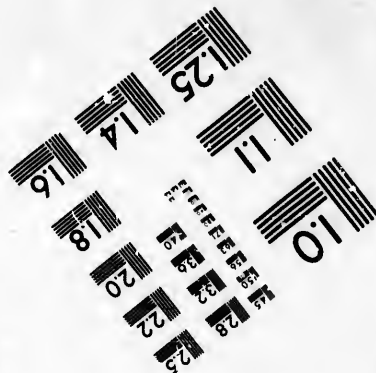
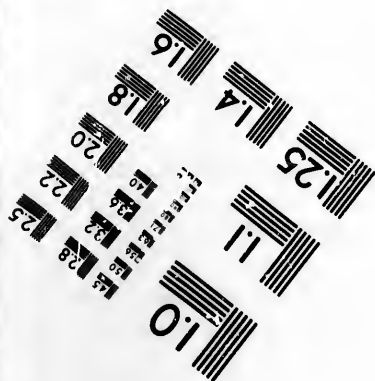
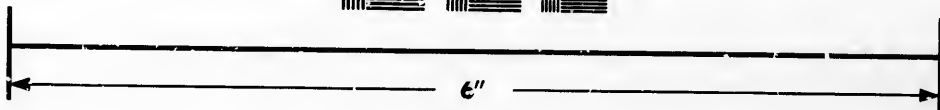
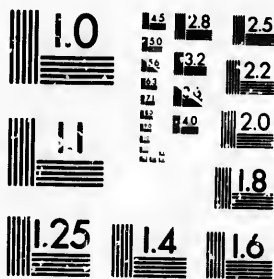


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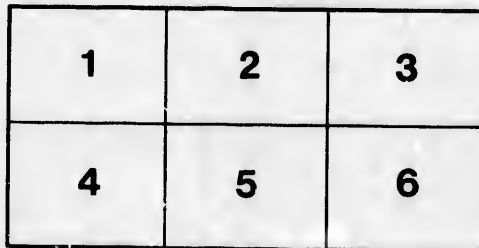
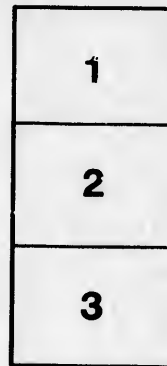
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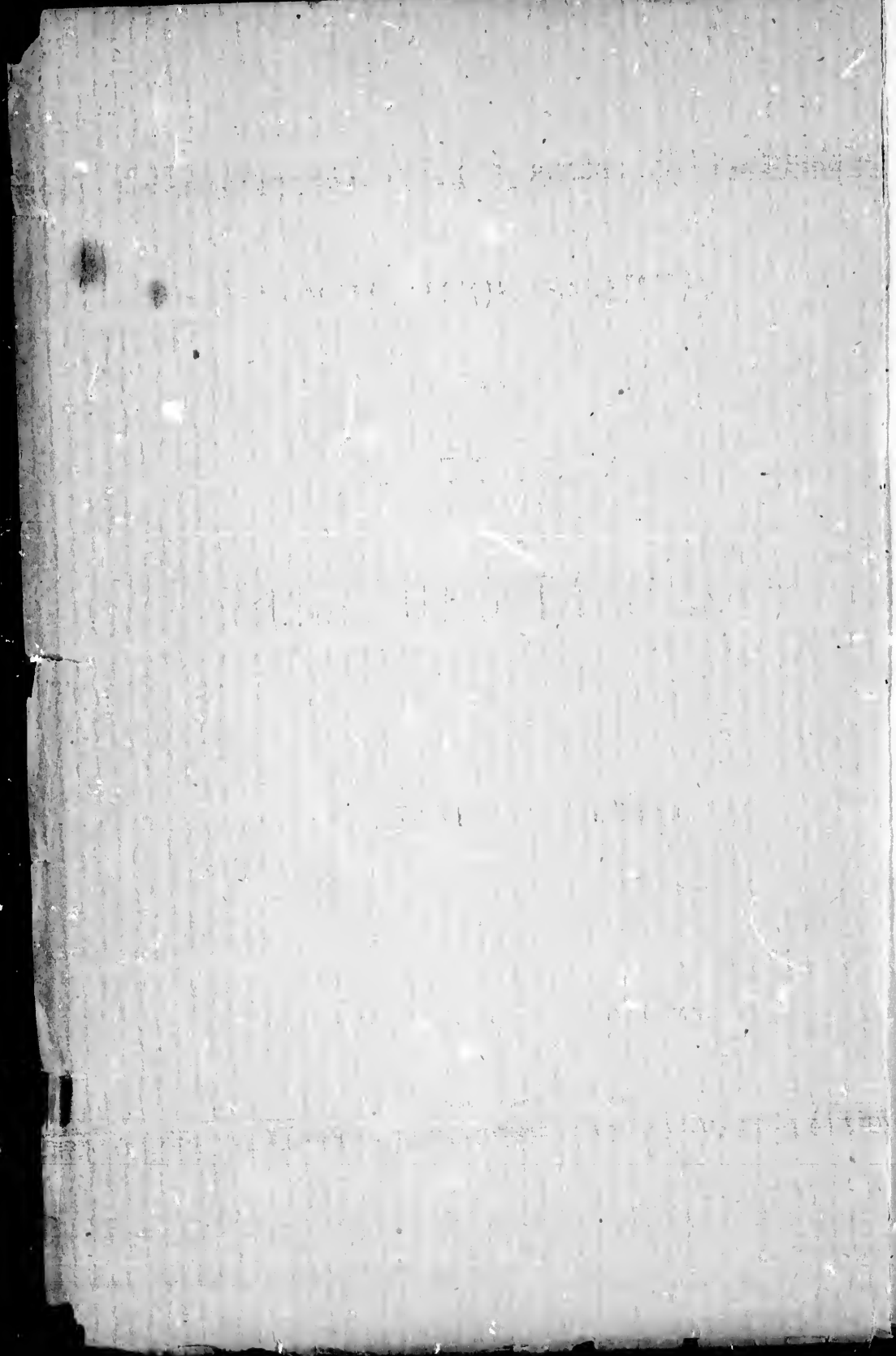
▷ BAPTIST CHURCH. ◁

1841. ☼ 1891.

Rev. J. A. FORD, B. A., Pastor.

GEO. W. DAY, PRINTER, KING SQUARE.

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THE  
FIFTIETH ANNIVERSARY  
OF THE FORMATION OF THE  
CARLETON BAPTIST CHURCH,  
— IN —  
CARLETON, SAINT JOHN,  
MAY 16, 1841,  
SUNDAY, MAY 17, 1891.

SAINT JOHN, N. B.:  
PRINTED BY GEO. W. DAY, NORTH SIDE KING SQUARE,  
1891.

The Historical Sketch, Sermon, and Addresses contained in this volume were given on the occasion of the Fiftieth Anniversary of the CARLETON BAPTIST CHURCH, May 17th, 1891. The Historical Sketch was given in the morning, the Addresses in the afternoon, and the Jubilee Sermon in the evening. A few changes have been made in printing, and some new facts introduced, but the matter is substantially the same as delivered. Owing to the fact that all the written records of the Church, extending over nearly the entire period of fifty years, were lost, the difficulty of compiling a correct history was greatly augmented. For many of the statistics the writer is indebted to Dr. Hopper, and Dr. Bill, of Saint Martins, and to Mrs. Millicent Colwell, Mrs. I. O. Beateay, and Mrs. Catherine Robinson, for many important incidents.

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## HISTORICAL SKETCH

BY REV. J. A. FORD, B. A.

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THE life of a Church for half a century presents a variety of interesting and instructive features. It is no small privilege to be permitted to enjoy a continuous existence of fifty years. Add to this a large degree of influence in moulding public opinion, in uplifting and strengthening the lives of men, in fostering goodness and truth, and putting down error and evil, and there is presented a history too stimulating and sacred to be hastily passed over and forgotten. We should study the past, not live in it. The former days are not better than these, but they are full of instruction. There are storied lives and fragrant memories within the scope of fifty years that afford needed inspiration. As we pause to-day, to look into the records of the past, may it be with the prayer that the forces which steadied and exalted the lives of the fathers and mothers of this Church may be gathered into our own lives, developing in us a zeal and purpose even greater than their's.

The Carleton Baptist Church was organized on the sixteenth of May, 1841, with a membership of twenty-nine. The first officers were :

*Deacons*—John Christopher and William Colwell.

*Treasurer and Clerk*—I. O. Beatteay,

The following is a list of the original members :

John Christopher, Sr.,	Millicent Colwell,
William Colwell,	Mary Christopher,
Samuel Godfrey,	Mary Godfrey,
Elijah Spragg,	Mary Baker,
John Christopher, Jr.,	Rebecca Pratt,
John Kindred,	Margaret Compton,
Jacob Christopher,	Phœbe Kindred,
Edward Toole,	Mary A. Wiley,
Elijah Crabb,	Catherine Christopher,
Jacob Richard,	Susan Theall,
E. J. Crawford,	Catherine Hampton,

Jer'h Savage,  
Jane Clark,  
Angelina Christopher,  
Sarah Woodworth,

Elizabeth James,  
Eunice Cunnabell,  
Christianna Tool.

Rev. Samuel Robinson, then pastor of the Germain Street Baptist Church, under whose devoted labor the Carleton branch was established and organized into a separate Church, for a time, gave the new interest the benefit of his wise oversight.

The Carleton Church is the second oldest of the Baptist Churches now in St. John, Germain Street being older by thirty-one years--the latter being organized in 1810; Portland in 1842; Brussels Street in 1850; and Leinster Street in 1858.

The first Association Report from the new Church is dated September, 1841. This report gives a total membership of thirty-five up to that date, being an increase of six since the time of organization. The Church met for public worship for about ten years in the "Old Meeting House" at the head of King street, now occupied by the Carleton Y. M. C. A. This old building is closely identified with the early religious life of the community. It was the scene of many cherished memories. It was repeatedly the centre of extensive revivals of religion. Its walls echoed the voices of Robinson, Harding, Francis, Macdonald, and Harris, as they preached Christ and Him crucified to eager multitudes. It was there that the fathers and mothers of this Church--an earnest pioneer group--solemnly covenanted together, as a New Testament Church, to support the Gospel and maintain the ordinances as the Lord had given them.

Of the original members Mrs. William Colwell, widow of the late Deacon Colwell, is the only living representative. And of those who were baptized in 1841, after the formation of the Church, Mrs. Phœbe Beatteay, Mrs. Catherine Robertson, and John Belyea are the only survivors.

1842 witnessed a gracious revival, in which the membership of the Church was more than doubled, thirty-nine being added by baptism and ten by letter. Not one of these thirty-nine are now living.

In 1843 the Church called their first pastor, Rev. John Mann. He served but a single year; during that time twenty persons were baptized, and several united by letter.

The work, however, as a whole, did not seem to be healthful. Influences were in operation that appeared hostile to permanent progress, and affected the growth of the Church for some time.

In 1844 Rev. S. Robinson is again found caring for the Church. For some unexplained cause the membership this year decreased to 71, according to Association reports.

Rev. J. Francis assumed the pastorate in 1845-46. This was a prosperous year. Twelve persons were baptized, and four received by letter; total membership eighty-six. The Association met at Canning, Nova Scotia. Delegates from Carleton, Rev. J. Francis, I. O. Beattie, and J. S. Clark. Bro. Francis resigned the pastorate in 1846 to accept employment as agent for the Sabbath School Union. In 1850 he was appointed Home Missionary and agent for the *Christian Visitor*. In 1856 he was appointed agent for the Bible Union, in the interests of which he travelled extensively in the Provinces and the United States. He afterwards made his home in California, where he labored among the Chinese. Having married a wealthy lady he had ample means at his disposal to carry out his benevolent schemes. But he was called away in the midst of his beloved work. While crossing the ferry from Oakland to San Francisco, he was seized with a sudden dizziness and instantly expired. Strong men, who knew his large and generous heart, and poor men, who had enjoyed the bounty of his hand, wept as they lifted him up and bore him tenderly to his home.

1846-1849. Rev. Alexander McDonald. These were years of few additions, but permanent foundation work. The Church was much weakened by removals; seventeen persons being dismissed to other churches in 1847. Bro. McD. was a rigid disciplinarian. Sinners in Zion learned to respect and fear him. He was a forcible writer and an able preacher. The *Christian Visitor*, first published in 1848, was frequently enriched by productions from his pen. He was a member of the first graduating class of Acadia College. He resigned the pastorate at Carleton in 1849, to take charge of a new field at Hampton, where he labored till he died, at the early age of thirty-seven. His death was a denominational loss. He was a man of deep piety and high intellectual attainments. He was naturally conservative, an ardent lover of the Bible, and unwavering in his loyalty to its teachings.

From 1849 to 1852 occur the short pastorates of Rev. E.

N. Harris, and his father, Rev. David Harris. Elder David Harris was a man of superior endowments. "His was the eloquence of the heart more than of the tongue." He was mighty in prayer; and he was eminently qualified to break up and cultivate new ground. He delighted to dwell upon the cardinal doctrines of the Bible. His work still lives, and his name is still held in loving remembrance by those who knew him. Rev. E. N. Harris was richly blessed in his work. He writes to the *Visitor* in 1850:—"The Lord has increased us in Carleton an hundred fold. We have moved into the vestry of the new meeting house." Elder Harris afterwards took charge of the "Mariner's Home," in Saint John, where for many years he labored in the interests of seamen.

1852—1854.—Rev. Edwin Clay began one of the most important pastorates in the history of the Church in 1852, which extended, with one year's interruption, till 1859. The *Visitor* of December, 1852, says:—"We are happy to hear that our brethren in Carleton will have their meeting house completed at an early day. The pastor Bro. Clay, was very active and useful in urging forward the work." The new building was opened for divine worship on Sunday, Feb. 6, 1853. Rev. I. E. Bill preached in the morning, from Zech. vi: 13. Rev. S. Robinson preached in the afternoon; text, 2 Cor. iii: 11; and Rev. E. Clay in the evening; text, Luke xxi: 36. The services were numerously attended, and the occasion was one of deep interest. Elder Clay, writing March 29, 1853, reports as follows:—"For the last five weeks we have held meetings every night. Last Sunday I baptized ten converts in the presence of an immense multitude." It was a joyous season for the Church. A revival spirit was kindled that revealed itself at intervals for several years. Elder Clay left Carleton in July, 1853, in quest of health. He spent some time in P. E. I. Returning he left St. John in October, for New York, to pursue a medical course. During his absence the pulpit was occupied by Rev. J. Francis (1853—1855). In July, 1853, the Salem Chapel, Sand Cove, was opened for worship. On the following day the Carleton Sabbath School held a picnic at the same place. The children walked in procession from the school-room, Carleton, to Sand Cove. Addresses were delivered on the occasion by Revs. E. N. Harris, J. Francis, and Mr. White, a converted Roman Catholic. Deacon John Christopher was at that time Superintendent of

the school. The Church at Sand Point was organized May 15, 1854. Rev. J. Davis, of Yarmouth, preached the opening sermon. Bro. George Seely (lic.) had charge of the interest there at that time. The meetings were held in Mrs. Bond's Chapel. These infant Churches are mentioned because their history is identified more or less closely with the larger interest in Carleton. For a time they displayed a good deal of life, but circumstances existed that prevented permanent growth, and to-day they exist only in name.

The Sand Point Church has, connected with its history, the name of Mrs. Bond, a Christian lady of more than ordinary ability and strength of character. She was a native of Devonshire, England, and emigrated to Saint John in 1819. She zealously devoted herself to the interests of experimental religion. She was liberal to the poor and needy. The Bethel, known as "Mrs. Bond's Chapel," was originally built by the munificence of herself and her husband, and consecrated by her earnest efforts to bring souls to Christ. She died July 28, 1854. The funeral took place from the Bethel. The services were deeply impressive, and were participated in by Revs. I. E. Bill, J. Francis, S. Robinson, W. Burton, G. Seely, McKay, and McLeod.

The Western Association held its annual session in Carleton, September 1st, 1855; Rev. G. Miles, Moderator; Introductory Sermon, Rev. E. N. Harris; Circular Letter, Rev. Mr. Thompson. The session was said to have been one of "delightful harmony and unusual interest."

In 1855, Rev. E. Clay, M. D., returned from New York. Revival blessings were enjoyed by the Church in the winters of 1856 and '57. He tendered his resignation at the close of 1858, but did not retire from the field. In March, 1859, a revival of unusual power commenced in the Church. In a letter to the *Christian Visitor*, Dr. Clay thus referred to the work:

"On my return home I found the brethren very anxious for me to remain a few days and preach, as they felt assured that the Lord was about to bless the Church in answer to prayer. On the Sabbath it was evident that the power of God was in the place, and that the Spirit was about bringing many sinners to a knowledge of Jesus' saving love. Since my return I have baptized twenty-four; sixteen of that number being heads of families. I think I never witnessed a more powerful work of grace; strong men have been seen with the tears of heart-felt compunction streaming from their eyes, crying, 'God be merciful to us sinners'; while backsliders of many years

standing have been brought back to their Father's house crying for mercy, and the work is still going on. Yesterday was a day of refreshing from the presence of the Lord at the Baptism."

The *Visitor* of February, 1859, makes the following comment :

"REVIVAL IN CARLETON.—We rejoice to hear that a blessed work of religious revival is in progress in Carleton. Our Free Baptist brethren have been holding special services for some time past, and they have been attended with much good. Our esteemed Bro. Clay returned some ten days ago, and commenced holding meetings in the Baptist Church, and very soon it was evident that God was in their midst. The Church was aroused to duty, wanderers returned in penitence, and the unconverted were arrested by the convicting power of the truth. The meetings increased in interest and in saving power during the last week, and on the Sabbath Dr. Clay had the privilege of immersing eleven candidates in obedience to the Divine command. Rev. Mr. Hartley, (Free Baptist,) baptized nine. It is said that the prospect for a large increase is very favorable. Bro. Clay expected to leave last week, but he has not been able to get away, and we sincerely pray that the good work may detain him for many weeks to come."

Baptisms are reported for March, April and May of 1860. In July, 1860, Dr. Clay finally severed his connection with the Church, but it was not till December that he removed his family to Pugwash. His departure was regretted by a very large circle of friends of all denominations. "His warm and genial nature and ready utterance made him an effective speaker on any subject which he chose; and when the love of God in Christ was his theme, few could listen to him unmoved." He died on the 14th of March, 1884, aged 63.

1860-1861. Rev. Isaiah Wallace, M. A., came to Carleton from Miramichi. He was on his way to Digby, but was intercepted by the Carleton brethren and induced to enter upon the work there. During his pastorate a place of worship was commenced in Brooks Ward. Mrs. Bond bequeathed £50 for that purpose, and the City Council granted an eligible site, but circumstances prevented the success of the work, and it was abandoned.

In January, 1861, Bro. Wallace was presented with a complete set of Olshausen's Commentaries, by the Church, as a mark of affection. Revs. E. B. DeMill and E. C. Cady, delivered addresses on the occasion.

In March '61, the following item appeared in the *Visitor* :

"At the Pastors' meeting, on Monday, Bro. Wallace informed us

CARLETON BAPTIST CHURCH.

that the interest was hopeful; old standing difficulties which had long been a stumbling block were removed; Christians are coming up to their duty, and sinners are seeking the way of salvation."

Revival blessing was shed upon all the Carleton Churches at this time. Mr. Narraway, of the Methodist Church, sprinkled eighteen and immersed one. Pastor Wallace baptized twenty-six. Bro. Wallace retired from the pastorate in July, 1861.

1861, Sept.—1862, April.—Rev. James Levi Lockhart. He came to Carleton in the autumn of 1861, and engaged with the Church for the winter; but having labored beyond his strength he was stricken down, and died in April. He was baptized in Wolfville, by Rev. Dr. Harris, in 1839. His funeral was largely attended, and all seemed to feel that a good man had fallen in Israel.

Nov., 1862—Nov., 1863. Rev. J. C. Bleakney, was called to the pastorate in November. The *Visitor* of the following January has this item:—"Our young Brother Bleakney is being much encouraged. The social and Sunday services are well attended. Ten were added to the Church during the year. Bro. Bleakney now resides in Woodstock."

May, 1864—April, 1866—Rev. G. O. Seely. The Church made good progress during Bro. Seely's administration. The Vestry was publicly dedicated December, 1865, with appropriate services. The Chapel was much improved. The following is an extract from the Letter to the Association, 1865:

"We have kept up our usual religious services, which have been and are seasons of enjoyment and edification. Our congregations are good, and our pastor is at his work sowing the seed of the kingdom. \$1,175.00 were raised for all purposes this year."

Rev. E. Foshay, although in feeble health, took charge of the Church in May, 1866, on the retirement of Bro. Seely. He engaged to fill the pulpit once every Sabbath. It was a year of quiet work; no additions reported; but with a pastor of such earnest piety and fine teaching power, faithful, lasting work could not fail to have been done.

From May, 1867, to July, 1868, the Church was pastorless. The pulpit was regularly supplied by Rev. Geo. E. Day, M. D., and Brethren Edgett, May, and Davies. Elder Lawson, at the earnest solicitation of some of the Brethren, paid the Church a visit in the Spring of 1867, and held a series of meetings, in which much good was done and many souls converted. His visit helped to heal old differences, and to inspire

the Church with new life. A writer in the *Visitor* of that date says: "The Lord blessed his labors, and the Church has been greatly revived."

1868-1872. Rev. I. E. Bill, Editor of the *Christian Visitor*, took up the work in May, 1868. Soon after the Chapel was re-opened, the following account of the services was published:

' RE-OPENING.—For eight or ten months the Baptist Chapel in Carleton has been closed, for the purpose of making necessary repairs. During this time the Church has held its Sabbath, as well as week-day services, in the vestry. The internal repairs having been nearly completed, the Chapel was again thrown open to the public on Sabbath, 26th July. Sermon in the morning by the Rev. I. E. Bill, from the passage, "Will God in very deed dwell with men upon the earth?" and in the evening from the words of Paul, "And are built upon the foundation of the Apostles and prophets." In the afternoon Rev. John Francis, formerly pastor of the Carleton Church, preached from the song of Moses: "The Lord is my strength and song, and he has become my salvation; He is my God, and I will prepare him an habitation: my father's God, and I will exalt Him." Reminiscences of the past filled the speaker's mind and heart to overflowing, and gave peculiar unction and pathos to his timely discourse. Rev. Messrs. Cady, Spencer, Carey, Harley, Hopper, and McLeod were present, and rendered valuable assistance."

In January, 1869, a day was set apart for fasting and prayer. In February the interest was found to be deepening. Six were baptized during the year, and five added by letter. In 1870 there were sixteen persons baptized. During this year a revival wave swept over the entire city. Elder Knapp was a leading figure in the work of the Lord in Saint John at this time. In 1871 there were twelve additions, and deep religious interest. The following is an extract from a report dated May 11:

"The service in the Carleton Baptist Church was of more than usual interest on Sabbath evening last. Ten recent converts, all in the bloom of life, received the hand of fellowship from the pastor as members of the household of faith. The discourse of the evening was founded upon the passage, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord." The object of the preacher was to show that vital Christianity consists not in fitful flashes of feeling, but in a life-long adherence to the precepts of the Divine will. God by His spirit was in our midst."

Dr. Bill resigned in 1872. He baptized 34 persons in all.



His connection with the *Christian Visitor* prevented him from giving his full time to pastoral work. He came at a time when the cause was languishing, and he helped the Church to a new life. He is now waiting the summons to come up higher, in his quiet home in St. Martins.

1872-1882.—Rev. E. Hickson. This is the longest pastorate in the history of the Church. It also shows the largest increase—138 by baptism and 13 by letter. During this pastorate the mortgage on the building was reduced from \$700 to \$500; the membership increased from 165 to 259; and the deficits of two previous pastorates removed. The following extracts are from the Association Records of 1881 and 1882:

1881. "This Church joyfully records a special blessing. Forty-seven confessed Christ in baptism. Many others under conviction. These results are largely due to the labors of Bro. John McKinnon, of Germain Street Church. The pastor's ill health has made a rest of several months necessary. Bro. I. W. Corey, from Acadia College, occupies the pulpit with good acceptance."

1882. "Church in active and healthful sympathy with Master's work. Pastor's ill health renders three months rest absolutely necessary. Bro. I. O. Beatteay removed by death. Hope to have pastor's place temporarily filled by Bro. W. Barss."

Bro. Hickson resigned in 1882, on account of ill health. His ten years of service will tell on all the future history of the Church. The circumstances during his pastorate were peculiar, and the difficulties disheartening, but the Church was undergoing an educative process that helped to make the work of succeeding pastors much more pleasant. He still makes his home in Carleton, and worships with his old charge.

1882-1887. Rev. J. Cahill was called to the pastorate on the retirement of Bro. Hickson. He entered into the work with great energy. Good results accompanied his labors. He drew large congregations at the beginning of his ministry, but influences which affected adversely all the Churches in Carleton at the time, operated against successful work toward the close. Bro. Cahill is now enjoying a successful pastorate over the Bedeque and Summerside Churches, P. E. I.

1887-1888. Rev. C. Goodspeed, though not a pastor, is entitled to a place in this record. He gave the Church the benefit of his wise oversight at a time when the people were like sheep without a shepherd. His intense earnestness steadied and inspired them. He gave his services without remunera-

tion. Through his efforts the mortgage was deminished one half, the Church revived, and a general period of prosperity introduced. Dr. Goodspeed will always have a place in the hearts of the people. The regret at his departure was general and sincere. He is now Professor of Systematic Theology in the Baptist Seminary, Toronto.

The present ministry began in 1888, but has not yet passed into history.

The following items, which appeared from time to time, indicate pretty fairly what has been done since 1888. In September, 1888, the following report appeared :

Four swift and joyous months have slipped away since we entered upon our work on the field. The change was made with many misgivings, which, however, our experience in no case has justified. Hardly a day has been permitted to pass, since coming here, without bringing with it fresh proofs of the warm-heartedness and sympathetic co-operation of the people. The congregation, large at the beginning, has been gradually increasing. They listen to the gospel with an earnestness and attention that is inspiring; and the promptness with which they respond to the best thought of the pulpit, is, of itself, a stimulus to the latter to call forth its highest and best. An earnest band of volunteer workers have been employing themselves for some time in house to house visitation, thereby maintaining a warm current of sympathy between the Church and its individual members. The spiritual condition of the Church is very hopeful. Earnest prayers are going up for the unsaved. We visited the baptismal waters recently, where a very promising young man put on Christ. There are more to follow. On our return from a brief visit to our home in P. E. I., and also to mark our first attempt in the line of housekeeping, a large number of our people collected at our new home, giving us a most agreeable surprise. During the evening a very large assortment of useful and valuable articles were presented—nine of the donors bringing silver ware of various kinds, including several handsome and costly pieces of plate. Among the other gifts were a beautiful China tea set, some fine articles in crystal, and a large parlor chair. Before the company retired, Rev. C. Goodspeed, on their behalf, presented the pastor with a very kind address, to which he made a brief response. A few weeks previous Mrs. F. was presented by the ladies of the Church with a fine crayon, entitled "Wee Elsie," the work of Mrs. C. Goodspeed. For all these tokens of kindness and affection we are deeply grateful, but above all do we prize the kindly and sympathetic spirit that stands back of it.

J. A. FORD.

In June, 1890, the Clerk, E. L. Strange, reports :

"As our pastor's second year has closed, I thought a word or two about the cause here might be in place. Since his coming among us

the Church has made steady, solid progress. The relation between pastor and people is one of confidence and affection. The Church has developed in unity, sympathy and charity to a gratifying degree. In two years thirty names have been added to the Communion roll, many of them heads of families, bringing their experience and influence into the Church. In temporal matters our prosperity has been very marked. Two years ago a mortgage on the building hampered the Church in its work ; to-day it is a thing of the past. A large sum was expended on the building, making the audience room one of the most attractive in the city ; and best of all, there is not one dollar of debt on the Church. About \$2,700 was raised during the year for all purposes, and this without resorting to bazaars or fairs. In view of this the pastor's text on Sunday evening was appropriate. "Hitherto hath the Lord helped us." "May the ties that bind pastor and people long remain unbroken."

May 29, 1891. The Clerk again reports :

"Sunday, May 31st, brought to a close the third year of our pastor's labor with the Carleton Baptist Church. In that time we have greatly improved our building, and added many needed accessories to the work of the Church, and lately added one of Chute & Hall's magnificent organs to assist in the worship of song. Financially we have a bright outlook, all the various improvements paid for, a debt on the Church redeemed, and a clear sheet to begin another year's work upon. We have advanced spiritually to a great degree, some thirty-one having been baptized, and nineteen received by letter ; and we know there has been good seed sown, which will spring forth in God's own good time. Lately we have had an interesting religious awakening in our Sabbath School ; ten have been baptized and connected themselves with the Church. Our Sabbath school is in a healthy condition, having an average attendance of 130. Our social meetings are well attended, and we feel that under the pastoral care of Rev. J. A. Ford, we have great reason to be thankful for past results, and look forward to greater blessings from the hand of our Heavenly Father. The Church has granted the pastor a six weeks vacation.

Total number who connected themselves with the Church in fifty years, is 714.

Present membership,.....	238
Resident,.....	175
Non-resident,.....	63
	— 238

The Church has not only been blessed with worthy and devout Pastors, but strong and God-fearing men for its officers.

John Christopher "used the office of Deacon, and pur-

chased for himself a good degree and great boldness in the faith which is in Jesus Christ." He loved the Church, and clung to it through good and evil report. He was a man respected and beloved by all classes. He died March, 1888, aged 79. The following note is from the *Saint John Globe*, March 15, 1888:

"Mr. John Christopher, who was taken suddenly ill on Monday, while tending his fishing weirs on Navy Island, died last evening. Mr. Christopher was a very much respected citizen, and will be missed by many of the Carleton people. His name is connected with many important events of the early history of the place. He was a prominent Baptist, and a Deacon of the Church."

William Colwell filled the office from the organization till the time of his death, 1875. He was a man of strong convictions and positive faith. He served his day and generation, and passed to his rest at the age of 67.

John Clark was appointed Deacon a short time after the organization. He was a man of deep and strong experience, full of Christian sympathy and love to God and men. Like his brother Deacons, he took great delight in the strong doctrines of the Bible, and gave them a prominent place in his exhortations.

William Buchanan was an office-bearer in the Church for many years. He retired from the office at one time, but was re-instated in 1888. From this time till his death, in 1889, he strove to live as became the gospel of Christ. Genial and warm-hearted, he left behind him many friends and few enemies.

I. O. Beatteay, filled the double office of Clerk and Treasurer for many years, and a more trustworthy and faithful officer no Church could desire. He died in 1881.

But what of the Church itself? The Church is not the ministers—is not the officers—but the Church is the whole body, pastor, officers and members together. The Church has had devout pastors, and faithful officers; but that is not all; good and godly men and women have from time to time worshipped, and taught, and prayed, and sang within these walls. Many have died; many have removed to other places, but their influence lives. Quiet, uneventful, unobtrusive lives many of them lived—the mothers in the homes, the fathers about their daily toil; but they have written their record, and we can read it to-day. It is not in marble or bronze, per-

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haps, but it is in the lives of their sons and daughters. They have photographed themselves upon you. They have made the past; see to it that you go about to shape the future. They laid the foundation; it is yours to carry on the building. The founders were men and women of faith and solid Christian character. We should strive to perpetuate the same type of manhood and womanhood. The Church of the future will depend upon the men of the present. The voice of the past urges us, the cries of an unborn future encourage us. The fact that we have an honorable Church ancestry will aid us little if we drop our burden at the fiftieth milestone. No Church can live on the credit of its past. Times and circumstances have changed, and these changes impose new labor, but no time can rob us of our Living Head, or "dim the deathless Presence that burns on through all the ages."

Such, in a general and somewhat fragmentary way, is our history. Part of it is unknown, part unwritten. Enough is related to show an unbroken existence for fifty years. The pastorates are not all its history; they but mark its periods, and give it unity; the events are not all given; no history gives them. The important point is, that the Church has lived; now weak, now strong, now glowing with spiritual life, now afflicted with dearth and division. It seems little amid the crowding events of contemporary history; but such as it is, it is gone beyond recall. The past is past. We commemorate it to-day. May we hand down to our children memories as fragrant as our fathers.

#### NOTES.

Extensive revivals, followed by periods of dearth and de-  
 pression, marked the early history of the Church. Quiet pro-  
 gressive work, in which growth in character has a prominent  
 place, distinguishes a later stage.

Financial difficulties, which hindered progress, and unset-  
 tled pastors, was a common experience in the history of the  
 Church for many years. Since the Weekly Offering plan has  
 been adopted the finances of the Church have been in a much  
 more satisfactory state.

The old files of the *Visitor* indicate that 'bazaars,' 'teas,'  
 and 'soirees' were freely resorted to in the past, to meet finan-  
 cial exigencies and yet during all that time the Church was  
 in debt, and the pastor inadequately and irregularly paid.

Recently voluntary contributions for all Church purposes have been introduced. Result—no debt—on deficit.

Mrs. Cobham, of Fort Dufferin, one of the oldest members of the Church, was baptized by the late Dr. Cramp's father. Dr. Cramp himself, then a young man, preached the sermon on the occasion. Dr. Cramp, after coming out to this country, baptized Rev. E. Hickson, pastor of Carleton Church, 1872-1882, and Rev. E. Hickson in turn baptized Mrs. Cobham's husband.

They were connected with the Church at different times, either as supplies or worshippers, Revs. G. E. Day, D. D., C. Goodspeed, D. D., R. H. Bishop, M. A., I. W. Corey, B. A., Walter Barss, B. A., S. Richardson, J. H. Saunders, J. S. Denovan, Alexander McArthur.

The Church has sent out the following ministers from its ranks: Revs. C. Vincent, W. Vincent, and J. H. King.

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### ADDRESS,

BY REVEREND EDWARD HICKSON, M. A.

I am the only representative present of the former Pastors of this Church at this Jubilee. Several of them have been called home to their reward. I do not claim to be the "survival of the fittest," but I press toward the mark for the prize of the high calling of God in Christ Jesus." It is my glory and joy to have been a co-worker with those men of God, the majority of whom I know personally, Pastors Robinson, Clay, Blakney, Seely, Bill, Cahill, and others—men of prayer, piety and power.

For fifty years this Church has been exerting an influence in this place. Personal influence may be illustrated by the case of a clergyman and his little son. The father was very busy in his study when the child entered; and the father said, "Son, what do you want!" The child replied, "Nothing, papa, only *to be with you.*" The son was made welcome. You may remember the friend in whose presence you were happy. This Church has had a personal presence, animated by the Spirit of Christ. It has been spiritually attractive and sanctifying. Why the consecutive months of protracted meetings and the familiar faces all aglow with glory? Surely it was because God was in this place, and we knew it. "In Thy presence is fullness of joy."

During my ten years pastorate here I received 150 mem-

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Dr. Cramp's father.  
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going out to this coun-  
Carleton Church,  
baptized Mrs. Cob-

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bers, 138 of whom I baptized, and four of whom are misisters  
of the gospel.

My own Christian experience runs parallel with the exist-  
ence of this Church, having been converted about the date  
of its organization ; but while pastors are removed the Church  
lives on to witness for Christ. Now while Sabbaths and Ju-  
bilees of the former dispensation taught the people that *time*  
and *lands* were the Lord's, the Gospel ordinances teach us that  
*we* are wholly Christ's.

The Apostles, in writing to the Churches which they  
planted, gave them their benediction, and I am sure, were you  
to-day to hear from your late pastors, they would say, "The  
grace of our Lord Jesus Christ : : with you all. Amen."

#### ADDRESS BY REV. G. O. GATES.

Germain Street sends greetings to Carleton, her eldest  
daughter, and congratulates her on this joyful celebration of  
her fiftieth birth-day. Although the mother Church is sur-  
rounded by such a healthy group of daughters as Carleton,  
Portland, Brussels Street, and Leinster Street, and has even  
hailed the advent of a vigorous grand daughter, yet she feels  
no abatement of energy, but bears her eighty-one years with  
a vigor that gives promise of being long spared to watch over  
the destinies of her growing children. We share your joy to-  
day, not alone on length of years, for that were doubtful  
ground for congratulation ; we rejoice rather that you have  
not lived in vain, that over your past there lingers the glory  
of many a well-spent life. Yet while some rejoice, it may be  
that there are others whose hearts are saddened by touching  
memories. There is no joy without its note of pain, and while  
the young rejoice to-day, perhaps, as on the day when the  
Second Temple was completed, the old men may weep. The  
flying years have not left your ranks unbroken, nor spared your  
best loved idols. Faces and forms are absent to-day that once  
occupied familiar places. Fifty years have not come and gone  
without calling the toilers from your side, and touching your  
hearts with many a sorrow. Fifty years! How much they  
bring ; how much they take away! How changed and un-  
familiar is the present to the patriarch who has passed through  
the light and shadow of fifty years. Fifty years ago the Bap-  
tists of these Provinces were a struggling band, without  
organization, without educational advantages. To-day our

denominational enterprises, both missionary and educational, are unequalled in these Provinces, and our numbers increased to nearly 50,000 church members. Fifty years ago Austin Smith was just entering upon his devoted life work. Fifty years ago Budd DeMill was a boy of twelve, playing on the streets of Saint John, with small thought of the brilliant career before him. Fifty years ago Richard Burpee, the first missionary from these Provinces to the heathen, was a student at Acadia College. Times have changed; the history of the past is full of encouragement; it points to a still more prosperous future. If sin is increasing the means to grapple with it are also increasing a thousand fold. No one can correctly forecast the future. You should strive, in faith and prayer, to use the advantages to which you have fallen heirs so that your centennial may find the cause you love away in advance of your most extravagant hopes and highest ideals.

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Rev. William Allen, of the Methodist Church, in a speech filled with tender reminiscences, conveyed his hearty sympathy and good will to the Carleton Church and pastor, on the occasion of their fiftieth anniversary.

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## JUBILEE SERMON,

BY THE PASTOR, REV. J. A. FORD.

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“And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”—Acts ii: 42.

“The church of the living God, the pillar and ground of the truth.”—1 Tim. 3: 15.

There are three institutions in existence among men which are justly held to be of divine origin, viz., the *Family*, the *State*, and the *Church*. Each occupies a particular sphere, and each is designed to meet and satisfy a special requirement in the nature of man. Man knows no legitimate need, but over against that need there stands a supply, or the possibility of supply. Is he conscious of domestic and social affinities? The family at once presents the one field where these come into proper and healthful relation. Does he possess instincts that would provide against injury to person or property? Government in some form or other best meets the case. Does



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among men which the *Family*, the particular sphere, special requirement intimate need, but or the possibility social affinities? here these come possess instincts on or property? s the case. Does

his spiritual nature seek strength and poise under the most healthful conditions? The Christian Church is the divinely appointed home where this result can be most happily secured. To this latter institution we will confine our thoughts, as it is the first in importance, though the last in order of establishment.

Our English word Church is the equivalent to the Greek *Ekklesia*, as the Greek *Ekklesia* is the equivalent in Septuagint of the Hebrew *Kahal*. *Ekklesia* was used among the Greeks to denote an assembly of citizens, summoned for some special object. A gathering of slaves or aliens was never dignified by such a term. Its corresponding verb means to call out, to convoke. *Ekklesia* therefore literally signifies the called out, the convocation. The Greeks who had settled in the Roman Empire introduced the word into common life, and applied it to secular societies organized for literary, financial and commercial purposes. A modern Church historian says:—"The large number of secular organizations called *Ekklesia* demanded special government legislation, defining their powers as safeguards to public weal." We are thus put into possession of two important facts: (1) that *Ekklesia* was used with a religious meaning two hundred and fifty years before Christ and his apostles applied it to an association of baptized believers; (2) that it was extensively employed in common life with a secular meaning in the time of Christ; hence, when a word was required to designate His followers as an organized body, our Lord found this one, ready at hand, with a meaning well understood by the people, and He at once appropriated it as the one suitable word among all collective Greek terms, to express the idea of a religious organization, with deliberative and executive powers.

*Ekklesia* is found in the New Testament, with three slightly varying shades of meaning. It is twice applied to a tumultuous assembly: Acts xix: 32-41. It is twice used in the Jewish sense of congregation: Acts vii: 38; Heb. ii: 12. In all other cases—one hundred and ten in all—it is applied to the *followers of Christ*. In the latter case it carries a *general* as well as *restricted* meaning. Its natural New Testament idea is a local, independent body of disciples: as the church at Jerusalem, the church at Antioch. In its general signification it embraces the whole body of disciples wherever they may be found; as the "Church of the First Born," the "Church of the Living God," "The Head of the Body, the

Church," "Christ the Head of the Church." The word *Ekklesia* was twice used by Christ, once in its *local* and once in its *collective* sense. Mat. xviii : 17, and Mat. xvi : 18.

While the *primitive* Church was a local, independent body, exercising free suffrage, electing their own pastors, managing their own internal affairs, succeeding ages witnessed strange and startling departures from the apostolic usage. The New Testament pattern was ignored. The simple pastors and elders became great church dignitaries, and the Church itself was transformed into a powerful establishment, with mitred priests, and a gorgeous ritual. Indeed the change in five hundred years was so radical that an angel from heaven could hardly discover in the wealthy hierarchy that aimed at temporal sovereignty, a single trace of the New testament model. And yet the New Testament model is the only one to follow: for Christ not only instituted the Christian Church, but left abundant directions with regard to its membership, ordinances and polity. Probably a complete model may not be found in any one place in the New Testament, but the model exists nevertheless. Fragments of it are distributed through the Gospels, in the Acts and the Epistles. These may be easily discovered and brought together. A ship-builder is directed to build a ship after a certain prescribed pattern; and is told where the pattern may be found. After dilligent search he finds a single section of it; but he is too wise to build his ship by that section. A further search discovers another and another section, till at length he is rewarded by holding in his hand a beautiful model; and with this as his guide he proceeds to fashion his ship. Now the New Testament contains a model of a Church as Christ would have it. No one book contains all the sections, but a little patient study is all that is needed, to collect all the scattered fragments into one complete pattern.

In pursuing this inquiry the New Testament is our only guide and authority. What it teaches we should follow; what it does not teach is not binding on our conscience. Whatever it contains, be it little or much, it is all the early Christians had, and it is all that modern Christians need expect. It is, in short, a complete rule of faith and practice. Let us examine it, to find some of the characteristics of a New Testament Church. We cannot go far in the search till we find that an important and unfailling characteristic of a New Testament Church is a *regenerate membership*. The new birth

The word *Ekklesia* *ecclesial* and once in its *xxvi: 18.*

independent body, in pastors, managing a witnessed strange usage. The New the pastors and elders the Church itself was with mitred priests, age in five hundred heaven could hardly ed at temporal sov- ment model. And only one to follow: an Church, but left membership, ordi- e model may not estament, but the it are distributed e Epistles. These together. A ship- a certain prescribed y be found. After f it; but he is too

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is emphasized by Christ and his disciples with a frequency that of itself *proves* its importance. The Church is not for the unsaved: it is not for the world: it is for those who, denying all ungodliness and worldly lusts, live soberly, righteously, and piously in the present evil world. The Church of Jesus Christ is designed as a spiritual home for His children, where their spiritual power may unfold under the most kindly influences. An unregenerate man in a church is a living contradiction. He is out of harmony with his surroundings; he has not complied with the first condition of church life; he moves amid strange and uncongenial relations; in a measure he may adapt himself, externally at least, to his environments, but such adaptation, however honestly attempted, is a continual strain. To such a man the Church will be little more than a human society. He has omitted the first requirement, and without it all else is mechanical. If he comes into the Church for the purpose of getting better, he has reversed the order, and confusion is sure to follow. A thistle may be transplanted into a rose-bed, but it will still remain a thistle. No process known to the most scientific gardener can transform it into a fruitful and valuable plant. Care and attention may make a more luxuriant thistle of it, but a thistle it will always remain. There is nothing gained by opening the doors of the Church for unsaved men. Their natures are not changed; their relations to God are not changed; they are unconverted men still. The mere process of driving goats into a sheepfold does not effect the creatures' character, however it may effect the harmony of the fold. The Church is not a reformatory, but a place where men who have already reformed are assisted in character-building. Neither is it an asylum for the blind, but a place where the newly imparted spiritual perception is quickened and enlarged. Such a thing as an unconverted world flocking into the Church of Christ was never contemplated by the gospel plan. The doors of the primitive Church were never thrown open to the unsaved. If they found their way within it was in spite of abundant safeguards, and in the face of solemn warnings. The Mosaic law decreed that the leper should remain without the camp; the law of Christ provides that the spiritually unclean shall remain without the Church. But is not all this narrow and illiberal, you say. Surely it would be a desirable thing to have men come into the Churches, whether converted or not. Does not this doctrine of regeneration exclude a great many

excellent people from the Churches whose influence would give them standing and respectability? Perhaps so. But what standing, pray, could an unconverted man possibly give to a body whose foundation principle he would ignore at the outset? Besides, how can a man give standing to a Church by acting an untruth to get into it? But cannot the Church, as a body, break down this barrier? True, they might, but then they would cease to be a New Testament Church, and descend to the level of a human society, and your excellent sinner would be no better off than before; he would not be a member of a New Testament Church. Christ is responsible for the New Testament order, and He places regeneration at the very opening of the Christian life. If anybody desires to pursue a different course, it is at his own personal risk. He should not hastily charge those who adopt Christ's methods with narrowness. Besides, what have we to do with changing divine methods? It is our business to carry them out, let the result be what it will. We may safely conclude, that a New Testament Church was composed of those who "gladly received the word," who were "born from above," "begotten of God," once aliens, but now brought nigh "by the blood of the cross." This is one section of the New Testament model, and any Church that ignores this, ceases to that extent to represent a true Church of Christ.

On further examination we discover a *second* characteristic of a New Testament Church, viz. :—They were baptised on a profession of their faith. Whatever difference of opinion exists among evangelical Christians as to the *form* of baptism, there is practically no disagreement as to its being an absolute prerequisite to Church membership, in some form. Baptism is a duty that lies right across the believer's path; he cannot honorably escape from it, and if he is loyal to Christ he would not if he could. The cavilling that exists to-day with regard to this ordinance was unknown among primitive Christians. Our Lord's Commission is a plain and positive statement in this regard: "Go disciple all nations, baptising them into the name of the Father, Son and Holy Spirit." Here regeneration of the heart and obedience in the life are linked together absolutely, and to separate what God has joined together is doing violence to a divine arrangement, which will meet with its own reward. Surely it will not be claimed that the exigencies of modern times demand other methods. This would be a direct attack upon the wisdom and foresight of Jesus.

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Baptism is a positive command. It is ours simply to obey. We have nothing to do with results. The one who instituted that ordinance will take care of these. But here is an objection:—Would you not gather a larger number into the Churches, thereby increasing your strength and influence, if baptism were not insisted on? Probably; but when did it ever appear that a crowd of unbaptized and disobedient persons brought strength to a church? If they seek to evade the laws of Christ at the outset, little but weakness and capriciousness can be expected of them all the way through. You say you believe in "progressive Christianity." Very well; but how can that religion be considered progressive which dishonors its Founder by teaching disobedience to his commands? Are we to obey Christ or some standard that varies with the changing tastes and opinions of men. O sirs, be not deceived; the love of a regenerate heart will express itself in an obedient and loyal life. "If ye love me keep my commandments." "Those that gladly received the word were baptized." This is another section of the New Testament model.

But a third characteristic immediately appears. The New Testament Church met together to celebrate the Lord's Supper. "They continued steadfast . . . . in the breaking of bread." The Lord's Supper is a church ordinance, and is eloquent with spiritual significance. As baptism is an emblem of the New Birth, so the Lord's Supper symbolizes the fact that the new born soul is deriving its nourishment from Christ, who is the Bread of Life. It is a memorial service in which the disciples lovingly remember their absent Lord, the Church her absent Head. That it has been unduly exalted and burdened with spiritual efficacy on the one hand, and despised and ignored on the other, need not hinder us from giving this ordinance its legitimate place. It was faithfully observed in New Testament times, and we cannot neglect it without positive danger. The New Testament plan confines the second ordinance to those, and those only, who have complied with the first. Baptized believers are the only persons qualified to partake of the Lord's Supper. This point is conceded by the vast majority of evangelical Christians. The learned and pious Doddridge says: "It is certain, so far as our knowledge of primitive antiquity extends, that no unbaptized person was ever received at the Lord's table." Dr. Adam Clark says: "As nobody could partake of the Paschal Lamb before he

was circumcised, so among the early followers of Christ, none were permitted to come to the Lord's Supper who had not been baptized." Dr. Hall (Ep.) declares that "Among all the absurdities that ever was held, none ever maintained the absurdity that any person should partake of the communion before he was baptized." The teaching and practice of Baptist Churches has, with very few exceptions, always been in harmony with this view. They hold that, as the Lord's Supper is for the Church, nobody should be invited to partake of it who could not become a member of the Church without a change of views; in a word, that nobody is qualified to partake of the second ordinance who has not scripturally complied with the first.

A further characteristic of a New Testament Church was *benevolence*. The primitive Christians were not only *hearers* of the word, but *doers* as well. The model Church did not neglect the "*contribution*." The word *koinonia*, vaguely rendered fellowship in the authorized version, finds a more complete equivalent in the term *contribution*. It carries this meaning unmistakably in Rom. xvi: 26; 2 Cor. viii: 4; Heb. xiii: 16. Although the characteristic is not lost, it is sadly neglected. Individual Christians are often fearfully remiss in this particular. There is money for almost everything but the gospel. Men will toil early and late to maintain a comfortable home for their families, but too often there is not a dollar for the support of a Church home. Men will complacently enjoy the blessings which the gospel has placed within their reach, and yet feel under no obligation to support or extend it. Their own homes are very beautiful, but the "house of the Lord may go to waste." There is always money for personal gratification, but none to sustain the cause for which Christ died. O sirs, if the Church of Christ, with all her uplifting and conserving influences, were removed from this fair city to-day, it would require no seer to predict the speedy blight that would fall upon the homes you love, and upon the business in which you are engaged. Shall the gospel of Christ do everything for you, and receive nothing from you? Are you satisfied with merely holding membership in the Father's family, but contribute nothing toward the support of the household? What is true of the individual Christian is equally true of the Christian body. The truly apostolic Church will not be lacking in the grace of giving. For a Church to be illiberal is to forfeit its claim to the divine model, and render

its existence a doubtful good. Generous benevolence, of all things, should be a prominent feature in an institution whose very life depends upon the infinite bounty of Him who, though He was rich, yet for our sakes became poor.

But a fourth mark of a New Testament Church is at hand. "The disciples were of one heart and one soul." A Church may be rigidly orthodox in respect to ordinances and forms, and yet err widely in respect to mutual affection. While we do well to emphasize the commands of Jesus regarding baptism and the Lord's Supper, we must not overlook that other command to "love one another." This is the unifying principle, and that principle is divine. In inorganic nature, we find the separate molecules of all material bodies held together by cohesion. This is the force that gives strength to the material. Each particle has an affinity for every other particle, and the aggregation of particles make up the whole. In animate nature, certain natural characteristics, habits, and affinities, bring birds and animals together in herds and flocks and families. Among men the same principle operates. Hence we have families, societies and organic forms of social government. In all these cases there is found some one thing in common, some special cohesive force that binds the different individuals into a mass. A New Testament Church is no exception to this principle. The different elements are drawn together, impelled by common aims and purposes, and united, not by a natural, but by a spiritual law, and that law is Love. External force may hold together a mass of divergent and even hostile elements; but no external requirement, nor human creed, can give to a New Testament Church the necessary solidity and oneness. Something better is wanted, and Love meets the demand. Creeds may *bind*, but Love *unites*. A cask is *bound* together by external cooperation, but it is only a hollow vessel after all. Atoms of rock or iron are united by a force that pervades them, and acts on every part, and their solidity has become a proverb. Love is the indwelling force that gives unity and firmness to the Church of Christ, and without it they are not copies of the New Testament model. This is essential to unity and solidity; it is also necessary to activity. It was only when the sunlight fell upon the stony lips of Memnon that the statue gave forth its harp-like sound. It is only when the light of love fills the soul, fires the heart, touches the lips and nerves the hand, that labor is sweetened and life sweeps onward like a

holy psalm. The Church of Christ should be a paradise of love.

We come now to the function of the Church. What is a Church for? What place does it fill in the Christian system? "It is the pillar and the Ground of Truth." The idea that the Church is the repository of Truth, that she gives force and authority to it, is not a New Testament doctrine at all. The Church adds nothing to Truth, but she gets everything from it. The figure in the text is very significant. In ancient times the pillar was set up in the Forum or market place, and the royal proclamation affixed to it. The pillar contributed no authority to the proclamation. The announcement in the proclamation would be Truth even if the pillar were removed. The function of the pillar was simply to hold up the proclamation to the passers-by. The function of the Church is to hold up the divine proclamation—to be Christ's bulletin board. It keeps the facts of the gospel before the world; and in so far as it does this it is carrying out the Divine intention. The Church that does not hold up, with loyal and devoted hands, the Lord's last message, is not the pillar and Ground of Truth, but a dark and silent monument that marks the grave where Truth lies entombed. Our Lord's Commission to the Church is her marching orders. When she declines to fulfill the commission, she ceases to be of any real service. She may be ornamental, but her usefulness has departed. She has entered upon decrepitude and decay, and henceforward her best services will consist in hastening her own exit, and relieving the world from the dispiriting spectacle of an institution with the loftiest design but with no effort to attain to it. While there are many sad departures from the faith once delivered to the saints, there are still loyal and devoted Churches that are endeavoring to carry out the intention of the Great Founder. The voices that "cry in the wilderness" to-day are the voices of men and women sent out by Christian Churches to save the lost; the hands that are reached out to lift up the fallen and relieve the distressed, are the hands of Churches with the missionary spirit. The Churches are filling a larger and larger place in the world's history. They have come to stay. For eighteen hundred years the watchfires of an unbroken line of New Testament Churches glittered along the path of the world's progress. They are all around us to-day. O sirs, what is your attitude towards them? Friendly, sympathetic, and helpful? Thank God for that. Sneering and critical,



their open enemy? Beware. You are striving to wound your best friend. While you are railing at the Church of Jesus Christ the protecting aegis of a civilization that she has purified is around your home and fireside, guarding the honor of your wife and the lives of your little ones. Like her Founder, she overlooks unkindness and blesses the hand that smites her. We meet men daily who owe everything to Christian fathers and mothers, who will yet desecrate their memory, and shock the Christian sentiment of their friends by casting reflections on the Church of Christ. There are men who owe their positions to the patronage of a Christian community, who delight to belittle the religion that has given that community whatever character it possesses. To have a fling at the Churches is a very common pastime; but it is a business that is branded with littleness, and has afforded congenial employment to the devil for many a century. No man who respects himself, or who hopes to win respect from others, will stoop to insult the religious sentiment of his friends by sitting in the scorner's seat and railing at what they hold dear. Let this diversion be abandoned to over-clever youths and professional blasphemers, but men of sense will find other employment than besmirching the character of an institution which, more than all other agencies combined, has helped to lift the world from a moral sepulchre, and girded humanity with glory and strength. To acquire a reputation for manliness in the minds of a set of coarse companions, a mean-spirited school-boy will sometimes speak loftily and contemptuously of his mother and sisters, but his reputation is his reproach. As he ascends in the estimation of the vicious, he falls in the minds of the good. So the man who would acquire distinction by belittling Christian Churches degrades himself in the eyes of people of character, and only wins the fictitious reward of cheap applause from a class whose standard of honor is similar to his own. The Church is the "pillar and ground of Truth," and "the gates of hell shall not prevail against her."

How does all this apply to the Church whose fiftieth anniversary we celebrate to-night? Very intimately. Its founders and builders started with the New Testament model. They believe in a regenerate Church membership. They baptized candidates on a profession of their faith. They believed, as we do, that no one had any right to the ordinances of the gospel but those saved by its power. They believed that

the Lord's Supper was a church ordinance, and could not be scripturally received except by baptized believers; and they held that a baptized believer was one who had accepted Christ as his personal Saviour, and had gone down, of his own free will into the baptismal waters, and been buried with Christ in baptism. They believed that half-hearted loyalty was little better than treason. They believed in the law of Love; and amid many failures, doubtless, strove to exemplify it in their lives. Their history cannot be studied without profit. They had many excellencies, they made many mistakes; those we should copy and these avoid. They are with us to-night; their forms are absent, but their spirits touch ours, and awe us with "invisible sanctities." They come from yonder cemetery, where the grass lies close and green upon many a well-remembered grave; they come from other lands, where foreign stars smile upon their last sleeping place; and beneath this roof, often hallowed by their sacred ministries they meet again. Fades the present into dim perspective; slowly the past, from a dream-like memory, rises into view. There they stand, with the calm light of a fresh May sun falling full upon them. The kindly face of Samuel Robinson beams upon them a loving benediction. His words are grave and weighty, his prayer is solemn and tender. At length it is over; the infant Church is launched, like an adventurous bark, upon the troublous sea of life. Here and there a member drops by the way, but the others pass on. Like the father and son, who fought side by side in battle; when the son was stricken down, the father stooped, printed a kiss upon his brow, breathed a tender farewell and hurried on. No time for regrets. Often the little Church gathered around the grave to bury a fallen comrade, print the kiss, whisper the farewell, and up again to mingle in the strife.

Let the Church be true to her past, and at the centenary other hands will write a grander record, and other tongues preach a more inspiring discourse.

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At the close of the sermon the pastor read the names of all who had contributed to the jubilee fund, together with the accompanying scripture texts. As many of the jubilee envelopes were placed on the contribution plate, and were not, therefore, opened till next day, the names enclosed could not

be announced. The entire offering for the day was upwards of \$100.

The roll-call of those members who united with the Church during the first twenty years of its existence was read, and quite a number responded. The music for the day was of a high order. The choir was assisted in the afternoon by Mr. L. Titus, who sang the solo "Abide with me," with good effect. The duet, "Some Day," by Miss Mullin and Mr. Titus, was also finely rendered. There were some special features to the music of the evening, concerning which the *Telegraph* says:

"In the evening appropriate hymns were chosen, and a quartette, composed of Mr. T. H. Hall, Miss Hall, Mrs. Stewart, and Mr. Jamieson, gave a fine selection. Mr. G. R. Craigie sang a tenor solo, which was very enjoyable, and the singing of the choir made up an excellent programme of sacred song for the occasion."

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## AT HOME.

On Monday evening, May 18, the Church and congregation gathered in the vestry of the church, where a most enjoyable evening was spent. The vestry, which has been thoroughly renovated was converted into a temporary parlor. The windows were draped with curtains, the floors covered with rugs and carpeting; pictures were suspended on the walls, while easels, and centre-tables, adorned with paintings and curios, were distributed about the room. The following extracts were taken from the daily press:

CARLETON BAPTIST CHURCH AT-HOME.—The best feature of the celebration of the fiftieth anniversary of the Carleton Baptist Church was an "At-Home," to which the congregation and their friends were invited. Last evening about three hundred people filled the vestry of the church to pass a few hours in social converse. The room was furnished as a parlor, and Rev. Mr. Ford and Mrs. Ford made the most attentive host and hostess possible. The proceedings were in charge of a reception committee, which did its work thoroughly. After a short preliminary chat among the friends, the programme opened by a chorus from the choir, "Men of Arlie," after which Winnie Retallick gave an excellent recitation. This was followed by a dramatic recital by Miss June Estey; duet, Mr. and Miss Craigie; solo, Mrs. Warnock; reading, Mrs. Ford; and reading by Hattie Sheldon. Rev. Messrs. William Allen A. E. Ingram, and

E. Hickson were present. The pleasure of the evening was much enhanced by the liberal supply of refreshments distributed by the committee of ladies in charge.—*Sun.*

The "At-home," held in the West End Baptist Church last evening, was a very pleasant affair indeed. A large number of the members of the church and congregation met in the vestry, which had been tastefully arranged as a parlor, and into a very handsome parlor it had been transformed by the ladies of the church. Beautiful flowers decked the platform, and with the handsome pictures and other ornaments, the room presented a decidedly home-like appearance. An obliging Committee of ladies were on hand to receive the guests. An informal programme, consisting of solos and readings, together with music by the choir, and social conversation, made the evening pass most enjoyably. Readings were given by Miss Hattie Sheldon, Miss Winnie Retallick, Mrs. Ford, and Miss Estey. The opening chorus, by the choir, "The Man of Arlie," was finely rendered. A duet, by Mr. G. R. Craigie and Miss Craigie, was greatly appreciated. Mrs. Warnock sang a charming solo. The clergymen present were Rev. Messrs. Wm. Allen, A. E. Ingram, E. Hickson, and the pastor. During the evening some refreshments, which had been prepared by the ladies, were served, and everything possible was done to make the gathering a success. The "At-Home" was a very pleasant and fitting close to the jubilee services."—*Telegraph.*

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## SUNDAY SCHOOL.

The history of the Sunday School runs parallel with that of the Church. The school was organized in June, 1841. Elijah Sprague was the first Superintendent, and I. O. Beatey Secretary-Treasurer. The actual number of pupils at the time did not exceed 30. Deacon John Christopher was at the head of the school for about fifteen years. Lewis Denett and George Davis succeeded, from 1860 to 1865. John Strange, filled the office till about 1870; Dr. John Robinson, 1870 to 1871; John F. Ring, 1871 to 1875; Isaac Sharp, 1876 to 1877; G. U. Hay, 1877 to 1882; G. W. Lyon, 1882 to 1884; Rev. J. A. Cahill, 1884 to 1887; W. H. Colwell, 1887 to 1890; Rev. C. Goodspeed, Jan. 1890, to Sept. 1890; H. S. Young, (Acting Supt.) 1890 to 1891.

The following tabular statement is made up from the Associational Records. For several years the Records contain no Sabbath School statistics:

CARLETON BAPTIST CHURCH.

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Year.	Teachers in School.	Scholars enrolled.	Vols. in Lib.
1841.	...	30	...
1848.	14	100	250
1861.	18	90	...
1863.	11	75	225
1865.	12	117	285
1866.	12	95	400
1867.	11	70	400
1868.	21	180	300
1869.	23	175	340
1870.	22	140	400
1871.	16	154	200
1872.	22	142	250
1873.	15	129	300
1874.	20	150	300
1875.	18	170	400
1876.	16	150	500
1879.	17	170	332
1891.	16	240	450

The largest attendance (October, 1891.) 180.

OFFICERS OF THE CHURCH, 1891.

REV. J. A. FORD, B. A., *Pastor.*

*Deacons :*

Mr. James Belyea, Mr. Isaac Sharp,  
 " William H. Colwell, " John Mckinnon.  
 Edwin L. Strange, *Clerk.* Samuel S. Mayes, *Treasurer.*

*Trustees :*

James E. Hamm, J. White Peters,  
 John B. Wilmot, John Toole,  
 Charles E. Belyea, Brunswick B. Brittain,  
 David B. Hatfield,

SUNDAY SCHOOL OFFICERS 1891.

Mr. H. S. Young, *Acting Superintendent.*  
 " Milton Beatteay, *Secretary.*  
 " Gilbert Ring, *Assistant Secretary.*  
 " D. J. Hatfield, *Treasurer.*  
 " E. L. Strange, *Librarian.*  
 Mrs. Warnock, *Organist.*

## HISTORICAL SKETCH OF THE

*Teachers :*

Rev. J. A. Ford,	Miss H. C. Mullin,
Mr. John McKinnon,	" Bertha Wilmot,
" Everett Ring,	" Louisa Tool.
" LeBaron Vaughan.	" Tilley Tool,
" Arthur VanBuren,	" Lottie Ring,
" D. J. Hatfield,	Mrs. Arthur Lingley,
Miss Hattie Mayes,	" J. A. Ford,
" Lizzie Tibbetts,	" George Price,

## FINANCE COMMITTEE.

Rev. J. H. Saunders,	Mr. E. Hickson,
Mr. John McKinnon,	" G. S. Mayes,
" William H. Colwell,	" Samuel S. Mayes.

## MITE SOCIETY.

Mrs. James Wright, <i>President.</i>	
Mrs. D. Wallace, <i>Treasurer.</i>	Mrs. E. L. Strange, <i>Secretary.</i>

## MISSIONARY SOCIETY.

Mrs. Arthur Lingley, <i>Presid't.</i>	Mrs. J. H. Crossley, <i>Vice Pres.</i>
Mrs. J. A. Ford, <i>Secretary-Treasurer.</i>	

## CHOIR.

Miss M. E. Mullin, *Organist and Leader.*

*Soprano :*

Miss Lizzie Colwell, Miss Edith Robinson, Mrs. Warnock.

*Alto :*

Mrs. James Stewart, Miss Susie Wells.

*Tenor :*

T. H. Hall,

*Bass :*

H. S. Young, William H. Perkins, George Jamieson,  
Edward J. Sheldon, James Belyea.

## USHERS.

D. J. Hatfield, Charles Belyea, Edwin L. Strange,  
J. White Peters.

## LIST OF MEMBERS OF CARLETON BAPTIST CHURCH,

MAY 16TH, 1891.

*Adams, John	Clark, E. Clay
*Adams, Mrs John	Clark, Albert
Anderson Mrs.	Clark, Christianna
Allaby, Mrs. Eva O.	Clark, Barnabas
Balcom, Miss Bessie	Colwell, Mrs. Millicent
*Beatteay, Mrs. Phoebe	Colwell, Miss Lizzie
Beatteay, Mrs. Albenia	Colwell, Ernest
Beckford, William S.	Colwell, Miss Annie
*Belyea, John	Colwell, Mrs. Louisa
*Belyea, Mrs. John	Colwell, William H.
*Belyea, James	Colwell, Mrs. William H.
*Belyea, Mrs. James	Colwell, Miss Nettie
*Belyea, Mrs. Samuel	Colwell, Miss Bessie
*Belyea, Mrs. William	Colwell, Miss Emma
Belyea, Miss Martha	Cobham, Mrs. James
Belyea, Samuel jr.	*Craft, William H.
Belyea, Charles E.	*Craft, Mrs. William H.
Belyea, Mrs. Charles E.	Craft, Mrs. George W.
Belyea, Mrs. Herbert B.	Craig, Samuel
Beeler, Mrs. E. J.	Cranny, Mrs. Hannah
Brittain, Mrs. Brunswick B.	Crossley, Miss Lucella
Brittain, F. Albert	Crossley, James H.
Brown, David	Crossley, Mrs. James H.
Brown, Mrs. John	Curry, Mrs. Robert
Browning, Miss Amelia	*Davis, Mrs. Daniel
Buchanan, Miss Kate	Dow, Mrs. George
*Cameron, Mrs.	Duke, Mrs. William
Cameron, Miss Lilly	Duke, Charles
Carr, Robert	Dunham, James
Carr, Mrs. Robert	Dunham, Miss Edna
Christopher, Mrs. John	Dunham, Miss Leila
Christopher, John M.	*Eagles, Mrs. Frank
Clark, Mrs. Mary A.	Eagles, James H.
Clark, Timothy	Eagles, Miss Bertha
*Clark, Mrs. Timothy	*Earl, Mrs. Samuel
*Clark, William L.	Earl, Thomas
Clark, Mrs. Amelia	Ervin, Frederic
Clark, Mrs. Lucy	Finlay, Wilmot

- \*Flewelling, Mrs. M. E. jr.  
 Ford, Rev. J. A.  
 Ford, Mrs. J. A.  
 Freeze, Mrs. Robert  
 \*Green, Mrs. Catherine  
 Green, Miss Nellie  
 Grey, James  
 Grey, Mrs. James  
 Gross, Albert  
 Hamm, Mrs. Robert  
 Hamm, James E.  
 Hamm, Mrs. James E.  
 \*Harnard, Mrs. Susan  
 Harnard, Andrew  
 Harnard, Mrs. Andrew  
 Harnard, Mrs. William  
 Hatfield, Frank  
 Hatfield, David J.  
 Hatfield, Mrs. David J.  
 Hatfield, Mrs. Deborah  
 Hatfield, Miss Edna  
 Hatfield, Miss Willa  
 Hatton, Miss Hattie  
 Harding, Mrs. William  
 Hickson, Edward C.  
 Hickson, James  
 Hickson, Miss Rachel  
 Hodges Ralph  
 Hodges, Mrs. Ralph  
 Jones, Mrs. Charles  
 Jones, Miss Josephine  
 \*King, Mrs. Henry  
 King, Rev. John H.  
 King, Miss Maitha  
 Landers, Miss Emma  
 \*Lemereaux, David  
 \*Lemereaux, Mrs. David  
 \*Letenay, Mrs. Millicent  
 \*Lilly, James  
 \*Lilly, Mrs. James  
 Lingley, Mrs. Arthur  
 Lockett, Albert  
 Lockett, Mrs. Albert  
 Lord, Mrs. Henry  
 Lyons, George W.  
 Mayes, Samuel S.  
 \*Mayes, Mrs. Samuel S.  
 Mayes, Gershon S.
- Mayes, Miss Hattie E.  
 Magnusson, Axle  
 Marshall, Israel  
 Marshall, Mrs. Israel  
 Miles, Miss Jane  
 Moffatt, George  
 \*Moffatt, Mrs. George  
 Mullin, Miss Mary  
 Mullin, Miss Henrietta  
 Mundee, Mrs. Bartlett  
 McGinniss, Miss Amanda  
 McGillveray, Mrs. Hugh  
 McGowan, Mrs. Henry  
 \*McGuire, Mrs. Samuel  
 McGuire, Miss Helen  
 McDougall, Mrs.  
 McKinnon, John  
 McKinnon, Mrs. John  
 \*McMillan, Mrs. Phoebe  
 McMillan, Gideon  
 McLaren, Mrs. James  
 Neally, Tobias G.  
 Neally, Mrs. Tobias G.  
 Nice, Miss Georgie  
 Nice, Miss Ida  
 Noble, Mrs. John  
 Northrup, Miss Eugenie  
 Northrup, Miss Amelia  
 Norton, Mrs. John H.  
 Parker, Mrs. Mary  
 Parker, Daniel  
 Perkins, Mrs. Ida  
 Perkins, Miss Susie J.  
 Peters, J. White  
 Peters, Mrs. James  
 Perry, Mrs. Edith  
 Pike, Mrs. Emma  
 Post, Mrs.  
 Poilock, Miss Maud  
 Price, Mrs. James  
 Price, Miss Fanny  
 Richard, John R.  
 Richard, Mrs. John R.  
 \*Ring, William  
 Ring, Mrs. William J.  
 \*Ring, Charles  
 \*Ring, John F.  
 \*Ring, Everitt J.



CARLETON BAPTIST CHURCH.

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Ring, Mrs. Everitt J.	Strange, Miss S. Matilda
Ring, Miss Charlotte	Tait, Mrs. Annie
Ring, Gilbert E.	Tibbetts, Mrs. John
Roberts, Mrs. Robert	Tibbetts, Miss Lizzie
*Robinson, Mrs. Catherine	Thereault, Miss Rosaline
Robinson, Miss Edith	Thompson, Mrs. George
Robinson, Mrs. Robert	*Toole, John H.
Rolston, Mrs. Mary	Toole, Miss Louisa
Saunders, Rev. J. H.	Toole, Miss Matilda
Saunders, Mrs. J. H.	Toole, Miss Emma May
Saunders, Miss Caroline	Toole, Mrs. John E.
Scaboria, Mrs. Charles	Trafton, Mrs. Isaiah
Sears, Miss Alice	Trecarten, William
Seeley, Mrs. Henry	Trecarten, Mrs. William
*Sharp, Isaac	Trueman, Mrs. William L.
Sharp, Mrs. Isaac	Trueman, Miss Ella
Sharp, Laban L.	Tyner, Miss Mabel
Sharp, Mrs. Laban L.	Vaughn, LeBaron
Sharp, Miss Maud	Vaughn, Mrs. LeBaron
Sharp, Miss Annie	Wallace, David
Sheldon, Mrs. Edward J.	Wallace, Mrs. David
Sheldon, Miss Hattie	Waltman, Mrs. Ella
Smith, Mrs. Amy	*Wells, Mrs. John P.
Stevens, Mrs. Jennie	Whipple, Charles
*Stewart, Mrs. James	Whipple, Mrs. Charles
Stewart, Mrs. James jr.	Wilmot, Mrs. John B
Stewart, Robert	Wilmot, Miss Bertha
Stewart, Mrs. Robert	Wetmore, Mrs. D. C.
Strait, Miss Emily	*Wright, Mrs. James
*Strange, Mrs. John	Wright, Mrs. Mary
*Strange, Edwin L.	Wort, Mrs. E.
Strange, Mrs. Edwin L.	Young, H. S.
Strange, Charles A. M.	

N. B. Names marked thus \* united with the Church within the first twenty years of its existence.

