrap books. The following items will show the extent of my tour in Wales in 1906:—

TRIP TO WALES IN 1906.

April 24th, sailed from New York in the *Caronia*, having

with me the Rev. J. Cromwell Hughes and Dr. G. E. Rees, of Philadelphia.

May 2nd, landed in Liverpool. Had a fine voyage.

PLACES WHERE I PREACHED AND LECTURED
IN WALES IN 1906.

May 6th and 7th, at Brymbo, North Wales—yearly meeting. Rev. D. Hughes preached with me. Rev. E. K. Jones, pastor.

May 8th, at Penycae, North Wales. Rev. W. B. Jones, pastor.

May 9th, at Rhosllanerchrhugog. Rev. E. Williams, pastor.

May 10th, at Cefnmawr—lecture, "Morgan John Rhys." Rev. R. G. Roberts, pastor.

May 11th, at Glynceiriog. Rev. J. L. Jones, pastor.

Sunday, May 13th, at Welsh Baptist Church, Llangollen. No pastor.

May 14th, at Corwen. Rev. H. C. Williams, pastor.

May 16th, at Calvary, Blaenau Ffestiniog—lecture, "Morgan John Rhys." Rev. E. C. Jones, pastor.

May 17th, Bala. No pastor.

May 18th, Bangor Baptist College—lecture, “Morgan John Rhys.”

Sunday, May 20th, at Llangefni. No pastor. Christmas Evans was pastor of this church from 1792 to 1826.

May 21st, at Hill-cliffe, the oldest known Baptist Church in England—dates from 1522.

May 22nd, at Brymbo—lecture, “Morgan John Rhys.”

Sunday, May 27th, Castle st. Baptist Church, London.

Sunday, June 3rd, and Monday, June 4th, at Noddfa, Pen-ydarren—yearly meeting. Rev. D. Price, Tabernacle, Merthyr, preached with me. No pastor.

June 7th, at Troedyrhiw—Welsh. Rev. J. Jones, pastor.

June 8th, at Hirwaun. Rev. G. Hague, Pastor.

Sunday, June 10th, at Calvary, Aberdare. Rev. J. Griffiths, pastor. He is on a visit in America.

June 11th, Noddfa, Treorchy—yearly meeting. Revs. H. Jones, Llanelly, and D. Price, Merthyr, preached also. Rev. W. Morris, D.D., pastor.

June 16-18th, Nebo, Ystrad—yearly meetings. Rev. J. Jenkins (Gwili) preached with me. Rev. A. Williams, pastor.

June 20th and 21st, at the East Glamorganshire Welsh Baptist Association at Hengoed. I preached at 10 a.m. Thursday. Revs. Charles Davies, Cardiff, and R. Lloyd, Cardiff, preached with me.

Sunday, June 24th, at Zion, Pentre, Rhondda. No pastor.

June 26th, at the Carmarthenshire, &c., Association, at Pontardulais—gave an address in the evening.

June 28th, at Pisgah, Kenfig Hill. Rev. T. M. Williams, pastor.

July 1st, at Trealaw, Rhondda. No pastor.

July 2nd, at Zion, Porth. Rev. D. D. Hopkins, pastor.

July 3rd, at Tyla-Gwyn, Garw—lecture, “Morgan John Rhys.” Rev. T. B. Phillips, pastor.

July 5th, at Tabernacle, Cardiff. Rev. Charles Davies, pastor.

Sunday, July 8th, at Rhos, Mountain Ash. No pastor.

July 11th, at Caersalem, Dowlais. Rev. J. B. Jones, pastor.

July 12th, at Noddfa, Penydarren—lecture, “Morgan John Rhys.” No pastor.

—

July 15th, at Penuel, Rhymney. Rev. G. Griffiths, pastor.

—

July 18th, at Penrhyncoch. Rev. Henry Evans, pastor.

—

July 22nd, at Bethany, Maesteg. Rev. Iorwerth Jones, pastor.

—

July 29th, at Pontyclun Yearly Meeting. Rev. J. M. Elias, pastor.

—

July 30th, at Croesyparc. No pastor.

—

July 31st, at Zion, Llanelly—lecture, “Morgan John Rhys.” Rev. E. T. Jones, pastor.

—

August 1st, at Pembrey. Rev. R. E. Williams, pastor.

—

August 2nd, at Penuel, Carmarthen. No pastor.

—

Sunday, August 5th, at Hope, Gelli, Rhondda. No pastor, but have called one.

—

August 8th, at Penuel, Cwmavon. Rev. R. S. Morris, pastor.

—

August 12th, at Calvary, Clydach. Rev. T. V. Evans, pastor.

August 14th, sailed from Liverpool in the *Carmania*, C Deck—91, second cabin.

August 22nd, landed in New York, and reached my home at Edwardsdale in the evening. For daily notes of my voyage see my diary.

The church and people at Edwardsdale gave me a very cordial welcome on my return from Wales. The great question that troubled the church now was the remodelling and enlarging of the meeting house—which was finally settled by deciding to enlarge it and renovate it, which was done during the summer of 1907—whilst this was being done we worshipped in the meeting house of the Welsh Calvinistic Methodists, who very kindly permitted us to do so, though this interfered very much with our congregations during some months, yet we were thankful for it, and were glad when the time came for us to return to our own church home in its very much improved condition, and we soon saw an improvement in our congregations.

Friday afternoon, June 21, 1907, I was united in holy matrimony to Miss Mary Davies of Risca, Wales, at the home of the Rev. J. C. Hughes, B.A., Scranton, Pa., by the Rev. J. C. Hughes, B.A., and the Rev. B. D. Thomas, D.D., Toronto, Canada.

March 24th, 1908, I resigned my pastorate in order to return to Wales. Friday evening, April 24th, the friends held a farewell meeting at the church, which was reported as follows:—

EMMANUEL BAPTIST CHURCH, EDWARDS- VILLE, PA.

VALEDICTORY RECEPTION held in honour of Rev. Dr. J. T. Griffiths, on the eve of his departure for Wales, under the united auspices of The Emmanuel Baptist Church, The Congregational Pastors, The Baptist Ministerial Union,

The Gwent Glee Society, and the citizens in general.

Friday Evening, April 24, 1908, at 7.30 o'clock.

Hymn—"Blest be the tie that binds."

Prayer—Rev. R. E. Williams, Parson.

Dr. T. C. Edwards—Chairman.

Rev. Jacob G. Davies, M.A.,—Sec. L.

There are some friends absent to-night who have sent their regrets, with greetings to the departing family. One is the Rev. D. E. Evans, M.D., Trelech, of Kingston who writes: "Rev. John Griffith, D.D. Dear Brother:—Circumstances will not permit me to be with you this evening, therefore I send these few lines to represent my thoughts and feelings. You and I have known one another for many years; I think that I know you well. I wish you a most happy voyage to good 'Hen Wlad,' and after you reach the principality may perfect health be extended to you and to Mrs. Griffiths. May you also succeed to preach the blessed Christ to the glorious end.

Sincerely yours,

D. E. Evans, M.D. (Trelech)."

Another is the Rev. Theophilus Davies, of Plains, Pa., who writes: "To the Secretary of the Reception Committee of the Farewell Reception to Dr. Griffiths. Dear Sir and Brother:—I deeply regret being absent from the farewell meeting which is to be held to-morrow evening in honour of Rev. J. T. Griffiths, D.D., and his esteemed wife. I fully intended to be there, but matters that could not be avoided have interfered with my plans. Being so, may I pray you not only to convey my sincere regret at not being with you to partake of the good things that will be enjoyed, but also please convey my best wishes to Dr. and Mrs. Griffiths. He was one of the first ministers (and the first of all the Baptists) that I had the pleasure of knowing when

I came to America in the year 1881. I imagine many good and kind words said of him at the reception, but whatever the good words may be, or from whatever source they come, it is pleasing to me to feel that after twenty-seven years of intimate acquaintance that none too good can be said. I esteem him highly as a Christian gentleman and as a Minister of the Gospel, and a co-worker in the Lord's vineyard. We feel that we cannot well afford to lose him, but it seems that he is going to leave this section of the field for another, and we trust under the Master's supervision. Therefore we wish him and Mrs. Griffith God speed. Fraternally yours, Theophilus Davies."

Dr. T. C. Edwards :

"People claim relationship, spiritual relationship, with Dr. Griffiths on both sides of the river and among all denominations. It is a pleasure to meet a man that is broad enough to touch people outside of his own limited circle. During the years that Dr. Griffiths has been here, he and I have been laboring together, and I think it is the experience of all those who have been doing Christian service in this community that we found him a willing worker and a strenuous worker and a diligent plodder in the Lord's vineyard, and we all look up to him as a man of great experience and of deep piety, a man of strong affections, a steady worker, a man who has moved along with a steady gait through the various circumstances that will inevitably meet everybody who tries to do his duty in the Lord's work and who has held on until he has reached what he considers the end of his time here. Now he deems that it is time to move and he trusts that he is in God's hands and under God's direction. We hope so too and we say to-night "Good-bye" with best wishes for his continued prosperity in his native land, and I know that we echo the sentiments of these letters in our best wishes to Dr. and Mrs. Griffiths. Those who have been with him in the church circle are those who have got closest to him after all, and you of the Emmanuel Baptist Church will feel his loss the keenest, and at this point it would be the best arrangement, I think to have Mr. Newman say a word about him as "Our Pastor." The Committee had intended Miss Thomas to speak of him as "Our Leader," but she has asked Mr. Newman to speak for her, as he has been speaking so well for years."

Mr. H. W. Newman :

“Mr. Chairman, Brothers and Sisters and Friends : It is not my intention to-night to take any more of your time than I deem absolutely necessary. I am told that there are some great orators to follow me, men who can soar. Now it is not my intention to soar to-night. If I did it might be disastrous to myself, as well as to some of the audience, so I will give you a few brief facts of the history of Dr. Griffiths while he has been pastor of this church.

Dr. Griffiths came here as our pastor five years ago on the first of April. Previous to becoming our pastor he had preached for us several times as a supply. He found this church a struggling band of 101 members. He leaves it with a membership of 234. The increase has been as follows :

By baptism—111.

By letter—18.

By experience—13.

By restoration—35.

The decreases have been :

By letter—17.

By death—8.

By exclusion—11.

Since Dr. Griffiths has been here we have been called upon to mourn among the departed Deacons : Thomas Harlow and Henry Harding, two men who were strong in the faith and pillars in the church.

Also we were called upon to mourn the loss of the wife of our beloved pastor, a woman well and favorably known, both as a faithful Christian lady and a loyal and devoted wife.

While Dr. Griffiths has been with us the church has been enlarged at a cost of \$3,000, one third of which has been

paid, and we think that in due time everything will be accomplished.

The church is not severing its connections with Dr. Griffiths; Dr. Griffiths is severing his relations with the church. Dr. Griffiths has not been asked to resign. He could have remained pastor as long as he lived, even if his life had been as long as that of some of our progenitors before the deluge. He is highly beloved by the church, by the community, and by all who know him, but there is a magnet that is drawing him away from this community, and that is his native land. The flowers bloom more brightly and the birds sing more sweetly there. We are expecting something from the pen of Dr. Griffiths that will immortalize his name and enrich our libraries, provided we can afford to obtain it. About two years ago last April we thought Dr. Griffiths was a little bit restless, but at his earnest request we bade him good-bye and he packed his trunk and departed for that land of flowers, to him the most like Paradise of all. We thought he would return perfectly settled, but we were mistaken. When Brother Griffiths stretched forth his hand to meet that of his brethren on the other side there was more magnetism and it stole his heart away from us. Dr. Griffiths returned, but his heart was in Wales as you will hear later on no doubt. He was shortly followed by the lady who became his bride. The church received her with outstretched arms and tried to make her feel at home in our midst. We found her to be a good Sunday School teacher and we also found her of great service in the church, so we will miss Mrs. Griffiths, if possible, nearly as much as we will Dr. Griffiths himself. When Dr. Griffiths presented his resignation over a year ago we were much surprised, but we got him to remain here a little while longer, but now, like Cortez who when he came to conquer Mexico burned his ships, so Dr. Griffiths sold his property and packed up his belongings before he made his intentions known. So I say for myself and for the church, "Good-bye, Dr. Griffiths, good-bye, Mrs. Griffiths." When we meet in Paradise I shall say, "Good morning, isn't this a pleasant day?"

Rev. R. E. Williams, Ph.D., Parsons.

Resolutions drafted by the Committee appointed by the Ministerial Union of Wyoming:

WHEREAS, Rev. J. T. Griffiths, D.D., has tendered his resignation as pastor of the English Baptist Church, Edwardsville, with a view to settlement in Wales, and the same has been reluctantly accepted by the Church.

RESOLVED, that we, the members of the Wyoming Baptist Ministerial Association express our sincere appreciation of his long and forceful ministry in Pennsylvania. His abundant labors in many fields in our state have proved very successful. We note with interest his spirit of sacrifice in connection with the planting of several churches. His splendid services to the Baptist work in Pennsylvania during the last forty-three years will be gratefully remembered in coming years.

RESOLVED, that we express our appreciation of his worth as a member of our Conference. In fact, it was at his suggestion that we organized it. We found his counsels wise and timely and his fellowship very valuable.

RESOLVED, that we wish Dr. and Mrs. Griffiths many years of faithful and energetic service in the Fatherland, and when the day's work is done and the shadows gather, an abundant entrance into the heavenly rest.

(Signed) R. E. WILLIAMS.
D. R. DAVIES.
O. W. COOK.

The Chairman has kindly allowed me to have my little say right here as I have to leave before the service ends. I have been thinking that the people who come from the Old Country here after all have no country. Somebody made the statement that all emigrants that come here after awhile feel they have no country at all. They belong here and they belong over there, and they hardly know where they do belong. It reminds me of an incident that occurred during the civil war.

There was an old farmer in the south upon whose grounds the Union and Confederate forces had both been foraging, and he complained very bitterly because they had stolen his crops. Turning to a bystander he said: 'I am not taking either side on this great question of Civil War, but by gosh, both sides have got me.' That is the way it seems to us. We feel that the other side has a grip on us, and this side has a grip on us. One would think that after so many years in this country Dr. Griffiths would be the last man in the world to have any desire to go to the other side, but you see that after all these years of service, of all these years of fellowship, after gathering around his life so many traditions and memories that bind him to this state, he still feels that he has to go to the other side. Now he went to the other side last year. He knew what he was going for then. He had a splendid purpose then, and he accomplished it splendidly, and we thought that the question of going the other side had been definitely settled; that there was no more other side after he got his wife on this side, but he is bound to go to the other side.

I am glad of this gathering. It is a splendid testimonial to his worth and the worth of his companion. You have done yourself great credit in coming out in this fashion to-night, and I want to say that these resolutions refer to his abundant labour. He has laboured as few men have laboured. He has been called into service as few men have been called into it, and I happened to pick up the 'Commonwealth' to-day. It was 'Commonwealth' of last March, I think, and I was reading an article in that on his ministry, and I want to relate a little incident that will throw a great deal of light on him. Now Dr. Griffiths, if

he is anything, is a Baptist. He is a big friend to the Chairman, but he is a Baptist out and out notwithstanding. He is a Baptist of the Baptists. I want to say that at this time they wanted to organize a Sunday School. He started with a little handful of people, and he said, 'You ought to have a Sunday School.' They said, 'We have no money to have a Sunday School.' He sent word to Philadelphia, and told them to appropriate that money that was part of his salary, which was 50 dollars, to organize this Sunday School to start the work there. Now I would gladly have said this and a great deal more in his absence, but I am glad to say this in his presence as one of possibly very many deeds of this sort that we know nothing of, sacrifices that indicate how interested he has always been in the Master's work. It is a comparatively easy matter to be the pastor of a large church and come in the morning and evening to speak to a large congregation, but it means something else to meet a little handful of people—say a dozen or two dozen—and to be inspired in the preaching, to preach with conviction and to get results under those conditions.

Our Brother Griffiths has done lots and lots of work of this kind, and eternity alone will reveal what a large share a worker of this kind has in the building up of the kingdom of our Lord and Saviour, Jesus Christ. I would say that the work he did when standing with the little handful of people here and there and over there, all over this state, was perhaps the strongest work, the most permanent work of his ministry.

It requires a great deal of manhood and a great deal of sacrifice to continue a work of this kind. For thirty nine years or more he has done this kind of work, and long after he is gone this work will multiply and give new force, and the angels in heaven alone will know what it meant when he said, 'Brethren, let us organize a Baptist Church here,' and he infused his spirit into that little handful of people, and they in turn infused it into others, and that is why we have so many of these churches in our state to-day. I wish him well. I wish his partner in life well. May the Lord take care of them and give them a successful voyage, and after they get back to Wales, I hope they will get so full of unrest that they will say after a little while, 'Well, we will have to go back, after all there is no place like home—that

is, our American home.' And I do hope that they will have many years of service. Our brother is going back to do some writing, but why cannot he stay here and do that writing? Why cannot he stay here and write about our wonderful doings in this valley, and wind up his career with us, and in the midst of scenes where he has laboured for so many years. May the Lord bless you and enable you to go working until you appear before the God in Zion."

Rev. Jacob E. Davies, M.A., Nanticoke :

"Brother Williams has covered most of the ground with the exception of a few things. Many a day has begun very cloudy, but before the sun has set the clouds that darkened the sky in the morning have been scattered, then driven away, and the sun has set in all its glory. The morning of Dr. Griffith's life was a cloudy one. He began his life from three years on almost as an orphan boy. He lost his mother at three years of age and lost his father when he was about fourteen years of age, and so his life commenced quite cloudy, and it was only by hard, constant and unbroken toil day and night that he accomplished the desire of his heart and attained the position where he now stands.

The world never gave forth a better or nobler man than Dr. Griffiths. It may have given forth other good men, but no better, because the life of Dr. Griffiths will remain before us for evermore. His works will remain after he has gone. He may be dead physically, but he will speak, and the people living then will appreciate the labour and the sacrifices of Dr. Griffiths more than they do now.

He not only has immortalized himself in the sacrifices and the labours he have performed, but he has also kept alive the history of the Welsh Baptist ministry in north-eastern Pennsylvania, and as long as that history will live, the history also of those ministers will live. That credit is due to Dr. Griffiths.

His connection with the Ministerial Association of Wyoming Valley Baptist Ministers' Union has always been a prominent one. He was the first Chairman in the Union.

Dr. McGee was the first President, but Dr. Griffiths was the first Chairman, and Dr. Griffiths also—if my memory serves me right—was the Chairman of the first committee that drew up the Bye-laws of the Association. It is no wonder that he has been in the alphabetical line or first line of these movements.

He was born on New Year's Day, and he has tried to be in the front ever since, and the first in all the toils and labours. He has produced many a valuable paper in the Ministerial Union, highly appreciated, highly educative.

Brother Griffiths has been in this country and has left a great deal in the Old Country, and if he will die in the Old Country his heart from this time on will be in America. He cannot forget America; he cannot forget Edwardsville; he cannot forget the ministerial union; he cannot forget the churches and districts that he has lived in during the years that he has been here. He has lived more in America than in Wales, and if he does go back to Wales he will be a sick man. We hear of boys leaving home and becoming homesick. After living in this country almost twice as long it is natural for one to think that he will feel sick for America after he returns, and I am not going to bid him farewell. I am not going to bid him good-bye. I am just going to bid him good-night. I expect to see him again, not where Brother Newman expects to meet him and bid him good morning, but a good morning here as well..

Brother Griffith's work is not done, and I believe it will not be completed until the twelfth hour has reached the end. May God spare his life and give him many years of service in the future, as in the past. He has ever been a hard worker, a hard toiler and plodder. May God protect him in Wales, and give him health and strength and many years of service in Wales, as well as here also.

I think America is entitled to bury Dr. Griffiths, and I think it will have the honour. I hope so. May God spare the day that we do that, and grant that we may not hear of his death across the waters.

Wales is too small for him. An Irishman said he was afraid to go out in Wales because it was too narrow and

he was always afraid of falling off. He would rather live in America because it was broad enough for him to go out after night. Wales is too narrow and too small for Dr. Griffiths. It is only the broad immense country of the United States that is fit for this toil and service and the latter end of his days. May God bless us with the hope that that may be realized. May God be with him and bless him abundantly, and also his companion in life."

Gwent Glee Society—"Harlech."

Dr. T. C. Edwards:

"There are a few friends present who remember the days when Dr. Griffiths was a boy—that is a young boy. Mr. Owens of Pittston, it seems, is one, and Dr. Griffiths is remembered by a few others who are present."

Mr. Owens:

"I have great pleasure in coming here to-night to say a word about my friend. As an instance of the coincidences in life, I just received a letter to-day from Wales from a cousin of mine, asking me if I had met a certain relative of ours who had emigrated to this country fifty-five years ago. As long, or nearly as long as I can remember, I remember Dr. Griffiths. I remember him in school. You people have a great deal better schools than we had. He and I had to go to school to an old engine house. The engine had been taken out but the roof remained. That was the kind of school house to which we had the opportunity of going, and that was not very nice, but perhaps the most severe thing that was in it was the teacher. Sometimes we had to go up before the desk and he would say, 'Hold out your hand,' and of course if you pulled it back you got two slaps for every time you pulled it back. Referring to his industry since he has been in the ministry I am not surprised. I believe he went to the mines a little ahead of me. I am not sure whether I was three months over nine years of age, or three months under that when I went to the mines, but I think he was a little ahead of me.

I remember him well when I was a boy twelve or thirteen years of age. We were getting coal down from the chambers. We had to use shovels and throw it in a heap, and

then go to that heap and throw it further, and his hands then were hard. I have sometimes pressed his hand to see if they are so now, but what I am getting at is that he was a hard worker in the mines. In winter time we never saw daylight, except on Sunday, so you see that the nine hours that the boys are working now is very different from the thirteen or fourteen hours which we had to work. I have some faint recollections of that time. I remember Dr. Griffith's grandmother very well at that time. I lost track of him after I grew up to about sixteen or seventeen years of age.

I heard of a few incidents concerning him, but I never had the pleasure of meeting him again until a few years ago, and when he was introduced to me as Dr. Griffiths I certainly had no idea of who he was. But I was sure I knew the person, but who he was I had no idea. At last he came alongside of me and told me who he was. I was not surprised in one sense, because it was what I had expected of him, and indeed, as Dr. Edwards mentioned, quality came from that little place Kenfig Hill. He surely is right in that, and I do not know as you can find another little place that produced a higher percentage of men of more quality.

Mr. Williams called him a Baptist of the Baptists. You know there is nothing surprising to me in that, because he was raised under such preachers as Roberts Fawr and John Jones (Mathetes). I was up to sixteen or seventeen years of age before I knew whether I was a Baptist, a Methodist, or an Independent. Which was the best preacher I do not know as I have but very little recollection of their preaching.

I wish Dr. Griffiths and Mrs. Griffiths every success, and they can never be greater than my wishes are for them."

Rev. D. Rhoslyn Davies :

"Ladies and Gentlemen :—I would rather have many things to happen than to see Dr. Griffiths leave this country for good, and go back to his native land to remain the remainder of his life. I am very sorry to learn of this, and I hope, as has been intimated already, that this will not

be, and that Dr. Griffiths and Mrs. Griffiths will return again and remain among us, and live and die among us.

I go back a little time in my mind when I think of Dr. Griffiths' departure. I cannot of course go as far back as Mr. Owens. I do not remember much—too young to remember much—of the time fifty-five years ago, but maybe I could go back twenty years—well in 1868—forty years ago, when we met together at Lewisburg.

We spent 1868 together there at Lewisburg studying Greek and Latin, which was very congenial work we thought, but we drank quite a lot of water at that time because the work was so dry, but we worked hard and diligently during that year, and ever since we have been very good friends, and I have found Dr. Griffiths a thorough friend, which is more than can be said of everybody that one meets. But Dr. Griffiths is a friend—is a thoroughly good man. I found him perfectly reliable and trustworthy.

I am not saying these things in order to please Dr. Griffiths to-night, as it is our duty to do, but I say just what I mean, just what I have been thinking of him during the forty years we have been acquainted with one another. Trustworthy and truthful. You can believe what he says. He means it, and that is much indeed. We meet a great many people, but do not know what percentage we have to take off what they say, or how much really we can believe, but you can rely on Dr. Griffiths' word. He is also truthful and earnest, sincere and honest in every way. These are Dr. John T. Griffiths' characteristics. A faithful student.

If he had remained in college he would have graduated an excellent scholar. He has a very good, clear mind. Most excellent memory. Could commit to memory anything, and that readily, and retain it as long as he wanted it, and in these respects I consider if he had remained here and gone through the full course, he would have graduated one of the best scholars that ever went through Bucknell University. I am very sorry to part with our brother.

He has done a great deal of good in the country. During his ministry of nearly forty years wherever he went he built

up, never tore down, but always built up as he has done here. He has done a great good work here. He has built the church in every way, and leaves the church in a much better condition than it was when he appeared here. This is true of all his work during his whole lifetime, from the time he began at Newburg in 1869 until now.

He is one of the best known Baptist preachers in Pennsylvania to-day, and is favourably known. He is looked upon as one of the best men in the denomination to-day. May the Lord bless you all, especially Dr. Griffiths and Mrs. Griffiths."

Song by Mr. D. T. Johns: "Mae nghalon yn Nghymru."
("My heart is in Wales.")

Rev. Lloyd Morris (Cong.):

"I am not going to occupy a great deal of your time. There are a great many gentlemen here on the platform who have had a great many more opportunities of knowing Dr. Griffiths than I have, and I believe ought to take part in this meeting. I feel that it is a privilege to be permitted to say a word in this valedictory meeting. I am expected to say what the neighbours think. Now, I have never had the gift of thought-reading, and if the good people of Edwardsville, and round about here were not so absolutely ready in giving expression to what they think, it would be very difficult for me to say anything of interest here to-night.

You know what they think of America, for instance, from what we have heard already. I remember hearing a Scotchman say that a famous prayer of the Scotch was: 'Lord, give us a better conceit of ourselves.' I think Dr. Griffiths will find some very interesting things that will strike very deeply into his heart when he comes back, and of course we know the age of miracles is not past. You know he brought a good wife from Wales. Perhaps the good wife will bring him back again to America.

I should just like to say as a minister here who has had the pleasure of knowing Dr. Griffiths now for twelve months that I should like him to know what is thought about him by the people of this town. I should like to say for myself

that I count him an exceedingly excellent man. He is always the same. I have no doubt that Mrs. Griffiths could confirm all of that.

Reference has been made to-night to the fact that he is a Baptist, and a strict Baptist, but he is a great deal more than a Baptist after all. He is a great broad man, catholic in spirit. In fact, one member of this church told me he thought he was the most liberal minister they ever had. I believe he is great enough to see good in other denominations, and he could say, 'All who preach truth to me commissioned are ; all who love Christ are in my church embraced.'

Now I have always admired the catholicity of spirit that Dr. Griffiths embodies, and I should like to tell Dr. Griffiths that he is held in very high esteem in all our Churches here. He is praised everywhere. I have heard people belonging to my own church, and people who are not connected with any of the churches, speak in the highest terms of praise of Dr. Griffiths. I have heard of his success among the young people here, and I think that is a tribute that any minister might well be proud of. I have listened, and I have not heard a single word spoken against Dr. Griffiths, and I do not believe there are things spoken against him.

I should like to say something about his good services to the Gwent Glee Society, and their presence here is proof of their admiration. Nothing has happened in the history of the Gwent Society but that Dr. Griffiths has manifested his interest, and I am sure to-night that the members of that Society feel that in his going away from here they suffer a personal loss. I know this to-night, that in their hearts they feel they are losing one who has shown a great deal of interest and has been willing always to help forward any good work in which they might be engaged. I am sure that all here wish you and Mrs. Griffiths God speed in the new country, and hope that you may live long and have a great deal of blessing."

Rev. C. M. Conway :

"Mr. Chairman, Brothers and Sisters:—It is a pleasure to me to be here this evening to participate in this farewell service to Dr. Griffiths. I come here with mingled feelings of pleasure and sadness. As I say, it is a pleasure to be

here to participate in this and speak a few words in regard to the real worth and value and solidity of the character of our brother, but it is with sadness that I come to say good-bye. I had learned to know Dr. Griffiths before it was my pleasure to meet him in this valley. He had served his time in the northwestern part of the state before I became pastor there, and after he had taken his departure and had returned to the eastern part of the state I became the pastor of the church he had served years before, and in my pastoral visitations in my calls at the homes of the people, and especially of the older members of the church, they would frequently refer to Dr. Griffiths and would speak of him tenderly and affectionately, and of his faithful labors and of his splendid sermons. Dr. Griffiths was pastor of the Greenville Church for a number of years and before he became its pastor its doors were closed. They had done without preaching for some time, and the deacons of that church were so full of religion that they allowed the doors to be closed and attended the other churches, but Dr. Griffiths was so full of another kind of religion that he was not willing to allow the doors to remain closed, and he went from a neighboring church to Greenville and they told me there that he trampled down the weeds that had grown up before the door and opened the doors of the church and made a personal canvass of the brethren of the church, going from house to house pleading with the members of the church to turn out and re-open the doors of the church and hold their regular service, and he traveled from twelve to fifteen miles sharing his time with them until the doors of the church were re-opened and became the pastor, and from that time to this the doors of that church have remained open, and, more than that, during the time of his pastorate there, and the years spent in that part of the state, he planned, I think, five or six other churches, and built perhaps—or was the means of having built—as many houses of worship. And so I had heard of the Doctor.

I became familiar with his methods, and his style, and his manner and spirit from hearing the people speak of him, and I want to say here that in the western part of the state where the Doctor spent so many years in faithful service, that his reputation and his standing and his work as a minister of the Gospel is just as good as it is in Edwarsville. They know a good thing out there when they see it

just the same as you do here, and they recognized it in Dr. Griffiths. I remember now a little incident that Mrs.—, I might as well tell you her name, for none of you here know her—a Mrs. Phillips (you know the Phillips and the Smiths are like sin—everywhere) referred to an incident that occurred when they were holding revival meetings. She advised the Doctor to call on some of the sisters from among the membership of the church to lead in prayer, and he received the suggestion very kindly, and the next evening in the course of the meeting he said, ‘Now, Sister Phillips wants to pray, and she will lead us in prayer.’ She said from that time forth she did not try to dictate to the Doctor. She received it very kindly and remembered it pleasantly. The people have the most tender recollections of the Doctor and of his service there. Now we are loth to part with him. We feel that we are losing something in the departure of Dr. Griffiths from this country, from this state and from our associations. We will miss his genial companionship. We shall miss his wise and safe counsel, but our loss is Wales’ gain, and so we rejoice in that, and hope that by the goodness of God he may come back to us some day.”

Dr. T. C. Edwards :

“All of this body (you know the Association resolved to be here in a body) all this body are the ‘cloud of witnesses’ that unite in one wish of bon voyage to the Doctor and his family.

Some of the people have to leave before many minutes, so I shall pass by this number at present, and will not call upon all of these gentlemen by name. But after we proceed with a number or two I shall give an opportunity if there is a word to be spoken by anyone.

A secret revealed. I know some of these men are anxious to know what this secret is. Of course it does not trouble the ladies at all. What secret is that man to reveal? And they are more surprised that it is for me to reveal because they know I do not keep any secrets at all. I have tried since I have been here to discover what the committee meant. Mr. J. P. Thomas on behalf of the Gwent Society is going to say something and do something.

Mr. Thomas :

“Mr. Chairman, Ladies and Gentlemen :—If you would all go out of this building and let me alone with Dr. Griffiths I could tell him a lot. When we heard that Dr. Griffiths was going to leave our town, the Gwents felt as though they were losing a good friend. We felt as though we ought to do something to show him we appreciated his work while he was here (handing him a gold-headed cane), and when you are over in the land of song you won't forget the Gwents of Edwardsville. We wish you God speed.”

Dr. Griffiths :

Mr. Chairman and kind friends :—I am not in a proper condition to make an address, but I wish to express my heartiest thanks to all my friends for the kindness shown me and my dear wife, and especially the Gwents for this gold-headed cane which they have given me as an expression of their love to me. References have been made by different friends to my early life and to my ministerial life in its different aspects. I may say that I have always considered myself simply as a pioneer worker, and as I look back on all the fields I have laboured in, the hand of God seems very plain to me. In leaving America I know that I am leaving hosts of friends. I cannot wish anything better for them all than that God may be with them.

Again I say, accept my sincere thanks.

Rev. L. Ton Evans :

“I should like to say just one word, that I have always admired Dr. Griffiths and his methods in regard to his work. I am exceedingly glad that he is not resigning altogether from the ministry. His conception of the ministry is that it is the highest and noblest vocation any man can enter. He intends to preach every Sunday, and I am sure there are many churches throughout Wales which will be only too glad to have him. I am glad that he is a pioneer, that he has never been waiting for an empty church or for another man's place. He believes in opening the doors of places already closed and in starting new churches.

Thank God for such men, and we want more of them in America. I am about to take out my papers as an Ameri-

can citizen. I am glad to say, as has already been said, that Wales is much better than it used to be, and he will find it so. He will find local option there which the people of this county directly failed in their duty towards God when they failed to vote for it. There will be no need for Dr. Griffiths to fight along temperance lines there. Public houses are closed at ten o'clock, which we do not have here. He will find many other things. He will find, as he has already found, that things are higher from a moral and spiritual standpoint than they have ever been, but still, at the same time, it is my good fortune to remain on this side, but possibly another thirty or forty years, when I feel I am getting old, I may become unsettled. I spent twelve months more there than he did, and must have travelled more, but I did not find exactly what he found. Of course he went there with an eye to business, and it may be I shall have to go across on some other business, and perhaps I shall be as fortunate as the Doctor. I wish them God speed, and it is very likely that some day when I go over to see my little daughter I shall call upon them for a Welsh cup of tea. God bless you until we meet again."

Gwent Glee Society—"The Pilgrims."

Benediction—Rev. J. T. Griffith, D.D.

Saturday evening, April 25th, a special meeting was held by the ladies of the church in honour to Mrs. J. T. Griffith, at which several valuable presents were presented to her in behalf of the friends by Miss Annie Thomas as expressions of their good wishes to her on her departure for Wales.

She was also kindly remembered by her Sunday School Class, and many other friends outside the above farewell meeting, for which she extends her sincere thanks.

THE FAREWELL HYMN.

Go in peace, beloved brother,
 Safely to the native land;
 Fare you well, continue ever
 In the heavenly Father's hand.

From our friends we may be parted,
 And between us oceans roll;
 Having Christ by faith accepted,
 We are one in heart and soul.

Till we meet may God be with you,
 To direct you in your way :
 With his banner floating o'er you,
 Keep and bless you every day :
 Give you strength to tell the story
 Of Salvation, full and free ;
 And we'll render all the glory
 To the Blessed Trinity.

CYNONFARDD.

Monday morning, April 27th, 1908, they left Edwardsdale for Wales.

(Stenographed by Miss Stair of Wilks-barre.)

—

Crozer Theological Seminary, Chester, Pa.

April 21, 1908.

Rev. Dr. Griffith,

My Dear Brother:—You write me that you are going back to Wales, intending to make the country of your birth the country of your last days. For your sake I am glad of your determination, for our sake I am sorry.

You were my first Welsh student. You proved a worthy representative of your nation—versed in the Bible, accepting heartily its teachings, imbibing its spirit, the Bible moulding your whole ministry. Naturally the tie between teacher and pupil became on my part, a relation of warm and permanent friendship.

May the Lord's blessing abundantly rest upon you in your new relation and work.

Yours in the best of bonds,

Henry J. Weston*

(President of Crozer Theological Seminary since 1868.)

Crozer Theological Seminary, Chester, Pa.

Department of Biblical Theology.

February 17, 1906.

To the Baptist Brethren of Wales :

With unwonted joy I commend to your consideration the Reverend John T. Griffiths, D.D., of Edwardsdale, Pa. He was a member of the first graduating class of Crozer Theological Seminary, and by his Christian character, devotion in the ministry, enthusiastic loyalty to the Seminary, he is an alumnus who does the institution honor. He has made the Welsh name honorable in the United States. His own worth, his success in the ministry, his literary work, and his preaching ability have been an honor to the Welsh people. His valuable monographs, "Morgan John Rhees," "Baptist Missionaries in their Relationship to the Translation of the Scriptures," "The Early Baptists of Wilkes-Barre and Scranton," "Brief Biographical Sketches of Welsh Baptist Ministers in Pennsylvania," etc., etc., and translations of notable sermons of Welsh preachers, show how he has added to our store of historical information; and how pardonably loyal he is to the Welsh who have done incalculable service to the Baptist cause in America. With joy I reckon him a personal friend, and with gladness I commend him to a people whom I love as kinsmen according to the flesh.

Fraternally,

Milton G. Evans.

(Prof. M. G. Milton, D.D., since 1890.)

* Rev. H. G. Weston, D.D., LL.D. died Feb. 6, 1900, having been the honoured President of Crozer Seminary from the time it was opened in 1868 until his death, but I am glad to feel that his mantle fell on so worthy a successor in the person of Rev. Milton G. Evans, D.D., the present President.—J.T.G.

After having read the article of Dr. Owen James, Dr. Weston sent me the following letter :—

Chester, Pa., April 23, 1902.

Dear Brother Griffith :

I have read with a great deal of interest the article by Owen James. It is a grand record, one of which Crozer Seminary may justly be proud. I feel a great deal more interest in such work as you have done, in such places as you have chosen, than I do in the great successes in high places which have been achieved by others. I hope that there is much work before you yet, and that you may accomplish all that is in your heart.

Very truly yours,

Henry J. Weston.*

* The article referred to above was published in the Baptist Commonwealth for 1902, entitled "Crozer Seminary's First Ordained." J.T.G.

The following letter is from the well known and the greatly beloved, the late Rev. Howard Hosgood, D.D., the first Prof. of Hebrew at Crozer Seminary, but since 1874 was Prof. at Rochester Seminary, Rochester, New York.

Having occasion to write to him some years ago, I received from him a note among others, which I desire to insert here, as it shows the sweetness of his spirit :

Rochester, N.Y., Sept. 21, 1902.

My dear Brother : I am greatly obliged to you for your good letter which I was very glad to receive, and to learn of your life and of your present field of work. I well remember the days of long ago, and the pleasure I had in striving to tell others what little I knew about Christ and His word, which is able to save the soul. God has dealt most tenderly with us both, and led us in paths we knew not, till now the evening shadows are not far off, and beyond are the morning lights, and the many mansions, and the fountains of the water of life, and best of all the Lamb in the midst of the throne. May the grace that has ever

abounded to you make your coming years to overflow with joy and peace in believing and give you a harvest every month in the year.

Very truly yours,

Howard Osgood.

Dr. Osgood died at his home at Rochester, New York, in the fall of 1911, aged eighty years. He was one of the leading Hebrew Scholars of America, and perfectly loyal to the faith.—J.T.G.

Waterville, Me., April 13, '06.

My dear Dr. Griffith :

It gave to me and Mrs. Pepper also a very special joy to receive from you the valuable documents, the products of your brain, and the evidence of your vigorous, fruitful and valuable labors. There is in them such evidence of life, enterprise, heroic determination still to dare, do, and achieve, that it hardly seems, as though you were passing beyond young manhood.

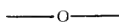
I have read with interest all that was said by you only from the enclosures. I look into your strong manly face in the portrait. I seem again to be with you as of old. I would love to meet you again in the flesh. Perhaps we may meet. Who knows whether you may not some day come to Waterville? It is hardly likely that I shall again be in your neighbourhood, and yet I may. I am coming up from a nearly fatal attack of pleuro-pneumonic, which on Feb. 13 suddenly tumbled me over the precipice down to the gates of death—gaining constantly and hoping to be quite well in due time.

Mrs. Pepper joins me in thanks for your kind remembrance, and in wishing you all best things.

Cordially yours,

Geo. D. B. Pepper.

P.S.—Dr. Pepper was the Prof. of Systematic Theology at Crozer Seminary when I was there. After he left Crozer he was for years the greatly honoured President of “Colby University,” Waterville, Maine, where he died on January 30, 1913, aged seventy nine. He was a native of Massachusetts, and a graduate of Amherst College and Newton Seminary. He was a truly great man.—J.T.G.

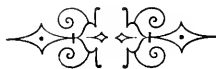


New Tabernacle Baptist Church, Philadelphia.

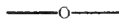
Rev. John T. Griffith, D.D., is now widely known and much valued among the Baptists of Pennsylvania. He is a strong, well-poised, studious minister, alive to all great denominational questions, a lover of “sound doctrine,” and much interested in research along the lines of Welsh and Baptist history. Dr. Griffith has been more than commonly successful in establishing and fostering churches, and in every place where he has labored he has left behind him a good name, with the fragrance of precious ointment.

Geo. E. Rees.

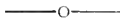
Oct. 3, 1905. (Rev. G. E. Rees, D.D.)



SPECIAL PAPERS.



THE RELATIONSHIP OF THE EARLY BAPTISTS OF PENNSYLVANIA TO THE WELSH BAPTISTS OF WALES.



NOTE.—The following paper was read at the first re-union of the first students of Crozer Theological Seminary, Pa., held Wednesday, June 13th, 1888, at the Commencement Hall, &c. See chapter on Crozer Seminary.—J.T.G.



The question of the origin of the Baptists in general seems to be very difficult for historians to answer. Some years ago I met a book agent in the Post Office at Jamestown, Pa., who was around selling an historical work which he was very anxious to sell. He said that it gave the origin of all nations, kingdoms, and denominations, &c. I told him that I was more interested in church history than anything else, and I asked him to show me the dates and places of the origin of different denominations, which he did very readily; but when I asked him to find the date and place of the origin of the Baptists he could not do it, which seemed to be a mystery to him, but I explained to him by saying that no honest historian could fix the date this side of the time of Christ, and no place except the wilderness of Judea, where the first Baptist began to preach.

Mosheim very honestly confessed that their origin was "far back in the dark ages of antiquity." But if the origin of the Baptists in general is difficult to settle, the origin of the Baptists of Pennsylvania is not difficult to solve, for we all know that "Wales is to be considered as the parent of the Baptist denomination of this state." In order that we may know the reason why the founders of the Baptists of Pennsylvania came here when they did, we must know something about the circumstances of those times. It is well known that after the restoration of Charles II. to the throne of England that all the Nonconformists were the objects of the bitterest persecution. Previous to his return from Breda to England he had "issued a declaration of his views and his tolerant disposition." It was full of promise, and for the time answered the end. We quote a part of this memorable document:—"We do declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion in matters of religion, which do not disturb the peace of the kingdom, and we shall be ready to consent to such an Act of Parliament as upon mature deliberation shall be offered to us for the full granting that indulgence." (See "Early English Baptists," by Evans, vol. ii., p. 257.)

That seemed like a sincere promise. Dr. Price, Aberdare, says that in the year 1663, the Welsh Baptists of Wales held their Association at Brecon, Breconshire, Wales, at which sixteen regular Baptist churches were represented. After that Association the Baptists suffered the most cruel persecutions under Charles II., so that they were not able to hold another Association for 28 years. (The Welsh Baptists, by Price, Aberdare. See "Y Wawr," vol. 7. pp. 326, &c.)

During that period many emigrated from England and Wales, and settled in Pennsylvania, which had been established by God through William Penn mainly "on the broad platform of Religious Liberty." The first Baptist Church in Pennsylvania is said to have been established at Cold Spring Bucks County between Bristol and Newton by Rev. Thomas Dungan, who with several others of the same faith had come from Rhode Island, and settled at the above place. This occurred in the year 1684, but this church did not exist only a few years, hence the church which has the honour of being regarded as the oldest Baptist Church in Pennsylvania, and the mother of many other Baptist Churches in

Philadelphia and vicinity, is the Lower Dublin Church, or as it was formerly called the Pennepek Church.

This church is situated in what was formerly the township of Lower Dublin, now the twenty-third ward of the city of Philadelphia, about eleven miles north-westerly from Independence Hall. Where did the original members of this church come from? The church record says that five of them, viz., John Eatton, George and Jane Eatton, Samuel Jones, and Sarah Eatton came from Radnorshire, South Wales, where they had been baptized and received into the Dolau Baptist Church. Also John Baker, who had been baptized at Kilkenny, Ireland. In the year 1687 one Samuel Vaus came from England, and claimed to be a Baptist, settled at the same place. Rev. David Spencer, D.D., in his 'History of the Early Baptists of Philadelphia' says that "it was shortly after learned that he (Samuel Vaus) had never been baptized, and when confronted on the subject by the pastor, he acknowledged his imposition, and ceased to be one of the church," (pp. 21-22).

In his history of Dolau Church Joshua Thomas says—"Many of the members of this church, with their relatives and neighbours emigrated to America in the times of the persecutions, and some perhaps after that." Edwards in his materials says—"About the year 1686 John Eatton, George Eatton, and Jane his wife. Sarah Eatton and Samuel Jones (members of the Baptist Church at Llanddewi and Nantmel, Radnorshire, over which Rev. Henry Rogers was chief pastor), these with others from different countries arrived in this country, and settled on the banks of the Pennepek river."

From a letter sent to Joshua Thomas by Dr. S. Jones in 1788 it seems that John and George Eatton were brothers, and from a note in George Eatton's Bible it seems that he had left his home at Llanddewi August 1st, 1683, and that he sailed from Milford in Sept., and arrived in Philadelphia Nov. 3rd. It is very probable that John, his brother, and others were with him. Mr. Edwards had not found the exact date of their arrival when he wrote his materials. These five from Radnorshire, with seven others with them, formed the first Baptist Church of Pennsylvania, Jan., 1688.

Its first pastor was Elias Keach, son of the celebrated Benjamin Keach, of London. Elias Keach was baptized

by Rev. Thomas Dungan at Cold Spring. (See "Welsh Baptist History," by Joshua Thomas, pp. 266-277.) This Eatton family was really at the very foundation of the Baptists of this State as well as at the foundation of Theological instructions for young men for the ministry in America, as Isaac Eatton, one of the descendants of this same family, established the first school of the kind in America at Hope-well, New Jersey, in 1756, at which such men as Doctors James Manning, first President of Brown University, R. I., Samuel Jones, Revs. Hezekiah Smith, A.M., David Thomas, A.M., Isaac Skilman, A.M., John Davies, A.M., &c., received their first instructions, &c. Thus we find the origin of the First Church of Pennsylvania.

But there is another church in Wales to which the Baptists of Pennsylvania are indebted, from which a large number of its founders came. I mean the Rhyd-wilym Baptist Church in Carmarthenshire, South Wales.

The history of this church in its relation to the first Baptists of Pennsylvania is very important. Joshua Thomas says that Rhyd-wilym was the only Baptist Church which was properly organized during the time of persecution between 1660 and 1688.

Dr. Calamy gave the history of many that were persecuted in the 17th century, and more especially those ministers that were turned out of their places in 1660 and 1662, because they would not conform to the ritualism of the Church of England. Among others he names William Jones, who was turned out of a place which he calls Llangellbithen in Carmarthenshire. There is no such name in the county. It is very common for the English to give wrong names to places in Wales because of their ignorance of the language.

It is supposed that Llancilmaenllwyd was the place where William Jones ministered, or in that vicinity; and it is very probable that such was the case, inasmuch as his religious friends resided in those parts, and that he lived there afterwards. However, we can believe the following about Mr. Jones, because it was written to Joshua Thomas by Mr. John Jenkins, who was one of his members, and lived at that time:—

“ William Jones and many others preached in the churches

in the time of Cromwell, but they worshipped after the order which is among us in the chapels, but after the restoration of Charles II. all the ministers that would not conform to the entire service of the Church of England were ejected and among others this mass was ejected. But it was not enough to turn them out of the churches, they must also aim at hindering them from preaching in any other place. Yet these ministers thought it was their duty to preach if they could have hearers. Hence many of them preached as they could, and many of them were imprisoned. After Mr. William Jones had been ejected, he also preached as often as he could, and as secretly as possible, but the laws were so strict, and the persecutors so inquisitive that it was almost impossible to escape, at last that good man was arrested and cast into Carmarthen Gaol. William Jones was a Presbyterian at that time, not having professed believers' baptism whatever he thought of it. It is possible that he met Mr. Jenkin Jones and others of the Baptists there, and that they conversed with one another on religious subjects, and among other subjects that of baptism came up, which is very natural to a Baptist. He was thoroughly convinced whilst in prison that believers' baptism was the Scriptural baptism, but he kept his views mostly to himself. He was in prison for about three years, but by some act of the king he finally obtained his liberty. He was greatly respected whilst in prison by the gaoler, yet after his acquittal he went away on account of the persecution, and it seems there was no regular Baptist Church nearer than Abergavenny or Olchon. After his acquittal it is said he went to Olchon Valley, on the borders of Herefordshire, to be baptized by the Rev. Thomas Watkins. After his baptism he returned and told his friends what he had done, and why he was baptized. In about two weeks after his return he baptized eleven of his acquaintances and friends."

Thus he continued to labour in the counties of Carmarthen, Cardigan, and Pembroke until finally April 12, 1668, the Rhyd-wylm Church was organized with 113 members, and on the same day William Jones and Griffith Howells were chosen elders of the church.

Now this church was the mother of the celebrated Welsh Tract Church, called the "emigrating church." The history of this church may be given in the words of Morgan Edwards:

“ In the spring of the year 1701 several Baptists in the counties of Pembroke and Carmarthen resolved to go to America, and as one was a minister (Thomas Griffiths), they were advised to be constituted a church. They agreed with the advice. The instrument of their confederation was in being in the year 1770, but is now lost except one copy in possession of Mr. Isaac Hughes, and that without a date. The names of the confederates follow:—Thomas Griffith, Griffith Nicholas, Evan Edmond, John Edward, Elisha Thomas, Enoch Morgan, Richard David, James David, Elizabeth Griffith, Lewis Edmond, Mary John, Mary Thomas, Elizabeth Griffith (jun.), Jennet David, Margaret Mathias, and Jennet Morris. These sixteen persons (which may be styled a church “emigrant” and “sailant”) met at Milford in the month of June, 1701, and embarked on board of the good ship “James and Mary,” and on the eighth of September following landed at Philadelphia. The brethren there treated them courteously, and advised them to settle at Pennepek, thither they went and there continued about a year and a half.” (Morgan Edwards.)

“ It has been said that this was really the first regular Baptist Church in the State of Pennsylvania. The first five pastors of this church, viz., Thomas Griffiths, Elisha Thomas, Enoch Morgan, Owen Thomas, and David Davies were from the vicinity of Rhydwylym. Rhydwylym Church was also the mother of the Great Valley Church, which is regarded now as second oldest Baptist Church in Pennsylvania.”

“ In 1701-2 several families from Wales arrived and settled in the east end of the said valley, one of whom was James Davies, a member of the Baptist Church of Rhydwylym in Carmarthenshire. Near to his plantation in Radnor Township lived one Richard Miles who, with his wife, had been baptized a little before by William Beckingham in Upper Providence. These two families consorted together and invited ministers from other parts to preach at their houses, by which means several were baptized.”

In 1710 Rev. Hugh Davies and several other Baptists arrived from Wales, so that their number had increased to sixteen persons, and they then resolved to form a church. This important event took place April 22, 1711, with the approval of the Welsh Tract Church in Delaware, whose pastor, Rev. Elisha Thomas, was present and conducted the services. . . . The names of the constituents were Rev. Hugh Davies, William Thomas Hugh, Arthur Edwards, William Davies, Mar-

garet Davies, Joan Miles, Jane Miles, Margaret Phillips, Margaret Evans, William Rees, Alexander Owen, John Evans, Margaret Evans, James Davies, Richard Miles and wife. (Horatio Gates Jones.)

Thus we find that the chief founders of the Lower Dublin Welsh Tract and Great Valley Church came from Radnorshire and Carmarthenshire, and other counties in South Wales. These churches and their pastors were full of the missionary spirit, hence they preached whenever they had an opportunity, and established many churches, many of whom might be named had we the time, but permit me to mention a few of the oldest that grew out of these first churches.

THE FIRST BAPTIST CHURCH OF PHILADELPHIA.

The first Baptist who expressed a desire to organize a Baptist Church in Philadelphia was John Holmes. He was a man of property and learning, and therefore we find him in the magistracy of the place in 1691. He died Judge of Salem Court. In 1696 two others came from London from the church of the famous Hansard Knollys, viz., John Farmer and his wife. In 1697 two others, Joseph Todd and Rebecca Woosoncroft came from Lemington, Hampshire, England. The same year William Silvestone, William Elton and wife, with Mary Shepard were baptized by Thomas Villingsworth. The second Sunday of December, 1698, these nine persons assembled in the Barbadoes Storehouse, situated on the Barbadoes lot, corner of Second and Chestnut Streets, Philadelphia, and organized themselves into a regular Baptist Church. The celebrated Rev. John Watts of Pennepek was the minister who served on this occasion.

This church in its early life had to contend with much opposition, both from external and internal difficulties. From 1698 until 1746 the church was under the care of the pastors of Pennepek, such as Dr. Samuel Jones, Evan Morgan, Nathaniel Jenkins, Thomas Grffiths, Elisha Thomas, Enoch Morgan, Abel Morgan, &c. The latter was the means of healing the breach made by Thomas Shelby. But the first settled pastor of this church was Rev. Jenkin Jones.

He was born in 1690 at Llanfyrnach, Pembrokeshire, South Wales, and came to this country in 1710. Benedict says he took charge of the First Church of Philadelphia May 15, 1746, at the time the church was reconstituted. . . . He died July 16, 1761. Mr. Jones was a good man, and performed valuable service to his church and denomination. He was the cause of changing the marriage laws of the colony, so that dissenting ministers might celebrate marriages. He built a parsonage largely at his own expense; he left a legacy towards purchasing a silver cup for the Lord's Table which is worth £60. His name is engraven upon it.

This church has been highly favoured in its pastors, such as Kennersley, Morgan, Edwards, Staughton, Brantley, &c., but the last and not the least is our famous Dr. Boardman. The only churches that we shall notice again as really formed among the foundation Baptist Churches of Pennsylvania are the Montgomery, New Britain and Hillsville.

The first Baptist settlers in Montgomery were John Evans and Sarah his wife. They came from Carmarthenshire, South Wales. They arrived here in 1710. The next year John James and Elizabeth his wife, from the same principality, and twelve from Rhydwylym joined them. They were visited by Rev. Abel Morgan occasionally, who preached the word to all who came to hear at the house of Mr. Evans. God's blessing attended these visits, and Mr. Morgan was permitted to baptize several persons. They were at length advised either to unite with the church at Pennepek or establish one in their own neighbourhood. Not being familiar with the English language, and that church being so distant, they concluded that it was best they should organize one by themselves. Mr. Morgan approved this step, and on June 20th, 1719, they were constituted as a distinct Baptist Church with ten members. The following are the names of the constituents:—John Evans, Sarah Evans, John James, Elizabeth James, William James, Thomas James, Josiah James, James Lewis, David Williams and James Davis. Such was the beginning of the old Montgomery Church.

For a number of years, this church was supplied by Elisha Thomas and others from the Welsh Tract Church; they soon had William Thomas and John James to preach among them. In 1722 John James, David Evans, Benjamin Griffith and Joseph Eaton were called by the Church to exercise their gifts upon trial. October 24th, 1725, its first pastor the Rev.

Benjamin Griffith was ordained by Revs. Elisha Thomas and Jenkin Jones. We cannot close this sketch without a brief notice of that remarkable man who did so much for the Baptist cause in Bucks Co and other places—I mean William Thomas. He was born in the Parish of Llanwenarth, Monmouthshire, Wales, in 1678, of a family who were freeholders of an estate of considerable value. He had quite a superior education. He came to America February 14th, 1712, under peculiar circumstances, having been robbed of his money by the captain of the vessel on which he, with his wife and son Thomas had paid for a passage, but which started before the time appointed. Taking another vessel, when they reached Philadelphia, they found that the master of the vessel in which they at first had taken passage had absconded with all their property.

Having acquired while in Wales the trade of a cooper, he found occupation at once, and in 1713 settled in Radnor Township, where he was wonderfully prosperous, and in a few years he removed to Bucks County, where as early as February 12, 1718, he purchased a farm of 440 acres. He continued to prosper as a farmer, and secured before his death about 1258 acres of valuable land. While yet in Wales he was accustomed to preach, having a gift as a speaker and exhorter. On coming to America he continued to exercise his gifts, and not only assisted Mr. Griffith at Montgomery, but he preached also in various parts of Bucks County, especially in Hilltown, and as early as 1737 erected a meeting house, and gave a lot of ground containing four acres, in which he was accustomed to preach both in English and Welsh until his death, which occurred October 6th, 1757, at the age of 79. He gave to each of his seven children a plantation on which he erected good stone houses." (Horatio Gates Jones quoted in history of Montgomery Church.) In his will respecting the graveyard at Hilltown he says that "all far and near, black and white," are at liberty to bury their dead in it. There is only one exception—"such as are guilty of self-murder I only reject and deny to be buried in my graveyard, or in any part of my land."

His will was more liberal than that of General Lee of Revolutionary fame. He had this clause put in his will—"Bury me not within a mile of any Presbyterian Church nor of a Baptist Church, because since I came to reside in this country I have spent so much of my time among these when alive, that I don't wish to continue in their fellowship when I am dead." (Morton

in "Yr Elfen Gymreig") Thus you see that the original Baptists of Pennsylvania came chiefly from South Wales.

THE PROGRESS OF THE BAPTISTS IN PENNSYLVANIA.

I can only give you in brief the statistics of our present condition in the state. According to the statistics of 1887 we have in Pennsylvania 24 Associations, 608 Churches with a membership of 75,277; net increase last year, 2,619. "Pennsylvania Baptists were early friends of ministerial education. In 1756 Rev. Isaac Eaton, a native of Montgomery Co., Pa., commenced an Academy at Hopewell, N.J., for the education of young ministers and others. The Philadelphia Association gave some £400 to aid this enterprise, and appointed a committee of inspection, consisting of four able brethren. Samuel Jones, D.D., taught a classical academy at Pennepek for some time, where Theological instruction was also given to students for the ministry, not a few of whom were educated under his roof. Dr. Jones was sought for the presidency of Rhode Island College, now Brown University, at the decease of Dr. Manning. We have now in Pennsylvania one university, one theological seminary and five academies, with property valued in 1884 at \$1,373,000. May 18, 1814, the Baptist Foreign Union Society of America was organized in Philadelphia, whose influence is now felt throughout the world. At its meeting May 25th, 1814 it was voted "that Rev. Adoniram Judson, now in India, be considered as a missionary under the direction of this board."

In 1826 the American Baptist Publication Society was removed from Washington where it had been founded in 1824, and has remained here ever since. Its property and funds in Chestnut Street are valued at \$700,000—the Baptist Home and Infirmary and the Baptist Orphanage are probably worth \$200,000. The Baptist City Mission of Philadelphia, the General Association of the State, and the Education Society receive nearly \$50,000 per annum. (Dr. Cathcart at Allentown, 1884)—"What hath God wrought." The hand of the Lord has been with our fathers, so that they have left us a noble legacy.

The founders of our Churches have been gathered home, still the cause lives on and prospers. In a few years, we too, shall be gathered to the fathers, but the work of our God will go on for ever.

"Who'll press for the gold, the crowded streets,
 Two hundred years to come.
 Who'll tread our state with pious feet
 Two hundred years to come.
 Pale trembling age and fiery youth
 And childhood with its brow of truth,
 The rich, the poor, on land, on sea,
 Where will the mighty millions be
 Two hundred years to come?
 We all within our graves shall sleep
 Two hundred years to come,
 No living soul for us will weep
 Two hundred years to come.
 But others then our land will till
 And others then our seats will fill
 And others here will preach and pray
 But the same gospel as to-day,
 Two hundred years to come."

Quoted by the Rev. D. Spencer in the paper he read at Allentown, October 21, 1884.

The facts found in this paper have been compiled from Joshua Thomas, Henry Price, Tirbach, Welsh authors and others.

Lansdale, Pa., May 8th, 1888.

LLANWENARTH CHURCH.

An address delivered at the re-union of the descendants of Elder Wm. Thomas at Funk's Park, Bucks county, Pa., August 23, 1902. The materials of the above address have been taken mostly from the Histories of the Welsh Baptists, by the Revs. Joshua Thomas, D. Jones, J. Spinther James, M.A. and Thomas Armitage, and also "the Sunday School Star."

During the latter half of the 17th century and the first half of the 18th century several Welsh Baptist Churches in Wales became noted as sources whence many came to America and became the founders of the Baptists of America in different states. Dolau, Radnorshire, furnished the most of the mem-

bers that founded the old Pennepek Church, (now Lower Dublin, Philadelphia), in 1688. The Eatons and others, Rhyd-wilym Church, Pembrokeshire, sent an organized church of sixteen members with Rev Thomas Griffith as pastor in 1701, who became the founders of the old Welsh Tract, Del. Cilfowyr furnished most of the men and women who became the founders of the old Great Valley Church Pennsylvania in 1711, and among others we find Llanwenarth occupying a prominent position in its relation to the Baptists of this part of Pennsylvania (Bucks and Montgomery Counties), as the church from which Elder William Thomas came to America in 1712. Time would not permit me to give you a minute history of this dear old church, even if I were able to do so, but I wish to give you briefly a few facts respecting its origin, a few notable events; some of its prominent pastors and its present condition.

I.—ITS ORIGIN.

Llanwenarth Church really originated from Abergavenny in 1652.

Abergavenny is situated in the north eastern part of Monmouthshire, Wales, in the valley of the Usk, and the late Kilsby Jones remarked that "the word is not yet coined to describe the beauty of this valley," also, it is not far from the Black Mountains, among which dissentism was nourished. The church was gathered sometime in 1652, little is known of its origin, it seems that the first communicants were twenty-five in all. At the time of the organization of the church they arranged their services as follows:

The Lord's supper was to be administered on the first Sabbath of each month, and the following Wednesday was to be spent in fasting and prayer. The church was to meet at Abergavenny every Sabbath, and for the convenience of those who lived at a far distance a preaching service was to be held at the home of some brother at Llanfihangel on the first day after communion, and a general meeting of all the members was to be held at Llanwenarth on the fifth day after communion, also preaching service was to be held every Sabbath at Llangybi, and the preaching was to be done by the brethren recommended by the church, and the Lord's Supper was to be administered there every three months, and weekly meetings on the fourth day at the home of some brother. (See Thomas p. 210.)

Thus we see that the Abergavenny church met at four different places and one of these was Llanwenarth which became one of the most prominent churches in the country. Llanwenarth is about two miles and a half from Abergavenny. In this arrangement we see the missionary spirit and the systematic method that characterised the Christian work of our fathers, and when they came to America we find the same spirit and methods in the early history of the Baptists of Pennsylvania and New Jersey. The most of the churches in Wales were started and developed after the above method. It is no wonder that Dr. W. W. Keen in his history of the first Baptist Church of Philadelphia says that "the preponderance of the Welsh element in the early history of the Philadelphia Association and especially our own church is worthy of note. Of the first six pastors of Pennepek and Philadelphia, three—Samuel Jones and both the Morgans' were Welshmen. to whom are to be added their immediate successors, Jenkin Jones and Morgan Edwards. Their force of character counted far more than their mere numbers. To this fact is due the sturdy Calvinistic faith which was characteristic, not only of our own, but of nearly all the churches of the Philadelphia Association. Even so late as Feb. 14, 1831, separate services in the Welsh language were held in our own church. The Welsh names, at present so familiar on the line of the Pennsylvania Railroad (yes, and the North Penn.) bear witness to the many Welshmen who settled in this vicinity. (History First Bap. Ch. Phil., p. 54). The churches of this section are included, viz. Montgomery, Hilltown, etc.

II.—A FEW OF ITS NOTABLE EVENTS.

Though the Llanwenarth church has always been what we would call in this country "a country church" yet it stands prominent in Welsh Baptist History as having had in connection with its history some of the most notable events in the history of our people. We will note a few of them.

1st. Its action in Relation to State appropriations for the support of the Gospel—February 25th, 1649, during the days of the Commonwealth under Cromwell, an act was passed entitled, "An act for the better propagation of the Gospel in Wales." This act authorised the appointment of a committee to examine preachers, and those whom they recommended received aid from the state. It is said that some Baptist ministers received aid under the act of 1649; but as soon as

the Baptists saw that they had compromised their principles by their blunder they retreated from their false position, and Vavasor Powell says that he and many of his brothers "did not take any salary at all, nor any other maintenance whatever since the year 1653," but the Llanwenarth Church felt so deeply on this matter that they entered the following on their church book, "Whether gospel ministers may receive payment from the magistrate, Mr. William Pritchard (their minister) was advised to reject the offer of state money, and their record was agreed to on "the 11th day of the fifth month, 1655, and also that they (the church), do withdraw from all such ministers that do receive maintenance from the magistrates, and from all such as consent not to wholesome doctrine or teach otherwise." (See Armitage's History of the Baptists, p. 602.) Surely this was a complete separation of church and state, this is a distinctive principle among the Baptists of America also. A few years ago when a bill was introduced to Congress at Washington to abolish state appropriations for religious purposes, its author Mr. ———— said, that the Baptist denomination was the only denomination that had positively declined to receive any aid. Have you any idea how much this country owes to the old Llanwenarth church for the stand she took on the question?

2. Its possession of the first meeting house in modern times—Of course I am speaking of the Baptists. Some say that the first meeting house was built at Hay near Olchon in 1649, but according to Thomas the first was at Llanwenarth in 1695. (A's B. H. p. 600.) Prior to that the dissenters, including Baptists and Congregationalists had no public places of worship, they had to meet in the most secluded places among the mountains and in the valleys of Wales, and many a secluded spot in Wales is now historic as having been the refuge of God's chosen ones, and not far from Llanwenarth is what is known as "the Black Rock," a terribly steep and rough place, in which the Baptists took refuge, rich and poor, young and old huddled together "to escape the wrath of the enemy, but at last the time came when they had liberty to meet in public and Llanwenarth is said to have had the honor of erecting the first meeting house which we said was done in 1695. At the time of the dedication of this church Elder Wm. Thomas was 17 years of age, and it is more than likely that he was present on such an auspicious occasion. Since then the meeting house has been greatly improved, but in a letter which the present pastor, Rev. Thos. H. Williams, sent me May 15th, 1902, he says that "the old shell" still remains.

3. Its Relation to the Reorganization of the Welsh Baptist Association.—The first Welsh Baptist Association was organized at Ilston near Swansea, in 1650, by the Rev John Myles, the great ancestor of the present Lieut. Gen. N. A. Myles of the United States Army, three churches formed the association, Olchon, Ilston, and Llanharan (now Hengoed). The association was held annually and grew constantly, but in proportion as they grew they were assailed by pen and tongue from all quarters, and in 1656 the elders and messengers of eight churches met at Brecon and published "An Antidote against the Times" in self-defence, this was probably the first Welsh Baptist Book."

But after the restoration of Charles II. May 29th, 1660, we hear no more of the association for twenty eight years, during all this period they were bitterly persecuted so that they could not walk the streets and were abused in their own homes.

Different acts were passed to crush them, but at last relief came by the ascension of William and Mary to the throne in 1689, when what is known as the "Act of Toleration" was enacted by the Parliament of Great Britain. A general conference of the Baptists of England and Wales met that year in London: "about a hundred churches are said to have been represented at that conference," seven ministers went up from Wales, and the assembly set forth a Confession of Faith. The Welsh Association consisting of ten churches reassembled at Llanwenarth, May 6th, 1700, and from that time on the Baptists have continued to grow. (A's B.H. 604.).

All these events show the prominence of the Church in Welsh Baptist History, and doubtless Elder Wm. Thomas was present on the above occasion.

III.—A FEW OF THE NOTED PREACHERS OF THIS CHURCH.

Time and space will not permit me to note as many as I would like to, hence I will note only a few. The first we shall name is the Rev. Joshua Watkins.

Mr. Watkins was never a pastor of this church, but he was one of its spiritual children. He was born at Crughywel in 1769. He became a member of Llanwenarth in early life, and began to preach there, and then left for Carmarthen, and became a co-worker with the immortal Morgan John Rhees in 1792 in press work. (Morgan John Rhees was the great grandfather

of Dr. Rush Rees, President of Rochester University, New York, and Dr. Nicholas Murray Butler, President of Columbia University, N. Y., see his life by the writer, price 60c.) Mr. Watkins was with Mr. Morgau J. Rhees at Liverpool, when the latter sailed for America in August, 1794, never again to see each other in this life. Then he returned to Carmarthen and continued his press work for some years, and then sold all for 150 dollars. March 28th, 1796, he was ordained as pastor of Penuel Church, Carmarthen, and continued in this relationship until his death which occurred June 21st, 1841, aged 72 years. He did a great work in his day in Wales, and was known as the apostle Paul of the Baptists of Carmarthenshire.

FRANCIS HILEY.

The Rev. Mr. Hiley is one of the most noted pastors Llanwenarth ever had and in his day was one of the most eminent ministers of Wales. Mr. Hiley was born in Llanwenarth parish in 1781. His parents were in prosperous circumstances and they gave their son as good an education as could be obtained in those times. He spent his early life in sin, but not without at times profound convictions as to the evil and results of sin and an intention of becoming a Christian some time. In his young manhood he was hired as an apprentice by a well to do farmer in the neighborhood of Abergavenny. This farmer was a good man and a member at Llanwenarth; he was in the habit of always inviting his family and his employees to go with him to church, but very seldom could he get Francis Hiley to go. On a certain Sunday morning in 1803, he decided that instead of going to church with his master and family, that he would spend the day in walking in the fields in his working clothes. We will give the account of this day in his own words, "On a Sunday morning which I shall never forget, after I had decided not to go to the meeting but to spend the day in walking, there came to my mind a serious thought telling me that I must go to the meeting and it seemed as though a supernatural power was persuading me not to follow that way to ruin any further. I turned back at once and I went to meeting where Brother Morgan David was preaching from the words, "Ye are dead and your life is hid with Christ in God" and as he quoted Paul's words, "And he found in him not having mine own righteousness which is of the law," I was convinced of my danger as a sinner and the influence on my soul was such that I could not return home without weeping and praying much for mercy." He was made a new man that day and became a member of the church. He soon began to preach there and in 1808 was received into Abergavenny college. In 1811 he was ordained at Llanwen-

arth as co-pastor with James Lewis. He remained pastor of the church until his death which occurred October 14, 1860, aged 79 years, having preached at Llanwenarth 50 years and was regarded as a prince among his brethren in the denomination at large.

Shortly before the death of the Rev. Hiley, the Rev. R. Johns became co-pastor with him and continued in the pastorate of the old church for some years after the death of the Rev. Hiley. He then removed to Bethlehem Llanelly, where he died in December, 1888, and his remains were interred at the old Llanwenarth cemetery.

Mr. Johns was highly respected, for his Christian character, and his preaching and pastoral abilities.

The name of the present pastor is Thomas H. Williams who has been with them over 17 years and highly esteemed as a Christian, pastor and preacher.

PRESENT CONDITION.

Though it was organized 250 years ago, yet it still lives and is prosperous. During the first fifty years or so of its existence it saw great persecutions. On one of its tombstones in its cemetery may be seen the following lines which indicate some of the trials of its members and also their loyalty.

“ Here lieth one of Abel’s race, whom
 Cain did hunt from place to place,
 Yet not dismayed, about he went
 Working until the days were spent,
 He is now at rest and takes a nap
 Upon our common mother’s lap
 Awaiting to hear the Bridegroom say
 ‘ Arise my loved and come this way.’ ”

During its entire history, it has been a missionary church, so that a large number of churches owe their origin to Llanwenarth, yet notwithstanding all this and the fact that it is settled in a rural district, it has at present a membership of 130 and a Sunday School that numbers nearly 200 in one of the most comfortable meeting houses in Wales. It has an endowment that brings to it about \$60 per year. The Lord be praised for having kept such a church shining through so many years, and may it continue to hold forth the word of life until the Bridegroom comes, as the line states on the tombstone.

RELIGIOUS LIBERTY.

THE ORIGIN AND DEVELOPMENT OF CIVIL AND RELIGIOUS FREEDOM IN AMERICA.

Great ideas have taken centuries to develop and mature. In the course of their development they were opposed, and in order to mature they had to overcome those oppositions. This is true of the ideas of civil and religious freedom. They are as old as the apostolic age, they developed in the face of much opposition through the centuries, and they culminated in America. It would be very interesting to trace the history of this principle, as it was advocated in different countries and centuries previous to the discovery of America, but time would not permit, and our topic limits us to America at present. In order to make the matter as clear as possible I shall look at the principle of freedom: 1. In the colonial era. 2. In the post-colonial era.

FREEDOM IN THE COLONIAL ERA.

New England was settled chiefly by the Pilgrim Fathers and the Puritans; Virginia, chiefly by Episcopalians and others, and Maryland by a colony of Catholics, under Leonard Calvert, son of Sir George Calvert, who is known as Lord Baltimore. They settled at St. Mary's in the year 1633. See Ridpath's History, Vol. II, page 746.

Some claim that freedom was first established in Maryland by Lord Baltimore. Others hold that freedom was first esta-

blished in Rhode Island by Roger Williams. The only way by which this question can be settled is by comparing the principles that governed Maryland and the dates of their establishment with those of Rhode Island. It is true that "Lord Baltimore was a man of tolerant spirit and that his colony was partially tolerant, but it was not founded in complete religious liberty." This is evident when we look at the nature of the laws that were enacted in Maryland for the government of religion. "The charter of Maryland required that all places of worship must be consecrated according to the 'Ecclesiastical laws of England, and all laws be 'consonant to the laws of England.' It vested all church patronage in the proprietor. Lord Baltimore desired a refuge for persecuted Romanists, and no charter which permitted the exclusion of Protestants could be obtained from an Episcopal king and parliament. To insure security for Catholics and yet admit Episcopalians, a liberal clause in the charter of 1632 secured toleration to Christians. But what was the legal enactment? The Maryland act of toleration was passed in 1649. This act is 16 and 17, Cecelius Lord Baltimore, Laws of Maryland at large." (7 Bacon, 1765.) This act was limited toleration and not freedom of conscience.

"1. It provided that 'blasphemy against God, denying our Saviour Jesus Christ to be the Son of God, or denying the holy Trinity, should be punished with death and confiscation of lands and goods to the Lord Proprietary!"

"2. Persons using any reproachful words or speeches concerning the blessed Virgin Mary, Mother of our Saviour, or the holy apostles, or Evangelists or any of them, for the first offense, to forfeit five pounds sterling, to the Lord Proprietary, or in default of payment to be publicly whipped, or imprisoned at the pleasure of his lordship or his lieutenant general; for the second offense to forfeit ten pounds, or in default of payment, to be publicly and severely whipped and imprisoned as before directed; and for the third offense, to forfeit lands and goods, and be forever banished out of the province." See Religious Liberty and the Baptists, by C. C. Bitting, D.D., pages 38 and 39.

A subsequent part of the same law says: "Except as in the act as before declared and set forth, no person or persons whatsoever within this province or the islands, ports, harbors, creeks or havens thereunto belonging, professing to believe in Jesus Christ shall from thenceforth be anyways troubled, mo-

lested, or discountenanced for or in respect of his or her religion, nor in the free exercise thereof within this province or in the islands thereunto belonging, nor in any way compelled to the belief or exercise of any other religion against his or her consent." The penalty for breaking this enactment is "treble damages to the party wronged," and a fine of twenty pounds, and in case of failure to pay the fine, a severe whipping and imprisonment at the pleasure of the proprietary or his governor." See Baptist Encyclopedia, page 697.

Dr. A. H. Strong, of Rochester says, with reference to this act: "Liberal as Lord Baltimore was, and eager as he was to provide equal privileges with members of the Church of England, it never occurred to him that a wider liberty than this was possible. Toleration extended only to such as professed to believe in Christ. There was no toleration contemplated for Socinians or infidels. The 'Act concerning Religion' passed by the Maryland Assembly in 1649 was simply the writing out of Lord Baltimore's unwritten law, and it expressed the meaning of the charter of 1632. It declares simply that 'no person professing to believe in Christ shall be in any way troubled or molested,' and that there may be no mistake, it provides that blasphemy, and the denial of the trinity or of Christ's divinity, shall be punishable with death. Under that charter interpreted as it was by the act of 1649, an act for which Maryland has been too generously called 'the land sanctuary,' a Quaker missionary only ten years later, or in 1659 received a sentence of banishment." (State and Church in 1472 and 1392: pages 38 and 39.)

These views are confirmed by Windsor. In referring to the same law, Windsor says: "That for reproachful words concerning the Virgin Mary or the apostles, the penalty was fine, imprisonment, or whipping; while blasphemy or denial of the Trinity, or of the divinity of Christ was punishable with death." See Windsor's Narrative and Critical History of the United States, Vol. III, pages 534 and 535.

Again he says: A temporary exception to the universal religious toleration which was a capital principle of government in Maryland occurred in the case of the Quakers. The first Quaker missionaries appeared in Maryland in 1657. On July 23, 1659, under Fendell's administration an order was passed directing that if any of the vagabonds and idle persons known by the name of Quakers should come to the province the justice of the peace should arrest them and cause them to be

whipped from constable to constable out of the province. The most active Quaker received a sentence of banishment." See pages 545 and 546 of the work referred to above.

On page 562 he quotes from Hildreth's History of the United States: "There is not the least tint of any toleration in religion, not authorized in England." And from Lodge's short history of the English colonies, page 97, we read: "There is no toleration about the Maryland charter." Such was the character of the celebrated toleration law of Lord Baltimore. Those who denied the Trinity, all Jews, Unitarians, and Aryans were put to death. The gallows was the liberty it gave them. Respect for the Virgin Mary was encouraged by fines and whippings and in obstinate cases by the loss of all property, and by exile." See Baptist Encyclopedia, page 697.

Let us now look at the laws established by Roger Williams in Rhode Island.

Roger Williams arrived at Boston on the ship, *Lyon*, February 5, 1631. On his arrival he was invited to settle in Boston. "He declined the invitation, because, as he said, he 'durst not officiate to an unseparated people,' as upon examination and conference he found them to be. The church at Salem called him to succeed Mr. Higginson. The Salem church was the oldest in the colony, having been organized August 6, 1629, on principles of perfect and entire independence of every other ecclesiastical body." See "New England Baptists," by Dr. Burrage.

This church was more in harmony with the principles of Williams, hence he accepted their invitation; yet the authorities at Boston protested against the action of the Salem church, and for about three years they persecuted him so that he was banished from the colonies, October 19, 1635, on account of his advocacy of the principle of freedom.

It seems that some have contended that the banishment of Roger Williams was caused simply by political reasons, but the following fact as given by the Rev. David B. Ford in his "New England Struggles for Religious Freedom," p.p. 42, 43, removes this idea:—

"March 31st, 1676, the Council of Massachusetts revoked, partially at least, Roger Williams sentence of banishment in

these words:—‘Whereas Mr. Roger Williams stands at present under a sentence of restraint from coming into this colony, yet considering how readily and freely at all tymes he hath served the English interest in this tyme of war with the Indians, and manifested his particular respects to the authority of this colony in several services desired of him, and further understanding how by the last assault upon Providence, his house is burned, and himself in his old age is reduced to an uncomfortable and disabled state—out of compassion to him in this condition. the Council does order and declare that if the sayd Mr. Williams shall see cause and desire it, he shall have liberty to repayre into any of our towms for his security and comfortable abode during these public troubles, he behaving himself peaceably and inoffensively, and not disseminating and venting any of his different opinions in matters of religion to the dissatisfaction of any.’ (Vol. X., p. 233 of the Mass-Archives.)

Had our Baptist historians been aware of the above reference to “matters of religion” in the revoke sentence of banishment, they would have found it much easier answering Dr. H. M. Dexter, who contended that Williams’ “exclusion from the colony took place for reasons purely political, and having no relation to his notions upon toleration.” (“As to Roger Williams,” p. 74., Ford.)

Thus it is evident that he was banished on account of his religious principles.

Hence early in 1636, we find Roger Williams and a few friends at Providence, Rhode Island, laying the foundations of the Rhode Island settlement. Now, what kind of laws did they enact for themselves, and for all others? The best answer to this is found in the colonial records.

“The colonial records of Rhode Island were published by order of the legislature in 1856, and in them we read that Roger Williams landed on the site of Providence in the month of May or early in June, 1636, and that he and his friends on their ‘first coming together did make an order that no man be molested for his conscience,’ even though he was an Israelite, a Unitarian or an Infidel. In August, 1636, the celebrated compact was entered into and signed, at Providence by which its people ‘subjected themselves in active and passive obedience to all such orders or agreements as shall be made for public good of the body in an orderly way by the major consent of the present inhabitants, masters of families incorporated to-

gether in a town fellowship and others whom they shall admit in civil things only." No laws for favouring or prohibiting any form of religion were to be enacted. On the twenty-first day of May, 1637, Joshua Vernin was sentenced to lose the right of voting "for restraining the liberty of conscience" of his wife. On the twenty-seventh day of May, 1640, among certain proposals agreed upon at Providence to form a government these words are found: "We agree as formerly have been the liberties of the town, so still to hold forth liberty of conscience."

The first charter of Rhode Island was signed March 14, 1643, and adopted by the colony in May, 1647. Arnold, in his "History of Rhode Island," truly says: "The use of the word *civil* is everywhere prefixed (in the charter) to the terms 'government,' or 'laws,' wherever they occur . . . to restrict the operation of the charter to purely political concerns. In this apparent restriction there lay concealed a boon of freedom, such as man had never known before. They (Rhode Islanders) held themselves accountable to God alone for their religious creed, and no earthly power could bestow on them a right which they held from heaven . . . At their own request their powers were limited to 'civil matters.'"

The first instrument of government in the world's history, disavowing all right to make laws for or against religion, and thereby giving the wildest liberty, was adopted in Rhode Island two years before Lord Baltimore's act was passed in Maryland. The Baptists of Rhode Island had no laws upon religion, the greatest infidel of the human race carried no legal stigma in that colony for his opinions from its first settlement by our Baptist fathers; it had the only government in the world where religion is entirely free. Maryland's toleration was not freedom of conscience, except for certain classes, and as poor as it was, Rhode Island gave full liberty thirteen years sooner." See Baptist Encyclopedia. pages 697, 698.

Thus you see the difference between the two laws. Is it any wonder that Bancroft says that "Roger Williams was the first in modern Christendom to assert in its plentitude the doctrine of the liberty of conscience, the equality of opinions before the law, and in its defence, he was the harbinger of Milton, the precursor and superior of Jeremy Taylor." (See B's His. of U.S., Vol. I, page 376.) Bancroft says also that "Freedom of conscience, the unlimited freedom of mind was from the first the trophy of the Baptists."

II. FREEDOM IN THE POST COLONIAL ERA.

During the colonial period the colonies were subject to England, but in the course of time they felt that they must be their own rulers. The first official organ of colonial defence was what is known as—"The Continental Congress of 1774," which met in Philadelphia. Delegates from twelve colonies attended that Congress. Rev. Isaac Backus of Massachusetts was urged by Revs. J. Manning, John Gano, William Van Horn, and Hezekiah Smith to go to Philadelphia, and see if something could not be done to secure our religious liberty. There was a meeting of the chief members of Congress:—Thomas Cushing, Samuel and John Adams, R. T. Paine, James Kinsey, Stephen Hopkins, Samuel Ward, J. Galloway, the Mayor, and the foremost "Friends of the City," and the Baptists, Messrs. Backus, Samuel Jones, William Rogers, and Morgan Edwards. The last three were pastors in Philadelphia of Baptist churches. A principal speaker was Israel Pemberton a Quaker. John Adams accused him of Jesuitism. "Then" says a record of the meeting "Up rose Israel Pemberton" 'John, John,' he said "dost thou not know when Friends were hung in thy colony, when Baptists were hung and whipped, and finally when Edward Shippen a great merchant of Boston was publicly whipped because he would not subscribe to the belief of thee and thy fathers, and was driven to the colony of which he afterwards became governor." In the midst of the discussion, John Adams exclaimed—"The Baptists might as well expect a change in the solar system, as to expect that the Massachusetts authorities would give up their establishment."—see Hist New Jersey Bapt. by T. G. Griffith.)

This shows the condition of things in 1774. I wonder how would John Adams feel in 1899 had he been living in Boston when the Massachusetts Legislature rescinded everything respecting Roger Williams' banishment. The solar system remains, but principles grow and bear fruit.

On July 4, 1776, that Congress of deputies of the states without any special authority issued the Declaration of Independence, whereby the colonies assumed to be free and independent states. On the fifteenth of November the same Congress formulated the articles of confederation which vested in the congress the direction of general affairs, but inasmuch as the theory of their revolution was opposition to a strong central government, very few and feeble were the powers conferred

upon this Congress." Yet, though they had thus issued the Declaration of Independence, they had to pass through years of an awful war—the Revolutionary war—before they were actually as well as declaratively free. The preliminary treaty of peace acknowledging the independence of the colonies was signed by the plenipotentiaries of England in 1783. With peace came the hour of construction. March 4, 1789, the new government went into operation, with George Washington as its president, after having adopted its constitution." See Report of Baptist Union at Baltimore, 1895, pages 111, 112.) But by reading that constitution you will see that nothing had been done by Congress to secure religious liberty. Hence in August, 1789, a committee of the Baptist churches in Virginia presented an address to General Washington, in which they expressed a high regard for him, but "a fear that our religious rights were not well secured in our new constitution of Government."

Inasmuch as these letters are historic, it will be a matter of interest to read them:—

LETTER TO PRESIDENT WASHINGTON.

Sir,—Among the many shouts of congratulation that you receive from cities, societies, states, and the whole world, we wish to take an active part in the universal chorus by expressing our great satisfaction in your appointment to the first office in the nation. When America on a former occasion was reduced to the necessity of appealing to arms to defend her natural and civil rights, a Washington was found fully adequate to the exigencies of the dangerous attempt, who by the philanthropy of his heart, and prudence of his head, led forth her untutored troops into the field of battle, and by the skilfulness of his hands baffled the projects of the insulting foe, and pointed out the road even at time when the energy of the cabinet was not sufficient to bring into action the natural aid of the confederation from its respective sources. The grand object being obtained, the independence of the states acknowledged, free from ambition and devoid of a thirst for blood, our hero returned with those he commanded, and laid down his sword at the feet of those who gave it. "Such example to the world is new."

Like other nations we experience that it requires as great valour and wisdom to make an advantage of a conquest as to gain one. The want of efficacy in the confederation, the

redundancy of laws, and their partial administration in the states called aloud for a new arrangement of our system. The wisdom of the states for that purpose was collected in a grand convention over which you, sir, had the honour to preside. A national government in all its parts was recommended as the only preservative of the union, which plan of government is now actually in operation.

When the constitution first made its appearance in Virginia, we as a society had unusual strugglings of mind, fearing that the liberty of conscience (dearer to us than property and life), was not sufficiently secured. Perhaps our jealousies were heightened on account of the usage we received in Virginia under the British government, when mobs, bonds, fines, and prisons were our frequent repast. Convinced on the one hand that without an effective national government the states would fall into disunion, and all the consequent evils; on the other hand it was feared we might be accessory to some religious oppression, should any one society preponderate all the rest.

But amidst all the inquietudes of mind, our consolation arose from this consideration, the plan must be good, for it bears the signature of a tried, trusty friend; and if religious liberty is rather insecure in the constitution, "the administration will certainly prevent all oppression, for a Washington will preside according to our wishes; the unanimous voice of the union has called you, sir, from your beloved retreat, to launch forth again into the faithless seas of human affairs to guide the helm of the states. May that Divine munificence which covered your head in battle, make you yet a greater blessing to your admiring country in time of peace. Should the horrid evils that have been so pestiferous in Asia and Europe, faction, ambition, war, perfidy, fraud, and persecution for conscience sake ever approach the borders of our happy nation, may the name and administration of our beloved President, like the radiant source of day, scatter all those dark clouds from the American hemisphere. And while we speak freely the language of our own hearts, we are satisfied that we express the sentiments of our brethren whom we represent.

The very name of Washington is music in our ears, and although the great evil in the state is the want of mutual confidence between rulers and the people, yet we all have confidence in the President of the states, and it is our fervent prayer to Almighty God that the federal government, and the govern-

ment of the respective states, without rivalry, may so cooperate together as to make the numerous people, over whom you preside, the happiest nation on earth, and you, sir, the happiest man, in seeing the people, whom by the smiles of Providence you saved from vassalage by your martial valour, and made wise by your maxims, sitting securely under their vines and fig trees, enjoying the perfection of human felicity.

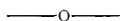
May God long preserve your life and health for a blessing to the world in general, and the United States in particular; and when, like the sun, you have finished your course of great and unparalleled services, and you go the way of all the earth, may the Divine Being, who will reward every man according to his works, grant you a glorious admission into his everlasting kingdom through Jesus Christ. This, great sir, is the prayer of your happy admirers.

By order of the Committee,

Samuel Harris, Chairman.

Reuben Ford, Clerk.

It is said that the above letter was written by Elder John Leland, a stalwart of religious liberty.



WASHINGTON'S REPLY.

To the General Committee representing the United Baptist Churches in Virginia.

Gentlemen: I request that you will accept my best acknowledgement for your congratulation on my appointment to the first office in the nation. The kind manner in which you mention my past conduct equally claims the expression of my gratitude. After we had by the smiles of Divine Providence on our exertions, obtained the object for which we contended, I retired at the conclusion of the war, with an idea that my country could have no further occasion for my services, and with the intention of never entering again into public life. But when the exigencies of my country seemed to require me once more to engage in public affairs, an honest conviction of duty superseded my former resolution, and became my apology for deviating from the happy plan which I had adopted. If I

could have entertained the slightest apprehension that the constitution framed in the convention where I had the honour to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would have never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution; for, you doubtless remember, I have often expressed my sentiments that every man conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.

While I recollect with satisfaction that the religious society of which you are members have been throughout America, uniformly and almost unanimously the firm friends to civil liberty, and the persevering promoters of our glorious revelation, I cannot hesitate to believe that they will be faithful supporters of a free, and yet efficient general government. Under this pleasing expectation I rejoice to assure them: that they may rely upon my best wishes and endeavours to advance their prosperity. In the meantime be assured, gentlemen, that I entertain a proper sense of your fervent supplication to God for my temporal and eternal happiness.

I am, gentlemen, your most obedient servant,

George Washington.

The amendment was introduced to Congress by James Madison, whom the Baptists were the chief instruments in electing, and was adopted in 1789. It reads as follows:—

“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, or of the rights of the people peaceably to assemble and to petition the government for a redress of grievances.”

Dr. Cathcart says in his “Centennial Offering,” p. 101:—

“Denominationally no community asked for this change in

the constitution but the Baptists. The Quakers would probably have petitioned for it if they had thought of it, but they did not. John Adams and the Congregationalists did not desire it. The Episcopalians did not wish for it. It went too far for most Presbyterians in revolutionary times, or in our own days, when we hear so much about putting the Divine name in the constitution. The Baptists asked it through Washington. The request commended itself to his judgment, and to the generous soul of Madison, and to the Baptists beyond doubt of engrafting its best article on the noblest constitution ever framed for the government of mankind."

Dr. James in "Struggles," p, 167-8, says that "it was adopted on the 25th of Sept., 1789, and there it stands as a monument to Baptist watchfulness and unswerving loyalty to liberty."

Yet notwithstanding the adoption of the above principles, the curse of slavery still existed in the land, so that the great battle for the abolishment of this great evil was yet to be fought. One of the great heroes in this great conflict in the eighteenth century was the immortal Morgan John Rhys of Wales. He landed in America October 12th, 1794, and until his death which occurred at Somerset, Pennsylvania, Dec. 7, 1804, he fought this evil both by his pen and tongue. The real ambition and spirit of his life may be seen in the closing sentences of his remarkable oration on "Liberty" delivered at Greenville, north-west of Ohio, July 4th, 1795, to the American army and Gen. A. Wayne—

"Citizens and soldiers of America, sons of liberty, it is you I address. Banish from your land the remains of slavery. Be consistent with your congressional declaration of rights and you will be happy. Remember there never was, or will be a period when justice should not be done. Do what is just and leave the event with God. Justice, is the pillar that holds up the whole fabric of human society, and mercy is the genial ray which cheers and warms the habitations of man. The perfection of our social character consists in properly tempering the two with one another," (see the Oration in full in "The Life of Morgan John Rhys" by the writer.)

Such were the principles of this great Welsh Baptist preacher. After his death the battle was carried on by such men as Lloyd Garrison, Beecher, &c., until God raised the im-

mortal Abraham Lincoln, the Moses of the Slaves, and the author of the declaration of their emancipation. This was the practical culmination of the principles of civil and religious liberty in America.

Thus as we have traced the "Origin and Development of Civil and Religious Freedom in America," we see that the Baptists have been the leaders in the work. Dr. Leonard Woolsey Bacon in his recent able "History of Christianity" says—"So far as this work was a work of intelligent faith, the chief honour of it must be given to the Baptists. Other sects, notably the Presbyterians had been energetic in demanding their own liberties; the Friends and Baptists agreed in demanding liberty of conscience and worship, and equality before the law for all alike. But the active labor in this cause was mainly done by the Baptists. It is to their consistency and constancy in the warfare against the privileges of the powerful standing order of New England under the Moribunds establishments of the South that we are chiefly indebted for the final triumph in this country of that principle of the separation of church from State which is one of the largest contributions of the New World to civilization and to the Church Universal." (See Hist. of the First Baptist Church, Philadelphia, p. 216.)

Prof. Gervinus in his "Introduction to the History of the Nineteenth Century" says "Roger Williams founded in 1636 a small new society in Rhode Island upon the principles of entire liberty of conscience, and the uncontrolled power of the majority in secular affairs. The theories of freedom in church and State taught in the schools of philosophy of Europe were here brought into practice in the government of a small community. It was prophesied that the Democratic attempts to obtain universal suffrage, a general elective franchise, annual parliaments, entire religious freedom, and the Miltonian right schism would be of short duration. But these institutions have not only maintained themselves here, but have spread over the whole union. They have superseded the aristocratic commencements of Carolina and New York, the high church party in Virginia, the theocracy in Massachusetts, and the monarchy throughout America. They have given laws to one quarter of the globe, and dreaded for their influence they stand in the back-ground of every democratic struggle in Europe." ("Roger Williams" by Oscar Strause.)

Well did Morgan John Rhys say that *the New World had set*

the Old in motion. May this liberty be used by us, not for selfish and carnal purposes, but to seek for that true freedom—viz. freedom from sin through Jesus Christ.

NOTE—The above paper was read at the Baptist Ministers' Conference at the Penn Avenue Baptist Church, Scranton, Pa., Monday morning, May 29th, 1905. A hearty vote of thanks was passed for it, and a request for its publication.

NORTHEASTERN PENNSYLVANIA.

MINISTERS' CONFERENCE OF SCRANTON AND VICINITY.

“One of the ablest papers to which the Conference has ever listened was the historical review given by request by Rev. John T. Griffith, D.D., of Edwardsville, of the “Origin and development of Civil and Religious Freedom in America.”

He showed very clearly that the claim of the Roman Catholics that Lord Baltimore had granted religious toleration in Maryland, in anything like the sense in which it is guaranteed by the constitution, was unfounded. Many of the laws were very severe against certain sectaries, as much so as those of Massachusetts. The complete toleration of Providence plantation, under the leadership of Roger Williams, antedated the partial toleration of Maryland by thirteen years. The Baptists were the pioneers in seeking complete religious toleration for all. The Presbyterians in Virginia, sought it only for themselves. The banishment of Roger Williams was not on political grounds, as some claim, but was because of religion, and Dr. Griffith quoted a little noticed clause in the act of Massachusetts which granted him freedom to return in his later years, which showed that he was not to teach religion in the colony if he returned. It was a proud day for Baptists when, in our own day, Massachusetts wiped from her records every reference to the banishment of Roger Williams.

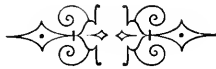
He read some interesting correspondence between President Washington and a committee of Baptists of Virginia, in which

the latter expressed their expectation and plea that under the Constitution and the guidance of Washington complete religious freedom would be guaranteed, and Washington's reply, which was decided in assuring them that it would be secure. It was the influence of the Baptists through James Madison, which, later, secured the adoption of the amendment to the Constitution distinctly prohibiting any establishment of religion by the government. To the Baptists with their uniform and consistent attitude in favor of religious freedom, and to the Baptists alone, do we owe the general passing away in the United States, of the idea of uniting Church and State, notwithstanding the "covenanter" influence which still seeks to put the name of God in the constitution. The influence of the Baptists against negro slavery was mentioned. Among the first to preach and agitate against slavery was a well known Baptist preacher from Wales, in the latter part of the eighteenth century, and the position of the Northern Baptists was pronounced in the agitation against slavery. Dr. Griffith might have added that the mother of Abraham Lincoln was a Baptist. He spoke of the constant influence in behalf of all freedom of the Welsh Baptists in America.

A hearty vote of thanks was tendered Dr. Griffith for his paper, and he was made the guest of the Conference at dinner.

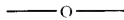
J.S.W.

(Rev. J. S. Wrightnour, D.D., Pastor of the first Baptist Church Scranton, Pa. "The Baptist Commonwealth," June 8th, 1905.)



EARLY RELIGIOUS MOVEMENTS IN THE WYOMING VALLEY.

BETWEEN 1760 AND 1830.



Lord Macaulay has somewhere written, "A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants."

Another writer has said: "He who studies history, lives twice; he lives in imagination in the ages that preceded him as well as in that in which his own frail life is fast ebbing away. We are making history, and this thought should inspire us so to live and act that to others who may read our history in future generations it may appear that we served our generation both according to the will of God as well as to the best of our ability." (Wheelock H. Parmly, D.D.).

In directing your attention to the early religious movements in the Wyoming Valley from 1760 to 1830, it is proper to state that there had been religious efforts in the above valley prior to 1760 among the Indians by the Moravian missionaries and others.

It is claimed that Count Zinzendorf was the first white man to look upon Wyoming, but Dr. F. C. Johnson of Wilkes-Barre states that *this is an error*. The region had been penetrated by traders and probably French explorers

more than a century earlier. Certain it is that Conrad Weiser, the government interpreter, records that he passed through Wyoming in 1737, while returning to Philadelphia from a journey to the Onondaga country, New York, and that he found Dutch traders. A year before Zinzendorf's visit a Congregationalist minister penetrated this region, though his stay was short. This was the Rev. John Sargent, who visited the Indians June 3, 1741. He was a graduate of Yale and came from the Indian school at Stockbridge, Mass. In a letter dated June 23, 1741, he writes: "I am just returned from Susquehanna, where I have been to open the way for the propagation of the gospel among the Shawanese." Sargent was kindly received, but the Indians refused to accept Christianity, and he returned discouraged, pitying their ignorance and praying God to open their eyes.

But it is to the Moravians belongs the honor of having made the most protracted efforts to evangelize the Indians in these regions. Zinzendorf visited the valley in 1742. When the Moravians first visited the valley in 1742, its Indian residents were Delawares, Shawanese, Nanticokes, Mohicans, and Wanamese, all of whom were vassals of the Iroquois by virtue of conquest.

The earliest to occupy Wyoming Valley so far as appears were the Shawanese, whom Conrad Weiser found in 1739. In 1738, when about five hundred in number, the Iroquois, *i.e.*, the Six Nations, ordered them to move to Ohio, and their empty cabins at Wyoming were taken by another contingent of Shawanese, who were transferred from near Lancaster. They had for their leader Kakowatchie, and it was these whom Zinzendorf found at Wyoming in 1742. Besides their village where Plymouth now stands, the Shawanese had another between Plymouth and Kingston, at what is now called Blindtown. They had also a village at Fishing Creek and Brier Creek. The Wanamese occupied the elevated land two miles north of Wilkes-Barre, named Jacob's Plain, for their chief. The Mohicans had a village near Forty Fort. The Nanticokes had their village on the east bank of the Susquehanna near the present Nanticoke.

After Zinzendorf's arrival in America he desired the evangelization of the Indians, believing that they were the descendants of the lost tribes of Israel. He visited them at

different places, and among others, Wyoming Valley. His companions were Bohler Mack and wife. On reaching Wyoming Valley they were joined by the brethren David Nitschman, Anton Seiffert and Jacob Kohn, who had come from Bethlehem by way of Shamokin. They encamped at the Shawanese village near Plymouth. Zinzendorf remained three weeks here, but the Indians gave little heed to his preaching. They were very hostile. His visit resulted, however, in being followed by missionary work among the Indians in this section, which never ceased until the Indians yielded to the encroachments of the whites and disappeared from the valley. Zinzendorf was seven weeks from Bethlehem. (See "Count Zinzendorf and the Moravian and Indian Occupancy of the Wyoming Valley, 1742-1763," by Frederick C. Johnson, M.D., of Wilkes-Barre, read before the Wyoming Historical and Geological Society, May 19, 1894. See also "Spanger's Life of Zinzendorf.")

But it is to the early religious movements among the white people of the Wyoming Valley that we are to call your attention chiefly at this time.



THE FIRST WHITE SETTLERS AND THE BAPTISTS.

The first white settlers of the Wyoming Valley were a company of Connecticut colonists who came here in the spring of 1762 and located themselves at what is now Mill Creek, about three miles north of Wilkes-Barre. William Marsh came with them. He was their preacher and teacher. In the fall they returned east to spend the winter, but the next spring they came back one hundred and fifty strong. Then they opened settlements at Wilkes-Barre, Kingston, Pittston, and Hanover. October 15, 1763, the hostile Delawares moved against the white settlers, killing thirty of them at Mill Creek, and among them William Marsh. (See Hon. Theodore Hart's paper.)

From this we see that William Marsh was the first preacher among the whites in the valley. Who was he, and what was he? Morgan Edwards, the Baptist historian, says: "William Marsh was born in Wrentham, N.E., and ordained among the 'Separate' branch of the Congregationalists.

About 1749 he with sixteen others formed an independent church at Mansfield, Conn., of which he became pastor. In 1751 they settled in the north part of Newtown, Sussex County, N.H. where previous to 1756 Mr. Marsh and eight others originated the first Baptist church organised at Wantage." (See History of Luzerne County, 1893, by H. C. Bradshy, p. 423.) Mr. Marsh was baptised at Newton, by Elkanah Fuller in 1752. This company of Separates or New Lights who had emigrated in a body from Mansfield to Newton, had not been long in their new settlement before some who had scruples about infant baptism at Mansfield), declared openly for the baptism of believers. But now the same question puzzled them which had puzzled others in both England and Germany, viz., whether baptism administered by an unbaptised person is valid, for they considered infant baptism as a nullity. However, they resolved the question in the affirmative from the consideration of necessity. Accordingly Mr. Marsh was baptised by Mr. Elkanah Fuller and then Mr. Elkanah Fuller by Mr. Marsh. This was in 1752. Next year were baptised by Mr. Marsh Roe, Daniel Roberts, Hezekiah Smith and wife, and Rudolphus Fuller. These eight persons were, Nov. 14, 1756 formed into a Baptist church by a covenant which is still extant.

Morgan Edwards says that he left the church at Newton in 1763 and went to the Wyoming, where he was murdered by the Indians. One if not more of the men whom Marsh baptised at Newton was alive when Edwards wrote. (Morgan Edwards' Materials, Vol. II, p. 85, quoted by Dr. Vedder in History of Baptists in Middle States, p. 50). Dr. David Spencer says, "His name appears in the minutes of that year (1763) as pastor of the Newtown church, New Jersey, which had been organised Nov. 17, 1756, and which from its organization had been connected with the Philadelphia Association, and that he was on a missionary visit to the Wyoming Valley when he was massacred." This proves that William Marsh was a Baptist minister when he came to Wyoming in 1762. His name appears in the minutes of the old Philadelphia Association for 1761, '62 and '63 and then disappears. It is worthy of note that many of the Separatists of Connecticut became Baptists after the Great Awakening in 1740 under Edwards and Whitfield, and this accounts for the action of Marsh and his

associates in New Jersey. There had been Baptists in Connecticut since 1705.

From various sources we learn that in 1769, and later with the return of the whites who had fled from the valley after the Mill Creek massacre and the killing of March, other ministers of different denominations visited the valley, and among them was a man named John Stafford, a Baptist licentiate from Dutchess County, New York. He came here in the year 1773 and preached in the township of Kingston. In 1776 Elkanah Holmes, of Kingwood, N.J., also came to the Wyoming Valley as a missionary. He came from the Philadelphia Conference and preached in the valley for a season. The records of the Baptist Church of Goshen, now Warwick, Orange County, New York, show that brethren at Westmorland, a territory including all northeastern Pennsylvania in the counties of Luzerne, Lackawanna, Wyoming, Susquehanna, and Bradford, with a population at that time of 2,000, "as sheep without a shepherd," desired help.

It was then voted to send Elder James Benedict and two other brethren to answer this request. Benedict was originally from Ridgefield, Conn., but moving to New York, he founded and became the pastor of the Warwick church, remaining in that position, too, until he died. The records of the same church show further that in December of the same year, 1776, Elder Benedict did as directed, and finding twelve of their own members with fourteen others in good standing, he baptized six others and they constituted the Pittston Baptist Church, with a membership of thirty-two persons. Soon after the organization of the Pittston church, Elder Benedict returned to Warwick, but subsequently came back to Pittston and built a cabin near the stone quarry at the foot of Parsonage Street. He remained until after the massacre of July 3, 1778, and then returned to Warwick and resumed his former pastorate there. The new church was nearly broken up by the Indian troubles.

Dr. David Spencer says: "Isaac Tripp, one of the members, a young man eighteen years old, born in Providence, R. I., a relative of John Tripp, an associate of Roger Williams and assistant in the government of Rhode Island, was carried captive by the Indians to Canada. On the way

his sufferings were most torturing. At Niagara he met his cousin, the noted Frances Slocum, who had also been made captive. They planned to escape. This was discovered and they were separated, never to meet again on this earth. He was sold to the English, forced into the army, and served to the close of the Revolution. In all his trials he remained true to his Christian faith. After the war he got away and returned to his old home to find that great changes had occurred. He died in 1820 and is buried in the graveyard at Clifford."

Among those who early came from Warwick soon after the massacre were David Mitchell and wife. He had served creditably through the Revolutionary War, and in 1785, set his face westward to find a home in a newer section of the country. His wife's maiden name was Sarah Patterson. She was born in Litchfield, Conn., in 1759. They settled upon the flats below the present site of Coxtown upon land belonging to John Phillips, one of the most active of the early members of the Pittston church. Mrs Mitchell sent for Elder James Benedict to come to visit her when he was out on one of his preaching tours. She expressed a desire to be baptised, and after hearing her experience, he baptised her in the Susquehanna. The names of the six constituent members of the Pittston church who had been baptised by the Rev. James Benedict before this time are not known, so Mrs. Mitchell's baptism is the first authenticated baptism in this section. Mr. Mitchell died soon after settling here, and Mrs. Mitchell became the wife of Abram Frear and the grandmother of the late Dr. George Frear of Wilksbarre. (Hart).

August 7, 1786, the Pittston church was reorganized with thirty-two members under the labors of the Rev. James Finn. Some of the original members previous to the massacre were in it again. It united with the Philadelphia Association and remained in that relationship until 1801, when it had a reported membership of 134. Mr. Finn was born at Goshen New York, where he married Miss Hannah Carr April 26, 1783. He was ordained as pastor of the Baptist church at Wantage (Newtown), N.J., where he remained three years, and then came to Pittston. Here he toiled seven years, when he removed to Thornbottom, on the Tunkhannock, where he died and

was buried. His widow died in Clifford, aged 86 years, at the home of her son, William Finn.

In 1792 a man named Thomas Smiley was baptized at Plymouth by the pastor of the Pittston Church (doubtless the above James Finn). Mr. Smiley had been a Revolutionary soldier. He became a very useful Baptist minister and was the pioneer of the Baptists in the White Deer Creek Valley and the Northumberland Baptist Association. (Hart.)

In 1792 another Baptist minister appears on the scene in the Wyoming Valley, the Rev. Jacob Drake, who with his family settled at Exeter, just north of Pittston, and the next year he organized the Baptist church there in the new and wilderness location. He was formerly from Windsor, Conn. but later of Canaan, N.Y., where in twelve years as a result of his direction and labors eight churches were organized in the outlying villages. A man with such a missionary spirit was suited to this wilderness. Among many noted men baptized by him was the famous Dr. David Dimock, who was born in Connecticut, May 27, 1776, and born again at Exeter, Pa., where he was baptised August 9th, 1801, by Drake. He became a noted preacher in this section. He was a pioneer and founder of churches in Luzerne, Wyoming and Susquehanna counties. He was also a successful physician and an associate judge of Susquehanna County. He died at Montrose Sept. 27, 1858. A fine picture of him may be seen in the Wyoming Geological and Historical Library, Wilkes-Barre.

Soon after the departure of the Rev. James Finn from Pittston in 1793, he was succeeded by Elder William Bishop, who had just settled in the Lackawanna Valley, occupying a hewn log cabin on a small clearing, the parsonage lot, as one writer has said, embracing a tract of three hundred acres of land that is now the site of a considerable portion of the city of Scranton. Elder Bishop was ordained in England where he was born in 1750. He was the first resident minister of any denomination in the Lackawanna valley, his field of labor extending from Blakeley to Wilkes-Barre, a distance of twenty-five miles. In 1804 he resigned and moved to New Jersey. He subsequently returned to his old field of labor and died in Scott, now Lackawanna County, loved and lamented, March 22, 1816, in the sixty-seventh year of his age.

THE CONGREGATIONAL-PRESBYTERIAN
MOVEMENT.

The next movement that we shall notice is that of the Congregationalists and the Presbyterians, whose centres of operation were Wilkes-Barre and Kingston. In a paper which was written by Mr. Sheldon Reynolds, M.A., and read at the twenty-fifth anniversary of the pastorate of Rev. F. B. Hodge, D.D., Feb. 25, 1894, the writer states that "the settlers were mainly New England men, excepting in the township of Hanover—these came from Lancaster County, Pennsylvania. The New England men were Congregationalists and Presbyterians, and those from Lancaster County were Presbyterians, originally from the north of Ireland." This is my reason for saying that both denominations were one in this movement. Mr. Reynolds states also in the same paper: "We find in the ancient records of the town that the town meeting composed in its membership of the proprietors and settlers of the district, deliberated upon and decided all business affecting the welfare of the people, whether of secular affairs or that which touched their religious concerns. The minutes of these meetings often contain the action taken to provide for the defence of the settlement against the imminent attack of the enemy, and in the next paragraph record the amount to be paid the 'settled minister' and the manner in which his salary is to be raised. 'Nov., 1772.—Voted that those who belong to Hanover shall mount guard in ye block house where Captain Stewart now lives and those that live at Kingston shall come over and do their duty in ye fort at Wilkes-Barre until they shall fortify and guard themselves. Voted, that Mr. Christopher Ausry be appointed to collect in those species that ye proprietors and settlers have signed to ye support of ye Rev. Mr. Jacob Johnson, ye year expiring May, 1773. Voted, that there be a constant guard kept at the fort in Wilkes-Barre of twelve men and that they keep it day and night, and that they be relieved every twenty-four hours. Voted, that the ferryman be obliged to carry the guard across on free cost; and the people across on Sundays to meeting on free cost.'"

In 1753 the Connecticut people organized the Connecticut Susquehanna Company; in 1754 they purchased the Indian title at Albany Congress. In 1768 the Susquehanna Company directed its committee to engage the services of a

pastor for "carrying on religious worship and services according to the best of his ability in a wilderness country," who would accompany the second colony that set out for Wyoming in 1769.

The minister was to receive as compensation for his services "one whole share or right in the purchase and such encouragement as others were entitled to." The settlers were to provide in addition "sustenance according to the best of their ability." The Rev. George Beckwith (Jr.) of Lynne, Conn., was selected for the office, and at a meeting of the Susquehanna Company held at Hartford Nov. 27, 1770, it was voted that the Rev. George Beckwith (Jr.) of Lyme, be entitled to one whole share in the Susquehanna purchase in part pay for his services in the ministry at Wyoming for the benefits of the settlers there. Other provisions in gifts for an "orthodox gospel ministry" and for educational purposes were made by the company. "In addition to this provision it was stipulated that the pastor should receive a salary which was raised by an assessment of the tax rate. This had been the custom in the mother colony, and was continued here for some years. This manner of raising money was afterwards given up owing to some objections urged against it, and the salary of the minister was made up by voluntary contributions, though the right to lay a tax for this purpose was not questioned. We see here the remnants of church and state. Nothing of this seen among the Baptists of the valley.

Mr. Beckwith was a Congregational minister, the son of Rev. George Beckwith of Lyme, who was a minister of some note, a graduate and trustee of Yale College. The son, George Beckwith (Jr.), was born about 1747, and was graduated from Yale in 1766.

He remained but one year in his charge at Wyoming. After leaving this place he was ordained pastor of a Congregational church in what was then known as Litchfield South Farms (now Morris), Conn. He died of paralysis in Triangle, Broome County, N.Y., October, 1824.

Such is the account given of the beginning of the Congregational-Presbyterian movement in the Wyoming Valley,

which was begun by the Susquehanna Company in 1770. (See Reynolds' pamphlet, pp. 8-9.)

Mr. Beckwith was succeeded by the Rev. Jacob Johnson. Mr. Johnson was a graduate of Yale in 1740. When he was called to Wyoming in 1772, he had charge of the Congregational church of the North Society of Groton, Conn., which he had served since 1749. His field of labor here included "Lackawanna on the north-east and Hanover and Plymouth to the west and south." He died in Wilkes-Barre March 15, 1797, being nearly 77 years of age.

From this we see that the labors of this body extended to all points of the valley. Thus the church here continued to be supplied with pastors chiefly from Yale until 1829, when a call was extended to Rev. Nicholas Murray, a Princeton graduate. In the pamphlet already quoted from Mr. Reynolds says: "In the month of June this year (1829), Mr. Murray had accepted an appointment of a mission from the Board of Missions of the General Assembly to the borough of Wilkes-Barre for two months. During this engagement he became acquainted with the people and the field of labor, and when he received the call of the churches he took time to deliberate. After having decided to accept the call, he prescribed certain conditions, one of which was that the church at Wilkes-Barre become Presbyterian before his ordination. Then he was duly ordained and installed pastor at Wilkes-Barre and Kingston, Nov. 4 1829. The call had been given him in August, 1829. At a meeting of the church and congregation held September 8, 1829, the change in the form of church government was made in accordance with the condition stated."

So the coming of Nicholas Murray to Wilkes-Barre was the beginning of important changes in the First Presbyterian Church of Wilkes-Barre. Prior to 1829 from 1770 it had been practically Congregational, being controlled by Yale. Since 1829 it has been really Presbyterian, being controlled by Princeton. At the advice of Mr. Murray the congregation sold its interest in the old church (Ship Zion) and erected a commodious meeting house on the lot now occupied by the Osterhout Free Library on Franklin Street. Old "Ship Zion" was built in 1803. Previous to this the log

court house on the public square had been used for years. A house of worship had been built in the village soon after its settlement, but it was destroyed in 1778. The Kingston Presbyterian Church was organized in 1819 as a Congregational church. In 1823 it became Presbyterian in government. (Hist. Luzerne Co., p. 429)

Mr. Murray was a great and good man (See Reynolds' pamphlets). There is another important fact in Dr. Murray's history that deserves special notice, viz., his marriage relationship. In January, 1830, Mr. Murray married Miss Eliza Rhees, a daughter of the Rev. Morgan John Rhees and Mrs. Ann Loxley Rhees. Mr. Rhees was the most noted Welsh Baptist minister of the eighteenth century, he died at Somerset, Pa., Dec. 7, 1804. Mrs. Rhees was a native of Philadelphia, a daughter of Major Benjamin Loxley, and one of the most noted members of the First Baptist Church of Philadelphia. She died there April 11, 1849. The First Presbyterian Church of Wilkes-barre have no idea of the amount of their debt to the Welsh American Baptists for this noble woman. Mr. Murray remained here four years, and was very successful when he left for Elizabeth, N.J., where he died Feb. 4, 1861.

THE METHODIST EPISCOPAL DENOMINATION.

The Methodist Episcopal Denomination was established in America as an independent body, *i.e.*, independent of England, in 1784. On Friday, Dec. 24, 1784, the preachers assembled in Baltimore in what has since been known as the Christmas Conference. Dr. Coke presided and, on taking the chair, presented a letter from Mr. Wesley recommending the organization with Thomas Coke and Francis Asbury as superintendents. Asbury would not accept the responsibility unless also elected by a vote of his brethren in the conference. Coke and Asbury were unanimously elected superintendents. (See Schaff-Herzog Cyc.) In four years from the above date Methodism began in the Wyoming Valley—in 1788. The commencement of Methodism in Wyoming was not the fruit of missionary labor, or of the regular preaching of an authorized ministry, but of the efforts of a mere layman, and he a humble mechanic.

ANING Owen came to Wyoming from New England with the daring spirits who emigrated after the commencement of the Revolutionary War. He was one of the handful of courageous men who were defeated and scattered by an overwhelming force under the command of John Butler. In the battle he was by the side of his brother-in-law, Benjamin Carpenter. He stood the fire of the enemy and answered it, shot after shot, in such quick succession that the barrel of his gun became burning hot. "My gun is so hot that I cannot hold it," exclaimed the brave patriot. "Do the best you can, then," was the reply of his friend. A shot or two more and the day was lost. Owen and Carpenter fled to the river and secreted themselves under the branches of a large grape vine which hung from the branches of a tree and lay in the water. Roger Searl, a lad, followed them, and the three lay in safety until the darkness of the night enabled them to gain the fort. They were a portion of the small number who escaped with their lives from the bloody encounter without swimming the river. The place of their concealment was near the mouth of Shoemaker's Creek. This marvelous escape resulted in his conversion. He prayed as he ran and when he lay in the water his every breath was occupied with the silent but earnest prayer, "God have mercy on my soul." There and then he gave his heart to God and vowed to be His forever. He was spared and did not as thousands do forget the vows he made in the hour of distress.

He returned to the East with the fugitives, but was a changed man. In this condition he became acquainted with the Methodists and united with them. Some time after this he returned to Wyoming and settled between Kingston and Forty Fort, at the point where the highway crosses Toby's Creek. He was a blacksmith by trade. He appointed prayer meetings in his house. He held meetings in the neighbourhood. A revival broke out at Ross Hill, about a mile from his residence, and as most of the members resided at this point, it was decided that this should be the center of operation, and hence the first class was organized here 1788. The class consisted of Anning Owen and wife, Abram Adams, Stephen Baker and wife, Mrs. Wooley and Nancy Wooley. Subsequently came in Mrs. Ruth Pierce, Alice and Hannah Pierce, Samuel Carver and his father, Joseph Brown, Captain Ebenezer Parish and wife,

and Darius Williams and wife. A Mrs. Deborah Bedford, who was one of the most noted Methodists of Wyoming, says that she joined the class at Ross Hill in 1788 in the fall, and she thinks Mr. Owen commenced meetings and formed the class in the spring of the same year.

Mr. Owen had as co-worker with him Benjamin Carpenter, Esq. Nathaniel B. Mills had the honor of being the first Methodist itinerant who found his way over the mountains into Wyoming. This was in 1789. Bishop Asbury made his first visit to the Wyoming Valley in 1793. Wednesday, July 3, he preached at the home of Captain Parish on Ross Hill. Saturday, July 6, and Sunday, July 7, he preached in the court house in Wilkes-Barre. This occurred during Collert's pastorate. (See *Early Methodism*, by George Peck, D.D. published in 1866.). Thus from the prayer meetings in Owen's home and the Ross Hill class meeting near the public school house of Edwardsville now have developed the Methodist Episcopal church of Wyoming Valley.

THE EPISCOPAL CHURCH.

In the History of Luzerne Co. (p. 431) we are informed that the Rev. Bernard Page of the Church of England, ordained by the Lord Bishop of London for "Wyoming parish," Pennsylvania, August 24, 1772, was the first Protestant Episcopal minister to officiate in this section. Owing to the great political disturbance of that date, Mr. Page did not remain long in the valley but retired to Virginia. No other minister of the church is known to have visited these parts until 1814, when that "Apostle of the Northwest," Rt. Rev. Jackson Kemper, D.D., chairman of the committee on missions in the Diocese of Pennsylvania, and assistant to Bishop White, held services in old Wilkes-Barre Academy and stirred up the church-people of the village of Wilkes-Barre Academy and stirred up the church-people of the village of Wilkes-Barres. No definite steps were taken to organize a parish until Sept. 19, 1817, when the church people met together and elected the first vestry and applied

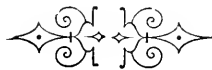
for a charter, which was granted Oct. 7, 1817, and engaged the services of Rev. Richard Sharpe Mason.

So, since the year 1814, the Episcopalians have taken part in the religious work in this valley. Others might be named, such as the Lutherans (Reformed), Roman Catholics, etc., but time and space will not permit me to trace their history. There are a great many noble characters among the different bodies whose names we should have liked to have noticed had we the time

In glancing at some of the very earliest pioneers of religious work in this valley, we find that they were not noted for learning, eloquence, etc., but they were noted for something infinitely better, viz., *spiritual power*, which so many persons lack to-day. The late Dr. Gordon of Boston used to say that as you passed along Washington Street of that city or Broadway, New York, you might see stores with the card in the window, "To rent with or without power," and any one could rent the store, and by paying something extra could have power furnished from the engine in the rear. Dr. Gordon thought it would be a good thing to ask men and women when they joined the church now if they wanted to be a member on the "with power" or "without power" basis, and if the latter to tell them there were no vacancies for that kind in the church—it already had too many members "without power" (Moody). But it is very evident that the pioneer Christians of this valley had accepted Christ on the *with power* basis, hence they were enabled to overcome the great difficulties that were in their way, and may the seed sown by them continue to grow and multiply until "the knowledge of God shall cover the earth as the waters cover the sea."

NOTE—The above paper was read before the Wilks-Barre Cleric in the First Presbyterian Church, March 1906, and published at their request.

J. T. G.



CHRIST IN HEBREWS.

Whoever wrote this epistle, whether Paul or Apollos, or some one else, it is evident that there is great resemblance between it and some of the Pauline epistles, especially those to the Collossians and Phillipians, in their references to the doctrine of Christ; this epistle is divided into three sections with their practical applications. In the first section we have Christ contrasted with the angels, in the second Christ and Moses, in the third Jesus and the High Priest, so we see that the chief subject of the entire epistle is Christ in the superiority of his mediatorial or official character, hence we are justified in giving prominence to the doctrine of Christ as set forth in this epistle. The chief aim of the epistle "was to prevent the Jewish Christians from apostatizing under the stress of persecution by convincing them of the superiority of Christianity." This end he achieves by a comparison between Christianity and Judaism under the double aspect of (1) the Mediator between God and man, by whom they were respectively represented, and (2) the nature of the blessings which they were calculated to impart. (Early Days of Christianity, page 222.) We shall look at Christ as set forth in this epistle:

I. IN THE NATURE AND EXTENT OF HIS OFFICIAL CHARACTER. He is set forth in this epistle in his threefold offices as Prophet, Priest, and King. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Here we have his prophetic office. "Now of the things which we have spoken, this is the sum, we have such a

High Priest, who is set on the right hand of the throne of the majesty in the heavens." Here we have his priestly office. "Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom." Thus we have the mediatorial offices of the Christian system in their unity and distinctiveness in Jesus Christ as the mediator of the New Covenant. In this delineation of Christ the author of this epistle shows his familiarity with the types of former dispensations. The principle of these offices was seen in the Patriarchial dispensation, the head of the family was a kind of a prophet, priest, and king. In the Mosaic dispensation these offices became more visible and positive. Moses became the nearest of all to fulfill these three offices in one person; the prophetic was his special office, but he fulfilled the other two occasionally, for he sacrificed at Mount Sinai, and it is said that he was king in Israel or in Jeshurn (Deut. 33. 5.) Aaron was a prophet and a priest, and David was a prophet and a king. After the Mosaic dispensation was fully established the three offices were never administered by the same person the officers of the old dispensation were only typical, yet the three even typically were too many for one man. Jesus Christ fulfilled the three offices himself and that not typically but really. (O. Davies) Such is the view given by the author of this epistle of the nature and extent of his official character.

II. THE SUPERIORITY OF HIS OFFICIAL CHARACTER. This as we have intimated before is the chief aim of the epistle. He is superior: (1) *As a Prophet*. This is implied in the very first verses of the epistle. "God who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Here we see the contrast between the prophets of the old and the Son as the prophet of the New Covenant. "Though knowing the secret of the Lord, yet the prophets stood related to him only as servants, as sustaining an office, the Son who has spoken stands in the closest relation of nature to God." (Davidson). There is here also the idea of *completeness* and *finality*. Under the old it was *incomplete*. In the Son we have a complete revelation. "Though God gave the message to the other prophets, and though they were thus above themselves in that which they delivered, yet inasmuch as it was designed by God from the beginning to send the Heir into the world to teach man it was natural for him to keep the best of his truths until his advent.

Christ also appeared when the world was better prepared to receive the most extensive and final revelation of the mind of God. The Bible was given on the principle of progress and development, and Christ came to lay the chief corner stone of the temple of truth in its place. The other prophets were frequently ignorant of the real meaning of the message they had, but the message of Christ, notwithstanding its glory, was at all times less than himself. "All the treasures of wisdom and knowledge dwelt in him," and his teachings were confined only by the will of God. As God Jesus Christ was omniscient, but as a Prophet he confined his teachings to the words given unto him by his Father. The completeness of his teachings is seen in his revelations of God, himself, the one spirit, the church, Satan, man and his destiny, etc. "Therefore we ought to give the more earnest heed to the things that were heard lest haply we drift away from them. For if the words spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation? Which having at the first been spoken through the Lord." (R.V.) (2) As a Priest. The superiority of his priesthood is discussed very extensively in this epistle, doubtless more prominently is given to this office than to either of the others. The superiority of his priesthood is seen :

(a) In the dignity of his person. There is a divine dignity belonging to Christ. The priests under the law were sinful men, none of them could claim equality even with the angels. But Christ was higher than the angels. "Being so much better than the angels as he hath by inheritance obtained a more excellent name than they." Being exalted so much higher than the angels as much as the name being inherited is more excellent than theirs. (J. Williams.) Not only is he said to be higher than the angels, but it is positively said that he is God. "But unto the Son he saith, thy throne, O God, is for ever and ever." As God he is said to be immutable, and the creator and sustainer of the world. (1. 10-12.)

(c) In his ordination. The Jewish priest received his office by family succession independent of moral and spiritual considerations; but Christ was made a Priest, "not after the law of carnal commandment, but after the power

of endless life." Christ belonged to the tribe of Judah, the royal tribe, not the tribe of Levi which was the priestly tribe, hence he could not have been made a Priest by succession or "after the law of a carnal commandment;" he was made a Priest on the ground of his dignity, his personal value, and perfect qualification to fulfill the high office, and meet all its moral and spiritual purposes forever. "And inasmuch as not without an oath, he was made Priest, (for those priests were made without an oath, but this with an oath by him who said unto him, the Lord sware and will not repent, thou art a Priest forever after the order of Melchisedec. (7. 21.) The oath of God sets forth the eternal stability of the appointment of Christ to the Priesthood.

(c) In the order and perpetuity of his priesthood. The priests of the Mosaic dispensation belonged to the Aaronic order, but the Priest of the New Testament belongs to the order of Melchisedec. The Aaronic priesthood was designed to be a type, but on account of the greatness of that which was to be typified by it, it was defective in two things: (1) the priestly office of the old testament was filled by a succession of mortal men. It was transferred from one generation to another. "And Moses stripped Aaron of his garments and put them upon Eleazar his son, and Aaron died there in the top of the mountain." (Num. 20. 28.) "And Eleazar the son died, and they buried him in a hill that pertained to Phinehas his son." (Josh. 24. 33) Thus ends the history of all the Jewish priests. (2) The Aaronic priests were destitute of royal character. The two offices were kept separate in Israel, the priesthood in Levi, and the sceptre in Judah. The priest was not allowed to take the sceptre, neither could the king take the censer. When Uzziah presumed to burn incense, he was stricken with leprosy in his forehead and remained so until the day of his death. (2 Chron. 26. 16, 20.) Melchisedec is brought to view suddenly as a royal priest with the significant names of "king of righteousness," "king of peace." (Gen. 14. 18, 20), and suddenly again he is taken out of sight. Whence he came and whither he went we know not. As a private man doubtless he has an unwritten history like all others, but as a priest he remains constantly in our view, as "without father, without mother, having neither beginning of days nor end of life," and without a successor; hence he was made a proper type of the eternal priesthood of the Son of God. (Heb. 7. 3.) The prophecy was, "Thou art a Priest forever after the order of Melchisedec." (Ps. 110. 4.) As Melchisedec stood alone as a priest, without either a predecessor or successor, and also a

priest and a king, he was a more perfect type of Christ than Aaron, hence his order was higher than that of Aaron. This is the argument of the seventh chapter of this epistle, read it. Hence the uselessness of saying that Christ was baptized into the priesthood.

(d) In the nature, extent, and efficacy of his work. The sacrifices of the old dispensation were ineffectual in satisfying God, and in taking away sin. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10. 1-4.) But the priestly work of Christ was effectual and satisfactory. He was in himself both the sacrifice and the priest, and his sacrifice perfectly satisfied divine justice. "But this man after he had offered one sacrifice for sins for ever sat down on the right hand of God. For by one offering he hath perfected for ever them that are sanctified." (T. Johns, Llanelly.) "By his own blood he entered in once into the holy place having obtained eternal redemption for us."

An eminent author has said that "everything great is one. One soul, one Bible, one salvation, one judgment to come, one God, one Mediator also, to suffer and die once on Calvary has sufficed for ever."

"There is one God," says the apostle, and only one. This is easily seen. There can be but one Infinite, as one God fills everywhere, there can be no place for another; and as one God fills infinity so Christ's one death has filled the mind of the Godhead. It is therefore folly to add to it. God cannot accept an additional sacrifice. Though the sun be great in comparison with the earth, yet there is room enough in space for innumerable more suns, but there is no room for another atonement in the whole universe. A deed was committed one afternoon on our earth, greater than all the creation, a deed so great that it is impossible even to add to it. He "entered once into the holy place." (Edwards, Bala.) Hence we say that in every aspect of his priesthood he is superior to the old dispensation.

(3) As a king. He is superior.

(a) In his position. At the right hand of God; the highest honours. "There is not a place in all heaven higher than where Jesus Christ is to-day in our nature" He is as high as God himself could raise him. He is "far above all principality and power and might and dominion and every name that is named not only in this world, but also in that which is to come." (c) In the extent of his authority. All power. (See Heb. 1 : 8 ; 3 : 1, 6). (d) In the perfection of his victory. All his enemies shall be made his footstool. (e) In the indestructableness of his kingdom. It is a kingdom that cannot be shaken.

III. IN THE PERFECTION OF HIS QUALIFICATIONS TO BE THE SAVIOUR OF THE WORLD. After having shown the extent and superiority of Christ's official position as the Mediator of the New Covenant, the author says, "Wherefore he is able to save to the uttermost all that come to God through him." The reason of this wonderful saving power of Christ is found in the nature and character of his official position. "These threefold offices were essential to the salvation of man. He needed proper instructions respecting God and himself; he needed a proper atonement as the basis of acceptance with God, and he needed proper laws to govern him, and see how all these requirements are met in Christ our Saviour.

From this subject we wish to draw two practical inferences :

1. See how Christ should be preached. He should be preached in his enlightening, atoning and ruling character. "We shall find that such broad, uncontroversial proclamation of Christ really meets the wants which it seems to ignore and contradict. We need not be so very solicitous about shaping our message so as to fit the needs of the times. Let us preach it plainly and fully and be sure that it will shape itself according to men's needs. Such preaching is suitable to all ages and classes because it speaks to that which is common to them all, and deepest in each the fact of sin and the need of redemption.

. . . If men seek for wisdom, or for a sign, our task is to evoke a deeper cry than these, the cry of the heart that mourns over sin and longs for a deliverer. I dig a well deeper than my neighbour's, his will run dry. If we can only tap that profounder void in a man's soul which lies far below the cravings of the understanding and the sense the sun face streams of interest that filled the upper will flow down

to the deeper, and instead of the demand, give me knowledge, give me signs, we shall hear the welcome question—"Sirs, what must I do to be saved?"

The surest way to evoke that sense of want is by showing men in whom it has been met, and once evoked none but himself can satisfy it. (Maclaren.) It was thus the author of the epistle to the Hebrews met the needs and scepticisms of his age.

2. How Christ must be received. How did the author of this epistle want the Jews to receive him? In all his offices. Some reject him wholly, others partially; as a prophet they reject his word; as a priest they reject his atonement; as a king they reject his laws. Others receive him in some of his offices, but reject the others. Some are willing to receive him as a prophet, but reject his priestly work as others are willing to receive his priestly work, but they reject his kingly and make laws to themselves.

"He is our priest that He may be our King. Many fancy that they are willing that He alone should save them, who are not willing that He should rule them. In creed they are ready to trust Him as their priest, but in practice they are not ready to serve Him as their King. They make a selection from His laws choosing some and rejecting others, or while they hold in a general way His right to their allegiance, they seem to pay tribute in turn to many masters, such as Fashion or Public Opinion." But Christ must be enthroned in the heart, mind, and life of the Christian. We owe to his crown-right a respect sacred and entire, as that which fired the old spiritual hero of Scotland to declare his readiness to give up life rather than allow the right of King James to legislate within the empire of King Jesus.

"For know, nor of the terms complain
Where Jesus comes, He comes to reign;
To reign with universal sway,
Even thoughts must die that disobey."

(Stanford's "Symbols of Jesus," pp. 27, 28.)

What can be the meaning of the following passages if not this. (Read Heb. 10: 26-31.)

“For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”

Again: “Wherefore we receiving a kingdom which cannot be shaken, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.” (12. 28.) How can the kingdom be received without the king?

No, whether in the pulpit or in the pew, Christ must be preached and received in all his offices, hence let us run the race, “looking unto Jesus,” as the only leader, perfecter, exemplar of the Christian system.

I am indebted for many of the ideas of this paper to Revs. J. P. Davies, Tredegar, Davidson on Hebrews, O. Davies, D.D., and others.

The above paper was read at the Philadelphia Baptist Ministers’ Conference in 1886, and the Pennsylvania Baptist Ministers’ Union at Huntingdon in October that year.



KIND WORDS FROM FRIENDS.

In addition to my pastoral work I have written for years to different periodicals (Welsh and English), in America and Wales. I have also published a few pamphlets and books, viz.—

“The Early Welsh Baptists of Wilks-Barre.”

“Brief Biographical Sketches of Fifty-one Welsh Baptist Ministers of Pennsylvania.”

“Baptist Missionaries in their relation to the translation of the scriptures.”

“The Origin and Development of Civil and Religious Freedom in America.”

“The Baptists of Edwardsdale.”

“Morgan John Rhys.”

I have published two editions of “Morgan John Rhys,” the first in Lansford, Pennsylvania in 1899, and the second revised and very much enlarged in Wales in 1910.

I have received scores of letters from some of the most distinguished historians of Wales commending the work very

highly, also commendatory editorials have appeared in the leading periodicals of the denomination which I would have been glad to republish if space permitted, but I will insert a few letters. The first is from Prof. Rush Rhees, D.D., LL.D., President Rochester University, New York State. Dr. Rhees is a great grandson of "Morgan John Rhys:"—

The University of Rochester,
Office of the President,
Rochester, N.Y.
April 30, 1910.

Rev. John T. Griffith,
Maerdy,
Glamorganshire,
South Wales.

My dear Friend,

I send to you herewith an International money order for five shillings and two pence in payment for the copy of your book which I received recently by mail. I am pleased to see the book and appreciate the interest which you have taken in my forebears.

Very truly yours,
RUSH RHEES.

The following is from Rev. W. Edwards, D.D., Principal of South Wales Baptist College, South Wales.

July 16th, 1911.

"I have read with great delight and sincere appreciation Dr. J. T. Griffith's excellent volume on the great pioneer,

Morgan John Rhys. It is a standard work that will remain as the great authority on the life and work of one of the bravest and ablest sons of Wales. It is the fruit of patient and most careful research, of years of earnest labour and of great love and admiration for the great hero whose achievements it so fully and accurately records.

Not only Wales and America have been placed under a debt of obligation to Dr. Griffith, but the whole religious world. It is a story of unflinching courage, of unfailing love and liberty and truth, and of marvellous self-sacrifice in the cause of the Lord Jesus Christ and His pure religion. It is not merely a repository of facts but a masterly history of the man and his times put together in an orderly and very attractive form.

It should be on the shelf of every lover of religious birth and liberty, and placed in the hands of our thoughtful young people, that they might know the greatness and the goodness of one of the noble men who were instrumental in bringing about the privileges and liberties into which we have entered.

With kind regards and best wishes from your rather afflicted brother.

W.E.

Glyn Villa,

Treorchy,

April 9, 1910.

Dear Brother,

Many thanks to you for the volume on "Morgan John Rhys." I have read it carefully and in doing so have had perfect satisfaction. A history of one of the mighty men

of the Baptists of the days of old. Morgan John Rhys was an excellent character, strong, symmetrical, daring and godly. It would have been a pity for this keen seer to have remained in perpetual forgetfulness, as others of worthy noted men of our nation. You have done well to resurrect him. He was a man far in advance of his age, and strong enough to lead his age and country to the Canaan of liberty of civil conscience, moral and religious.

It cost you much in time, money, labour, travel and sweat to have the work so complete and so well finished. The only compensation to you for all will be the satisfaction that will be rendered to your conscience and heart for having presented Morgan John Rhys to your nation and generation in a manner that no one else was able to do before you. You were remarkably successful in gathering your materials on the other side of the ocean and you had the marrow of all that was interesting on this side. Had you not done anything else in your generation but this it was worth to live for.

It is astonishing how much he was able to do in forty-four four years in Wales, France and America. The philanthropist, patriot and cosmopolitan was found in him in the one person.

I trust that the reading of your excellent biography will be a strong inspiration to young men.

Yours sincerely,

W. MORRIS.

(Rev. W. Morris, D.D., Treorchy.)

Translated from the Welsh.

Rev. J. T. Griffith, D.D.

Similar letters might have been published from such men
as—

Dr. J. Spinther James, Llandudno.

Rev. Pedr Williams (Pedr Hir), Liverpool.

Rev. H. Evans.

Rev. E. W. Davies, Ton, Pentre.

Rev E. K. Jones, Cefn Mawr.

Rev. O. Davies, D.D., Carnarvon.

Rev. D. W. Hopkins, Neath.

Rev. D. Powell, Liverpool.

&c., &c.



LINES BY A BARD.

(Written for the reception of Rev. J. T. Griffith,
D.D., at Edwardsville, April 14, 1903.)

We bid you "Welcome," worthy friend,
And pray for your success ;
May no soul-withering cares attend
To check your usefulness ;
We love the man whose words and deeds
Will bear the light of day,
Who, by his life and teaching, pleads
With men to walk God's way.

With pride, we glance back to your past,
To view the wealthy store
Of well done deeds, the deeds which last
When the author is no more ;
The seed you've sown, the work you've done,
Amid so much suspense—
Will, when the record is made known,
Bring you your recompense.

You've written much, with so much ease,
And much we owe your pen,
For having placed "Morgan John Rhee's"
Before the gaze of men ;
That man of moral worth and zest,
A seer consumed with zeal,
A man of God, who did his best
For the great common weal.

We love our native village home
 Where first we saw the light,
 And "Pisgah Pil," where'er we roam
 Stands like a beacon bright—
 Enshrined within our hearts, for there
 We heard how Jesus came,
 And there, beneath the wave, we were
 Baptized into his name.

May he who called both you and me,
 And helped us thus along
 Our varied ways, be ever nigh
 To make and keep us strong ;
 Clad in the strength of Christ the Lord
 We'll do the good we can,
 We'll voice abroad his gracious word
 To cheer our fellow man.

'Tis true some struggles must be dared
 In every sphere of life,
 But Christ himself hath well prepared
 And armed us for the strife ;
 Then in his service may we live
 Enshrined within his love,
 Assured, whatever we receive
 Is wisely planned above.

—W. J. JOHN.

Rev. W. J. John, pastor of the Mead Street Baptist Church, Wilkes-Barre, Pa., then now—(1913)
 New Castle, Pa.

MORGAN JOHN RHYS,

Gan DR. JOHN T. GRIFFITH.

HA! Gymru, fam y tannau,
A mam y meibion lu,
Wrth gerdded llwybrau serth eu dydd
Yn gwynnu Cymru ddu :
Ha! Gymru, fam y cedyrn,
Ddihafal fam y Gân ;
Trwy gerdded llwybrau'r arwyr fu
Tyf Cymru'n Gymru lân.

Y funud hon mi glywaf
Sŵn troed yn rhamp y byd,
Mae'n unig rhwng y miloedd traed
A'i sang yn gân i gyd ;
Troed Morgan Rhys yw honno
Gerddasai Gymru gynt,
Yn nydd y drycin ar ein Gwlad,
A'i llef yn beichio'r gwynt.

Fel Proffwyd y Jehofah
Yn teithio llain ar lain,
Yn dysgu Cymru am y Nef,
A'i lwybr oll yn ddrain ;
Dihafal fab i Gymru,
Rhoes iddi'r Ysgol Sul,
Ddysgasa'i fam i rodio'n hardd
I wynfa'r llwybr cul.

Fel proffwyd ca'dd ei erlid
 O'i wlad garasai'n fawr,
 A chais gyfandir arall, pell,
 Ym mhlygion cudd ei wawr ;
 Heb newid Duw na Beibl
 Na phwrpas byw a bod,
 Fel angel mawr cyhoeddi fyn
 Fod Iesu wedi dod.

Aeth arall fab o Gymru
 I wlad machludo'r dydd,
 Y doethawr Griffith geri'r ffordd
 Gerddasai tad y ffydd ;
 Rhyw nawn-ddydd ar y tonnau,
 A'i ysbryd ynddo'n friw,
 Dych'mygai ar y gorwel pell
 Weld Morgan Rhys yn fyw.

I lain beddrodau'r tadau
 Y cerddodd ar ei hynt,
 Yn holi'r beddau ar ei daith,
 Ac weithiau'r chwaon gwynt,
 Pa le'r oedd beddrod Morgan,
 I ddeigryn wlychu'r fan,
 A thorri sgwrs am funud bach
 A llwch yr arwr càn.

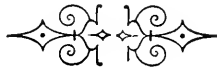
Ca'dd afael ar y llecyn,
 A'r llwch ga'dd ffurf a llun,
 A Morgan Rhys o oror aur
 I'r corff ddaeth yno'i hun ;
 Ym mraich ym mraich cerddasant
 A Griffith fel yn swil,
 Rhyw nerthoedd anweledig fyd
 Yn chwythu drwy beb rhil.

Bu flwyddi 'nghwmni'r arwr,
 O'i ysbryd cafodd ran
 I wrando ar gyfrinion aur
 Yr henfyd yn y fan ;
 Ar bwyntil arian Griffith
 Mae'r ymgom gyda mi,
 A dynna stori'r llyfr gwych
 Sy'n rhad a rhwydd i ni.

Abertawe.

HERMAS.

(Rev. Hermas Evans, Manselton, Swansea,)
 Gor. 19, 1913.



ERRATA—

Page 58—RESOLUTION should read “Eli S. Reinhold ” not “Eli G.”

Page 62—“U. S. Beaver, at the Organ” not “M. S.”

Page 81—“Dr. John A. Broadus’ Catechism of Bible teaching,” not
“Broadi.”

Under the photograph group of the students of Crozer Seminary. Lower
row should read “H. H. Leamy,” not “Learney.”

COLUMBIA UNIVERSITY



0035520922

003

007

003

007

003

003

