

History of the Chester Baptist Church. Prepared by Rev. E. M. Saunders, D. D., and presented to the Central Association, June, 1888.

In the latter part of the last century there were several churches in this province whose principles and practices were not clearly defined or established.

The Rev. Joseph Dimock visited the church and was successful in securing Mr. Secomb as pastor in 1793. The church began to flourish so soon as he entered upon his pastoral labors.

The trouble was so overwhelming that a day of fasting and prayer was held for the purpose of obtaining the Lord's special direction. In May, 1809, another meeting was held for settling the matter.

The long-continued disagreement of doctrine and usage resulted in much backsliding and a general neglect of discipline. Finally a meeting held on the 29th of April, 1811, sixteen brethren and twelve sisters voted to adopt Baptist practice in both membership and communion.

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received aid from other parishes, but he often went abroad on long missionary journeys. He was wonderfully successful in this work as will appear from the following facts found in a report of one of his missions.

In 1846 Nelson Baker was commended as a candidate for the ministry, and advised to seek further mental training before ordination.

The meeting was large and every one spoke with deep and thrilling emotions of the great love they had sustained.

Upon the whole, if a strong and penetrating genius, simplicity of manners, integrity of heart, consecrated by a piety the most ardent and sincere on the high altar of devotion, have any claims to respect, the memory of the deceased will be cherished with warm admiration and regret by those who knew him.

During Mr. Dimock's pastorate 422 were added to the church by baptism. The church was unfortunate in the selection of a successor to their much lamented pastor.

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The Rev. W. D. Bell, who succeeded him in February, 1854, and resigned Oct. 20th, 1855. The Rev. Thomas Crawley was ordained May, 1856, and resigned January 2nd, 1858.

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the ministry. Instead of doing that, I think it would have a tendency to keep back self-ordained men into the place where they should be, and the churches would be the judges instead of the individuals themselves.

In Numbers 13 we find that when Moses complained to God of his burden, saying, "I am not able to bear all this people alone, because it is too heavy for me," God in his reply (verse 16), said to him, "Gather unto Me seventy men of the elders of Israel, whom thou knowest of the people, and bring them to me."

In the days of the apostles, the number of elders (meaning apostles, pastors, teachers, evangelists, presbyters, bishops or overseers) must have been far more than the elders in modern churches.

When Paul and Barnabas visited the churches in Asia Minor, confirming the souls of the disciples, and exhorting them to continue in the faith, we read in Acts 14: 23—"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

Should sorrow lay her hand upon his shoulder, and walk with thee in silence on life's way. While joy, thy bright companion once, grows colder, becomes more distant day by day.

The circumstances of her life she could not alter; but she took them to the Lord, and handed them over to his management, and then she believed that He took them, and she left all the responsibility and the worry and anxiety with Him.

Once when I had left a certain church, where I had, had some success in my work, I was so fortunate as to be succeeded by a brother who succeeded in it, instead of depreciating the work of his predecessor, and took occasion more than once to express to me that appreciation.

One summer Sunday I was attending a service of the Young Men's Christian Association in a Western town, and the topic was Athletic Christianity.

There was a time when some men fancied that religion and drappegia were naturally associated, and one expected to find ministers, and others who devoted much time and thought to spiritual matters, looking pale and sickly and weak.

"A man asks another, 'Are you a believer in the Christian religion?' 'O, certainly. You are a member of the church, then, I suppose?' 'Member of a church? No, indeed. Why should I be a member of a church? It is quite unnecessary. The dying thief wasn't a member of a church, and he went to heaven.' 'But, of course, you've been baptized?' 'No, that's another needless ceremony. I'm as good as dying thief, and he was never baptized.' 'But surely since you will not join a church or be baptized, you do something in acknowledgment of your faith?' 'You give of your means--you help the poor in some way--isn't it? I do nothing of the kind. The dying thief--' 'Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to deprecate his connection from his career, but, mind you, there is one important difference between you and him: He was a dying thief, and you are a living one.'

—Henry M. Stanley's manuscript is very legible, and scarcely an alteration is made in a folio.

Thoughts for the Thoughtful.

The Bible is like the leaves of the lemon tree—the more you bruise and wring them, the sweeter the fragrance.

The service of Christ is reasonable. His commands are not grievous. His yoke is easy; His burden is light. It is as light as wings are to the bird, or as sails to the ship.

Don't be too swift to take offence. Many times the shot is not aimed at you. Don't cry before you are hit. But if your feelings are hurt, bear it in silence.

To take up our cross daily is to deny ourselves, break with the world, and experience has proved disagree with our digestion, however pleasant it may be to our palate; it is to go to our daily task with a cheerful spirit, though the task be irksome and ungenial; it is to bear others' burdens—the burdens of their passions, their prejudices, their superstitions—as Christ bears our burdens, and so fulfill the law of Christ; it is to be wounded for others' transgressions and bruised for others' iniquities, and see others healed with our stripes; it is to do, in our own great occasion, what the law is admitting our martyrdom but day by day and hour by hour when no one knows what cross we are bearing except ourselves and our Lord.

—If the ladies would abandon cosmetics and more generally keep their blood pure and vigorous by the use of Ayer's Sarsaparilla, naturally fair complexions would be the rule instead of the exception, as at present. Pure blood is the best beautifier.

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Love sinners all we may, it is our duty to hate sin, never wink at it, never let it alone. The devil of Christ's day begged to be let alone, and those of our day are praying for quarter. Allowed this, they will next be camping within our lines.

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