

1852



1902

Semi-Centennial

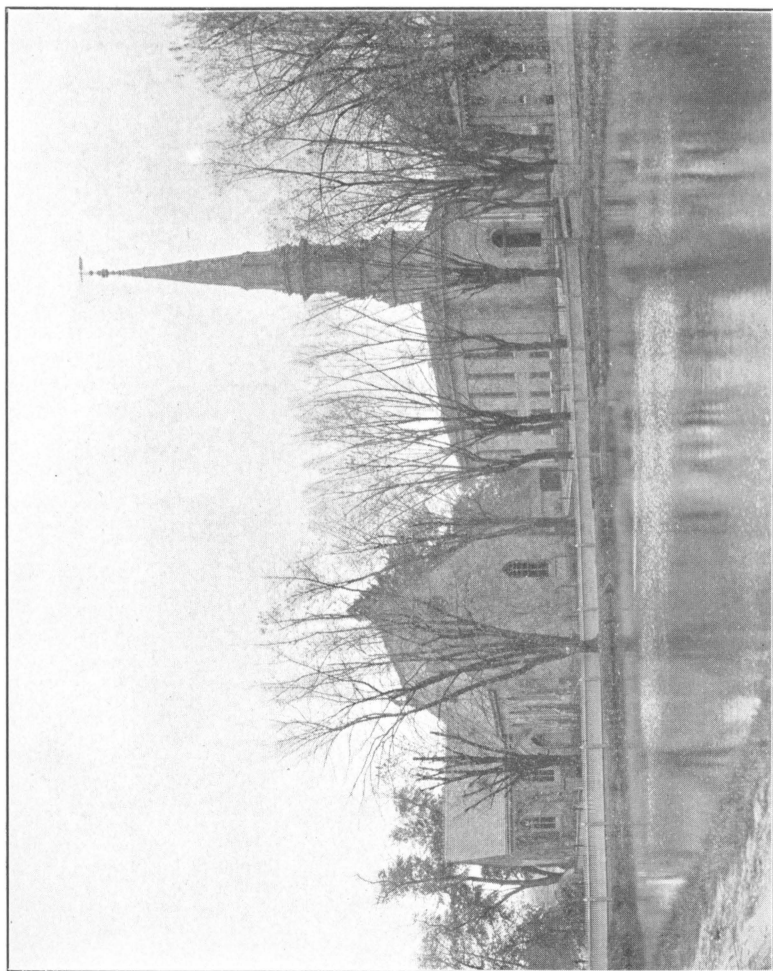
OF

Upland

Baptist

Church

Oct. 8 to 12



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At a meeting of the Baptist Church, in Upland, July 2, 1902, it was resolved that the Fiftieth Anniversary of the founding of the church be commemorated by appropriate services. A committee, consisting of Samuel A. Crozer, George K. Crozer, Robert H. Crozer, J. William Lewis, Agur Castle, Mrs. Ellen P. Castle, Mrs. Elizabeth C. Griffith, Mrs. Mary P. Wolfenden, Frank Churchill Woods, and Henry G. Weston was appointed to make the proper arrangements for the celebration. The program adopted by the committee provided for meetings on Wednesday and Thursday evenings, October eighth and ninth, to be participated in by present and former members of the church; for public meetings on Friday afternoon and evening, to be addressed by representatives from the church and from other churches in the vicinity; and for sermons on Sunday by the pastor and Dr. Johnson.

## THE CHURCH MEETINGS.

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The celebration of the semi-centennial of the Upland Baptist Church began Wednesday, October eighth. It was fitting that such a celebration begin with a meeting of the Church as a family or "spiritual household." So on the evening of the day mentioned there was a roll call of all the members. A very large attendance, not only of members, but also of friends of the church, showed the deep interest taken in the event. The pastor, Frank Churchill Woods, presided. Scriptures were read by the one former pastor now surviving, Charles L. Williams. Prayer was offered by a diligent worker in the church, though a member of another denomination, Gustavus Knowles. Hearty congregational singing, in which the church has always taken interest, and in which it has excelled, constituted a considerable part of the exercises. The roll was called by the clerk, John P. Crozer. The personelle of those present could not fail to excite many and mingled thoughts and feelings. Not alone because they represented different walks in life, but specially because of their varied relationship to the church. There were those who had been present fifty years ago, when the church was constituted, and even earlier, before the foundations of the meeting house were laid. Others had rendered long and hearty service, and had been in the work almost from its inception. In contrast with these there were the strong and numerous body of young people, who knew the past only as an interesting and inciting story told by their predecessors, and to

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whom the church of the present and future was the object of almost exclusive regard. Like those of whom Ezra writes, the past crowded upon and saddened some, while others exulted chiefly in immediate fact.

Upon the call of the roll 331 responded to their names. Letters and messages were received from 31, who found it impossible to attend. During the few days ensuing, other messages came from members in sympathy with the event, but prevented from being present. In response to the call of their names some led in prayer; some expressed gratitude for what they had received from the church, and hope for her future welfare; others recited appropriate passages of scripture, and others merely announced their presence. The response of the senior deacon, Samuel A. Crozer, the first baptised into the membership of the church, was: "Here, after fifty years of service." Owing to the length of the roll it was necessary that the responses be exceedingly brief. Thus, while opportunity was not afforded for expression of the thoughts in many minds, such opportunity was availed of at the prayer meeting of the church on the following Wednesday. Then not a few expressed their feelings concerning the work done by the church, and also concerning the explanation of the peculiar influence the church has exerted.

At the termination of the roll the senior deacon, Samuel A. Crozer, asked the privilege of adding somewhat to the response already made. He referred impressively to the blessing the church had been to himself and others, and added, "No places on earth are so dear to me as this building in which we are now assembled, and the other building yonder in which we hold the formal worship of the Lord's day."

Thursday evening, October ninth, the members of the church again came together. The occasion was that of a sociable. Other adult members of the congregation were also present. The attendance again was large. As this was the

first sociable for her members the church had ever held, the event excited the deeper interest. The pastor of the church again presided. Prayer was offered by deacon George K. Crozer, whose membership in the church had extended over forty years. An address was made by deacon Garnett Pendleton. He discussed the affairs of the church in the days of his father. Many facts of interest were given concerning Dr. Pendleton, whose pastorate was by far the longest of those who have served the Upland Baptist Church. Following this an address was made by the former pastor, Chas, L. Williams. He discussed the question of Christian service, and especially of the service rendered by the Upland Baptist Church. The young ladies then, from the young people's society of the church, served the large audience with refreshments. The difficulty of serving the great number present was efficiently solved, and the manner of service so beautifully rendered as to elicit many expressions commending the originality and execution of the plan. Following this the people tarried until a late hour, exchanging expressions of good cheer, friendship and Christian fellowship. Some had come from a distance, and were glad to renew old ties. The services of the two evenings impressed the members with deeper sense of their individual place in the church, and their responsibility for the welfare of the church excited the greater reciprocal interest, promoted Christian unity, and especially emphasized the reality and endurance of the ties that bind together those who believe on the Lord Jesus Christ, who also constitute "The Household of God."

## The Rev. James M. Pendleton, D.D.,

PASTOR OF THE UPLAND BAPTIST CHURCH.

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By GARNETT PENDLETON.

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The fifty years that have sped away since the founding of the Baptist Church, at Upland, have covered the most progressive, the most momentous period of the world's history. It has proved a period of intensest activity along every line of effort. It was born amid the bitter intellectual contest that had raged and surged for half a century about the great problem of human slavery. It was developed amid the mightiest political convulsion of the ages.

In its mature life it regards with complacency a splendid galaxy of achievements in art and science; in intellectual and material advancement religious development has kept pace with secular progress.

Our own community is typical of the national development. Our spacious borough has far outstripped the tiny hamlet of fifty years ago. Our stately church and Gothic chapel are far removed from the plain upper room of the cloth office of 1852. Our membership of 550, a great advance numerically upon the corporal's guard that planted the first banner upon the walls of our Zion.

We rejoice that there are with us to-night survivors of that consecrated band. They have grown gray in the service; the physical infirmities of age are upon them; but mind and heart, as in the days of vigorous youth, are full of zeal for the Lord's cause. They teach us that the old guard may die, but never surrender.

It is to the credit of the Upland Baptist Church, it is to the credit of the devoted men who have ministered to her, that she has had but five pastors in her long and honorable and useful career. Mr. Duncan I never had the pleasure of meeting. Mr. Wilder was a man of exalted character and fervent piety, and I revered him as the child reveres the patriarch. Mr. Williams and Mr. Woods are yet with us, full of honors, though young in years. Consideration for characteristic ministerial modesty will not suffer me to indulge in eulogium. May the



date of their obituary notices be postponed at least another fifty years.

It is fitting that, at this jubilee season, some mention be made of him who for more than a third of the church's history served as her pastor and preacher; went in and out before this people; broke to them the bread of life; rejoiced over their joys; wept over their woes; rejoiced with the parents when a child was born to gladden the home life; rejoiced more than all when a soul was born again; wept at the burial of a servant of God; wept with keener bitterness over the grave of him who died unforgiven.

Eighteen years form a large segment in the circle of a community's life. Such an association, where the relation of pastor and people is congenial, must weld closely the links of an affection that o'er leaps the bounds of time and measures years with eternity.

The providence of God in the experience is often inscrutable, in the retrospect is more intelligible. In 1857, when my father was called to the church at Murfreesboro, Tennessee, nothing seemed less likely than that he would ever live north of the Ohio river. Born and bred in the South, in the South seemed to be his life work. Beginning to preach at the age of nineteen, in the year 1830, he had been continuously occupied with the duties of his calling. He had passed middle age and it seemed natural that the evening of his days should be spent amid the scenes of his early activity. But the war—the great, black dividing line of the century—came on. Its burning questions severed friendships, alienated brother from brother; scorched out of loving hearts the very milk of human kindness.

Heroism on the field of battle has been the theme of song and speech in all the ages. The heroism of a moral courage has not been so often exploited.

Not till the sea gives up its dead will full honor be accorded the Christian patriots of Middle Tennessee, whose love of country passed the love of women. Shot down like dogs; hanged like highwaymen; hunted like the partridge on the mountains, and all for the crime of standing true to our country in the hour that tried men's souls; in the hour when the fate of the nation trembled in the balance.

A dark providence, it seemed, that drove my father from the land of his kindred; the home of his youth and maturity. In 1862 he crossed the Ohio a broken-hearted exile, driven from the South because of his advocacy of gradual emancipation. Then came the poetry of the situation. When he sought to become the pastor of a little church at Lebanon, Ohio, he was rejected because the influential members feared that he was a pro-slavery man.

Father's desire was to settle in the West. The desire was not gratified. The disappointment was clearly providential. He came to Philadelphia in October of 1865, and attended the sessions of the Association, held that year in the Fifth Baptist Church. There he met Dr. Griffith, who invited him to preach at Upland, then without a pastor. He preached here, on the first and third Sundays of October, and after the evening service on the latter day, received a call to the pastorate.

He was the guest of the venerable John P. Crozer, who, as the senior deacon of the church, advised him of the action taken. In the Reminiscences we find these affecting words: "I remember well kneeling down and thanking God that in His gracious providence He had indicated that there was still work for me to do."

Mr. Samuel A. Crozer was absent at the time and his father wished to defer the choosing of a pastor until his return. Mrs. Crozer, however, urged immediate action. Her husband acceded to her wishes, and as my father says: "Thus I was indirectly indebted to her for the eighteen happy years of my pastorate at Upland."

The new pastor entered upon his work the second day of November, 1865—the anniversary of his ordination—which occurred in 1833. Now could he feel the providential hand that had led him through the tempest of war into the quiet haven of peace. Like God's people of old, he had been delivered from the plagues of Egypt; had walked dryshod through the Red Sea; his wanderings in the wilderness were at an end; he had set foot upon the land of promise, the land flowing with milk and honey. His was an experience almost unique. Spirit well nigh crushed by persecution for political opinion's sake; without home, without occupation, having reached an age when men begin to think of retiring from the activities of life; at such a time he finds himself among new people—amid strange surroundings, called to renewed activity.

It was a trying occasion—a severe test. But he rose to the occasion; he met the test. He re-entered with an access of zeal upon his life work, to which he felt himself called of God; and his work was blessed. The secret of his success was his certainty of that call and his strong belief that the grandest, the most glorious privilege accorded to man is proclaiming the good news of a life-giving Saviour to those dead in trespasses and sins. His was a life of unintermitting labor, but it was a labor of love. At the end of his ministry, at the close of his earthly pilgrimage, he could say: "No miser ever loved his gold more than I have loved my work of preaching."

And so, at Upland, he began life anew. The unfamiliar faces soon

became the faces of devoted friends. The strange surroundings were soon transformed into congenial environment. The church at Upland embraced all classes, the rich and the poor; the learned and the unlearned; but all met and labored as the children of God and the heirs of His promises. Animated by a common purpose, pastor and people worked in harmony for the spiritual uplift of the community. Now and again, laborers fell by the wayside, but the work went on.

A great grief came to the church in the spring of 1866. Stricken down in the midst of his usefulness, Mr. Crozer, loved and venerated by all, was called to his reward. On his dying bed he could say: "I have fought a good fight; I have finished my course; I have kept the faith." This was the text of the funeral discourse of the pastor; and twenty-five years later the same text was used by Dr. Eaton, at the pastor's funeral.

My father was a man of methodical habits, both as to the division of his time during the week—and as to the punctuality and regularity of church services. Raised in a community where an hour's grace was allowed to those attending church, and where in the evening a liberal construction of the phrase "early candle light" was the only guide to promptness, he at once appreciated and always rejoiced in the clock-like regularity with which the services at the Upland church were opened.

His theory was that every man, woman and child should be in place exactly at the hour appointed, and his practice accorded with the theory. He often spoke with pleasure, too, of the fact that in all his acquaintance with the church, the services for preaching and prayer were always held, week after week and year in and year out.

He gloried in the absolute democracy of the Baptist form of church government. In that form he saw the life and power and spirit of the truest Christianity. In the members he saw no rich, no poor, no wise, no ignorant; but brethren and sisters—sinners saved by the same grace; devoted to one Lord; exercising one faith; submitting to one baptism. He saw in them a band of Christian workers—co-laborers with Christ in the glorious project of the world's evangelization.

He believed in praise as an essential part of worship, and the heartfelt, uplifting congregational singing of the Upland Church was to him a pleasure and an inspiration. He often said that he had elsewhere heard no music equal to that.

He laid great stress upon the importance of regular and conscientious pastoral visitation. It was his aim to visit every member of the church and congregation at least once each year. He felt that only by

mingling with the people; getting into their inner lives; learning the heart's history; sympathizing with them in their grief; rejoicing with them in their good fortune, could he gain light and knowledge whereby to increase the effectiveness of pulpit ministrations. The philosopher deals in abstractions—discusses man. The preacher deals in practical truth and speaks to men.

My father was a firm believer in the prayer meeting as a means of grace. This he regarded as peculiarly the meeting for the members. The opening Scripture, the few remarks of the pastor, were but introductory to the season of prayer and conference by the brethren.

On one occasion, just at the opening of the prayer meeting, the lights went out. Without hesitation, the pastor gave out a familiar hymn; recited a chapter of Scripture and called upon Dr. Bliss to pray, and nobody was surprised at the ready response of that venerated man of God. My father knew that he must be there, for he was always found in the line of duty. The Seminary was founded in 1868, and its faculty and students were a valuable accession to the working force and spirituality of the church.

He would be but a poor chronicler of the prayer meetings at Upland from 1865 to 1883 who should fail to mention Deacon John Pretty. He was a man well qualified for his high office. He was full of the Holy Ghost and mighty in the Scriptures. I believe he was as familiar with the Psalms as was David himself. His favorite text was: "Bless the Lord, Oh my soul, and forget not all his benefits." His prayers and his exhortations will never be forgotten by those of us who enjoyed the privilege of hearing him.

My father seemed to know exactly where everybody sat or ought to sit in church or prayer meeting, and never failed to note an absence. At the first opportunity he would notify the brother or sister of the fact. It had a desirable effect. Nobody wishes to be overlooked, and everybody likes to be missed.

I can recall three revivals during this pastorate: in 1868, in 1874, and in 1882. There were some thirty additions in 1868, 200 in 1874, and 40 in 1882.

The awakening of 1874 has been termed "the Wonderful Revival." It came not by power, not by might, not by the will of man; but by the Spirit of God. It came after years of seed-sowing and after strong crying and tears. It would be impossible to make any just record of my father's ministry without introducing the saintly woman who was his life-long inspiration. While her husband was engaged at his pastoral work, my mother had instituted the mothers' meeting. This met

weekly. Those devout women, week after week, and month after month, poured out their hearts in supplication for a divine awakening. It came—and many here to-night and many never to be seen here more, will, throughout eternity, bless God for the fervent, effectual prayers of those women, nearly all of whom are now in heaven.

The cottage prayer meetings which had been instituted several years before grew too large for their accommodations and were adjourned to this chapel; and for nine weeks, nightly meetings were held with the usual Sunday services, and baptism each Sunday evening. Dr. Griffith and Dr. Weston aided the pastor in preaching, and Dr. Griffith, Mr. Samuel A. Crozer and Mr. Pretty, in the inquiry room. Valuable assistance was given by Messrs. Perkins, Hundley, Belden, Johnston and David, of the Seminary.

It was a revival wonderful not only in the numbers converted, but in the mature age of the converts, and the number of families included. One hundred and twenty were over 20 years old; eighty over 30, twenty-five over 40, twelve over 50, nine above 60, and two over 70. The remainder were between 9 and 20 years of age; twenty-five husbands and wives, twelve husbands whose wives were members before, and six wives whose husbands were members prior to the meetings.

At the close of the revival, the church numbered more than 400 members—a majority of whom had been baptised by my father. Writing upon this topic, in April, 1874, he said: "What shall I see on this side of heaven that will thrill me more? Bless the Lord, oh, my soul and all that is within me, bless His holy name." My father never was happier than when called upon to administer the ordinance of baptism. It is, perhaps, unnecessary to remark that he believed in immersion as the only Scriptural form. To him the rite was typical of burial and resurrection and he never failed to lay stress upon its solemn and beautiful significance. On one occasion, after the baptism of a young woman, he said to her, "Be thou faithful unto death," and Mr. Pretty, with unstudied dramatic effect, responded, "And I will give thee a crown of life."

In the spring of 1882 the pastor preached a sermon, "Christ Despised and Rejected of Men." Prior to this there had been manifest no special spirituality in the community. At the close of the service, however, an invitation was given to all those who desired the prayers of the church to rise. Half a dozen rose—and a revival followed, in which some forty persons were added to the church.

My father had now passed his three-score years and ten and felt that the church should have a younger and more vigorous pastor. He

resigned in June of 1883, and on the first Sunday of October in that year preached his last sermon as pastor of this church.

It was a day of peculiar sadness to him and to his devoted wife. Forty-five years of joint labor in the service of the Master; forty-five years—and yet, only a few days—because of the love they bore Him.

Now that work was ended. Sad, unutterably sad; and yet they would not have these unhappy thoughts to mar the joy of this occasion. I know of nothing in Scripture that forbids a belief in the return of emancipated spirits to the scene of their earthly activities. May we not believe that?

Millions of spiritual creatures walk the earth unseen both when we wake and when we sleep! Let us believe that our loved and departed are with us to-night—faces radiant with more than angel light; voices sounding as the very symphony of heaven. “God bless the dear old church in Upland! May she live in His love and labor at his work till time shall be no more!”

## PUBLIC MEETINGS.

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At the meetings held Friday afternoon and evening, October 10th, the Rev. Edgar M. Levy, who participated in the organization of the church, presided. In the afternoon prayer was offered by the Rev. Francis M. Taitt, Rector of St. Paul's Church, Chester, and in the evening by the Rev. I. Chantry Hoffman, Pastor of the Holy Trinity Evangelical Lutheran Church, Chester. Addresses were made by the persons invited by the committee.

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## HISTORICAL ADDRESS

By SAMUEL A. CROZER.

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I feel some embarrassment in speaking to you, because of my relationship to the founder of this church, but its history cannot be told without bringing in much of the story of his life, neither could his biography be written without telling much concerning the church. They are inseparably woven together.

It seems needful also that I should go a good distance back of the time when the church was organized, to recount influences that led up to that event.

I may also speak somewhat of family history (for which you will forgive me), and relate some incidents that are connected with the religious life of the founder.

He was of Huguenot extraction and his ancestry were driven out from France by the revocation of the Edict of Nantes.

They removed at that time to the County of Antrim, in the North of Ireland, and after one generation, five brothers emigrated to this county, now Delaware, but then named Chester, about the year 1720.

All as we know living in Antrim were of the Presbyterian faith, and so were these five emigrants, who upon arrival here connected themselves with the Presbyterian church in Middletown, that church having been organized less than ten years previously.

To what extent they were identified with that church, whether in a formal manner, or as devout worshippers, I do not know.

The church records were burned about one hundred years ago, along with the dwelling of the minister, and much valuable history was lost, not of the church alone, but also concerning prominent residents of the county.

One of these emigrant brothers lies buried in the cemetery adjoining the Middletown Church, named Samuel Crozer, and a marble slab records the date of his death in the year 1742, accompanied by a quaint inscription.

A son of one of them also, Captain Samuel Crozer, who figured in the Revolutionary War, was buried there, but his grave is unmarked.

A considerable portion of the Crozer family subsequently became Friends (or as commonly called Quakers), and lived in Springfield Township, on the property now occupied by Swarthmore College and borough.

Passing on now to the early part of the last century, there was in Philadelphia a Baptist minister named Dr. Staughton. He was the star preacher of Philadelphia at that time, and drew large congregations. The building now used as a Horse Bazaar, on Ninth street, between Chestnut and Walnut, was his church, and although the seating capacity was very large, I have heard my father say that on Sunday evenings hundreds were turned away from the door unable to gain admittance.

He left Philadelphia in the zenith of his glory, fearing either that he would fail physically under the strain, or that his popularity as an orator might wane.

Living in Springfield Township at that period was a family named Pennock, who were members of his church. They persuaded the Doctor to come out and preach some sermons on week day evenings, gathering their neighbors together in their dwelling.

The result was several conversions, among whom was the founder of this church; and this was the starting point of the Upland Baptist Church.

The founder was baptised in the Schuylkill river where Spruce



street wharf now is, and with Dr. Staughton's church about the year 1810. His membership remained there for many years, and was then removed to Marcus Hook.

In the year 1825 he removed to West Branch, near Lenni, in this county, which place was his residence for a good many years.

His business life was a hard struggle, and I have heard him say that it was years before he knew whether his head would go down, or he would prosper.

Finally, however, he achieved success, and as soon as that time arrived, he erected a small building for Sabbath school purposes, and for gospel preaching.

There was frequent preaching in the building, largely by the Rev. Joseph Walker, who assisted in the organization of this present church, and of whom I will say more later.

The Sabbath school under the founder's leadership continued until he removed to Upland in the year 1847.

As soon as he took up his residence in Upland he erected a building for Sabbath school and religious services; that building is still in existence near the Number One Factory, and now used for business purposes. Soon afterwards his mind turned toward the subject of erection of a church edifice. It was a question whether it should be located in Upland or Chester.

Chester in the year 1847 had but about nine hundred and fifty inhabitants, and it was a very old and dried up town. It was stated that only one building had been erected in the town in fifty years, and that one was so long in completion that it had an old appearance before it was finished. This perhaps was a mistake, but certainly the town had stood still for many years. The difficulty in the founder's mind was as to permanency.

He wished to build, but as he was now advancing in years the question arose as to support after he passed away, and what was the outlook for the future. As he had fought his way up in the business life, he was very self-reliant in all that lay in his own power, but just possibly he did not sufficiently rely upon others in the projected enterprise.

Finally, however, after much thought and prayer, he concluded to erect the building, and the house in which we are now assembled was completed in the year 1851. It was subsequently enlarged and brought to the condition in which you now see it. It was at first intended as a place for a Sabbath school, and Sabbath services, with the ultimate expectation of a church organization. Regular preaching on Sabbaths and

weekly prayer meetings took place, and after a time a religious interest was awakened, which resulted in several conversions. It was now felt that the time had arrived for organization of a church, and immediate steps were taken in that direction.

The first effort was to see how many Baptists could be gathered, and after search in all Chester, Upland, and district surrounding, just twelve were found.

Eight of the recent converts were baptized, and these twenty constituted the original church. As it may be interesting to hear the names of those who figured in that long gone bye period, I will read them in the order in which they are found in the church records:

By letter—Rev. John W. Gibbs, John P. Crozer, Sarah L. Crozer, John Pretty, Sarah Pretty, Henry Cullingsworth, Mary Pretty, Ellen Pretty, Sarah Howard, Elizabeth Crozer, Mary J. Lewis, Sarah Campbell.

By baptism—Samuel A. Crozer, J. Lewis Crozer, Abbey C. Cheney, Phineas Lowndes, Emily Lowndes, J. William Lewis, Margaret Stanfield, Sarah Newton.

Of this twenty all but six have gone to their long home, five of them still residing in Upland and one in Kansas.

In the organization of the church, valuable assistance was given by Rev. M. G. Clark, of the Tabernacle church of Philadelphia, who baptized the converts, and Rev. Dr. Levy, of Philadelphia, who I am happy to say is now with us, and presiding, also by Rev. Joseph Walker, of Marcus Hook.

Before I proceed further, I will speak of the Baptist strength in Delaware county at the period now under consideration. There then existed four churches, all very old. Beginning with the one at Brandywine, it was organized in the year 1715, but according to Dr. Smith's history of Delaware county, there was Baptist preaching before that time, sustained by Welsh settlers in that neighborhood. He names five townships in this county in which such preaching was done by these Welsh Baptists. I suppose they were lay preachers.

The church is on classic ground, for there, as you know, one of the great battles of the Revolutionary War was fought, and I have often heard my grandmother describe it, she being present at that battle, a girl of twelve years of age. She saw the dead and wounded near the house and also General Lafayette, who was wounded there, but not seriously.

With regard to the Radnor church, I know nothing personally. Next Ridley, now Prospect Park church. Meeting the pastor of that

church recently, he informed me that it was organized in the year 1832. There was, however, Baptist preaching and a Sunday school there prior to that time, for my mother taught in the latter sometime between the years 1820 and 1825, and often raised the hymns in public worship. The old hymn book which she used is still in existence.

The school was under the Robert Raikes plan, that is, it was intended to teach the ignorant to read and write, with a religious influence. Writing was taught in a number of the Sunday schools in this county at the period mentioned.

It was before the advent of the public school system, and all schools were on what was called the pay plan, so that many grew up without learning to read. Public schools were adopted in Pennsylvania within my life time.

Now you must forgive me if I say some things that are irrelevant to the subject before us. I am like the dear old colored brother who after he had exhausted his thoughts about the text, remarked, "Now, I will scatter a little." The older ones of us will remember that the publications of the Sunday school union of olden time embraced a primer, spelling book, first, second and third class readers, to adapt them to conditions then existing. Bibles and Testaments used afterwards. Tickets were likewise given us for committal to memory of God's word. When I was a child, we received one ticket for each seven verses recited, and when they accumulated to three hundred and sixty, a Bible was presented. I remember also I received my Bible. I am of the opinion that memorizing God's word was more prevalent in olden times than at present.

Passing now to Marcus Hook, it is also a very old church, dating back before the year 1800.

When I was a small child, my father frequently took me to that church. It was old and dried up, as it appeared to me. There were few young people in attendance, and the singing was execrable, but there were some very good old people in the congregation, which was small. Under Mr. Bishop's administration, however, it is now a live church. Rev. Joseph Walker preached there for many years and without salary. He had, I think, no theological training, but received a collegiate education.

Perhaps no man ever lived who felt more strongly "woe is me if I preach not the gospel," originally a country merchant, he conducted his business with success, and then felt called on to preach, continuing the two employments. Finally he abandoned the store, and devoted his life to God's service. He would preach morning and evening at Mar-

cus Hook, and ride five miles to West Branch in the afternoon, and preach in the building erected by my father. I also remember that Mr. Richard S. Smith, an Episcopal gentleman, had a room cleaned up in an old nail factory at Rockdale, and Mr. Walker preached there. This grew into the Episcopal church at that place.

He had an intimate acquaintance with the Bible, and was one of the salt of the earth. I have now told you about the Baptist churches in Delaware county as far as my knowledge goes, and will resume the history of this church.

It was organized as I said, and two deacons were elected, my father, John P. Crozer, and John Pretty, and these two served in that capacity for many years.

They were two remarkable men. I have never known two men who were more desirous of having it known that they trod the Christian pathway than these two. I have never known two men who while busy with life's affairs, yet by the whole trend of their lives, manifested that they sought a city which hath foundation, whose builder and maker is God, more than these two did. They were not from the same walk in life as we generally speak; one was a man of wealth, the other was dependent upon his daily toil for his daily bread; one was the employer, the other was the employed.

But for this church they thought and prayed and worked. It was a rare instance when either of them was absent from a Sabbath service, or from the prayer meeting, and the older ones of us will remember them sitting on each side of the pastor on communion service and then conveying the bread and wine down these aisles to the communicants. And when one of them came to die, his parting words to the other were: "I have fought a good fight, I have finished my course; I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me." The other lived a few years longer, and on his dying bed I heard him sing with a weak voice a verse of a familiar hymn of praise to God for his redeeming mercy.

Thus these two men lived, and thus they died, leaving an influence exerted on their families who are workers in the church, and upon the population of the village at large.

The founder, when this manufacturing village commenced, made a rule that for no purpose must a hammer be struck from Saturday night at twelve until Sunday night at the same hour, and however needful repairs were called for to continue operation at the factories, no Sabbath work should be done. This is still adhered to, and those who are

familiar with our town will say that although there is still much to be desired, the Sabbath is well observed and the whole tone is in a religious direction; and that we are an orderly, church-going people.

Those two deacons left an impress behind them which has not gone, and which will reach down the stream of time for an unknown period.

Just at this point, as I have spoken of the two deacons, I must pay a tribute also to other members of the church.

There has been connected with it a noble array of workers, both men and women, who in all positions in life which they occupied have devoted themselves to the Master's service.

It might have been a quiet walk with some, but it told on their families, upon their neighbors, and upon the town at large. Their work was well done and they led noble Christian lives, and in the cemetery hard by lie scores of those who were instruments for good in the Lord's hands, and who have finished their work, and now sleep quietly in the narrow house appointed for all the living.

The prayer meetings have always been a feature of this church, and from its organization that gathering was considered an important instrument in its life. There have been, of course, ebbs and flows, and sometimes a larger attendance than at other times and special religious influences would crowd the room.

At all times, however, the prayer meetings have been well attended and here let me say that those gathered on week-day evening meetings constitute the spiritual life of the church. Some cannot attend regularly, but I do not know how those that never or rarely attend can live in enjoyment of the Saviour's presence; and to my mind they are rather in the line of an iceberg.

Perhaps this is a strong expression, but it is the view I take of it.

Early after the organization of the church was perfected, the plan for collection was fixed, and that is unchanged to the present day. On the first Sabbath of each month a collection is taken for foreign missions, and four others during the year occur for the several benevolent societies, adding also at each communion for needy church members.

The founder, as I before observed, came from a Quaker neighborhood, and imbibed some of the views of that denomination. One was an objection to having a collection taken up each Sabbath. To him it appeared too much like an admission fee.

He was very decided that it is a positive duty for all professing Christians to give of their substance, but he held that if it could be accomplished in some other way it was better, so that God's house would

be free, excepting as collections were made for those outside of the church. To this plan the church has thus far adhered.

With regard to the Sabbath school, we held our fiftieth anniversary of that portion of our work in the year 1897. The founder was superintendent from the year 1847 until 1865, when his health failed, and from the latter date until the present time your speaker has occupied that position.

During the fifty-five years of its existence, it has had but the two superintendents. It has generally been esteemed a live school, and about three years ago had between six and seven hundred members in addition to the adult Bible class.

Then there is another church and Sabbath school in the town, and some attend schools of other denominations in Chester, and when we consider the whole population of Upland was about twenty-two hundred, this I consider a good showing.

The stoppage of some of the factories in Upland made considerable changes in the residents, and the school is now somewhat smaller, as we have been as yet unable to affiliate the new comers with us.

The growth of the church after organization was at first gradual. In the year 1853 we numbered sixty-eight, and in 1873 two hundred and eighteen, but in the year 1874 a great interest was manifested, and the number of members leaped forward to four hundred and thirty. The culminating point of our membership was about the year 1897, when we numbered six hundred and forty-two. Since then, because of the change of population referred to, our number has decreased, and some moved to distance.

During the present year our list was carefully revised, and we numbered five hundred and forty-nine that are in contact with us. About the time of the organization of this church, Chester awakened from its half century of torpor and many new industries were there established. Among the new arrivals was a Baptist, who brought his letter to us, Benjamin Gartside by name.

In the year 1863 it was thought that there should be established in Chester a Baptist church, and a small building was erected, and mainly under the leadership of Mr. Gartside, with help from Upland, the church was organized with sixteen members dismissed from our body for that purpose. We have also sent off a considerable number to form churches at Village Green, Media, and Emmanuel in Chester.

With regard to pastors, we have had five: First, Rev. John Duncan, who came to us from Lowell, Massachusetts, in the year 1852, and remained until 1854, a little less than two years, when he removed to

Camden. Second, Rev. William Wilder came to us from Bucks county, Penna., in 1854, and remained until 1865, removing to Philadelphia and from there to Iowa. Third, Rev. James M. Pendleton, who came to us from Ohio, where he resided but a short time, having been driven out from Tennessee because of his Union principles during the Civil War. Probably his life was saved only by the fact that he had a son in the rebel army. That son was killed by an accident, and the good Doctor rejoiced that his son had never fired a gun at a Union soldier. He remained with us from the year 1865 until 1883, a period of eighteen years.

There was then an interval of about a year when we were without a regular pastor, and during that time the Rev. Dr. E. H. Johnson supplied the pulpit in a very acceptable manner. During his administration a great religious interest prevailed, and one hundred and thirty-eight members were added to the number.

Fourth, Rev. Charles L. Williams became our pastor in the year 1884, having just graduated at Crozer Theological Seminary, and remained until the year 1893. His pastorate was very successful, and I am glad that he is with us to-day and will take part in our exercises. Fifth, Rev. F. C. Woods came to us from Providence, Rhode Island, he also having been a graduate of Crozer Seminary, and he still fills the pastoral office.

The church has filled through its membership some important positions in the denomination, and in the world at large, in Christian and benevolent organizations. It has furnished one layman and one minister as presidents of the Missionary Union located in Boston, one layman as president of the Home Mission Society located in New York, two laymen as presidents of the Baptist Publication Society of Philadelphia, two laymen presidents of the General Association of Pennsylvania, one or two laymen presidents of the Baptist Education Society of this State.

It has also for many years been represented in all the Boards of these Societies, excepting the Home Mission, whose members are all chosen from the vicinity of New York.

The contributions of the church for various benevolent and religious purposes have been large.

During the Civil War, the founder was very active in the Christian commission, and a large giver to the sanitary commission for relief of our Union soldiers.

The Theological Seminary came to this region more than thirty years ago, and it has been a very important aid in all directions. In

the pulpit, Sabbath school, prayer meetings and general influence, we have its constant help.

When the Seminary was first planted here, some thought that the presence of men of learning in our prayer meetings would embarrass, but that notion was soon dissipated. We found that they had the same difficulties in their lives to overcome, the same longings for help in life's struggle, and needed the same Holy Spirit's help.

So whether we were rich or poor, learned or otherwise, we pour out our hearts together around one common mercy seat, and receive the same blessings.

We are indebted, therefore, to both professors and students for help given us through these many past years.

There was a time in the history of the Israelites, when divine interposition was manifested in giving them the victory over their foes in battle. They had been depressed previously, having forsaken the Lord and gone to idols. Now, they were brought back to a nearer position with their Lord, and recounted the many blessings conferred, and God's leadings with their nation in the Exodus through the wilderness and throughout their journey. We read that the Prophet took a stone, and set it between Mizpah and Shen, and called it Ebenezer, and said, "Hitherto hath the Lord helped us."

Fellow members of this church, as we review the past, can we doubt that this is a vine of God's planting, and as we remember how many have been lifted to better lives, made acquainted with the Lord Jesus, and died with the hope of glory, we feel assured it is the Lord's work. We, therefore, can exclaim to-day, hitherto has the Lord helped us. But is the work done? Every day opens some new avenue for effort in helping others, and new opportunities for working in the vineyard of the Lord. With some of us our work is well nigh done. We have been in the service many years, and few are left for work.

You younger ones must soon take up the burden, as some of you are already doing. The call is go work to-day in my vineyard, and to this may we all respond, and each of us find some channel of service by which we may honor and glorify our Master.

I would like to say a few words in closing to my brethren and sisters of other denominations, of whom I see a number gathered with us here.

I know that you will rejoice with us in what this church has accomplished, and be glad to hear of souls saved by grace anywhere, and in any manner. Our requirements for church membership are a little



different from yours, and our modes of church government differ from yours.

In other words, we do not keep house exactly as you do, but our aims are one. The Lord has put a work upon us all to bring souls into his kingdom, to lift people to better lives, and to give a living response to the question, "who is my neighbor?" and as illustrated by the Master when he spoke the parable concerning the wounded man and the Samaritan, that cared for him.

In all these works we are one, and we can rejoice together when souls are converted and the kingdom of our Lord and Master extended.

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## ADDRESS

By REV. CHARLES L. WILLIAMS.

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DEAR BRETHREN AND FRIENDS:

I am very glad that you invited me to be with you this afternoon. It would have been painful to me if I could not have come.

The Upland Baptist Church for the last fifty years has been a center of spiritual power. That is the purpose for which it was established. As such a center it has been of the greatest value in many ways to this community. I cannot speak at length of all these ways, but there is one about which I should like to say something.

This church has been a constant stimulus to the large intelligence which has always been a characteristic of this village. I do not mean to say that all the people here have been great readers, much less that all have been readers of only the best books, but speaking from a comparison of Upland with villages of similar size and of similar industrial life, I would say that a very large proportion of the men and women of Upland have had a wholesome desire for good reading, and that to a great extent this desire has been produced and sustained by influences centering in this church. An unusually large number of young men and young women here have been the recipients of encouragement to improve themselves, and thus fit themselves for a higher sphere of usefulness, and this encouragement for the most part has come from members of this church. Scores upon scores of these young people have entered upon some course of private study; have made their way to a school of some kind or have availed themselves of the fine opportunity

given by Mrs. Abby Crozer for learning vocal music or some other useful thing.

The intellectual life of a community is bound to be extended if a considerable proportion of the people living there make a systematic study of the Bible and on Sunday pay heed to the faithful exposition of the Christian scriptures. This is not surprising, for the Bible is the most thought-provoking book in existence. It abounds in hints and suggestions. It does not tell things clear out to the end. On many subjects it gives us only an outline; the picture is to be filled out by our imagination. No man can read the Bible five minutes as he ought to read it without being made to think.

Thoughtfulness in the pulpit begets thoughtfulness in the pew, and thoughtfulness in the pew as to religious subjects naturally extends itself to other than religious subjects of thought. A distinguished Frenchman came to this country to study our institutions. He said he was amazed at the intelligence with which the common people of New England listened to the discussion of the profoundest problems of political philosophy. Why were these people able to do this? They had for years and years been under the ministry of the New England pulpit, which in point of intellectual value was far superior to that of many of the so-called colleges in these days of "sweetness and light," and of "original research," much of which is neither "research" nor "original" in any true sense. During the nearly twenty years that Dr. J. M. Pendleton was pastor of this church he made upon the intellectual life of this community an impression that remains to this day, and that will remain for years and years to come.

This church is large and strong at the end of 50 years for this, among other reasons: It has always insisted that its pastors in their pulpit ministrations confine themselves to strictly Biblical themes, and to the achievement of distinctively spiritual results. If any one of those who have had the honor of being the pastor of this church had deviated from this course to any great extent, if he had undertaken to deliver a series of sermons that were not exclusively spiritual in their aim, something in all likelihood would have happened to him. This church would not have tolerated such exploits, and he would have been obliged to cease from them or to cease from preaching here. Happily for this church and for its pastors, however, no one of them has had to resign for this reason.

In one of our largest Ohio cities there is a church, once large and strong, but now in a poor spiritual condition. Some years ago it called to be its pastor a brilliant young man, fresh from a college and a theo-

logical seminary. His Sunday evening congregations were small, discouragingly so to him. In order to increase them, he announced a series of so-called sermons on so-called live topics. His congregations soon became very large, because he was a bright and engaging speaker. The more spiritual part of his church, however, went elsewhere to be fed with food suitable to them. What has become of him? He is now going up and down the State of Ohio engaged in making political speeches. He wishes to be elected Secretary of State. What has become of his church? I understand that it is spiritually dead—dead. I suspect from being fed on live topics. The more alive an electric wire is the less alive it is likely to make the man that handles it.

"Who leaves the pine tree,  
Leaves his friend,  
Unnerves his strength,  
Invites his end."

When a preacher goes outside of the Bible for his subjects and for the material of his sermons, he is pursuing a dangerous course, because he shows that he does not regard the Bible of regnant importance to the Christian preacher, and because, whether he is aware of it or not, he is adding to rather than subtracting from the prevalent indifference to the divine authority of God's word. About many of the popular applications of Christianity to modern life there is far more of application than there is of the most vital doctrines of the New Testament. If a Christian church is to benefit a community morally or sociologically in the highest degree, it must be a source of distinctively spiritual power. There is not enough of the sun in moonbeams to ripen strawberries, and there is not enough stamina in the preaching of mere ethics to develop sturdy manhood in the hearer.

At the age of fifty years the Upland Baptist Church is healthy and vigorous, because those of its members having large wealth and high social position have given themselves to the support of the church and to the extension of its influence. They have given their money very freely, but they have not felt that in doing this their full duty to the church was done. They have freely contributed their presence to the maintenance of public worship on Sunday, both morning and evening, to the maintenance of the weekly prayer meeting, and to the maintenance of the Sunday school.

I know that Mr. S. A. Crozer has an honest dislike to being made the subject of laudatory remarks in public, but I trust he will not be displeased if I mention an incident that occurred in this village one very cold Sunday morning about twelve years ago. A lad said to his mother,

"I think I will not go to Sunday school this morning, because the weather is so bitter cold." Said she, "I have just seen the superintendent of the school go by, and he has come all the way from Philadelphia this cold morning to be at his post in the chapel." Without saying another word the lad put on his hat and overcoat and came to Sunday school.

For many years this church has had among its members several men of great learning, of wide reputation as preachers, and of large distinction in the work of theological instruction, and these men in their loyalty to the pastors of this church have always been discreet and hearty. No preacher in this pulpit could ask for more sympathetic listeners than they have been. None have been freer from captious criticism than they. They have been able to see good in a sermon that did not appear good to many others. They have had that charity which enabled them to put themselves in the preacher's place, and to look at the difficulties of his position from his point of view. They have known how to abound in learning and how to escape the pride of superior knowledge.

A friend of mine has in his church ten men who once were preachers. Five of them are wise and five of them are not so much so, and these five are so many thorns in his side. They do not know how to be ex-pastors. They have not acquired the art of taking up their cross in the way of refraining from the impartation of protuberant advice to their pastor.

The Upland Baptist Church is large and prosperous because of the fidelity and the personal sacrifices of its members living here in the village. Their loyalty to their pastor, their kindness to him, their generous co-operation with him have been of the greatest value to him and of the largest importance in the work of this church. This service has been cordially appreciated by the successive pastors of the church by Mr. Wilder, by Dr. Pendleton, who, I should like to say, was like a father to me, by myself and by Mr. Woods, who, thorough gentleman that he is, has always treated me with the utmost Christian courtesy.

One stormy Wednesday evening good Mrs. Sinton, who was more than eighty years old, and who as many of us remember lived in the old Penn home up the race, was present at the prayer meeting, and at the close of the meeting some one said to her, "Why, Mrs. Sinton, what brought you out such a night as this?" "Well," said she, "I thought maybe there would not be many out to-night and so I felt that I had better come." The multiplication of services like that on the part of the Baptists in this village has been a very important element in the

prosperity of this church, as we all very well know. The great revival here in the early 80's began in a cottage near by this building, and it was mainly by the zeal and the persistent efforts of the cottagers themselves that this work of grace reached so splendid a culmination. If I remember rightly, this church has never called in the services of a professional evangelist. It has preferred to be its own evangelist, and it has had some wonderful revivals. Its membership has been recruited largely from the Sunday school.

No complete history of this church could be written, for its life is made up so largely of deeds that have not been recorded. No letter that you ever sent to the Philadelphia Association represented all that had been done here during the year. One of the deacons, though wearied by his day's work, went to another part of the village and sat up all night with a man who was in deep sorrow. Was that in the church letter? A young man spent all one Sunday afternoon trying to persuade a backsliding friend to come back into the fold, was that in the church letter? This unrecorded side of a church's life underlies all that is recorded, and gives significance to it. We should never stand admiring the mountain tops if there were not miles upon miles of invisible substance under them.

We cannot destroy a spiritual force. We may change the direction in which it works or the form under which it appears, but we cannot annihilate it. The results of all the victories in the past are in the atmosphere we breathe at present. The month of May goes, yes, but it leaves its breath behind in the blossoming clover of June and in the ripening harvests of July.

All that this church has been it is. In a very important sense all those that, from the founding of this church till now, have contributed to its spiritual strength are with us to-day. Is deacon John Pretty dead? Not so long as we remember his sturdy Christian character. Are Dr. Bliss and Dr. Long no more? Not while our life is richer from our contact with the rare saintliness of the former and the sweet, Christian charity of the latter. Has Dr. Griffith, a friend of God and a friend of his fellow men, ceased to influence this village? Not so long as the memories of his consistent Christian life makes it easier for you to do what is right and harder to do what is wrong. Has the strong and gracious personality of Mr. J. Lewis Crozer departed from this community? Not while there stands on yonder hill that noble monument to his wise philanthropy, and to his characteristic sympathy unto human suffering. When the earth hid from our tear-wet eyes the body of Mrs. Abby Crozer did her beneficent work end? Something of her vigorous

and generous womanhood remains with the hundreds upon hundreds in this and other localities that came within the circle of her personal influence. Our loved ones are not dead to us so long as we remember them. We have reason to bless God that we are still in fellowship with them, and they with us.

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## ADDRESS

By REV. HENRY G. WESTON, D.D.

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I have often stood on some of the higher ground in this vicinity from which the whole village can be seen. Always to me the most attractive sight is the spire of the house in which we are assembled—that silent finger pointing constantly to the skies. Most praiseworthy results have been accomplished by this church which have been intended, planned and prayed for, but I confess that my admiration and gratitude to God have been specially kindled as I have watched and felt the influence of those who were unaware of what they were doing. The highest and most powerful influence is that which flows unconsciously from a holy character, and the unconscious influence of this church and its members and consequent unforeseen good accomplished has greatly interested me. To that which has been said of what this Baptist church has done in moulding the character of this borough of Upland, I can add my hearty testimony. Business men, residents of other places, have spoken to me in very complimentary terms of the prompt and accurate habits which characterize the residents of our village in their pecuniary transactions. I need not say that this has not come from any lectures or addresses or designed effort of any kind; it is the atmosphere of the dominant business relations with which the people are brought into close and daily contact. The great number of young people of both sexes who have gone from this community to occupy stations of importance and trust tells of the silent power which pervades their daily life.

I look back on the first communion season here and see the founder of this village and his gardener seated side by side, the two officers and the only two officers of this church. I am sure that neither of these men thought of the great Christian truth which they were illustrating, a truth which distinguishes the Christian church from every human

organization, nor did they dream of the future effect of this silent action. Social relationships remaining unchanged, in the church there is neither rich nor poor, bond nor free. As long as the memory and influence of these two men remain, in the prayer meeting there will be no distinction, the presence and voice of the one will be as constant, as welcome, and as profitable as the other.

For many years my engagements elsewhere made it impossible for me to attend the Sunday services of this church. Some years I was not in this building from one year's end to another. I could be here at the mid-week prayer meeting, and here I always came to receive that which I could get in no other way. Once in the prayer meeting I said a few words expressing my gratitude for this privilege. A brother who was present expressed his surprise at my acknowledgment. He did not know what it was for me, occupied from morning till night, seven days in the week, in preparing food for others, to have an hour in which I could sit quietly and be fed by them. Still more he had no idea of the good which he was himself doing me. For more years than I care to mention I saw him always in his place, ready to bear his part in prayer and exhortation, always with a sweet and humble spirit manifested in various ways, in his remarks always following the lead of his pastor or preceding speakers, never himself introducing an independent topic, never repeating himself. In all the churches with which I have been connected, I have known no other such instance.

At the first prayer meeting of this church which I attended, thirty-three years ago, there was a woman whose face, combining sweetness and firmness, showed the Quaker blood in her veins. For three score years divine grace had been moulding her features into a higher than Quaker loveliness. When the meeting closed, I saw by her side six men and women, her children, four of them themselves heads of households, and four of them men in active and extensive business. As long as that circle remained unbroken by disease or death, those six men and women were always with their mother in that weekly prayer meeting. I do not believe there was another such sight in the State of Pennsylvania.

It would have been perfectly easy for Mrs. Abby Crozer to hire competent persons who could have given the children and the older people the musical instruction she imparted. It would have been far easier, for the money would have cost her nothing, but the unwearied personal service which she gave for so many years was a very heavy tax on her patience, time and strength. All the musical teachers in the country could not have done what Mrs. Crozer did for those who de-

lighted in that praise of the Lord which swelled up here every Lord's day from the hearts and voices of those who had been trained, inspired and blessed by her. When she died, every man, woman and child in Upland was poorer by reason of her death.

May I speak of one more, although he is yet living, my old missionary in New York, who came here with me and was employed by Mr. Crozer as missionary of this church, Mr. Wm. Sheridan. To say nothing of the great and lasting good which he accomplished in establishing the Adult Bible Class with its possibilities, and the cottage prayer meetings so influential in the two wonderful revivals with which the church has been blessed—aside from these he did a great deal, unknown to himself, in shaping the character and work which were manifest in those marvellous outpourings of the Spirit.

Many here, in their degree, have exemplified what is said of the perfected saints, "His servants shall serve him, they shall see his face, and his name shall be on their foreheads," visible to all, unseen by themselves.

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## ADDRESS

By REV, PHILIP H. MOWRY, D. D.,

Pastor of the First Presbyterian Church, Chester.

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Fifty years of organized religious life is well worth celebrating. Anything like a complete performance of the task, however, is seen at a glance to be impossible. Statistics are misleading or insufficient. We feel that the whole cannot be firmly grasped. The result is, the work done can not be exactly valued, either in its details or in its totality. Fifty years of Bible teaching, Christian living, and personal and united effort, carried on by hundreds of workers, and succeeded by others, as the ranks were decimated, is a story that no human pen can fairly tell. The threads of all this faith and labor can be gathered up and woven into a perfect tapestry of the past only in the light of eternity.

The burden of this history falls on other shoulders, strong and able to bear it. Mine, the simple and pleasant duty in these commemorative



services to voice the congratulations of another and affiliated branch of the Christian family. Not without warrant, I am sure, do I ask you to believe that those whom I represent are deeply grateful to Him whom we serve for all you have been empowered to achieve in his name. The division of the great army which carries the sky-blue banner exultingly applauds as you pass in review. Under serener skies than overarched the fathers, the children of Calvin and Knox, of Edwards and Hodge, salute with fraternal regard the heirs of Bunyan and Fuller, Roger Williams and Francis Wayland. All hail, as you return from your long campaign. And God speed, we cry, as you go forth to new conquests under our invincible Commander.

However little we may know of a church's organic growth, it is safe to say you are of age, the days of your youth are far behind. You have become a man with all the unmeasured responsibilities of that advanced and perilous, but ever to be coveted estate. On this we rejoice with you, and with all who come within your sphere of influence, for whatever the Baptist church of Upland has been during the period now closed, it is solemnly bound, by considerations of gratitude, by obligations of a ripe experience, and by the increasing demands of a new era, to be more, in all the elements of an intensified vitality, and to do more through the multiplication of its activities. More, yes, fifty times more than ever for the reign of righteousness and peace.

You cannot be true to the Leader who has conducted you by his own hand to this high point of outlook, if, standing on such a vantage ground you permit yourself to look only at the past. With telescopic clearness let your eye sweep the future and let your ear hear its calls. The past bears witness to the foresight of those who planned and laid the foundations and to the fidelity of those who wrought to the symmetrical upbuilding of this noble spiritual edifice.

Of this I have been a witness for many years. The pastors of this church during the last 29 years it has been my privilege to know and esteem for their personal worth and for their work's sake. As a powerful re-enforcement to the work here and throughout this region in all the churches there is that body of picked men dwelling hard by in the school of the prophets. Their very presence among you and in the community at large has been a fountain of inspiration in the dissemination of truth and the exhibition of goodly living. And surely I may be permitted to say that he who officially presides over this honored seminary of your church is also not only by right of years and personal character, but, also, by the laying on of the hands of the people the accepted and beloved bishop of all the churches in all this Christian population.

"O, good, gray head, who all men know,  
That tower of strength,  
Who stands four square to all the winds that blow."

Uttering the sentiment that overflows all denominational lines, beloved servant of God, we bless you, and give thanks to Him by whose election you have so long been a blessing to your fellowman.

With all this wealth of men and means and opportunity you have had a useful and a distinguished past.

The past at least is secure. But what of the future? Granted that you have a great work to do, which you have been providentially born and generously brought up to do, what are some of the things that must be taken account of that the task may be most effectively performed?

The answer which, without presumption and in brief, I would make applies not to this church only, but to every denomination and to every particular congregation, and to every individual worker in fields of religious activity. It may be affirmed that while time produces changes, change is not necessarily progress. Our conception of progress is a picture of an ascending path towards the higher and the better. The question then, always is, how can we make change, which is sure to come, conducive to progress? We are to remember, too, that change is not elimination, but wholly re-adjustment. The bulk of the earth's matter is what it was millions of years ago, and will continue to be the same through all time. So it is, also, in human nature, in government, in society, and in religion. The substratum endures, what appears to our mortal vision takes on new forms, enters into new combinations and issues in new conditions. Changed conditions call for a watchful, but no less for a receptive attitude, and new adaptations of principles skilfully applied to the case in hand.

How wonderful the changes since this church began its career. The conveniences of living have been multiplied; rapid transit has brought the ends of the earth together. The nation has been vitalized and united by the shedding of blood, and risen to the stature of a world-power. It is a far cry back to 1852. Truth has not changed, but in all departments of human knowledge the scenery has been shifted repeatedly, and on what the eye will test when next the curtain rises, who can tell? Of one thing we are sure. New views are only new adjustments. The substance remains. The real abides forever.

Better instruments, wiser methods, have brought into the field of vision larger tracts of knowledge and shown them in their proper relations. In the survey of the material universe our little planet is

now seen to be but an atom amid innumerable suns and systems. In the realm of theology, if there have been no new discoveries, old truths have been put in a new light and are proclaimed with an added or diminished emphasis. The second half of the nineteenth century, a period co-terminous with the history of this church, has been described by Fairbairn as "the period when the history of the New Testament has, through its literature, been recovered, and in this history by far the greatest result is the recovery of the historical Christ." The theological consequences of such a change of center as is involved in this fact are as momentous as those that followed the change from the Ptolemaic to Copernican system of the physical universe. There is needed only a limited knowledge of history to affirm that neither churches nor men can hold to exploded theories or over-emphasized truths without imperilling the very interests they thereby endeavor to conserve. Intellectual paralysis, if not spiritual bankruptcy, must overtake him who, mis-reading the sign of the times, fails to place the theological emphasis where it rightly belongs. The soldier of to-day equipped in ancient armor would be fatally encumbered on a modern field of conflict. And no less vital is the demand that he who stands for the defense of the truth must draw his equipment from the latest sources. Otherwise there will be many a needless disaster under the fire of long-range guns. On the side of truth and piety new weapons, shaped and sharpened by the fires of criticism, are now within reach of the rank and file. In the battles that are before us the great results of Christian scholarship must increasingly be adopted as the most effective means of success. Woe betide the battalion that throws aside the rapid-firing rifle for the flint-lock of Cromwell's time. A happy product of Biblical and historical learning is the placing of the emphasis where it belongs. In the light thus emitted the Bible is no longer a book of magic to conjure with, but a record of real human experience and a revelation of truth from God to the mind and heart of the race. The fact which solves a thousand questions is that the Bible is not a series of scientific treatises, but the storehouse of religion prepared by the carefulness of the Father for the sustenance of His children.

Another thought that has received a new emphasis is that the preciousness of the Bible is the preciousness of the casket that enshrines the jewel. It enshrines God's most precious jewel—His own dear son—that its rare beauty may be seen and admired of all, because it is the portrait of Him. The Bible is the one universal and eternal book—the word of God to man. Modern hands have cleansed the canvass, and the features of the Divine Son stand out with a new distinctness. En-

raptured by the unveiled loveliness millions, seeing the real Christ, will be ready to crown Him as their king. In the quest of truth, in the interpretation of facts, everything depends upon the placing of the emphasis. If to-day the Christian consciousness is in closer touch with the great historic facts of religion, it is because the records are read with a new emphasis. When the shepherd went up to Bethlehem, what did they find? Did they find "both Mary and Joseph and the babe lying in a manger?" Or rather both Mary and Joseph—and the babe lying in a manger? This is but a superficial instance of the right and wrong perception of a situation by change of emphasis. But this art strikes far beneath the surface and determines the mind's attitude towards whole realms of truth. By a false triangulation how many high fences have been built across the appointed way of the soul's progress! Fences should line and mark and not cross the highway to the hindrance of intercourse and the narrowing of life. It is good to be alive in a time when truth's shrine is accessible, even to the wayfarer by a thousand new approaches; and the way made sure by legible and reliable finger-boards at every stage of the journey. Even the staid Presbyterian church, whose message of fraternity I bring to you, is putting up new sign boards, which it is hoped will be helpful to the perplexed. This changing of emphasis now going on, let me assure you, is not due to a sense of structural weakness in her standards, but to a persistent demand by many for a new adjustment of certain parts. This clothing of her ancient confession is no easy task, and may result in a theological motley. The quality and cut of the new garb is not likely to excite the unqualified admiration of a connoisseur of doctrinal statement. It is, however, a sign of the times, and, whilst affording relief to scrupulous consciences, will bring to others the exhilarating sense of movement. Whatever may be the critical view, these re-adjustments indicate enlargement. In a broad view they are real grounds of joy, especially in view of the work yet to be done.

Are they not a prophesy of better things? Are they not heralds of the day, sure to come, when taking the cue from Apostolic times, we shall learn to trust men more than parchments and glorify Christ-like character more than confessional subscription. God speed the day when dealing truly in love all may grow up in all things into Him who is the Head, even Christ. Be patient now whilst in conclusion I cast the sum of all my message in the form of a prayer. Like some old cathedral window which gathers up and distributes the glorious sunlight in symbols of holiness and beauty upon the worshippers within,

may it be the mission of this church, all down the century, "richly to receive and richly to transmit the light of God."

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## ADDRESS

By REV. WILLIAM H. SHAFFER,

Pastor of the Madison Street M. E. Church, Chester.

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Unlike my honored predecessor on this evening's programme, I have not been privileged with many years of personal contact with the work it has been granted you to perform. Of an itinerant ministry, which, by the way, shows a growing inclination not to itinerate, my coming has been recent, but the abiding has been long enough to move me to second heartily the very just remarks relative to our good Bishop, Dr. Weston.

We Methodists are fond of Bishops. Indeed we find ourselves in full accord with the apostolic judgment: "If a man desire the office of a bishop, he desireth a good work." To be greeted with words of inspiration to service by this one, whom you delight to honor, was not least of the encouragements received when I entered my present field of labor. May it please the Master to grant to you and to us yet many days to enjoy the charm and delight of his fellowship, the aid of his wise counsel and the inspiration of his devoted example. Now as you look back over the work of the half-century and rejoice that "the pleasure of the Lord hath prospered in your hand," from the Methodist fold I bear you hearty congratulations, and assure you having "great joy and consolation in your love." We wish you God-speed. It has been given you to enrich our Christendom with examples conspicuous for that large-hearted generosity, which yields sympathetic response to human needs.

In what full measure you have equalled your opportunity and with what contributions you have added to the worth of life in this community can never be adequately set forth. The splendor of achievement for you is not found in the things that can be weighed and computed, but rather in values which yield to no law of time and change. It may be that an example of unity with diversity was sought in this service. One we are in the common faith of our Protestant Christianity, yet called to emphasize in varying degree distinct phases of its rich mani-

foldness. Our task, not to perfect great organizations, but to grow men. Now, men are interesting not so much in points of likeness as unlikeness. As has recently been expressed, the divine can mean no single quality, it must mean a group of qualities, by being champions of which in alternation different men may all find worthy missions. Each attitude being a syllable in human nature's total message, it takes the whole of us to spell the meaning out completely. In life no two of us have identical difficulties, nor should we be expected to work out identical solutions. What is true of the individual man may be said to be true of our various denominations. Be true Baptists. By being true to our distinct missions in denominational life, we best serve our common Christianity. Your contribution as Baptists call for measureless gratitude. We greatly rejoice in your prosperity, and "give thanks to God remembering your work of faith and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

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## ADDRESS

By REV. GEORGE E. REES, D. D.,  
Pastor of the New Tabernacle Church, Philadelphia.

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I am expected to speak only a few words, and those of an informal and fraternal nature. My instructions in this regard are beyond question, for it was Dr. Weston himself who laid upon me the duty of brevity. You will readily understand why he did this, for he spoke to me yesterday at the meetings of our Association, after listening to me preach for somewhat over an hour. 'Tis easily understood why he should say to me my time to-night is very brief.

It is a double pleasure for me as pastor of the New Tabernacle church to be invited to this celebration, seeing one of my predecessors, Minor G. Clark, was identified with the early history of this church, even with its inception and organization, and also our honored chairman, Dr. Levy, is an esteemed member of our church at the present time, and he too was present and took an honorable part in the service of recognition. Besides this, we had for years the great joy of having with us the late Dr. Benjamin Griffith and Mr. Griffith, whose lives are also woven into the history of Upland church.

This church has the distinction of bearing a resemblance to the his-

toric church of Rome, to which Paul's greatest epistle was written. It might truly be said of this church as was said of that, viz., that its faith is spoken of throughout the world. Few parts of our own land or of mission countries which have not heard of the faith of the brethren of Upland. Visitors from all the world came to Rome, and those who were believers sought out the church of Christ, which was there, and after seeing their devotion and receiving their hospitality and their gifts of beneficence, went back home telling their fellow Christians of the noble faith they had seen in Rome, and many a grateful pilgrim and weary worker has gone home from this Delaware village telling of the faith and charity they had seen here. We in Philadelphia are often called upon by our friends from afar with subscription book in hand, and a bland entreating look upon their faces, and when the springs of our beneficence are running low we have recourse to giving counsel instead of sordid gold, and we say "Have you been to Upland?" and if they have not we tell them how to come here and to see Mr. Samuel Crozer first, and then the brothers, assuring them none are ever turned empty away. It is a relief to us in the city to have Upland so near to us.

This church illustrates for us a law so often seen in the progress of Christianity in the world. It developes along the lines of families. The New Testament is full of references to brothers, and households, and shows how the truth of Christ becomes rooted in families and is extended through them.

The Crozer family will always remain associated with the progress of the church, not only in this county, and not only with our own denomination, but with the wider and larger kingdom of God on earth.

I was greatly impressed by what was said to us this afternoon in the history of this church given by Mr. Crozer. Those touches of fraternal feeling towards the less conspicuous workers in the church, those glimpses of the prayer meeting life, when heart touches heart, and when the ideal of brotherhood is more nearly reached than at any other time or place, and those modest references to the presence of the professors in the meetings. It was a beautiful example of how richer and poorer, greater and lesser, may dwell together in love and mutual appreciation in the house of God. We need the stronger and richer in the church of God; we need gifts of mind and gifts of wealth and station. Pillars and corner stones and ornamental stones give strength and beauty to God's temple. Yet the small and hidden stones have also a place and contribute to the completeness and endurance of the house. Every one of us, however small and feeble, has high distinction bestowed on us if

we are built into God's house. The glory of God falls upon every living stone therein. We do not always know who are the essential or the unessential in our church life. We may have mistaken judgment as to who is great and who is small, who is a pillar and who the untrimmed stone. God's estimates of us may be different from our own or those of our fellows, and so we speak with reserve and distrust of the great and small in the church of God. Here we see brethren and sisters in diverse stations, and with widely differing gifts, living and working in happy union because pervaded with a common love to Christ and engaged in common service to their fellows.

In conclusion I thank the committee of arrangements for the privilege of taking some small part in this jubilee, and offer heartiest congratulations to all those givers and workers and faithful and devout believers, whose blended lives and united activities have achieved so great a work for God and the world in this place and in the regions beyond.



## SERVICES ON THE LORD'S DAY.

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Sunday, October 12, services appropriate to the occasion were held in the church. Prayer was offered by the Rev. Miller Jones, Pastor of the Village Green Baptist Church. The sermon in the morning was preached by the Rev. Frank Churchill Woods, Pastor of the Upland Baptist Church, and in the evening by the Rev. Dr. Johnson, Professor of Systematic Theology in the Crozer Theological Seminary.

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### SERMON

By the REV. FRANK CHURCHILL WOODS.

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Eccl. 5:20.—*He shall not much remember the days of his life; because God answereth him in the joy of his heart.*

The Lord's day, on which this house was dedicated, was bright and beautiful, similar to to-day. The day preceding had been most inclement and dispiriting, similar to yesterday. The donor of the structure, on that Saturday, was naturally apprehensive, lest the services of dedication for which he had been long preparing, should be marred by the elements. The fear pursued him into the slumbers of the night. Early the following morning, before the dawn had begun, he awoke with instant inquiry as to whether the storm had ceased. He looked to the window, and out into the open. A bright star, with soft radiance, greeted the eager gaze. "My heart bounded," he said, "not indeed with the joy of youth, yet with all that would be expected of age."

Anticipating the spiritual building, so soon to be constructed, he trusted that the bright star might be an emblem of heavenly light and grace to be richly bestowed. May the sunshine of to-day be emblematic of future light and life from the Sun of Righteousness.

Fifty years have now passed of the time towards which that Christian man, during the silent watches, directed his thought, hope and prayer. And how shall we regard these years; in what way view them most profitably? The text we have taken lends happy and healthful suggestion. Referring to a past replete with blessing, the text says of the one favored, "He shall not much remember the days of his life; because God answereth him in the joy of his heart." The manner of the appreciation, here implied, is unique. Gratitude for the past is shown in bestowal of little thought upon it. Numerous bygone blessings are given inconspicuous place in memory. The statement at first excite surprise; for we do not usually deem one most appreciation of benefaction, when he is well nigh oblivious to it. Think little of kind offices, and one is apt to be regarded as undeserving of further service.

Yet the text presents a subtle, philosophical fact. He indeed is most worthy of a glorious past who lives in it but little. He has received from it large ideas as to duty, ambition as to project, vision of possible accomplishment, energy for the task imposed, he therefore cannot dwell much in the past, because of the wide demands and intense interests of the present. His past is so glorious that he must live his best to maintain its standard. So much has been done by his progenitors that he must strive with all energy to perform a work comparable with theirs. Their impression on the mind of others has been so deep and lasting that he must beware lest mediocre exploit on his part make men wonder how he came of such lineage. With such consciousness he cannot afford to remember much the days of his life, nor the rich content poured into his life. His present is always exacting, even tyrannical. Each day brings responsibilities and demand for large energies. The result is, he has little time, strength or inclination to ramble idly and remotely in shadowy paths of reminiscence. He is so worthy a son of his sires that their spirit of absorption in immediate enterprise fills and holds him fast. He cannot much remember what is gone, because of participation in what is going.

Does not this spirit show itself conspicuously in those we deem sons most worthy? David gives Solomon charge concerning the erection of the temple. The message is like the starting word given to racers. They are off; they bound; they momentarily strain every nerve

to reach yonder goal. Solomon receives his injunction, and straightway taxes the resources of his kingdom to build the temple of Jehovah. In this Solomon showed the spirit of his father David. The past beguiled only as it pointed to large opportunities in the present, and made the workman able to meet the opportunities. And in like manner did this hold with Hannibal. His father charged him to pursue Rome relentlessly, and never stay till this cruel foe or Carthage was laid low. Think you that this set Hannibal reflecting, "What a grand man is my father; what a princely ancestor; what lofty visions did he entertain?" No! for all of this the worthy son had little mind. He was absorbed in the present commission, "I must conquer Rome." To this enterprise he heroically consecrated himself and his all. The task made such demands, that his whole life was an exacting present. Because of this, he could not much remember the days of his life, nor sources whence his soul had derived its powers. In both these recipients of rigorous commission, true sonship was shown in the fact, they did not much remember the past. They recalled all that was necessary to immediate enterprise. Whatever energy remained, was devoted to the execution of this enterprise.

This position is portrayed in those strong lines of Henry Ward Beecher's: "Every use of the past which leaves you with the feeling of the past, is a wrong use. If you take the suffering and death of Christ in the old Jerusalem aright, they will lead you to the new Jerusalem, where he ever liveth to make intercession for us. \* \* \* God is the eternal *now*, and we are to look up and forward for the ever living Saviour."

"He shall not much remember the days of his life; because God answereth him in the joy of his heart." The joy comes from healthful use of one's powers, benign endeavor for others, efficient activity in the great world of to-day. It is the joy experienced by every man who tries to be and do what God has enjoined. Such joy is God's answer of approval to all earnest and holy endeavor. The approval is constant, and its expression unbroken: "God answereth him." To gain immediate answer of divine approval then, let us beware lest even an harmonious past tempt our ear from duty's present call.

The better the past the greater are its direction and incitement to meet the need of the present. The best past fills and floods the present with joy and healthful endeavor. Go to Niagara and look at that rushing flood above the falls, also at the rapids below. Are they not strong and energetic so that they attract all thought and interest to themselves? For a while, and probably for a long while, you think of

the swift current before you, and are unmindful of all questions as to whence the waters come. Not till the firm hold of the object at hand, on your thought, is relaxed do you begin to think of lake Erie, lake Huron, and the ancestry of that turbulent flood. The waters themselves seem to have one great business on hand, and they are in no mood to consider aught else. Lake Erie has done so much for that stream as to force forgetfulness of the source. And here is the glory of lake Erie, so far as its relation to Niagara is concerned. Had lake Erie done less for Niagara, the beholder's thought could more readily travel to the source.

The line of truth just followed has peculiar application to us on this anniversary occasion of our church. The fifty years of history just completed, have been replete with events indicative of human consecration and divine co-operation. We do well to mark these events, but not lose ourselves in them; to use them to the end that they impart to us their spirit, but not lead us captive in the spirit of mere idle reverie. We show ourselves worthy of our past, as we display in the present like aspiration after holiness of life, heartiness of sympathy, earnestness in service. Indeed if we be altogether worthy of our progenitors, we shall manifest greater zeal. For we have, as our fathers had not, the benefit of our history, and the spiritual momentum this affords. Familiar names like Crozer, Pendleton, Pretty, Griffith, Bliss, Long and others, present men conspicuous for response to the command, "Son, go work to-day in my vineyard." If we be worthy, and our heritage altogether as great as we claim, we shall not much remember the days of our life, but rather evince present joy of heart springing from immediate vital relationship to God. This is the joy of the salvation of Jesus Christ. It is what he meant when he spoke of entrance into his joy. The joy of unselfish endeavor, the joy of the cross, the eternal joy of the Father's house. Were our prayers and the prayers of our fathers in our behalf answered in the gift of such joy, the happy sufficing present would be the sphere in which we would well nigh exclusively live.

What immediate and unceasing incentive to use should be the life and far-reaching service of the honored Christian man who built this meeting house and promoted the organization of this church. When he gave himself to the Lord, he seems to have felt that he took upon himself divine stewardship, for which he must at length give account. Upon every anniversary of his birth, he used to retire from his family and from every secular walk of life, and review his stewardship. In meditation and much prayer he would ask of his Master, whether

the task had been faithfully performed, and seek guidance for heartier, more generous, more efficient service in the year then opening. These meditations are so spiritual, so humble, so searching of recesses of the heart, that they remind one of the pages of Thos. A. Kempis, and are a rare production from the pen of a rich and prosperous merchant. This was by no means the only side of his character. But one cannot read the pages of his diary without feeling that as Christian steward he appears in his chief aspect. His spirituality, much more than his wealth, made the man. Many to-day have similar wealth, but touch few of the needs of humanity. Wherever he made his home, he made provision that God be conspicuous there also. At West Branch, in 1828, he built his first school house; designed also for a place of worship on the Lord's day, and used as well for a Sunday school. When he removed to Crozerville, the little Sunday school was removed also, and established in his own house. This strikingly suggests the designation of the New Testament, "The church which is in the house of one and another." Though occupied with so many interests, and himself an employer, he found time to visit the sick, express sympathy, pray with them, and he tells of at least one whose trembling feet he guided in the last stage of earth's journey. No man could fill these contrasting offices, unless God were daily answering him in the joy of his heart.

When our benefactor came to Upland, he at once made sure that there should be no loss of religious privileges. He wrote, "I hope hereafter to erect a building to be dedicated exclusively to the worship of the living God." This purpose ere long found realization in our present house of worship. It has twice been enlarged. While building, the donor expressed desire that the work might prove a great blessing to the worshippers. And ere the organization of the church as a spiritual body was effected, God called upon his servant to give in a manner he had not anticipated. The gift was that of a loved one into the eternal care and keeping of the heavenly Father. And this gift proved most efficacious in promoting the welfare of the spiritual church. This was the means of touching the hearts of one and another, who straightway gave themselves to Christ. Some of these have been as bone and fibre of the church during the fifty years now complete; and as though anticipating this fact with the vision of faith, the one in question penned these lines, "O my Lord and my God, how unsearchable are thy ways. How mysterious to short-sighted man! Thus joy is mingled with sorrow; weeping may endure for a night, but joy cometh in the morning."

To a membership, many of whom have been born since the promoter of this spiritual temple passed away, these facts are worthy of repetition and emphasis. They show the spirit in which the very bricks and mortar were put together, and especially in which the human organization was begun. They are worthy of our remembrance. Remembrance to such extent as to excite in us like spirit of zeal and consecration. Remember them, not to dilate on them, but as a busy man recalls the facts of his school-life. He does not much remember them, because he is so busy employing what he was then taught. Or just as an active man recalls his dinner. He does not much remember it, for he is busy spending the energy his dinner has afforded. Too much remembrance is worse than too little. Just as we sometimes hear superficial folks prating to wearisome length about their worthy ancestry, showing by extent of talk and limitation of effort, that their share in the inheritance has been mere facts in mind with corresponding dearth of principle in heart. To one making such boast of ancestry a keen, quick, and exhausted listener retorted, "What a wonderful descent."

No! such remembrance enervates, rather than quickens. True remembrance of the spirit in which this church was founded, will be shown in development of like fear and love of God; sense of the seriousness of life, our own stewardship, and of the account we must so soon render; interest in, and response to, the manifold opportunity thrust upon us by to-day; consecration to the cause of the Lord Jesus Christ, so that judgment and conscience will draft almost to the extent of our mental deposit and too little be left to make possible much remembrance.

By this, the grandest sort of memorial is reared to those who have enriched our days, and departed this life. Tell me, what sort of monument ascribes most glory to Arkwright, Crompton, Hargreaves and others, who have promoted the cotton industry: shafts of stone by their graves, thoughts and talks about their virtues, or the display in successive centuries of their grand achievements? The most worthy monuments to such men are in the hum of millions of spindles, looms, speeders, slubbers, spinning frames, &c., that perpetuate their life, thought and enterprise. No monument can speak so eloquently of Watt, as do the great horses of steel that rush from station to station promoting commerce and civilization. The telegraph is the best memorial of Laplace, Ampere, Ritchie, and Morse. Fulton can have no testimony given to him so grand as that of the almost numberless craft steaming hither and thither over the waters of the world. A present, active, efficient memorial causes all others to pale into insignificance.

And to-day, upon this semi-centennial anniversary, as we honor the uprightness and consecration of those gone before, the best memorial we can rear to their memory is display and maintenance of double portion of their spirit. If God answer in giving to us their joy, they would not care that we much remember the mere annals of their days.

Anniversary occasions are very apt to beget onesided and distorted views of the development taking place. They are apt to make us over-emphasize the influence of the past on the present, and minimize to mere nothing the influence of the present on the past. Many an event, wholly insignificant in its day, becomes significant because of the events of subsequent days. When the poor and humble family to which Abraham Lincoln belonged, moved from place to place in the west, no one cared whither they went or even whether they stayed above ground, to go anywhere. But now, historians search after minutest details of every move and place of abode, and no fact of Lincoln's boyhood is too insignificant to be beneath notice. But all these were given character, by that which took place subsequently. Lincoln, the man, has made conspicuous Lincoln the boy, and all his ancestry. So it is with the unfolding of deep and far-reaching principles. The liberty of America to-day brings into conspicuous relief much that was not fully appreciated when it was enacted. The history of the United States since 1776 has caused the fight of Arminius in the forests of Germany and the victories of Naseby and Quebec, to grow and glow from stars to suns in the historical heavens. And with all you and I may say of our past, it is possible for us, to large extent, to exalt and adorn that past. Because of the extent to which we carry the development then instituted we may give new prestige and honor to those through whom we have been so blessed. It is not true that the past is gone and present and future alone are ours. Because of what this church is to-day, the past gains increased honor; and if we through the blessings of God and his joy in our hearts can make our church more worthy of the name of the Lord Jesus, we shall enhance still further the glory of our fathers, into whose labors we have entered. The value of the past is seen in the present. The efficiency of yesterday in the product of to-day. The efficacy of former prayer in immediate divine message. You and I may serve as the grave, one great dismal sepulchre of all the spiritual thought and effort of those gone before, just as some sands swallow up all the waters of a river. Or we may serve as the open sea into which the rivers pour their rich content, and where they find expansion and glory. Let us to-day listen to voices from the past, not only speaking of what they have done for us, but asking what we shall do for

them. Their memory and their labors are largely in our hands. May constant joy of our hearts and earnest activity in service, evince grateful appreciation of the heritage received.

Failure to meet the demands of the present dims our eyes to the value of past and future, and qualifies the importance of the development in which we have part. Let a man take his place ably, and his eyes are opened to perceive the worth of the work in which he co-operates. Sometimes we hear a man ask, "Is life worth living?" And he asks the question merely because his own living is not worthy to be called a life. In the same fashion a listless participant in sport will say, "The game is not worth playing," merely because his own play is not energetic enough to constitute a game. Many a thought is deemed not worth thinking, merely because the thinking does not deserve to be called thought. Much study is not worth doing, because the doing is not worthy to be called study. And much work does not seem worth attempting, merely because the attempt does not deserve to be called work. Our own effort is the medium through which we see and understand our project, or the glass through which we view our guiding star.

"Act well thy part,  
There all the honor lies."

No one can read the records of the early years of this church and fail to be impressed with the earnestness and strenuousness of those who participated in its affairs. They had high idea as to what constitutes Christian character, and as to the relationship of the members to the church. They rested in no proud history, nor in vain expectation. They worked with vigor, and with what would seem to us nothing less than rigour. Page after page, of those early minutes contain some notice of discipline. The church had a standard, and the members were expected to live up to it. You, who have been in the harness here for thirty years or more, turn to those old records, and see if you are not surprised at the events in which you yourselves had part. I scanned those pages, and began to make a list of cases of drastic procedure, but the length of the list speedily amazed. So strenuous a life is in contrast with the placid procedure characterizing most of our churches to-day. Here is one of those early records: "Sept, 4, 1853. Resolved, that the clerk report all who are absent from the Lord's supper for three months." What startling reports would such be now-a-days. But our spiritual progenitors, like those first two godly deacons, regarded the Lord's work as serious business. Membership in the church, to them implied, that one feel the pressure of the cross.



Their living was worthy to be called a life. Because of such living they have bequeathed to us a life. God help us to cherish, cultivate and manifest that life. So may God answer us in the joy of our hearts.

We have been considering the best means to commemorate the past, perpetuate the past, and meet our responsibility for the past. We glance at one further suggestion of the text. "God answereth him in the joy of his heart." "God *answereth* him," immediate response. With all consideration of past and future, the significant, the supreme fact is present attitude towards God, and receptiveness from Him. Whatever the treasure of memory or thrill of expectation, all must be subjected to the crucible of what God is doing for us, and through us, now. Of what value are all past mercies unless they open heaven to us *to-day*? Of what value is our spiritual ancestry unless it make our hearts at present more receptive of heaven's gifts? To gather up the store of spiritual treasure contained in the past, add to it, and bequeath the whole to these who come after, is our divinely appointed task. The founder of this village told a quaint story about himself as a boy at school. He said, he had much difficulty in mastering the process of addition in arithmetic. He could add the single column of figures, but then came the difficulty. What was he to do with the tens and hundreds? The severe school master said, "Carry them forward." But here was the trouble. What was meant by "carrying forward?" To the boy this was a mystery. He was labored with, scolded, threatened, but all to no purpose. In after years he wrote, "My poor little heart was sorely distressed for days, and I well remember my joy when I came to understand what 'carrying forward' meant." And this is the lesson we need to master to-day. As we add the columns of the spiritual transactions of the church, we must learn fully the process of carrying forward from year to year, from generation to generation, the tens and the hundreds left over from the columns of bygone blessings and achievements. If there be no such transference on our part, we shall be but poor pupils in the divine school, poor disciples of the divine master. But when the art of "carrying forward" is mastered, like the delighted boy instanced, we shall well remember our joy. God will indeed answer us in the joy of our hearts.

That we are carrying forward something we may well believe. To this unquestionable testimony is given by the hearty response to the recent roll call; the presence of so many earnest workers, willing to bestir themselves in the Master's name for his cause; the testimony of so many who remove from us, and at times return, that here special cheer, strength, and blessing always seem to await them. But are

we carrying forward the tens and the hundreds? Are we adding the columns set for us by divine grace in such fashion as seems accurate in the eyes of our transcendent Master? Are we increasing the sum for coming generations? Or are there ciphers among us? So many ciphers as sadly to diminish the result? Far better establish a noble ancestry than boast a noble ancestry. And are we now effecting a work which will make others, fifty years hence, thank God for our achievement? Friend, brother, what are you and I individually 'carrying forward?' What cheer and grace and means of salvation? Thank God for the rich heritage of the past. Yet may this heritage impress us with increased sense of responsibility, and incite us with joyful hearts, to honor those gone before, enrich those who follow after, and glorify our living and reigning Lord.

Above all things may this anniversary occasion make larger room in our hearts for the Lord Jesus. After him the whole family in heaven and earth is named. In him is the bond of union between ourselves and our loved ones gone before. They are with him there, and he is with us here, even unto the end. His dear might has given efficacy to their labors, and through him will our efforts as well be strong. The work of His servants is never in vain because of their living and co-operating Lord. His glorious project of human redemption entrances still those who have entered into glory. Moses and Elias were ready to forsake for a while even that blest abode, that they might talk with Jesus about his decease and the unfathomable content of the fact. And the dear Saviour has promised to receive at length us also unto himself. Brothers, can we not make larger room in our hearts for such a friend, such a Lord? How different is our world, because of what He has done! With stronger moral pulse and quicker step, let us run with endurance the race set before us, looking unto Jesus, the author and finisher of our faith.