

1795

1895

"Berachah," the Valley of Blessing.

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# HISTORY

OF THE

# First Baptist Church

OF ROMULUS,

*Together with the Program of Exercises given on the occasion of  
its One Hundredth Anniversary, held at the "Meeting  
House," June 27th, 1895, Kendaia, N. Y.*

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"Kept by the Power of God."

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## OUTLINE OF CHURCH OFFICERS.

PASTOR - Rev. Wisner Kinne.

### DEACONS.

Thomas Marsh, Montgomery Updike.

CHURCH CLERK - Thomas Marsh.

### TRUSTEES.

W. R. Walker, *President*.

W. B. Wells,

Chas. J. Baldrige,

J. F. Hunt, *Secretary*.

N. P. Coryell.

TREASURER OF CHURCH AND SOCIETY - H. J. Covert.

### SUNDAY SCHOOL.

Mrs. W. R. Walker, *Superintendent*.

A. D. Benjamin, *Asst. Superintendent*.

Eugene H. Reigle, *Secretary and Treasurer*.

Miss Louise Coryell, *Organist*.

Julian A. Russel, *Chorister*.

Horatio J. Covert, *Librarian*.

### WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY.

Miss Ida Folwell, *President*.

Mrs. N. P. Coryell, *Vice-President*.

Miss Mattie Roan, *Secretary and Treasurer*.

Mrs. H. J. Covert, *Supt. of Sewing Department*.

### CHRISTIAN ENDEAVOR SOCIETY.

J. A. Russel, *President*.

Miss May Belle Smith, *Vice-President*.

Miss Ida G. Covert, *Rec. Secretary*.

Jesse W. Reigle, *Cor. Secretary*.

Frank A. Reigle, *Treasurer*.

Miss Eva B. Hunt, *Organist*.

A. D. Benjamin, *Chorister*.

### FARTHER LIGHTS SOCIETY.

Miss Eva B. Hunt, *President*.

Miss Jennie Covert, *Vice-President*.

Miss May Belle Smith, *Secretary and Treasurer*.

Miss May Deal, *Organist*.

### JUNIOR CHRISTIAN ENDEAVOR SOCIETY.

Mrs. J. F. Hunt, *Superintendent*.

Miss Mattie Roan, *Asst. Superintendent*.

Morris Crane, *President*.

Claude Smith, *Vice-President*.

Leda Walker, *Secretary*.

Bertie Covert, *Treasurer*.

CENTENNIAL COMMITTEE.

J. F. Hunt, *Chairman.*

Miss Mattie Roan, *Rec. Secretary.*

Mr. E. P. Cole,  
Thomas Marsh,

Miss Ida Folwell, *Cor. Secretary.*

Miss Ruth Bartlett, *Treasurer.*

Mrs. E. P. Cole,  
Rev. Wisner Kinne

PUBLISHING COMMITTEE.

J. F. Hunt, *Chairman.*

Miss Mattie Roan, *Rec. Secretary.*

Miss Ida Folwell, *Cor. Secretary.*

Thomas Marsh, *Treasurer.*

Rev. Wisner Kinne.

## PROGRAM.

THURSDAY, JUNE 27TH.

- 9 A. M. – Organ Voluntary.  
Hymn 23. (Baptist Hymnal.)  
Scriptures and Prayer. Rev. F. M. LaBar, Clifton Springs, N. Y.  
Hymn 157.  
Address of Welcome. J. F. Hunt.  
Response. Rev. M. H. Coleman, Farmer, N. Y.  
Anthem. "The day of Jubilee." *Johnson*. By the Choir.
- 9.45. – History of Sunday School. Mrs. E. P. Cole.  
History of Home and Foreign Missionary Societies. Miss Mattie Roan.  
History of Christian Endeavor Society. Julian Russell.  
History of Farther Lights. Miss May Bell Smith.  
History of Junior C. E. Society. Mrs. J. F. Hunt.  
Singing. "Saviour, like a shepherd lead us."
- 10.30. – Greetings from absent ones. Read by E. P. Cole.  
Reminiscences. Led by Rev. J. W. Jacks, Romulus.  
Singing. "When shall we all meet again." By former choir.  
Benediction.

### AFTERNOON.

- 2.00. – Hymn 425.  
Scriptures and Prayer. Rev. P. F. Ogden, Ovid Center, N. Y.  
Singing. "How firm a foundation."  
History of the church. By the Pastor.  
Anthem. "Wake the song of Jubilee" *Harrison*. By the Choir.
- 3.15. – Address. Rev. Isaac Fargo, Des Moines, Iowa.  
Singing. "All the way my Saviour leads me."
- 4.00. – Addresses by former Pastors:  
Rev. D. D. Owen, Ludlow, Vt.  
Rev. L. J. Gross, West Somerset, N. Y.  
Rev. R. B. Stanton, Keuka, N. Y.  
Rev. G. L. Oliver, Burlington Flats, N. Y.  
Rev. P. F. Ogden, Ovid Center, N. Y.  
Rev. F. M. LaBar, Clifton Springs, N.Y.  
Singing. "Blest be the tie that binds."  
Benediction.

### EVENING.

- 7.30. – Music.  
Devotional exercises. Rev. L. J. Gross.  
Singing. "My country, 'tis of thee."  
Poem. Rev. Lewis Halsey, D. D., Oswego, N. Y.

Anthem. "Sing ye Jehovah's Praises." *Seward*. By the Choir.  
Sermon. Rev. R. T. Jones, Ithaca, N. Y.  
Singing. "Coronation."  
Benediction.

Excellent music, consisting of sacred selections, national airs and marches, was rendered by the Kendaia Cornet Band during the afternoon and evening.

## **ADDRESS OF WELCOME.**

By JULIUS F. HUNT.

"Kept by the power of God" this hundred years.

In behalf of this church and its societies, I welcome you all on this One Hundredth Anniversary of the Origination of this Church. First, in behalf of the Sunday School, that Organization which has done so much to better qualify its members to do good christian service, and also to give to all a better knowledge of God's will concerning His children.

And the Woman's Foreign and Home Missionary Society, this company of noble christian women who have for the last quarter of a century done such efficient work for the needy at home and abroad.

Also the Christian Endeavor Society which has not so long been working for "Christ and the Church." But surely these young people are doing much to point their friends to a higher life and fit themselves for active work in the church in future years.

I also welcome you in behalf of the "Farther Lights" Society. These young ladies who are doing missionary work by letting their light shine, by work in their home church and sending their contributions to foreign lands.

And last of the auxiliary I will speak of the Junior Christian Endeavor Society, this band of little learners of Christ's kingdom, young and small in stature but in numbers many.

Of the mother church to these societies let me say, that to-day its members feel to thank God that it has been kept by His power, that we may greet you on this occasion.

Welcome to ex-pastors and those who were once members with us and have come back to their home church, also to all visiting friends. May this be to us all more than a day of pleasure; may we learn some God given lessons from His watchful care over His Zion all these years.

The committees have not had very much experience in centennial work. If we were living in Methuselah's time some of us might have acted on committee several times, so if all does not go just as you would have it, please bear with us and we will try to do better next time.

Due honor should be given to the constituent members of this church and society in helping to keep alive this God-given institution, but we should remember that back of it has been our Father's power that has sustained us.

So let us give Him the praise. Welcome to all.

## RESPONSE.

By REV. M. H. COLEMAN.

In response to the Address of Welcome, the Rev. M. H. Coleman, of Farmer, N. Y., spoke on "The Reciprocal Relations of the Baptist Churches," in part as follows:

The "independence of each Baptist Church" has been unduly emphasized. In recognition of the reciprocal obligations, fellowships and blessings, we need to sing more often "Blest Be the Tie That Binds." The time has come to dwell more often on the centripetal forces at work in our churches, rather than on the centrifugal. Let me speak of three apparent "reciprocal relations" in our church life as Baptist followers of the Lord Jesus, our Great Head.

1. *Reciprocal watchcare.* The divine watchcare implies a "fatherly overlooking" with a view to the correction of evil and the development of good in the individual life of each child. It implies discipline. We are "workers together with God"; in this as in other ways. Neglected discipline is church disgrace. In our reciprocal relations each church letter implies that this discipline is observed, both by those who send letters to us and by us when we send letters to other churches. The honor and integrity of the church as well as its purity, demands that the watchcare be reciprocal.

2. *Reciprocal fellowship.* "If we walk in the light" of gospel teachings and ordinances interpreted to our souls by the Blessed Spirit of the Living God, "we have fellowship one with another and the Blood of Jesus Christ, His Son, cleanseth us from all sin." Here is our fellowship. It is a walk together "in light," the light God sheds upon our human pathway, the light a great Divine Example beams upon the conduct of life, the light that rays down from His Holy Spirit day by day for our guidance. We walk in it by faith not by sight. Oh, beloved, well may the sighing aspiration of our hearts be, -

"O for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road  
That leads me to the Lamb."

3. *Reciprocal Love.* Jesus said "Love one another even as I have loved you." And this New Commandment of the Risen Lord lies near to the hearts of His churches. It has found heroic expression in the martyrdoms of the Saints and it still finds tender expression along the lowly lines of earnest service in the daily life of the churches. Love brought us to Jesus, "He drew us by the cords of love." Love has inspired our labors for Him, "the love of Christ constraineth." Love has prepared a home for us when our earthly labors are ended. "I go to prepare a place for you that where I am ye may be also." Love will say at last to the faithful, "Come, ye blessed, enter into the joy prepared." Thus hath He loved us and given Himself for us and "Beloved, we ought so to love one another even as He loved us." The love of Christ and His brethren in the church stands ever in sharp contrast to the selfishness of the world. Mr. President and Brethren, this church and our own at Farmer have seemed to mingle intimately their

currents as they have flowed out into the ocean of infinite love. We have received from you and have given back some of the choice spirits in our church life, thus cementing the relationship between us by human, personal and holy interests. We have watched over them, had our Gospel fellowships with them and have loved them in the Lord. I, the more cheerfully respond to this address of welcome, which is all loving hearts, and cordial fellowship could inspire, because it falls from the lips, and warm from the heart of the man who, until we gave him back to you again, was my own Bible-class teacher. God bless him! To your cordial welcome we have but to say, we felt it as we came to you. It was in the air, the hand shakings, the greetings, the pleased expression of our friends' faces. May the Spirit of the Living God grant that this interview may be a "sitting together in heavenly places in Christ Jesus."

# HISTORIES OF DEPARTMENTS OF CHURCH WORK.

## HISTORY OF THE SUNDAY SCHOOL.

By MRS. E. P. COLE.

When the duty of presenting this history was assigned me I felt that I had a very difficult task before me. Such, however, has not been the case, owing to the fact that I have been unable to obtain very much information in regard to the history of our Sunday School.

There was no printed record until the year 1860, and from that date until the present time one can plainly see by looking over our Associational Minutes that they contain but very little from which to compile a history, seldom giving more than the name of the Superintendent with the number of teachers and scholars.

However, we are highly favored to-day in having one with us whom after a lapse of sixty-nine years is able to give us positive information of the first Sunday School in connection with this church. I refer to our friend and brother William Bainbridge and of the first organization in the summer of 1826 by Rev. John C. Holt. My informant thinks Sunday School was carried on every summer during Mr. Holt's pastorate until 1829. From what we know of Mr. Holt we may well say much of the good seed he sowed fell upon good ground. Let me pause here a moment, and while I do not wish to detract in any way from the honor of our clergy, I wish to speak a word of the wives of those who have ministered unto us in Holy things. The name of Mrs. Holt was a very familiar one to me in my early home, having heard many times from the lips of my mother, now silent, of her superior qualifications for the position she held as a pastor's wife. Mrs. Holt was a well educated and accomplished woman in the fullest sense of the term. During the time she lived here she taught a select school for young ladies, and also instructed classes in fine sewing, lace making and embroidery. I have in my possession to-day samples of fine work done under her direction. But was this all? Ah! no. Who can estimate the influence of that noble Christian woman laboring with and through her husband for the upbuilding of Christ's Kingdom and the betterment of those with whom she associated. This tribute I wish to pay to the memory of Mrs. Holt, and to the wives of our pastors before and since that time, for their Christian example and helpfulness to our Church, our Sunday School and our community.

To return to my history: so far as I can ascertain, no Sunday School was sustained from 1829 to 1837, there being at least a part of the time two preaching services, leaving little time for any thing else.

In 1837 a Sunday School was organized in a school house south and west of here on land now owned by Mr. Coryell, with Mr. Gardner as superintendent. He continued this school two or more summers. From 1840 to 1850, I am informed that there was Sunday School every summer, part of the time, Deacon Gardner and Deacon Cyrus Bainbridge acting as superintendents.

In 1850 new workers came in to help the faithful ones, namely Mr. and Mrs. Clement Leach. A letter from Mrs. Leach informs us that her husband acted as Superintendent from 1850 to 1855 inclusive, both Mr. and Mrs. Leach also acting as teachers. During this period, as nearly as I can learn, in 1851 Dr. N. W. Folwell organized the first Sunday School ever held in the Sutton district, and acted as Superintendent at least seven or eight summers. Deacon Cyrus Bainbridge followed him and acted as Superintendent two or more summers. Hiram S. Banker, Thomas Marsh and Samuel Sackett followed in later years. We come now to 1860, when we have our first printed record, and I find a discrepancy here; one giving us two schools with a membership of 114, the other giving us three schools with a membership of 200, with Hiram S. Banker, Coe B. Smith and Deacon Gardner, Superintendents. In 1861 three schools are reported; 1862 I find only one school reported, with Dr. Folwell Superintendent. Still I have been assured three were carried on; 1863 again we report three schools with Dr. Folwell, Deacon E. Gardener and Thomas Marsh, Superintendents; 1864 we report two schools with Dr. Folwell and Deacon Gardener still laboring for the good of their fellow men; 1865 we have two schools, Dr. N. W. Folwell and Rev. M. W. Homes, Superintendents; 1866 we again report one school, Rev. M. W. Homes as Superintendent; 1867 we now come to the Pastorate of Rev. D. D. Owen, also acting as Superintendent; 1868 I find no report for the year, still I believe it was neglect in not sending the report, not of neglect in not holding the Sunday Schools; 1869-70-71 Rev. D. D. Owen acted as Superintendent; there was a large and interesting school during this period. From 1871 to 1877, the six years inclusive, Deacon Thomas Marsh labored faithfully and earnestly both as Superintendent and Teacher.

I find a note to the effect that on February 24th, 1874, the officers and teachers of the school met to consider the subject of sending for a Sunday School Library. There being in the hands of the treasurer at that time \$54.75. They voted to send \$50 for a library, and that Rev. G. T. McNair send for the books with the instructions for the same. It must have been at this time (although no mention is made of it), that Mr. and Mrs. McNair presented to the Sunday School the bookcase and desk which are still in use here.

In 1878 Brother Jason VanCourt was called upon to act as Superintendent. He at the same time, both in 1878 and 1879 had charge of a Sunday School in the Ludlum district during the summer months.

In 1880 Deacon Thomas Marsh was again elected Superintendent and served two years.

1882-3 I find the name of the Rev. R. B. Stanton acting as superintendent. In 1884, Brother Jason VanCourt was again elected as superintendent. He labored earnestly, faithfully and diligently for four years until he moved from us.

In 1888, Miss Ida Folwell was chosen successor to Mr. VanCourt as superintendent. She served in that capacity for five years. Faithful, untiring, she gave the best of her powers for the upbuilding of the school. During her term of service the membership increased from sixty to one hundred and twenty-six.

In 1894, W. B. Wells was elected. He served one year as superintendent.

In 1895, Mrs. Bertha Walker is acting superintendent. In her we find one of our faithful, earnest conscientious workers, for from what I can learn of the past and know of the present, there has been no time in the history of this organization when there has been a more prosperous, healthful christian growth. As you will see, the foregoing is simply statistical. To say I have given you a history of the Sunday School would seem to me very erroneous. As well might I say in giving you the names of Grant, Sheridan, Sherman and others in command, I had given you a history of the Civil War. While I would give all honor to our noble leaders yet without the rank and file of the noble men who marched shoulder to shoulder, obeying their commanders, doing their duty whatever it might be as best they knew are as truly heroes and conquerors as those whose names are heralded abroad; so in the christian warfare, I think this history would be very incomplete without the names of some of the faithful workers, as Mrs. Dr. Folwell, Mrs. Cyrus Bainbridge, Mrs. Gardner, Mrs. Sample, Mr. and Mrs. Erastus Bainbridge, David Benjamin, Miss Kate Roan, Miss Mattie Roan, Mr. and Mrs. Gross, Mr. and Mrs. Julius Hunt, Mr. and Mrs. Julian Russell and a host of others. But time forbids me to mention more in this very incomplete record. If I have made any errors I would be glad to be informed.

But is this all? The labor of so many christian men and women working together for good, giving often every power, mental and physical, to carry out the divine injunction, "As ye have done it unto the least of these ye have done it unto me." If there are any before me to-day who for any reason cannot attend the services of the Sunday School, you still have the blessed privilege of studying God's word, for that is not restricted to time or place, and we are told to search the Scriptures, for in them we have eternal life. To the memory of those who have labored here in the past whose names I cannot give you, we believe their record is on high in "The Lamb's Book of Life," where there are no mistakes, no errors, and when that record is completed, I pray that your name and mine may be written there.

## HISTORY OF THE WOMAN'S MISSIONARY SOCIETY.

By Miss MATTIE ROAN.

Although the organization of our Church family carries us back a hundred years, the organization of our W. M. S. carries us back a little less than one-fourth of that time. So that as a society, we are comparatively young.

We are persuaded however, that the cause of missions was not forgotten in those earlier days, but rather that generous contributions were made from time to time as the Lord prospered his people. But it seemed to have remained for those living in the last quarter of the century to form a permanent organization by which a certain branch of missionary work might be carried on more systematically. Therefore, after much thought and earnest prayer, several of the ladies of the Church met in the lecture-room on the afternoon of July 8th, 1871, and organized a W. M. S.

Our pastor's wife, Mrs. D. D. Owen, an earnest, active Christian, was the prime mover in this advance step, and her pleading tones are recalled, as she recited at that first meeting of our Society, the little poem entitled "Jesus bids *us shine, you* in your small corner and *I* in mine." The influence of her sweet, Christian life, while with us, remained after she had left for other fields of labor, and still abides.

Rev. D. D. Owen, in referring to our Society says: "It was one of the first if not the very first of these organizations in Central New York. This introduced a new era of study and interest in missionary work, and from this Romulus Circle came the inspiration which led to an Associational Missionary Society." Thus we note that God will cause large results to grow out of small beginnings undertaken in His name.

Again we quote from a letter written to our Treasurer by the Treasurer of the Parent Society on the receipt of the first contribution from our Circle, in which she says: "We congratulate you on being the first church to form an Auxiliary Society, and hope many will follow your good example." This reminiscence, therefore, settles beyond a doubt the assertion made by our beloved former pastor and quoted above.

Year by year the real need for work along this line became more and more apparent; and some, looking beyond the present, saw the need of more efficient laborers for the future, and so determined to interest the children. Accordingly on August 22d, 1879, a Children's Mission Band was organized auxiliary to the W. M. S. and first called "Little Helpers." They have since been known as "The Light Bearers, the Band of Hope and are now included in the Junior Society of Christian Endeavor." The Children's Mission Band by whatever name known proved themselves veritable helpers to our Circle; and our prayer to God for the children, is, that He may continue to bless them and the faithful ones who have charge of this part of the work and raise up of their number some *real, live* missionaries who will be ready and willing to go forth and battle for the right.

For the first eleven years of our Society's history we devoted our attention mostly, if not entirely, to Foreign Missions. But learning of the extreme need of the Home field, on June 3d, 1882, a H. M. S. was organized, also auxiliary to the Senior Society, and since that period we have divided our time, our energies and our money as equally as may be, between the Home and Foreign work. Indeed it seems to us they go hand in hand and cannot well be separated. In the nearly a quarter of a century since the organization of our Society we have had much to encourage and not a little to dishearten in our work. But "thanks be to God, who giveth us the victory through our Lord Jesus Christ," we have been enabled to hold on through evil as well as through good report, and to day we rejoice that we are counted worthy to labor in the Master's Vineyard.

The Statistics of our Society are as follows: - Ninety-one names have been enrolled for membership. Of that number twenty-three have been called home to the higher and eternal service. There have been contributed by the different branches of our Society the sum of \$957.16.

Of the number enrolled seven have been made life members of the Parent Society. Two former pastor's wives (Mrs. G. T. McNair, now deceased, and Mrs. L. J. Gross), were

made life members by funds raised in the Society. And Miss Lisle Bainbridge, who, with her cousin Mrs. Dr. John Nevins, is at present in California, but expects soon to return to China, contributed funds to the amount of one hundred and twenty-five dollars by which five others, including herself, were made life members.

Thus in brief we have given the history of the first twenty-four years of the W. M. S. of our Church. And as the new era opens before us, we trust that we may be more ready to hear and to heed the Master's words: "Go ye therefore, and teach *all nations*, and lo, I am with you alway, even unto the end of the world."

## HISTORY OF THE CHRISTIAN ENDEAVOR SOCIETY.

BY MR. J. A. RUSSELL.

For a long time the Church had felt the need of something to bring the young people in closer relation to the Church, and those that were not Christians to a saving knowledge of Christ.

The subject of organizing a young people's society was brought up by our Pastor George L. Oliver. and discussed with some of the members, but was met with objections that we were so scattered and that there were not enough young people members of the Church to sustain a society. Such was our condition in May, 1890. Mr. Oliver having left us, W. J. Meader, student of Rochester Theological Seminary came to supply the Church pulpit during the summer. By his earnest efforts on July 13, 1890, the C. E. Society was organized with 13 Active, 22 Associate, 6 Affiliated members, making a total of 41 members.

The following persons were elected officers of the society:

Pres., Mr. Charles Marsh; Vice Pres., Mr. Robert Osborne; Rec. Sec'y, Miss Ida Folwell; Cor. Sec'y, Miss Otelia Van Court; Treas., Mrs. Bertha Walker. We also had the following committees: Lookout, Prayer-Meeting, Social, Flower, Musical and Literary.

It was resolved to hold the Prayer Meeting on Sabbath evening of each week. A business meeting the first Friday evening of each month, also to elect officers and committees every six months.

As the fall and winter came on with bad roads and stormy weather the interest of the society increased; and especially among the Associate members there was a marked interest manifested by the reading of Scripture verses, many times more Associate than Active members taking part in the meetings. New members were added to the society, and in July, 1891, there were 24 Active, 47 Associate, 20 Affiliated members, making a total of 91 members an increase of 50 during the first year.

In the fall of 1891, Rev. Mr. Batson, an evangelist came to help our Pastor Mr. Ogden, in his work, God blessed their labors, and answered the prayers of His people by opening the windows of Heaven and pouring out His blessing upon them.

In February, 1892, 16 of the Associate members were baptized and received into the membership of the Church.

Christian workers, let us have more faith in God's promises and go forward in the work, trusting in Him who is able and willing to bless "consecrated Christian effort."

Since the organization of the society five years ago, 26 of the Associate members of the society have united with the Church. This has made it necessary to add to our list of committees, and we now have 9 committees working for "Christ and the Church."

We have at present,

Active members:.....	58
Associate:.....	15
Affiliated:.....	<u>22</u>
Total:.....	95

Five copies of the Golden Rule have been taken by the society every year since its organization and are circulated among the members and other persons with very good results.

We have held 245 Prayer Meetings. The society has held 45 business meetings. Money raised by the society for various objects, \$366.93.

While the society has been thoughtful of their work at home, it has been mindful of the work in other places. It has given for missions, \$39.09.

We believe that God has blest the efforts which the C. E. Society have put forth for the advancement of His cause. We have learned that when we go forth in the name of Christ trusting in His strength we shall never fail.

The key note of the International C. E. Convention to be held in Boston, July 10-15 is greater consecration to Christ's service. Endeavorers, shall we not make this our prayer?

As the years go by we trust that the Christian Endeavor Society of Romulus Baptist Church may grow in usefulness and power in the Holy Spirit, and stand a bright and shining light, leading many souls to Christ, "the Lamb of God which taketh away the sins of the world."

“Have you heard the voice of Jesus,  
Calling for recruits to-day?  
Have you listed in his army?  
Have you promised to obey?  
O, then, let the whole world know it,

Never mind what others do;  
Take your stand, and fly your colors,  
Always earnest, always true."

## HISTORY OF THE FARTHER LIGHTS SOCIETY.

BY MISS MAY BELLE SMITH.

When our beautiful world was brought into existence by the command of God, there was neither sun, moon, stars, nor living thing. The earth was shrouded in darkness until the divine command was given, "Let there be light, and there was light." Then the heavenly orbs burst forth in the full splendor of their glory and shed their life giving rays upon the infant world. It still remained to complete the great design, something possessed of the attributes of divinity to enjoy the beauties of the creation and to have dominion thereof. Man therefore was created in His own image and set as keeper, endowed with the prerogative of a free moral agent. In an evil hour man fell from the exalted position assigned him. Moral strength had fled and the divine law as written upon the tablets of stone had been broken. The light that illuminated all creation was not sufficient to enable him to regain his lost estate. Natural light was then supplemented by that foreshadowed and of which the prophets had spoken. The Messiah appeared in the person of Him "who spake as never man spake," and offered a way for the atonement of man's sins. From the source of all light came forth the assertion and command, "Ye are the light of the world;" "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Do we realize the demands that are laid upon us to exemplify by word and deed the spirit of justice and mercy as demanded by the command of the Master, "Go ye into all the world and preach the gospel to every creature?" He does not tell us we will have to go in our own strength or alone for "Lo, I am with you alway, even unto the end of the world." Does not this call for the labor of the young as well as the mature in mind? This suggested to the young ladies the organization of an association to put into execution the beautiful and truthful expression of the poet, "The lights that shine the farthest, shine the brightest nearest home."

May 20, 1893, the young ladies of this church met at the home of Miss Eva B. Hunt for this purpose. The society was organized with five members, who proceeded as follows: Officers elected – Miss Eva B. Hunt, president; Miss Martha Benjamin, vice-president; Miss Belle Sayre, secretary Miss Lena Covert, treasurer. The by-laws and constitution were accepted and the meeting adjourned. At the first meeting held after the organization five new members were received and we felt greatly encouraged, by the number that were present and the zeal and energy manifested by all. Our meetings are held the third Saturday in each month, and are conducted with reading of Scripture, prayer and singing, after which we listen to readings, recitations or papers prepared by some member. We came to God asking His blessing and guidance, and He has led us all the way.

We have done mostly home work, although we have been interested in the foreign work also, and some of our meetings have been given to the study of different countries and their work. We had the pleasure of receiving a letter from Miss Amy, of Siam, which made us feel still more that we ought to do some foreign work and let more light shine across the deep blue waters. Have sent to Boston to the Foreign Mission rooms \$6.50, also sent to Miss Ednee Brower, Hot Springs, Ark., \$2.50.

Our home work has been mostly sewing for the needy or those who have met with misfortunes. We have held one social from which we realized \$20.45.

Although we are only little over two years old, still we feel as though we have grown some. We now have a membership of 20. We adopted the plan of giving 5 cents a month for the support of the Society, but last March we sent for the mite-boxes and have since put our contribution in those, to be opened when the Society is in need of the money or leaving it until the end of the year.

We are deeply impressed with the thought that the great need of our people is "Farther light" upon, and a greater appreciation of the necessity of the practice of those christian virtues exemplified in the life of Christ, which underlie all brotherly affection, and which bind together in fraternal relations the evangelical world. Resting upon the divine arm, and upheld by his grace, we hope to illustrate by precept and *our* example the power of that farther light which has illumined our earthly pathway.

## HISTORY OF JUNIOR CHRISTIAN ENDEAVOR SOCIETY.

BY MRS. J. F. HUNT.

Although the branch of Church work which it is my delight to bring to your attention at this time, was the last to be organized, the least as to numbers, smallest in stature, the youngest in every sense, yet I ask you to consider well ere you disagree with me as to the importance of its preservation, its likeness to the divine Master, its fulfillment to one of His most urgent commands. During the early history of our Church, doubtless the maxim "children should be seen and not heard" was held as akin to inspired law. This strictly adhered to gave the Church a very staid, solid production. But as time passed and changed, a restlessness prevailed and increased among the young. No provision was being made by those advanced in years for utilizing and facilitating the overplus power which youth engendered. Our Sunday School historian refers us to the time when that institution took up the grand method of social studiousness of Scripture which we all grant has been such a blessing of God for our Church. However, a specifically organized method was unexpressedly desired and we learn from our C. E. historian how the long felt need was finally supplied and how pastor and Church rejoiced together in the organized aid of our young people. Yet, while this gave a portion of our youth an outlet for suppressed zeal and desire for work in our Lord's field, our girls and boys, the babes as it were, saw no niche for them to fill, and a desire, born of God, we believe, found expression by general clamor for an organization of their very own, an appeal which through its persistency touched the hearts of some of the older workers, and after much

consultation, thoughtfulness and prayer to God for wisdom and guidance, the way seemed plainly opened and steps were taken to consummate the plan for Junior Endeavor work among us, as it has been such a blessing throughout our country and the world. On August 18, 1894, thirteen of our bright girls and boys met with their pastor, Frank M. La Bar and one who had previously been chosen superintendent by the Senior C. E. Society and formed themselves into a Junior C. E. Society, adopting the constitution and by-laws of the United Society of C. E. and taking upon themselves willingly the pledge (which has been made such a bugbear) and which only requires living as near as they can a Christian life and praying and reading the Bible every day. Less than a year old, yet doubled in numbers, and no lack of interest manifest, but a cheerful willingness and love to be of use in this great garden of the Lord. We hold our meetings every other Saturday. A leader is appointed from among the number by the P. M. Com. and the meetings are ever a source of strength and joy to all present. Many are the words of encouragement we receive, many the practical helps, and God is using them to his own glory among these younger ones of ours, and training them for future usefulness. Can you not say with a young brother who thus expressed himself a short time since, "If I had had the schooling and help when a lad which these girls and boys have I should have been a stronger Christian to-day," and is not that our need? When these girls and boys reach maturity or when they take upon themselves vows of Church membership, will not this special training make a stronger, firmer, more valuable constituent than otherwise? We bespeak for them your love, encouragement, watchcare and every possible aid. Pray for them and for those who may in future have them in charge, and in years to come when they shall fill responsible places, which for a century others have filled, which you are filling to-day, look back to the origin of the Junior band and remember it lovingly as a blessing of God. Methinks I can give you no more infallible proof of the certainty of my words, no higher evidence of the joy and love in the hearts of those who shall comprise our future Church, than the privilege of looking into their bright, happy faces.

## EXTRACTS OF LETTERS RECEIVED.

TO THE BAPTIST CHURCH OF ROMULUS, N. Y.

*Dear Brothers and Sisters:* - I regret very much that I cannot be present at the Centennial Celebration of your Church to perform the duty which you requested of me, but my heart and prayers are with you.

My recollections of your Church are very pleasant, and I esteem most highly the warm friendships made during the few months that I was with you. I am sure that as your motto says you have been "Kept by the power of God."

In the years to come may the Lord make you useful in winning souls.

Fraternally,

W. J. MEADER, Pastor of Baptist Church, Dunkirk, N. Y.

Rev. D. Heagle, D. D., L. L. D., pastor of the First Baptist Church of Valparaiso, Ind., writes:

It was in the summer of 1854 that I first became acquainted with Bro. Fargo. I was then teaching school in a log school house in a district four miles north of the church. I went to see Mr. Fargo because I was deeply interested in my own personal salvation. He was the first Baptist minister I ever spoke to; having been brought up as an English Lutheran.

I found Mr. Fargo's house full of young people, so he took me for quietude, to the barn; and there in the horse-stable, he and I knelt down in prayer, and I tried to commit my soul's salvation to Jesus and I have always claimed it as an especial distinction, that like our Savior, *I was born in a stable*. After this I did not unite with his church, because I wanted to be something else than a Baptist. Finally however I yielded, to conviction, some two years afterward, while a student at Union College and was Baptized in the Mohawk river at Schenectady. I graduated at Union College, studied Theology in New York City and Rochester.

Now behold a very interesting experience from 1886 to 1888. I was pastor of the Baptist Church at Princeton, Illinois, where Brother and Sister Fargo and one of their daughters and her family were all my parishioners.

Grand, noble, and one of the best of men is Bro. Fargo; and he was one of the best of pastors. And equally distinguished and loved by myself and family is Sister Fargo. May God continue to bless them and prolong their lives of usefulness.

Very cordially your fellow worker,

D. HEAGLE.

Mrs. Clement Leach writes us from California where she has been spending the summer with her sister Mrs. Dr. Nevius and Miss Lisle Bainbridge, who are soon to return to their mission in China:

I am deeply interested in the Centennial Celebration of the Romulus Church. Many pleasant memories cluster around it. I was baptized into its membership by Elder Otis in 1837. My husband and I came to live near Seneca lake in 1850. Rev. I. Fargo was then our pastor, and we who shared in the wonderful revival during his pastorate can never forget it.

During most of the five years we lived there my husband superintended the Church Sunday School.

We were permitted to help in getting our parsonage built across the road near the church.

Rev. J. S. Webber followed Mr. Fargo as pastor in the autumn of 1855 and was the first to occupy the new parsonage.

We turned away from the home and church there in November of that year, so forty years have passed since my husband and I took letters and united with a Baptist Church in South Bend, Indiana. Here he was Superintendent of Sunday School till we left in 1858 and moved to Galesburg, Illinois. Here he served the Baptist Church as Deacon and Sunday School Superintendent for the twenty years we lived there. During these years we secured as pastor Rev. Isaac Fargo and later Rev. J. H. Griffith. thus reaping some of the good things we had received from you. In 1878 we removed to Davenport, Iowa, where after four years of faithful service for the Master, Mr. Leach entered into rest.

Of myself I have to record that goodness and mercy have followed me to old age and I believe I shall dwell in the house of the Lord forever, for I have loved his courts and his people.

The following has been received from Mrs. Fargo.

DES MOINES, Iowa.

I am tempted to write you what I would say if present. I had my own personal experience in that meeting in that I went down to the bottom of the valley of humiliation, and was held there until every vestige of pride and unholy ambition seemed burnt out. In due time the love of God and of souls took the place in my emptied heart. The fear of man was taken from me; and I was made "meet for the Master's use." My two children were mere babies, so that I only got to the church every third night, as we lived in the old parsonage two miles away. The revival having begun in my own home, with the conversion of my sister Lydia, my soul was aflame with gratitude to God; and my heart went out for others. During those evenings when alone, I was constantly in prayer for God's blessing on the work.

In writing to a friend then living in Buffalo, whose husband was unconverted and with whom she had lived ten years, a fine, scholarly fellow, before whom she had never prayed, I exhorted her to do so, and perhaps save a soul. She was convicted of neglected duty, and on retiring fell on her knees in confession to her husband. He knelt at her side and said, "Oh, Pauline, how I have wished you would do something of this kind all these years." The result, not only her husband but her son also was converted, and through her influence the women of the Cottage Baptist Church in Buffalo began a private prayer meeting to pray for their unconverted husbands. Not only were they given in answer to prayer, but a revival swept through the whole city, so that persons who were only visitors or there on business, were converted and went on their way saving others. A popular evangelist of the day is one of the converts of that revival in Buffalo. Eternity alone will reveal the outcome of that one work.

Oh, Romulus, dear country church, lift up your head and rejoice, for in that day shall come many from the east and west and from the isles of the sea, and say, "In that place was I born again." What a host would be with you to-day if they were not on the glorified shore, who would hear witness with me, that was the greatest revival of their lives. Many striking incidents of answers to prayer are treasured in my memory.

May every heart be warmed and a spirit of prayer come upon you all, and the windows of Heaven be opened and a blessing be poured out upon you, like unto that other of which I write.

Mrs. Mabel Baldrige Salyer, of Emery, Mich.; Mrs. John Bainbridge, of Portland, Oregon; and Mrs. Mary Adelaide McConnelly, of Flint, Mich., each send a most cordial greeting to the Romulus Baptist Church on this Centennial Anniversary.

#### GREETING FROM WORKERS WHO HAVE GONE OUT FROM THIS CHURCH.

#### TO THE ROMULUS BAPTIST CHURCH.

Dear Brothers and Sisters:--From my earliest recollections come stories related by my parents of Elders Otis and Brown. My wife thinks that Elder Otis baptized her mother, Mrs. Margaret Bainbridge Jones, in 1822.

One of the stories my father used to tell of Elder Brown, which impressed me very forcibly, was of his chopping seven cords of wood in a day, which was vouched for as beyond dispute, for my father said "he drew the wood." He chopped the logs into cord-wood lengths and rolled them into piles without splitting. This was the way he worked through the week and preached on the Lord's day. His sermons were composed on the logs. I recall quite vividly scenes in the old meeting house: Ezekiel Beach, as he sat under the pulpit, his hands and head shaking with palsy, his bent form and white hair indicating to me great age, is a picture still retained in my memory; Deacon Simeon Salyer, with his crutch, and dressed with perfect neatness: Deacon Cyrus Bainbridge, a model of dignity; these two I remember as always taking the collections, and

distributing the bread and wine at Communion services, and I remember them with a feeling of sacredness still. Deacons Gardener and Baldrige came into service later. The old pulpit with its turned pillars, high stairs, the high pews with their doors to shut the audience in their seats, impressed me that somehow there was danger of the preacher and his hearers getting together, and that old Uncle Beach sat under the pulpit to further guard against such a possibility.

I remember some of the men who used to occupy that pulpit: Elders Carpenter, Wright and Sperry. Then came our beloved Fargo when the old meeting-house was exchanged for the present one, and a large number of us started to serve the Lord through his blessed influence. After the Association met with the Church in 1857, Brother Smitzer remained and helped the pastor in meetings. I do not forget how they came to my house and urged me to acknowledge my Savior, who I told them I was trying to serve. I put them off with the answer, "I think it is just as much my duty to preach." And I did, but did not tell them all, and let them go away thinking I was putting them off or trying to get rid of them, But I soon came out and with quite a number of others, was baptized in the beautiful Seneca one bright Sabbath morning in October. That was a happy day to me. After that and other baptisms, seventy-five of us stood up at one time to receive the hand of fellowship, and I wondered how Brother Fargo could think of something to say to every one of that large number suitable to each, as he took one after another by the hand and gave us words of welcome. But he had labored with each of us personally and had our case in mind. Two years ago I took as many into the Church but gave the hand of fellowship to only fifty-six at once. Of that seventy-five, John Griffith, Barna MacLafferty and myself have entered the ministry, and since then I have not been so familiar with the affairs of the Church at home. I knew something of the pastorates of Brothers Webber and Homes. Brother McNair I knew slightly in New Jersey, but met him only a few times in Romulus. Brother Ogden was under my pastorate at Sennett.

Perhaps I may be pardoned now if I refer to some of my own history since leaving the mother church. After leaving, the seminary in Rochester, I was ordained pastor of the Lodi Baptist Church, June 15, 1859, and remained four years. Since then I have been pastor of twelve churches, being pastor of two at one time in two instances. The length of these pastorates have ranged from two and a half to six and a half years. The most of them were four years and yet I have been only two weeks out of the pastorate in that time. I think I can say without boasting that I have left each of the churches I have presided over stronger than I found it, - with a larger membership, in a better financial condition and as well united. During these years I have baptized more than three hundred and fifty persons, and over one hundred of them during the last two years. When I think of my own inefficiency and unworthiness it is marvelous how great things the Lord has done by means of such an instrument. And yet if there is one desire above another in my heart it is that by a pure, devoted life, I may be more useful than I have ever yet been, in saving souls and in establishing God's cause in the earth.

In regard to my Mother Church, my prayer is, that as she enters upon her second century she may renew her vigor and attain to greater spirituality than she has in the past. She will always have a warm place in my affections.

With a prayer for God's blessing on this anniversary meeting, I am  
Fraternally,  
Monongahela, Pa.

S. V. MARSH.

#### TO THE BAPTIST CHURCH OF ROMULUS, N. Y.

If the event of a man's life be his conversion to God, the church and pastor nearest him at that time are likely to be greatest to him the whole of his life. To me this is true of the Romulus Baptist Church and the Rev. Isaac Fargo. This church can feel no more special interest in any who have gone out from it than I have felt, and must always feel, for it. From any land in which I have lived, I have looked back to it with the love of a man for his mother. As to ministers, however titled, or as to pastors, however faithful, none have so nearly realized my ideal as Elder Fargo. This will be accounted for in the fact that I got my ideal from him. Forty years have gone by since I heard him preach, but his greatness has not diminished.

My memory of the dear old church extends as far back as to the pastorate of Elder Carpenter, a period of about fifty-seven years. But up to the time of Elder Fargo, or of the great revival of that period, my memory retains only such things as would be most likely to impress the mind of a child. Accordingly, I see the old edifice, its high-back pews, its gallery, its barrel-shaped pulpit and cork-screw stairs. And, if I am not mistaken, there sat under this pulpit two aged men for whose safety I often felt concerned. The man in the pulpit was very large (I think he "filled" it), and what if it should break down! I think one of these men was Dr. Watson, who rode a white horse whose bridle was without throat-latch and whose saddle never knew a girth. (You see, there was a little unpleasantness awaiting me at school one day, and from something I said to my mother, she was persuaded that I was not feeling very well, so I was allowed to remain from school. And who should come riding by but Dr. Watson. My mother called him in. He felt of my pulse, looked at my tongue, and gave me a most liberal dose of castor oil. It is not to be expected that I would forget him.)

From the death of my mother, in my tenth year, till my seventeenth year, I have little recollection of the church. My home was with Mr. and Mrs. Chas. Pinkerton, in Varick. But with the change of my home to that of my aunt Elizabeth Carroll, in Romulus, the old scenes were made familiar again.

But the most distinct and delightful memories are those connected with the great revival, It was the first great revival of which I knew anything and it has not fallen to my lot unless my estimate of it is all wrong, to know of any work so pentecostal in all the years since. I make no attempt to describe it. I recall a week-day evening prayer meeting which, to those who could discern what I could not, must have appeared as a herald of its approach. I remember the weeping there was in the meeting, and the confession. The time for the benediction came, and the words were spoken; but the people did not depart. I believe all present, myself excepted, prayed again. And once more Elder Fargo attempted to dismiss the meeting. But the attempt was unsuccessful. Amid weeping, confession and praying, the meeting was protracted. I went from that meeting assured

of my guilt as a sinner. It has always seemed to me that that place was the "upper chamber" to the Pentecost which followed soon after.

But my interest in these matters entices me to write of them to an extent which my ability to portray them does not entitle me. There was no necessity for my offering more than a loving greeting to my mother church who, by the grace of God, has lived to celebrate her Centennial. I wish I might be personally present in your gatherings for its celebration. It is a great thing to be a lamp-stand to hold up the candle of the Lord one hundred years. I trust the church grows beautiful with age. I am glad to send greeting, not a farewell. I hope to meet you again in the old familiar place. It is hallowed to me by sacred memories, as is the field adjoining hallowed by the repose of the bodies of my parents, their parents, my brother, and many more of my kindred. My Grandfather and Grandmother Swarthout were constituent members. I cannot resist the feeling that I am still a member with you; that I am away only for a little while, by your permission. God bless you. It will be well if you so guide the church, under Him, in the opening second one-hundred years of its life, that those who shall celebrate its Second Centennial shall have occasion to honor you as you now delight to honor those who were its constituent members and its hitherto burden bearers. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Affectionately, your brother,

Tacoma, Wash., May 25th, 1895.

B. S. MAC LAFFARTY

Rev. J. H. Griffith, D. D., of Allentown, Pa., on account of severe illness is unable to be with us to-day (as he had fondly hoped), or even to send us a word of greeting, which fact we do most sincerely regret, and pray God that he may be speedily restored to health again.

#### TO THE FIRST BAPTIST CHURCH, ROMULUS, NEW YORK.

I cannot let this Centennial anniversary of the dear old Church in Romulus pass without sending loving greetings. My thoughts and prayers are with and for you all, and my heart is full of thanksgiving to God for all the years of blessing He has given to this Church. I trust that in the years to come He will make it more and more a blessing to the world.

Although for more than twenty years I have spent but little time in my old home Church I have not ceased to love and pray for her. I regret that I cannot be with you on this occasion. The reminiscences of the past years will be full of interest.

I have not been able to worship with my own denomination during my life in China, since 1882, but it has been my privilege to be associated with earnest, devoted Christians of other Churches.

With assurances of my continued love and prayers.

I am yours in Christian love,

LISLE BAINBRIDGE,  
Los Angeles, California.

LETTERS FROM RESIDENT MEMBERS.

Mrs. Eliza M. Torrey, now in her ninety-third year, is the oldest member of our Church. She is too infirm to meet with you, but wishes to be remembered on this occasion, as still interested in helping on the work of the Lord.

Mrs. Dr. N. W. Folwell, one of the oldest members of the Church, being now in her eighty-fourth year, but unable to be with us because of infirmities, sends the following letter:

TO THE FIRST BAPTIST CHURCH IN ROMULUS, GREETING.

Although I cannot be with you in person, I am still here to share your joys and sorrows; and would be one with you to extend a most cordial welcome to our dear brothers and sisters from abroad on this Centennial occasion.

That God may be glorified in this place may the Holy Spirit so fill the hearts of God's people that we can say with His servant of old, "If Thy Presence go not with me carry me not up hence."

That this may be a day of joy and gladness, a holy convocation, that its influence for good upon this dear Church and people may be long and lasting, and so let us unite our hearts and voices:

"All hail the power of Jesus name,  
Let angels prostrate fall  
Bring forth the royal diadem,  
And crown Him Lord of all."

BROTHERS AND SISTERS OF THE FIRST BAPTIST CHURCH AND SOCIETY OF  
ROMULUS.

It is with friendly and cordial greetings I meet you. This is an auspicious and notable day to us as a Church and Society, it being the centennial year or one hundred years since our Church organization. It is very interesting to me as I dearly love the old home. Here cluster sacred associations and early recollections of my childhood.

Within these walls, under the pastorate of Rev. John C. Holt was organized the first Sabbath School (sixty-nine years ago, in the year 1826) of which I was one of the scholars, being twelve years of age. The pastor was the superintendent of the school.

I well remember my first lesson that was memorized, it being the first seven verses of the first chapter of St. John's Gospel. That I shall always remember.

Sabbath Schools were not generally held continuously through the year (in an early day) only during the summer season, reorganizing in the spring. Later on Sabbath Schools were held in many of the district school-houses. At the present time they are held mostly in the different churches.

Under the pastorate of Wm. W. Brown, in the year 1831, May 15th, I was baptized into the fellowship of this Church, it being also the anniversary of my birth, making a membership of sixty-four years.

I have found this a pleasant world to live in, and my health is now so good that it seems like a dream that I should have seen so many years of life. "Surely, goodness and mercy have followed me all the days of my life." Thanks be to God for His guiding care and tender mercies shown.

WILLIAM BAINBRIDGE.

## REMINISCENCES.

BY REV. J. W. JACKS.

As pastor of the Presbyterian Church I come to you this festive day with words of tender greeting and with a few reminiscences of the years we have passed, laboring side by side. To recall the days past is well, for while it shows an indebtedness to our ancestors, it no less teaches us true reverence for God.

Each breath we draw lies partly in the past, partly in the present and partly in the future. One of Paul's most sublime utterances was, "Jesus Christ the same yesterday and to-day and forever." Time divides itself into three great continents, *yesterday*, *to-day* and *to-morrow*. Each grand, each unique, each without measure. Memory is the divinity that guards our yesterday.

The human mind has always seemed to value the *future* more than the *past*, more even than the present, and hence the most of its poetry is written in the name of hope. There are always worshippers at Hope's shrine. When the seven ancient philosophers were dining together they were asked what is the most universal possession. It was agreed that Hope was the most universal possession, for he who had lost all else, had Hope. But while we peer so longingly into the *future*, let us not forget the *past*. We may not find the same loveliness as belongs to Hope, but what is lacking in bloom and smile may be fully supplemented from the stores of wisdom laid up in memory's garner.

The days that are past are like a mother whose youth and powers of mind and affection have all been expended in her devotion to her children. The lines on her forehead, her pale face, her solemn mien only prove that her early bloom and strength have been transmitted to her loved ones. The past is a great fact of which nothing can rob us and whose worth no fancy can over-estimate.

The child of twelve years in our public schools is using a language which has occupied thousands of years in its construction. It is gaining knowledge which has been the fruit of the toil and sorrow of many generations. You sing a song, "Home, Sweet home," or "My Country 'Tis of Thee;" it is the result of thousands of years of thought about home and liberty. A dwarf standing on the shoulders of a giant can see farther than the giant himself. So the moderns standing on the ground of former discoveries can have a more comprehensive view of things than did the ancients themselves.

Hope is grand, inspiring, but it gives us no information. All the knowledge we can get comes from the years agone. Hence in the words of another, "Not to know history is to be always a child." Let the past be our instructor and we learn there is nothing really worth living for but the mental and moral welfare of yourself and mankind. Do not then despise the days when your mind begins to look back.

A father enters a new country, fells the forest and fits the soil for cultivation. The father dies and the son enters into the fruits of his father's toil. Men build the Westminster Abbeys, the Cathedrals of Rome and Cologne and future generations enjoy them. Men

lay down their lives for their country and do not live to see the fruits of victory. But their toils and exposures have not been in vain; they have sacrificed themselves for others.

The older one becomes, the more regard he cherishes toward his father, toward his ancestors. The older a church becomes, the more love it cherishes toward those who have planted and sustained it during its infancy.

Emigrants to this region were generally attracted here to better their temporal condition. They were not fleeing from persecution, they did not come on a missionary errand. But their great object was to better their worldly circumstances. Here was plenty of land, abundant employment, and here would they make their homes, build churches and schools and seek God's blessing. Those were enterprising men. They could only realize success after many hardships, privations, sufferings and dangers.

The settlement of this region closely followed the French Revolution and the reign of Infidelity in that unhappy country. That deluge of infidelity made its influence felt in every part of our land. But God did not permit it to swallow up His church. Where two or three families were settled near each other, they immediately began public worship. If they had no minister, they prayed and sang and read a printed sermon, and families would go miles on an ox sled or on foot to hear a sermon, should a missionary chance to penetrate this sparsely settled region. Those pioneers were never so intent on money getting as to forget to worship God from whom all blessings flow. Out of such little neighborhood gatherings grew these old churches. Founded in feebleness, in members few, in wealth weak, in faith strong, because they trusted in the high and holy One who inhabiteth eternity.

Not far from the same time, two churches were planted in this region, the one Baptist, the other Presbyterian, though the completed organization of the latter dates from April, 1802. But though the legal consummation was postponed until that date, public worship was sustained in private houses during those years of waiting. Men of faith laid the foundations of both these edifices, and eternity alone can tell the measure of good they have effected. They have laid the foundation of this region's wealth, culture, morality and civilization. We venture to say no territory of equal extent in this commonwealth has sent out more merchant princes, lawyers, physicians, teachers, judges and ministers of the gospel than has this rural township. And while so much talent has been exported, a goodly supply has been retained at home. Where two churches have stood near each other, their constituency to some extent overlapping each other and still they have been good neighbors, a feeling of true christian fellowship ever existing between them.

Differing in some respects in church polity, yet each recognizing the other in true christian courtesy and working together against the common enemy, Sin. Your formal organization antedates our own, you have been served by more different pastors, than has been our lot. You have been blessed and so have we, and to-day we may rejoice together as we bring in the sheaves of harvest and may feel that God has placed these churches in this region for the good of His Kingdom and the glory of His Holy Name. Coming to this region I heard echoes of the grand work that had been done by a Fargo, a Homes, and an Owen. About the time my feet first pressed the soil of this venerable

township, a young man stepped into your pulpit, who if not a Goliath in stature, was a David in largeness of heart. If I mistake not, he was present during the trying ordeal of my examination, also at the ordination, when by the solemn "laying on of hands," I was inducted into the sacred ministry. An honor which I was able to reciprocate a short time later, when after a trial no less severe, he also entered the Master's service. I often recall those days with most tender interest. There was no more welcome caller at my study, and we were continually meeting each other, ever after, at the altar and at the tomb, for sorrows as well as joys have been our experience.

In our working the field, I do not recall a single misunderstanding and when he departed to a larger field, we were sad to be separated and that friendship so early begun has only been more closely welded by the lapse of years.

As neighbors, it has been my desire to live as neighbors ought to live and recalling the past, I would personally recognize the many favors we have received from you as a church. You have been considerate of our feelings and we have tried to be of yours. Many a time have we wept together with you at the graves of your departed. To how many of your homes has a royal welcome been tendered. That such invitations have not been oftener accepted is not your fault but lies at the door of the calendar makers who have put too few hours into the days of my busy life.

When Brother McNair was installed your pastor, a part in the service was assigned to the present speaker. We regretted that poor health should have so soon necessitated a change of field. But a man may have a brain like a Napoleon, a heart like a Spurgeon, but if he have a balky stomach, he is entitled to our warmest sympathies.

Soon after coming to this town, that stalwart brother, Erastus Bainbridge came to my study and insisted on my giving a talk to the Sunday School children, on a festive occasion, and though I begged off and told him it would be a crude, vealy address, he assured me they were fond of veal, and by his importunity he prevailed.

During a tender revival scene with us, who should appear in our number but good Dr. N. W. Folwell, who assured me that where the Spirit of God was at work, was the place he loved to be. And his presence was fully explained. I seem to see him to-day sitting just in front of the pulpit, straining every nerve to catch each word as it fell from the speaker's lips. And then his warm hand shake and "God bless you," if the sermon did him good, and this it always seemed to do. He seemed to pitch his tent very near the altar of God and though his nervous system was much broken, still he was always in the sanctuary and in the meetings of the Association. He could say with the Psalmist, "How amiable are Thy tabernacles, o Lord of hosts, My soul longeth, yea, even fainteth for the courts of the Lord. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." During his last sickness, I received several messages from him, ere I could repair to his home, but going there at last, I found him happy in Jesus and pluming his wings for his everlasting flight. A short time after he was translated, and it was a sincere regret that a funeral in my own parish prevented my acceding to his wish, that I should be present and assist in the funeral services. He rests from his labors, but being dead, he yet speaketh in his noble, Christ-like spirit and godly life.

Of your sons in the ministry I have known Rev. S. V. R. Marsh and Rev. Barna S. McLafferty. Whenever the latter is announced for my pulpit, it may be truly said, every seat will be filled. It has been my privilege to know many more of your faithful members who have gone home, among whom I may mention Deacon E. Gardner, whose pure and saintly life influenced all who knew him; Deacon Simeon S. Salyer, who was known as a man of faith and faultless attire; Mr. and Mrs. William Stout, Henry Swan, Mrs. Mary Blain, Ezekiel and Miss Deborah Brown, Mrs. Hannah Ambrose, Mrs. Jennie Coryell, Mrs. Sarah Burton, Mrs. William Bainbridge, Mrs. Mary Hunt, Mr. VanCourt and Joseph Hunt. And did time permit we might refer to many more who have ceased from their labors and their works do follow them. Who can estimate the value of their prayers, tears and gifts in the maintenance of this Zion? And what a host has already preceded them to the spirit land. All around this church their bodies repose, awaiting the trumpet of the resurrection morn. And on you has fallen their mantle, you are feeling your responsibility, you are girding on the armor for the conflict, you are not fearful of the fray, but you will do your part in life's battle. And in the name of Christ you will win a glorious victory. Not unto us, not unto us, but unto Thy name be all the praise.

## HISTORY OF THE CHURCH.

By REV. WISNER KINNE.

Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto the inhabitants thereof, it shall be a jubilee unto you. Lev. 25: 10.

Israel observed the seventh day as a weekly sabbath, the seventh month as a sabbatic month, the seventh year as a sabbatic year, and when seven sabbatic years, or forty-nine years, had passed, the fiftieth year was called the sabbatic week of years or the year of jubilee.

Israel was prospered when attentive to God's commands, and punished when negligent of duty.

The Sabbath and Sanctuary were inseparable; loyalty to the Sabbath meant devotion to the Sanctuary, resulting in the continued favor of God to his people.

We meet to-day, counting by the calendar of ancient Israel, to celebrate the second year of jubilee of the First Baptist Church of Romulus.

Israel had many thousands in the beginning of their history, but God speaks of the host as a child in Hosea 11:1: When Israel was a child then I loved him and called my son out of Egypt. This refers to Christ as well as Israel, for he too was called out of Egypt, and we behold the development of the Christ life in the multitude now forming the body of which He is the head.

"Little is much if God is in it  
Man's busiest day is not worth God's minute.  
Much is little every-where,  
If God the labor doth not share."

The centennial of this Church takes us back in history; and we behold something strange, in contrast with the multitude of pleasant homes, fertile fields and multiplied resources of our times.

Only a few years after the first settlers established their homes between the lakes Seneca and Cayuga, when wild beasts were in the forests, the Indian's trail still well beaten, and liberty had but recently been proclaimed by the Colonies, and more recently achieved, while the "Father of our Country" was in the presidential chair; then men and women living in this vicinity who knew the price of national liberty, felt the need of expressing thanks to the Great Ruler of nations, and attending to the requirements of His law; as in Malachi we read, "They that feared the Lord spake often one to another;" so these early disciples of Christ in this community, gathered for worship and encouragement. The meeting place with them was frequently changed, as of old the Tabernacle moved as indicated by God. First it was the log cabin that welcomed the worshipers, and in turn, the few homes, widely separated, were opened for meetings; then followed the larger

gatherings in barns or school-houses. The first meetings were held in a log house near the residence of the late Dr. N. W. Folwell.

Three years before this Church was constituted, the record of the old Church of Chemung organized in 1789 speaks of brethren living at Romulus or Apple Orchard, and the reception of two members by baptism, James Finch and Mary Stevens, probably as members of the Church at Chemung. This would indicate that as early as 1792 there were some religious gatherings here, and interest manifested, which increased until, as a result, the Church was constituted in June, 1795, with a list of seven members. The seven original names are not positively known, but the first enrollment presents the following: Absalom Bainbridge, Peter Bainbridge, John Green, John Finton, Mrs. Sally Sayre, Mrs. Denton, Samuel Blain and wife, Barna Swarthout, Mahlon Bainbridge and wife, Wm. W. Folwell and wife, and Elijah Abbott. Of this list Absalom Bainbridge's name appears as the first pastor; and John Green and John Finton were the first deacons.

Mahlon Bainbridge is said to have been the first one received into membership by baptism after the Church was constituted.

The early records of the Church having been destroyed by fire a large portion of history is lost.

In September, 1795, this Church was called to send delegates to what is now known as Venice, Cayuga Co., N. Y. I quote from the record as follows: "On June 17, at a meeting of the Sceppeo Society (now Venice) it was concluded to send to the Baptist Church of Romulus, to send their elder and faithful brethren, to see if they could give us fellowship in gospel order." The same record relates under date of September 22, 1795: "According to request the Church at Romulus sent their elder, Absalom Bainbridge, and faithful brethren to sit in council with us." As this was the only Church represented in the Council, Rev. Absalom Bainbridge was the one to act as moderator and also preach the sermon. The record farther relates that "The Council inquired into the circumstance, standing, doctrine and discipline; and gave us fellowship as a Church of Jesus Christ, in sister relation with them, by the name of First Baptist Church of Sceppeo."

This was the first Church organized in Seneca County. As the standard was set up in ancient Israel about which the people rallied, as directed by Jehovah, so in this section of the New World the Romulus Church acted as standard bearer like Judah on the east, and in front of the Tabernacle, but in this case the Church, unlike the Tabernacle, is facing westward, with little thought of how far west the banner of the Cross must in a century be carried.

The history of Cayuga Association presents this thought, when at a meeting of fourteen Churches to organize that Association in 1801, the name of Western Association was presented as appropriate, inasmuch as it would include all between the Otsego Association and the Pacific Ocean. A good deacon, however, carried his point when he suggested that within fifty years an association might be formed still farther west than they were; in which event the name "Western Association" would become a misnomer.

Who then could foresee the development of America as we behold it? Surely no one but God, who gave man intellect to advance in the development of the resources of this land of hidden powers. As the sail was unfurled to carry human freight around Cape Horn to the Golden Gate, or the rails are laid to shorten the journey by the Isthmus of Panama, and across these United States; while our messages reach by means of the electric-wire from one end of the world to the other, and we now belt the globe by a few days of travel. So the gospel of good news has been proclaimed not only to the early settlers of Seneca, but throughout the land, and as well to all lands. Again, this Church was first known like the one spoken of by Paul, to Philemon, "To the Church in thy house." For some years they met without a stated house of worship; until on New Year's Day, 1808, William Watts Folwell gave them a lot on which to build a meeting house, to be known as the First Baptist Church in Romulus, being of the same faith and order as the Philadelphia Baptist Association. The lot thus given was also to be used as a place of burial for the dead; and some of the earliest graves of this section were here located.

Steps were at once taken to erect a house of worship which was partially completed the same year. An old record states the expense of roofing and the number of shingles used, and how obtained. The roof was put on in October, 1808, the work being performed by the following persons: Joseph Smith, L. Brown, John Vandeventer, P. V. Huff, and William Ketchum. John Green "turned in" nine thousand shingles and the trustees ten thousand at an expense of two dollars a thousand.

Instead of money, often payments for work, appear in flour, beef and mutton. A bridle is mentioned in payment for work.

Subscriptions were paid as convenient, money was accepted of course but more often the entries speak of wheat, buckwheat, or with the broader term, grain. One yoke of steers was given by J. Green, valued at thirty dollars. One ax by Silas Beers, valued at two dollars. Beef and grain by John Finton, eleven dollars and eighty-seven cents. Orders on individuals were granted using the following names: J. Scoby, James Whitney, John Letts, John Finton, and Haynes Bartlett.

Another page presents credits to the following individuals: Mr. Denton, Mr. Simpson, D. Wisner, William Rogers, A. Simpson, Barna Swarthout, Barna Casterline, John Fleming, Haynes Bartlett and Ezra Pruden.

Other names appear in different relations to the account as follows: Stephen Miller, Thomas Miller, James Seeley, J. & I. Vorest, James Vanarsdall, James Gable, D. Dales, John Sayre, M. Coon, John Chandler, Josiah Jacobus, Joseph Hunt, Mahlon and John Bainbridge.

Charges were made for "One day's work going for nails, hauling lumber, measuring lumber, boarding carpenters, hauling stone, use of grindstone." Also a number of charges for whiskey by the gallon. I think it no discredit to mention this last item, knowing as we all do, the common use of whiskey in those days. I do mention it, however, to call attention to the advancement made during the years that have intervened, in the cause of temperance, so marked that it is an uncommon thing for

those professing Godliness to partake of such a beverage in these days. Allow me to add that in later years this Church found it necessary to call to account certain of its members for the use of intoxicating beverages, and excluded in one case where no penitence was manifested.

When first built the meeting house stood a little north of its present site, and faced the south. Not being completed it was vacated for the winter, and again the school house was used. Later in 1824, the building was completed, so that it was comfortable and occupied henceforth the year around.

The high old fashioned pulpit stood at the entrance to the house, and the audience faced the door as well as the preacher. Originally the first floor was the auditorium with a gallery on three sides. Foot stoves now gave place to the huge drum stove just in front of the minister, the pipe passing the length of the building, then being joined by the pipe from another stove in the back of the house, it passed up through a radiator in the gallery and out of the roof without the regulation brick chimney of modern times.

This Church was one of the constituent members of the Chemung Association in 1796; but withdrew in 1804, to unite with the Cayuga Association, of which it was a member until 1813, when it again united with the Chemung Association. In 1820 it was dismissed, and became a constituent member of the Seneca Association soon afterward formed.

Twenty-five pastors have served since the organization of the Church.

The early records are meager. Prior to 1802, the names of four pastors appear without definite record as to the duration of their terms of office: Absalom Bainbridge, Ephraim Sanford, Roswell Goff and Peter Bainbridge.

Absalom Bainbridge, the first pastor, was a brother of Peter, Mahlon and John Bainbridge. A letter written by Absalom to his brother Mahlon, dated March 11, 1797, indicates that his pastorate here was brought to an end by his removal to Kentucky. In this letter he gives his brother power of attorney to attend to his property here, mentioned as three lots of land amounting to six hundred and thirty-three acres. This letter written by the first pastor is also said to be written to the first member taken into the Church by baptism after organization, and presents a very brotherly affection. It seems that Mahlon has just written of his marriage, and his brother expresses desire for a prosperous life in the following words: "May Israel's God make you true help-meets to each other. Yea,

"May love and friendship o'er your hours preside,  
Improve your bliss and be your constant guide."

Another letter written by Mr. Bainbridge, addressed to his brothers, Mahlon and John, from Fayette County, Kentucky, dated August 15, 1804, contains the following: "O may the God of Israel bless you with the renewing influence and blessed directions of the Eternal Spirit: that you may know the Lord Jesus and he enabled to build all your hopes

of pardon of justification and a blessed immortality upon the vicarious obedience of the God-man, mediator, Christ alone. For it is only by an imputation of his divine righteousness that we who are altogether polluted, helpless and condemned can possibly be justified. And it is only by the sovereign influence of the Eternal Spirit that we can possibly be prepared to enjoy God. When the Eternal Spirit designs to move upon a poor sinner he implants a principle of divine life, and pours heavenly day upon the dark eyeballs of the soul, by which he is enabled to discover the glories of Emmanuel, and plead with the Spouse, 'Draw me, we will run after thee.' The sinner who thus receives life from God, is wholly dependent on Him for the support of it, and all the comforts of it, and as this life was given by God, so it will (notwithstanding all the power and policy of earth and hell) lead back to its divine origin, in the paths of humble submission or obedience to the revealed will of God.

"But, my dear brothers, while we remain below, we shall never be free from sin, and consequently seldom free from sorrow; we must expect to conflict with a number of difficulties. But O! how exhilarating the thought, how consolatory to the weak, trembling, empty-handed Christian to be assured by divine authority that there were immense treasures of Grace given them in Christ before the world began. II Tim. 1:9.

"And has the blessed Father of mercies made so early, so rich a provision for the miseries of his people? And will the Holy Ghost apply the same according to their necessities? He will. Phil. 4:19. But my God shall supply all our needs. But at most, while we are inhabitants of these regions of mortality we shall enjoy but imperfect holiness, and partial conformity to Jesus. But in order to alleviate our sorrows and heighten our joys the prophet has told us, this is not our rest. Micah 2:10. No, there is a better world beyond the swelling floods of death. And it is my prayer that if I never see you we may be prepared to meet in that world of life and mingle our songs of praise around the brilliant throne of a triune God, where we shall lay our laurels down with humble submission and eternal adoration at the precious feet of our God and Saviour."

Of the two pastors, Ephraim Sanford and Roswell Goff, we have been unable to glean any history; like many others of the pioneer workers their deeds seem to be alone recorded in God's Book of Life.

Peter Bainbridge has been presented by some as the first pastor, but records recently found give his brother Absalom this position of honor; though it seems probable as brothers they may have come to this section together. Peter Bainbridge is said to have removed to Philadelphia a few years later and experienced financial disaster.

In 1802, Jehiel Wisner became pastor, serving the Church two years at least. Twenty additions to the Church in that year made a membership of sixty-eight. The delegates until the next pastor came were John Green, Mahlon Bainbridge, Isaac Dunning, Silas Beers and Richard Burr.

Rev. John Caton commenced his pastorate in 1808, with a membership of sixty two: his work continued until 1818, the membership increasing to one hundred and five. During this time the delegates were Silas Beers, Nathan Whitney, John Green and Isaac Butler.

It was in the opening of this pastorate that the house of worship before referred to was constructed. Mr. Caton was a Revolutionary soldier, and when Marquis De La Fayette visited America the last time, in 1825, while at Waterloo, he recognized in the throng surrounding him his old companion in arms, John Caton. After quitting the service in the Revolutionary War, he was ordained at Cornwell, Orange County, New York. After finishing his labors here, this being the longest pastorate of our history, he organized a Church in the eastern part of the town, called the East Romulus Baptist Church, which had a history of about ten years; at one time a membership of nearly sixty, many of them from this Church. The organization of the East Romulus Baptist Church probably accounts for the name sometimes used which designates this Church as West Romulus. Mr. Caton removed to Zanesville, Ohio, about 1830, and died not long after at the home of one of his children, having spent over forty years in the ministry. His family consisting of four sons and five daughters, are represented by a large number of descendants living in this community, some of them identified with this Church.

Rev. John Cooper, entered the pastorate in 1823, with a membership of fifty-four, the decrease in members being the result of the new Church organization in the east part of the town. The messengers until the next pastorate in 1826, were John Bainbridge, Abner Carey, John Green and William W. Folwell.

Rev. John C. Holt accepted the pastorate in 1826, having graduated from Madison University, at Hamilton, in June of that year, and was ordained October 20, 1826. His pastorate continued for over two years. He probably organized the first Sabbath School held in the "Meeting House" of which he was the Superintendent. He died at Shelbyville, Tennessee, February 12, 1860. The messengers during this period were William Salyer, William W. Folwell, John Green, and Samuel Blaine.

Rev. William W. Brown's pastorate presents five years' service, from June 1, 1828, to near the close of 1833. The years '31 and '32 were especially rich in blessing, adding to the Church ninety by experience and letter. During this pastorate one hundred and seven were added, making the Church membership one hundred and thirty-six. In 1832, the Church made formal record of their "Declaration of faith and practice," being substantially that adopted by Baptist Churches. The seventeenth article afterward erased, reads, "We judge it our indispensable duty to keep the secrets of the Church and not divulge to any, what is done in church meetings; for the Church in this respect as well as others, is to be a garden enclosed, a spring shut up, a fountain sealed. Canticles 4, 12. Whether the brethren failed to use "St. James' bridle" or used it so effectually as to form a secret society the record does not enlighten us. However, we can but conclude, the advisability of church families keeping within their own councils the deliberations of the body; better far to tell the Great Head of the Church all, and act as He directs. The delegates mentioned for this pastorate were Samuel Blair, William W. Folwell, and S. Blaine.

Rev. Nathaniel Otis' pastorate opened in the Spring of 1834, and continued until the Spring of 1838. This was a time of unusual advancement along the line of enduring prosperity. In April, 1837, the record of Covenant meeting indicates an awakening and the pastor exhorted them, "Come up to the very threshold of the dear Redeemer, there

cry, weep, and continue to plead until he shall pour us out a blessing." In October following, meetings began which resulted in fifty-two joining the church by baptism. The records show that these services continued for a long period with preaching during the day and in the evening. Seventy eight were added during this pastorate, making an aggregate of one hundred and seventy-three members.

The pastorate of Rev. C. G. Carpenter, began the Fall of 1838, and terminated April 1, 1843, nearly five years of association in the Lord's work, which indicates in the record a very warm relation between pastor and people, as well as an honest statement of facts; in 1840 the record presents the church as "cold and stupid." When discipline was necessary it was prosecuted with a marked tenderness and brotherly consideration. As in the preceding pastorate, this closed with a season of revival and ingathering.

Mr. Carpenter was born December 22, 1800, in Fairfield, Herkimer Co., N. Y. Converted at the age of eighteen, he entered very soon the work of the ministry, being ordained before reaching his majority. In 1824, he entered the work of the Baptist Missionary Convention of the State of New York. The same year he was one of three to procure the publication of the "New York Baptist Register," now "The Examiner," the leading Baptist paper of the present time. A year later (1825), he rode on horseback from Utica to Rochester, soliciting subscriptions for the new paper, and explaining the object and needs of the State Convention. For seventy-two years he was a minister of the Gospel, a longer period than the three score and ten years allotted to man. It is now over half a century since Mr. Carpenter left this community, and settled at Phelps, where he died January 19, 1893.

The labors of Rev. D. Wright, with the Church, began in May, 1843, and continued for four years; this was a season of sowing, with little of the harvesting that is more manifest to the gaze of the world than the quiet, faithful husbandry of such a pastorate as this man's labors were known to be.

The next pastorate, that of Rev. Obed Sperry, was entered upon August, 1847, and closed about April 1, 1849. Not quite two years of service, and like the preceding, wanting as to outward results, it being a time of depression and testing; yet when the Master shall say "Well done good and faithful servant," we will better understand the real meaning of those words Faithful and Successful, so strangely mingled in reports of Christian work.

In 1849, the Church as a body realized their needs as they saw the house of worship in a state of decay. The doors that had opened for the worshipers of God to enter, for over forty years, now were opened by the South wind, admitting occasionally the cattle that might chance to pasture on the highway, as some here can testify who as children returning from school, at the close of the day, drove them from the house of worship. Circumstances combined to cause united action resulting in moving the building a little to the south and facing it to the east with an addition of eight feet for the portico as you now see it with its four columns. The present audience room was put in place of the old gallery, leaving the lower floor for entrance and society meetings. The material, ready prepared, for trimming the interior of the audience room was donated by E. C. Bartlett,

Sr. It was in May, of that year, that Rev. Isaac Fargo entered upon his labors as pastor, and for over six years led the people in apparent victory, not only as regards the reconstruction of the house of worship as just stated, and securing a parsonage lot, the gift of Joseph Hunt, and constructing the present home for the pastor which he never occupied, leaving as he did when it was about completed, but in a soul reviving work which was marked by large additions to the Church of nearly one hundred, and also the calling to the ministry of three young men who are still living to speak for themselves as you will appreciate to-day. On account of Brother Fargo's communication we desist from what could be easily added, as he can better and more profitably interest you in the history of his pastorate.

Rev. J. S. Webber came to this people and entered upon his work September 9, 1855, continuing with them until March 1, 1858. His was a most earnest and devoted service, having been a Home Missionary in Minnesota just before entering this pastorate; he was well prepared to look after many needs, that resulted in permanent advantage. He died a few years ago near Auburn, N. Y., where he was preaching at the time.

Rev. P. Irving entered this pastorate June 5, 1858, and closed the same February 18, 1860. Another short period of labor, terminating after a gracious ingathering, fifty-one united with the Church during his stay. From here he removed to Illinois, and died there a few years later.

Rev. M. W. Homes' labor began August 4, 1860, and closed October 6, 1866. During these more than six years, there were repeated ingatherings resulting in the largest membership chronicled, two hundred and twelve. Mr. Homes died at his home in Columbus, Ohio, March 14, 1888, in his seventy-first year. He was converted at the age of sixteen, and pursued his studies at Madison University. His early ministry was spent in the State of New York, but later moved to Ohio where he was pastor of several churches, spending about twenty years among them. His nature was retiring and but little is left to tell the results of his toil. Previous to 1867, he had baptized nearly two thousand converts. "He died in the harness serving the Church at Washington Court House as supply."

Rev. D. D. Owen entered upon his duties as pastor April 1, 1867, and after five years of faithful service closed the same April 1, 1872. He was ordained September 10th, 1867. This was a time of much substantial advancement, the record was revised and large numbers were crossed off because they could not be found; a few years had depleted the resident members, many having moved away without considering their membership as carefully as their covenant demanded. Others had passed out by letter; a noticeable feature was the proportion that had settled in Michigan. Mr. Owen still lives to proclaim the old, yet ever new message of Christ; his home is at Ludlow, Vt.

Rev. T. McNair settled with this people April 1, 1873, and served them for two years. He is remembered as an excellent preacher, strict with himself and anxious to be of lasting helpfulness to others. He is often spoken of; also his son Harry, then a small boy, but evidently a favorite in the homes of many of the people; both are now passed away. Mr. McNair died at Hatboro, Penn., April 2, 1888. Mrs. McNair died Jan. 14, 1892.

Lewis J. Gross, who had supplied for a time, two years before, having finished his studies, received a call to the pastorate which he accepted in April, 1875, and commenced his work in June, and was ordained March 7, 1876. A continuous growth was manifested, and much interest prevailed. This pastorate terminated January 15, 1882, nearly seven years in duration; one of the longest on the record. Mr. Gross is now pastor at West Somerset, N. Y.

Rev. R. B. Stanton served for four years as pastor, from May, 1882, to April, 1886; four years of pleasant union, in the early part of which, quite an addition was made to the membership as a result of a series of revival meetings. Mr. Stanton now resides at Keuka, N. Y.

Rev. George L. Oliver spent the next four years as pastor, from July, 1886, to April 1, 1890. A faithful laborer, earnest in the presentation of the Word; being a Scotchman, the law of God had been emphasized in his life from a child. All honor to the Scotch parents who rear their families with the Bible uppermost in their education. Mr. Oliver is now preaching at Burlington Flats, N. Y. Sorrow recently entered this home. Mrs. Oliver died May 31. They had hoped to be with us to-day but God saw a better reunion for her with those who had gone before.

Rev. P. F. Ogden's pastorate of over three years, began in November, 1890, and terminated April 1, 1894. This was marked by unity and advancement in regard to the more spiritual needs of the people, and also much of outward reward, loyalty to the institutions of the church and increased attendance; better still a goodly increase of members from the ranks of the young people. It is a pleasure to us all, to have our brother settle near by in the work at Ovid Center.

Rev. F. M. LaBar was not privileged to represent one of the long pastorates, but it was one, full of faithful service, and crowned with much of blessing. The church under his direction adopted a plan to raise necessary funds, which is proving a success. He commenced his services in June, 1894, but deciding to reenter Rochester University to complete his course, resigned Jan. 1, 1895. His ordination took place Sept. 11, 1894. Mr. LaBar is now pastor of the church at McLean, N. Y.

We have reviewed the twenty-four pastorates of the last century, and of that number but seven are living. In some cases there is little to state from lack of record; but the better record, unbroken, in God's keeping is complete.

The pastor's wives who shared the trials and victories of these years are unmentioned, not because they were unappreciated but because the record of their lives has been written only on the enduring tablets of human hearts, and in the great book of life in Heaven.

The writer of this history entered the list of pastors February 10, 1895, and stands with you on the threshold of a new century.

There are yet others who served that must not be forgotten. Comparatively little of the time has the Church been pastorless; and even this was largely filled by supplies, of whom we now speak.

Isaac Brown preached occasionally during the year 1818, after Mr. Caton left. Apr. 3, 1819, it is recorded that "Thomas Brown be requested to preach half the time until October."

James C. Barrett preached from July 1, 1820, until October 6, 1821. The record relates that he was just received into membership by letter at the time they voted "To call on him to use his gift in preaching the Gospel for the Church and congregation for one year."

The record indicates that S. M. Bainbridge supplied the Church for three months in the summer of 1833; he had been encouraged to preach two years before, and had been attending Madison University in the meanwhile.

Rev. Lewis J. Gross supplied for some months, in 1872, after Mr. Owen left.

Rev. W. J. Meader supplied during the summer of 1890. This was a very praiseworthy service; the young people were aroused and led to see their privilege in the Lord's vineyard, by this brother's example in active Christian service. He is now pastor of the Church at Dunkirk, N. Y.

The present pastor supplied for a time after Rev. Mr. Ogden left in the spring of 1894.

Assistance has been rendered by evangelists as follows:

Rev. U. B. Miller is the first mentioned. His services were rendered during the pastorate of Rev. C. G. Carpenter.

Rev. H. G. Dewitt, D. D., well known in our association, labored here with large results twice; first, during the pastorate of Rev. Peter Irving, again during the pastorate of Rev. M. W. Homes. His name is often mentioned, as many of the present members were then gathered in.

Rev. George Balcom, a man of marked experience and convincing power, assisted Rev. M. W. Homes; during a second series of meetings held in this pastorate, gathered in about eighty altogether. He died a few years ago.

Rev. Wm. Sharp, now pastor at Bennettshurg, N. Y., helped Rev. D. D. Owen in a series of meetings, resulting in much blessing to the people. He is with us to-day and is greeted by many who were helped by his ministry.

Rev. Wm. H. Batson assisted Rev. P. F. Ogden in the last revival service held; as a result of those meetings we have a helpful force of workers in our church to-day. We are all prompted to diligence by the sudden removal of this dear brother from the world to his reward. He was killed by lightning during a thunder storm while sheltered under a tree.

As to workers going out from this Church there is a very good representation. James C. Barrett was the first recorded licentiate, July 1, 1820, and as before stated, he served as supply for over a year.

S. M. Bainbridge was licensed to preach May 7, 1836. He also served as supply for a time two years later. I here quote a portion from his obituary: "He was born in Romulus, Mar. 23, 1816. During the pastorate of Rev. W. W. Brown, in the revival of 1831, he was converted, at the age of fifteen. He graduated from Madison University in 1841, was ordained the year before at Stockbridge, Madison Co., N. Y. Several Churches in Central New York reaped the fruits of his labors. He died in Elmira, Jan. 1, 1865, while pastor of the Central Baptist Church of that city."

E. Gardner was licensed Oct. 3, 1838; afterwards the vote granting him license was rescinded by his request.

Rev. B. S. McLafferty, D. D., and Rev. John Griffith, D. D., were licensed Aug. 7, 1852. They were of the number brought to Christ during Rev. I. Fargo's pastorate. Dr. McLafferty lives in Tacoma, Washington, and Dr. Griffith, in Allentown, Penn.

Rev. S. V. Marsh received license to preach Sept. 6, 1856. He also was one of the fruits of Rev. I. Fargo's labor. He is now pastor at Monongahela, Penn.

Rev. D. Heagle, D. D., of Valparaiso, Ind., though never a member here, is another representative of the work of grace back in 1854, when he gave his heart to God in the parsonage barn, as he relates in his letter. Am rejoiced to know that even the barn, belonging to the old parsonage, was thus sacred as the birth place of one of the Lord's workers.

Thomas Marsh, our senior deacon, was licensed to preach Jan. 7, 1860, and though not taken from this field of labor, as his brother Stephen, yet a preacher nevertheless, and a guide to many of our lives in other days, as well as now. May God's blessing rest upon him yet more and more, and spare him long to us.

Last upon the list of workers is the name of our dear sister, Miss Lisle Bainbridge, who went to China with Dr. and Mrs. Nevius. Her membership remains with us, and I count it a privilege to have a parish that reaches both around the world and through it, though my pastoral call upon this sister is necessarily deferred for the present.

The deacons who served are represented in the following list: John Finton and John Green, also the names of John Bainbridge and William Salyer appear as the next in order. Abner Carey, Samuel Blaine and Elijah Abbott were elected deacons Dec. 1827, and ordained Feb. 7, 1828. This is the only record of any ordination of deacons, in this, a council of churches was called, as for the ordination of pastors.

Cyrus Bainbridge and Simeon Salyer were elected deacons Jan. 19, 1839; Clement Leach and Ebenezer Gardner, Feb. 2, 1856; Hiram S. Banker, Aug. 2, 1856.

Alexander Baldrige and Thomas Marsh were chosen deacons May 14, 1864. Dr. N. W. Folwell, Montgomery Updike and William Bumpus were elected deacons Feb. 5, 1876. Dr. Folwell declined to accept the position of deacon, as he was then past seventy years old, and had served many years in the interest of the society. He was treasurer of the Church and society for twenty-five years and treasurer of the Seneca Association for sixteen years.

Of these seventeen names but three are living, Mr. Bumpus, who moved away some years ago, and our present deacons, Marsh and Updike.

Church clerks are represented in the following order: John Bainbridge, William Roe, Abner Carey, Henry Swan, John Geddes, Samuel Bainbridge, Cyrus Bainbridge, E. Gardner, William Bumpus, William Bainbridge, William Clarkson, Jason Van Court and Thomas Marsh. Of this number, John Bainbridge, Abner Carey and Henry Swan served a second term. The first trustees as named in the deed executed by William W. Folwell, January 1st, 1808, for land now known as the old cemetery, are James Clark, Mahlon Bainbridge and Barna Swarthout.

The record of covenant meetings present clearly the thought of the Fathers in the Church; discipline to them was a necessity, and repeatedly when there was not the faithful christian deportment called for in God's word, delinquent members were dealt with by committees chosen "To cite them to their duty." Offences were legion from non-attendance at church services to open immorality, and strict as were their measures excluded members frequently returned, "gave satisfaction" and were re-instated. Do you ask were they wise, or otherwise in such constant vigilance? "Brethren if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself lest thou also be tempted."

Sometimes honest souls shrinking under the search-light of the Holy Spirit not waiting for the Church to "Take up labor" with them, would say as we have read, "It is irksome to belong to the Church, I think, my heart has not been changed by Grace, and I have no love for the duties of a christian," or, "I think I never experienced religion; and prefer the company of the world." And we wonder if someone with loving heart taught of God, told them that if they had never known the Lord, that even then, they might find him, and finding him have all their soul's deep longings satisfied and know that his yoke is easy and his burden light.

Would it not be well for us to speak often as christians to each other? Fifty years ago it was Resolved, "That a committee be appointed by the pastor to visit every member of the Church. Repeatedly we read, "The Church met at the meeting house" realizing even more than we do now that the Church means the mystical body of Christ of which He is the head.

We often think of the forefathers from their different circumstances as living other lives than we, but it gives us a touch of kinship to read, that, sixty years ago this month they met to "Clean the Meeting House."

When we come upon a strain of minor music and our failures set the nerves a tingle we wonder how they attained harmony when all the pieces were in minor chords. Perhaps we discover the secret in the fact, that over fifty years ago, for several terms, they met one evening a week for six months during the winter season, with Mr. Paddock, of Hamilton, as instructor in music.

Learning as we do of the first Missionary collection mentioned, amounting to Sixty Dollars in 1838, we are prompted to greater activity in these times of privilege, as the need of missionary effort is even more apparent now than then.

Glancing backward o'er the century we can but exclaim "Kept by the power of God." The dates 1795, and 1895, stand as mountain peaks, the valley between has been a vale of conflict to our fathers, but to our vision is "Berachah" The Valley of Blessing.

Others have been artists in this picture of the past. We are to sketch the background on the canvas of a new century.

"Our Father, to whose sleepless eye the past and future stand  
An open page, like babes we cling to Thy protecting hand;  
Change, sorrow, death are naught to us, if we may safely bow  
Beneath the shadow of Thy throne a hundred years from now."

## ADDRESSES BY FORMER PASTORS.

REV. I. FARGO.

In responding to your invitation to the Centennial Celebration of the Romulus Baptist Church by letter, instead of by personal presence, there are two things I foresee--First, that I shall be compelled to write in the first person singular, and the repetition of the *I*, the *Ego*, is so utterly distasteful I shrink from it. Second: so many reminiscences of personal interest to self come crowding upon my memory that at the outset I must call a halt, in this direction, and so mitigate the offensiveness of the *Ego*, by limiting myself to such memories as may most honor God and be of lasting interest and profit to the present membership of the church, and to all who may be gathered with you. And I know no better way to do this than to note: First, the overruling providence of God which led to my acceptance of the pastorate of the church, Second, the providential preparation and the silent omnipotent influence of the Holy Spirit which culminated in the memorable revival, the fruits of which are still being gathered in the lives and labors of those then brought to a saving knowledge of Christ.

And first, the overruling providence of God which prepared me and led me to accept the pastorate. From my New England Baptist environment, and training up to the time I was fifteen years old, two things were wrought into my *unquestioning belief*, 1st. That God by the Holy Spirit not only calls men into the ministry, but providentially calls them to the *field*, or *fields* of labor they are to occupy. 2d. That in deciding between the apparently conflicting calls of providence in these directions, accept the field in *greatest need*, though greater sacrifice, and harder service be required to meet the need, and if at the outset undesirable, go to work, in reliance upon the divine blessing to make it desirable.

In the call to my first pastorate, dating from June 18, 1844, by the First Baptist Church of Mt. Morris, Livingston Co., N. Y., where I was ordained, I had no conflicting questions to settle. But on responding to an invitation to visit and preach to the First Baptist Church of Hamburg, Erie Co., N. Y., receiving, the last week in April, 1846, a unanimous call to the pastorate, it was different. Holding my answer to the call in abeyance, I went to New York City to be married to Miss Elizabeth Chapman to become, as you will testify, by her mental culture and large social and spiritual gifts, an efficient helper, and faithful sharer in the labors and trials incident to ministerial life. On returning with her to Hamburg and visiting the entire church from house to house, I found little personal alienations between many of the members, resulting mainly from difference of opinion and judgment as to two of their late pastors. Finally after nearly three weeks thus spent I returned to our boarding place at Dea. Estes and said, "To-morrow morning I propose to take my wife and return to my father's in Stafford, Genesee Co., N. Y. Among all the families visited, we have found only two who have not said something against some brother or sister; and for me a young man, having my ministerial record to make, to take the pastorate of the church under present circumstances will be both presumptuous and ruinous." After tea the Deacon came to my room and said, "You propose to leave to-morrow morning do you?" "Yes." "Well, as you

are a young man, there are one or two things I want to say to you first, the church has given you a unanimous call, a thing not secured in the case of any man during the last four years. Your return to us with your wife has only increased their unanimity in the membership. If you continue with us the church may continue united and saved. If you leave us these dividing influences may again arise, the church go to ruin and you will be responsible for it." Second. "Do you know where God wants his ministers to be? I can tell you. In the very worst places on earth, and Hamburg is one of them." With characteristic abruptness, suddenly rising to his feet, he exclaimed, "Now leave us if you dare!" and left the room.

The following day I received overtures by the Deacon of another church urgently asking my consideration of a call, from a human standpoint in every way more advantageous. Was this a providential interposition to place me in a more eligible field, or a temptation? With Dea. Estee's last words ringing in my ears, and Hamburg "the place of greatest need" pressing upon my heart, I decided to remain.

Result – I was permitted to see the church, as in the little poem entitled "The Gospel of the Oak" of a thousand years growth "girdled with the zone of death" putting forth new life and striking its roots deeper and deeper--while in the other, slumbering elements of discord broke forth, compelling the newly call pastor to resign leaving it extremely doubtful whether the divided members could ever be reunited and the church saved.

As the end of the third year approached, becoming impressed that the work for which the Lord called me to Hamburg was accomplished, I gave the stipulated three months' notice, and closed my labors the first Sabbath in April, 1849; Monday morning took my wife and infant child to my father's, there to await the call of God from whatever direction it might come. Before the week closed a letter was received from Dr. Folwell, Chairman of the Pulpit Committee, asking me to visit and preach to the Romulus Church the following Sabbath. Before leaving on Saturday morning, two letters came to hand, one from Strykersville, asking me to visit that church with reference to the pastorate and another from Troy, Michigan. Of Troy I knew nothing. Of Romulus nothing except from the casual remarks of Rev. Gibbon Williams, as of other churches he visited as agent of the American Baptist and Foreign Bible society, that it was one of our oldest Baptist Churches, made up of an intelligent, conservative, solid membership, with large undeveloped resources, still worshiping in their first meeting house so antiquated and out of repair as to be called the "Baptist Barn," which ought to have been abandoned years ago and a new house built to conserve the waning prestige of the church and keep alive in the membership a sufficient degree of the aggressive element to save it from spiritual stagnation and death. But Strykersville, located only fifteen miles from Hamburg, with its modern and sufficiently commodious meeting house, large membership and developed, aggressive spirit, I knew as one of the most desirable and prospectively promising fields of labor, to a pastor, in the association. How was this apparent intervention of providence by the Strykersville letter to be interpreted? Did God in it intend to turn me back to go to Strykersville to spend the Sabbath instead of Romulus? As for the moment I stood puzzled and querying, the thought flashed upon me, Romulus is the "field of *greatest need*," and, as in the order of providence, it is the first invitation by date I will first go there.

Nothing of special interest attracted my attention in my railway ride to Geneva. But as on that delightful spring-like afternoon, I, on foot, wound my way around the foot of the beautiful Seneca, and over the lake shore road with its diversified scenery, I was so attracted and diverted that I scarce felt the sense of weariness as I reached the Folwell homestead, and was most cordially welcomed by the doctor and his amiable wife and family. As on Sabbath morning we approached the then unpainted, weather-beaten house, eaves to the street, entrance door with its panels split, and the clap-boards around it broken and missing, I was impressed with the significance of the name given it, and still more so as we entered the audience room which I will not here describe. I had been so posted by the doctor on the previous evening as to look upon it, not as a matter of indifference to the best interests of the Church on the part of the leading members, but rather of cautious, wise discretion which hastens slowly. For years there had been a growing conviction in the membership that a new house of worship was needed, but every time the question was agitated there was a division as to where it should be located, whether on the old site, near the tavern in the McLafferty district, at Romulusville, or at some point between the three. So strong were the partizan references that an attempt to build on any one of these proposed sites would result in division. But time, with patient waiting had brought changes. The present site of the old house had been adopted as the place for the new, and what was now needed was a pastor under whom the church could unitedly go forward.

Having preached on the Sabbath, arrangements were made for me to visit the families of the church so far as possible for mutual acquaintance. In doing it I became more and more impressed that while the new meeting-house was the *first* imperative need, there was a larger and *more* imperative need beyond it. A country church possessed of more than ordinary intelligence and culture. Eight had been experienced and successful teachers. Two were graduates from colleges: one, a physician, who, in addition to his medical education, had familiarized himself somewhat extensively with the sciences of his day. Whole families of children whose parents, with their comfortable or ample means, were ready to provide for their education or minister to their pleasures, were growing up to manhood or womanhood or had already reached it, still unconverted. During the past twelve years there had been no general revival by its saving power to gather *them* in, or to reconsecrate the means, and develop the, in too many instances, buried spiritual gifts of the membership. Here was a field truly white for the harvest, and my heart to my finger ends tingled with the thought of being called of God to enter and reap.

On the following Sabbath notice was given that, on Thursday of that week, there would be a special meeting of the church to take into consideration the question of building a new house of worship. At that meeting two plans were submitted, with estimates of a master builder who was present – the first, as the frame of the old house was sound and sufficiently high to do it, to strip off the siding, take off the roof, take out the entire inside work and set the bare frame on a suitable foundation in its present position and arrange and complete the building with entrance ways, audience and lecture rooms as you now have them. As some questioned whether the money could be raised to do it, at the same time suggesting that the audience room of the old house was usually only

half filled, the plan of a smaller and less costly was also submitted. The plan of the present house was adopted and a committee appointed to circulate a subscription to determine whether the needed amount could be raised. At the close of the morning sermon on the following Sabbath the church by rising vote gave me a unanimous call to the pastorate which the pulpit committee reported to me that evening with request that I would immediately accept it. My simple reply was, "Circulate the subscription for the new house of worship, by letter, report to me the result and I will return to you my final answer." Soon after my return home, I received a letter from Dr. Folwell saying that in securing subscription pledges they had succeeded beyond all their expectations, that the new meeting house was assured. By return mail I congratulated the committee on their success, signified my acceptance of the pastorate and commenced my labors the last Sabbath in May. I preached in the old meeting house only four Sabbaths. After that we held our services in the Bainbridge schoolhouse until the dedication of our new house on Thursday, the second week in February. On the Sabbath previous, in anticipation of our dedication services, my last sermon in the schoolhouse was preached from the text (Ex. 33:15,) "Except thy presence go with me, carry us not up hence." During the sermon tearful eyes and tender hearts seem to indicate that the presence of the Lord was indeed with us; also when the large congregation gathered for the dedicatory services of the new house, and especially on the following Sabbath, with the congregation filling the audience room when we gathered as pastor and people for our regular Lord's day service, such apparent evidences of the divine presence with us, that one of the deacons suggested that some special meetings should be held during the week. Appointments were made for preaching and prayer on four successive evenings. The same appointments were made for the following week. From the first, a deeply solemn interest on the part of the unconverted seemed to increase, but no apparent increase of spiritual interest on the part of the church members, but rather the reverse, till finally on entering the lecture room, on Friday evening, for preaching services, only about half the usual number were present. On asking the cause I found a large party was given by one of our members. I preached as usual. Without any allusion to it, I on the following Sabbath made no further appointments for special meetings, concluding that the set time for the Lord to favor Zion had not come, as "his servants" did not "take pleasure in her stones" or "favor the dust thereof." The large Sabbath congregation, instead of waning, as is often the case after the dedication of a new house, gradually increased in numbers so that frequently on pleasant days during the summer, it was necessary to place extra seats in the aisle to accommodate them. As winter approached a leading member of the church asked me if I intended to hold a series of meetings. My reply was I propose never again to attempt it as on the winter past, until I see such marked evidence of a revival spirit in the membership as to demand it. So that winter passed and the following summer with only our regular Sabbath services, and midweek prayer meetings. But not without an increasingly intense interest on my part and on the part, as I now believe, of some of our members as to the spiritual interest of the church, and especially of the unsaved who worshiped with us. Our Sabbath congregations made up of a larger proportion of youth and young people than I had ever looked upon, bright, intelligent, so respectful, attentive, and such earnest listeners, it did seem the gospel must have a saving effect upon them. But the love of worldly pleasure and the means of gratification at their command, so preoccupied the heart, as to be to them as the devils birds, in the parable, to catch away the saving seed of the kingdom as soon as sown. As I

became better acquainted I began to notice, from time to time on the Sabbath, from four to six young people from Ovid or Lodi in my congregation. The following week I would learn that our young people had gone to participate in a ball at Ovid or Lodi. Again I would note on the Sabbath, the absence of a half dozen of my young people and would learn that arrangements had been made with the Ovid or Lodi young people for a ball in our township. Thus for two years and a half I had the pain of seeing my young people more and more given to worldly pleasure. For the last six months such was my concern for their salvation that I ceased to preach to the church, and directed my messages wholly to the unconverted, yet with no apparent permanent result. When some new or startling truth was presented, as for instance "you are setting the limit of your present day of grace at the time of death, promising yourselves that sometime before that shall come you will repent and thus assure your salvation. But mark you – God has set another limit. For conviction for sin, genuine repentance, saving faith, regeneration, you are absolutely dependent upon the Holy Spirit, and should God, who says 'my spirit shall not always strive with man,' withdraw his convicting spirit from you as he is liable to do if you continue to resist him, your doom would be as fully sealed as if already locked in the prison house of woe." The momentary thrill of awakened sense of danger went through the congregation like a flash of electricity but like many other serious impressions was apparently soon dissipated and I was still compelled to look upon all that mass of people as still passing on in the broad way to destruction.

What did it mean? God designed that the gospel as preached by His ministers should be the power of God unto salvation. Yet I am not seeing the legitimate fruits as I should. As the cause cannot be in the gospel which I have always sought faithfully to preach, it must be in myself – in my manner of preaching it, or in my methods of labor, or because with all my fidelity, I do not understand the secret of winning souls to Christ. I was becoming so impressed with a sense of deficiency in myself, that could I have left my charge I would gladly have gone to spend three months with such men as Jacob Knapp or Jabes Swan in their revival labors, that from them I might learn the secret of their wonderful success. Eventually this felt need was providentially met in a way I least expected. In the month of August Bro. Wm. H. Rogers, a cousin, whom I had not seen for years came to visit me. From a weak young layman, developed under the pastoral training of Jabes Swan, he had become a man strong in faith and filled with the power of the Holy Spirit. He seemed to delight in nothing so much as to talk of the things of the kingdom, and was continually narrating the success of Swan's labors, both as a pastor and evangelist, of his strong faith, of the remarkable answers to his prayers, furnishing striking examples of Christ's declaration, "believe that ye receive the things ye desire when ye pray and ye shall have them." Then again perhaps he would tell how some minister was converted to the order of God's kingdom, as he expressed it. A truly converted man so far as his own personal salvation was concerned, yet not seeing desired results; how, awakened to a sense of his personal need of faith in God and of the enduring power of the Holy Spirit, he in confession and prayer sought it, as he did his first conversion, and thus came forth invested with such strength of faith and fulness of the Spirit as made him a power for good as was before impossible. At the end of the week's visit, he left me with a very clearly defined sense of my own personal needs and deeply impressed with my God dishonoring want of faith and the sin of it. Since faith is the gift of God, day after day I sought it, until one evening, after all had retired, once more in my room, I fell

on my knees with the settled purpose of the wrestling Jacob (Gen. 32:26). "I will not let thee go except thou bless me," and finally in the intensity of my desire for the blessing sought, I fell on my face, overwhelmed with a sense of my unworthiness of it, yet for the sake of the perishing committed to my care, and for the honor of His own name's sake who had called me to the work still pleading that He would then and there answer as He saw my imperative needs to be. As silently, I lay on my face before the Lord, as powerless in myself as the clay in the hands of the potter, fully surrendered for Him to mould and use me as He should see fit, I received the assurance (Eph. 3:20), that "He is able," even in and through me, the earthen vessel "to do exceeding abundantly above all that we ask or think." Next came what for want of a better name I will call faith's vision. I as clearly saw all that mass of unconverted people moved and bowed by the convicting power of the Holy Spirit and the membership of the church filled with the pentecostal influence, as afterwards we literally saw, when such crowds gathered and filled the church to its utmost capacity. I arose from my knees with an inwrought faith which believed I received the things desired before they came, and with it the enduring power of the Spirit for service. Yet I told it to no one. I read, "Hast thou faith? Have it to thyself before God." It was a secret matter between me and God. Hence all through the glorious results that followed, I said nothing of my own personal faith, nor experience in relation to it. I did not dare do it lest a spirit of self complacency, or boasting should come into my heart dishonoring to God, but only this, "not unto me, but unto thy name O Lord be all the glory."

About two weeks from that time, Mother Wilcox, as we called her, then sixty years old, came out and offered herself for membership, and on the second Sabbath in September was baptized opposite her home in Seneca Lake. That evening as in our own home, we sat quietly reading, Mrs. Fargo's sister, Lydia, sixteen years of age, suddenly sprung to her feet exclaiming, "I am such a great sinner!" then falling upon her knees, said, "Pray for me." We did so, and she followed in prayer for herself, confessing her sins and pleading for pardon. Thus as a sinner lost and helpless, she received Christ as her Saviour and arose with her heart filled with the joy of sins forgiven.

As the time for our midweek prayer meeting approached, I was so impressed that if Ditha Van Tuyle, an intimate friend of hers, could be got to the meeting, she would be converted, that I sent Lydia before me to ask her to come with her. She came. After two or three prayers, I said "Ditha, do you still desire to be a Christian, as you admitted in conversation with me some time ago?" She replied, "I do." "Do you desire it so much that you are willing that the whole world should know it?" "I do." We then had a season of special prayer for her. Deeply convicted, accompanied by Lydia, she left for her home and went immediately to her room, and there in prayer together, she also as a lost sinner received Christ and in him the unspeakable joy of a new found hope.

At the close of the Sunday School on the following Sabbath, Lydia leading the way by asking the privilege, both confessed Christ by telling what the Lord had done for them and entreating their associates to come and share with them the unspeakable peace and joy which no earthly pleasures could give. Thus the revival began as the earnest and pledge of all that was to follow. The next Sabbath being rainy a prayer meeting in the lecture room took the place of the evening sermon. Verses thirty-five to forty of the first

chapter of John were read, followed by prayer. The Divine presence was very clearly manifest. Reader Folwell, then sixteen, was sitting in the front seat with others of his own age, directly in front of me. In a familiar way, I said, "Reader, do you want to be a christian?" With broken utterance he replied, "Yes." Then asking others sitting there the same question. I received the same answer. During the season of prayer with which we closed, suppressed sobs from deeply affected hearts were heard from all parts of the room.

As the Association was to meet with us on Wednesday, I wrote Brother Bacon, who was to preach the introductory sermon, the state of things, and requested him to come prepared to advance the revival spirit. He took as a text, the prayer of Habakkuk, 3:2. "O Lord, revive thy work." As preached, that prayer became the inspiring spirit of every session, till it seemed that a cloud of mercy hung over us ready to break in showers of blessing. To such a degree it took possession of many hearts, that Rev. J. B. Alcott, who preached in the afternoon, stopped in the midst of his sermon and said, "I have a daughter sixteen years old, in every sense a lovely girl but not a christian. I feel so concerned for her salvation that I must here publicly ask you to pray for her." He then resumed his discourse, that night took the cars from Geneva for his home, which he reached about midnight. On knocking at the door, his daughter was in the hall to open it, as deeply concerned for her own salvation as her father, and before morning was converted. As the Association adjourned on Thursday afternoon an appointment was made for Rev. John Smitzer to preach in the evening. The audience room was full. At the close of the sermon, the first public expression was called for by asking such as felt their personal need of salvation to come forward. Esquire Banker, followed by his wife and daughter and others, led the way, in all seventeen. Friday and Saturday evenings the work was left in my hands, as Brother Smitzer was booked to attend the State Convention, but returned in time to preach on the Sabbath and every evening during the week, when he became so hoarse as to be unable to preach longer. The work was again thrown upon my hands, but it continued to go forward with increasing interest and power, till I noticed that the converts, instead of coming promptly into the prayer meeting before sermon, were gathered in little groups outside discussing the subject of baptism.

I began to take them by the hand with the question, "Do you love the Lord Jesus who has died for you above all others?" "Yes." "Is your love to Him such that you are ready to obey Him in all things he has commanded?" "Yes." "Do you so love Him that it would be your privilege to follow Him in the ordinance of baptism?" "Yes." "Come to our meeting on Saturday afternoon and be received by the church, and on Sunday we will give you the opportunity." Ten came and were received, and after the Sabbath morning sermon were baptised in the presence of about six hundred, who gathered on the shore of the Seneca to witness the ordinance. On the following Saturday twenty-eight were received and the next day, with the assistance of Brother Smitzer, were baptised; a most impressive scene to the vast audience, as we alternately led the candidates into the beautiful waters of the Seneca and immersed them.

The series of meetings continued over three months with conversions up to the close. During the time we had assistance for about six weeks, three from Brother Smitzer, two

from a neighboring pastor, Brother C. Wardemer of Covert, one week from S. M. Stimson of Batavia. During eight weeks of the time the pastor was entirely alone, visiting from house to house during the day and preaching evenings, usually from texts suggested from the needs of individuals or by the varying phases of the meetings. As he now looks back to the unwonted rapidity with which appropriate texts were unfolded to his mind and the power which enabled him to accomplish the work, to the honor of God, he must ascribe all to the illuminating enduring power of His spirit, and still say [Ps. 115:11], "Not unto us, O Lord, not unto us, but unto Thy name give glory." As the result of this meeting eighty-three were baptised into the membership of the church. In addition to these I had personal knowledge of thirty-two coming from adjacent towns for a Sabbath day or an evening service, who were converted and returned to become members of their own home churches; in all one hundred twenty-five.

There were some very marked characteristics of this work:

- 1st. The house was filled with the divine presence. Such a deep, quiet solemnity pervaded the services as to cause infidels to say, "It seemed as though God was there." My daughter, who was a little three-year old at the time, remembers with what hushed awe she entered the audience room, feeling as though she had stepped into heaven.
2. The wide spread, permeating influence reached all classes, the older as well as the younger, and was so powerful that people were convicted at their homes and constrained to come to the house of God there to confess their sins and seek pardon. Under this constraining influence the young from adjoining towns, who had been connected with ours socially, came by scores and were converted.
3. The work took on the type of the first two converts, deep conviction followed by public confession of Christ, expressed desire for the salvation of others, and personal labor in this direction.
4. With the exception of a few, the membership were sadly unfitted for the work. For a revival to commence with the unconverted was so out of harmony with the then supposed divine order, that, on our way home from the meeting, where seventeen came forward, a brother held me at his gate to emphatically impress one thing, "The Lord can't work here because the membership are not right." My reply was, "The Lord is here, and calling you and others to get out of the way and take hold of the work." And the call came with irresistible power through the converts. As they one by one came out filled with the joys of God's salvation, so the members, confessing and pleading before the Lord their needs, came out invested with such spiritual power for public testimony and personal labor as they had never before experienced – in some instances, remembered by us, such rapid development and growth in these directions that "the weak became as David, and David as the angel of the Lord."
5. The church continued in a revival state. This was promoted by the general attendance upon our midweek prayer meeting and the hour of prayer before the morning service. At every communion except one, for three and one-half years I had the privilege of giving the hand of fellowship to some one. At the close of the special meetings I felt an

important work remained in training and developing the converts. Of all who united with the church I have never known of but four who proved recreant. Numbers became pillars in this and other churches. Four, for years, have been preaching the gospel. Many who shared in the work have gone up higher. Others will soon follow. But its saving influence will continue to reach out and on to the time, when the final harvest shall be gathered, and they, and we who still linger, shall together share the eternal joy.

D. D. OWEN.

I first preached in Romulus on Sunday, February 24, 1867. Some correspondence followed, resulting in an invitation from the church to supply the pulpit for six months beginning with the first Sunday in April. The church had been without a pastor about one year since the removal of Rev. M. W. Homes.

Reaching Dye's Landing on the morning of April 6th, I was met by Mr. Richard Willcox, who took me to his home, and after dinner drove me to the meeting house, where the church members were assembling for covenant meeting. During the five years which followed I was indebted to Mr. Wilcox for many kindnesses which helped on my work.

Deacon and Mrs. E. Gardner gave me a home with them, and out of their intimate acquaintance with the church and the town furnished information and suggestions which were of great value to one new to the field and to the work. The churches and the community were very cordial, and their hearty co-operation has never been forgotten by me.

June 23d a formal call to the pastorate was extended. During the month of August some repairs were made to the meeting house, and preparations were begun for receiving a council which met with the church September 10, 1867.

October 15 the people gave the pastor and his wife a "house warming," leaving at the parsonage provision, grain, poultry, etc., to the value of \$80; and on October 18, Mrs. Owen and myself began housekeeping. This "house warming" was but one in a series of similar demonstrations of kindness which continued during our stay in Romulus. The financial terms of the pastorate were clearly defined, and the people were faithful in keeping their pledges; but out of the largeness of their hearts they were always doing more than was promised. Once in each year, and sometimes oftener, an oldfashioned "Donation Party" was held at the parsonage or at the meeting house; and throughout the year gifts of hay and grain for the horse, and of wheat, flour, vegetables, fruit, meat, butter, bedding, cloth and furniture (or money to buy them), were received by the pastor and his wife. At one time a harness costing \$36 was presented; and a little before his resignation the pastor received a hint that a new buggy was preparing for him. If no names of donors are mentioned here, it is because to specify them would be to give a list of the families who were connected with the church and congregation. Those were pleasant customs of our churches in former days, but they have in most communities ceased to be observed. New business methods have come in; every article which the farmer can spare will sell for cash at his door, and it is natural that gifts such as are

specified above should be fewer. Doubtless more money is given, and "money answereth all things." The effect of the former way was to make pastor and people seem like members of one family; thus personal association and interest were intimate and warm. It is at least an open question whether the later methods have not decreased the spontaneity, the heart to heart quality in the relation of pastor and people.

It is certain that in the days which we remember with delight, there was a warmth of hospitality which had its fruitage in tender Christian sympathy, helping us to understand Paul when he writes to the Corinthians: "Who is weak, but I share his weakness? Who is caused to fall, but I burn with indignation?"

The social life of those days was strong and sweet, and was no mean factor in the religious culture of the community. "The service of song in the house of the Lord" was efficiently led by Mr. Mahlon Bainbridge, Dr. M. B. Folwell, Miss Lisle Bainbridge and Miss Ella VanHorn, with Mrs. Coe Swarhout as organist. Some of the work of this choir has not been excelled in any church I have served. After Miss VanHorn's marriage and removal, Miss Jennie Folwell was soprano until she too was carried away to New Haven.

One thing was lacking: in those days there was no acceptable hymn and tune book for use in Baptist churches, and the congregation were not able to bear that part in song which is their privilege to-day. How much our services might have gained if the sweet singers who sat in the pews had possessed to-day's facilities for uniting in hymns of praise. In "The Psalmist" we had a fine collection of hymns; but there are not many tunes which can be sung from memory alone. God be praised for the present possibilities for congregational singing.

My records concerning the Sunday school do not permit much review of that department of our work. The years from 1867 to 1872 brought many changes in Sunday school method. Our school followed those changes slowly and carefully, until the "Uniform Lesson" system was perfected, and the newer aids to Bible study were appreciated and used. We had a faithful corps of teachers, but few of whom remain until this day. It is certain that God's blessing on the work of the school helped souls into the light, and made more strong and beautiful every department of church life. There were at least six school-houses where summer Sunday schools were maintained with success, and in these our people furnished a full share of the labor and money and spiritual energy. The school at Kendaia was most closely associated with our church. This school was for many summers led by Deacon E. Gardner, ably supported by the people of the district. At four of these school-houses preaching services were held by me monthly. From these schools and congregations precious results have appeared, and none who contributed to them shall lack their reward. On the fifth Sunday of a month a service was held in some district not regularly supplied.

During the pastorate of Rev. M. W. Homes, the field had been quite thoroughly gleaned, and not until the winter of 1870-71 did a new period of ingathering begin, those who were little children in Brother Homes' time now confessed Christ and took their places in the church. Those then converted were, with two exceptions, children of our church

members. My records fail to show all accessions to the church ; but on several occasions the beautiful Seneca lake served as our baptistery. The annual reports still seem to show that additions to membership are mostly of those who from childhood have been trained in the Christian homes and in the Sunday school of the Romulus church.

There were periods of deep feeling, when Christians were prayerful and earnest, and the unconverted felt and sometimes acknowledged, either in word or by their unconscious bearing, the presence of the Holy Spirit and the power of God's word. Probably not one soul has remained long within the bounds of our parish without being subject to strong, spiritual impressions and every one who has yielded has found life in Christ. "Good and upright is the Lord; therefore, He doth teach sinners His way."

Often, God showed himself present in cottage prayer-meetings, and His Spirit was in school-house gatherings as well as in the central assemblies at the meeting-house. Alas! how hard it seems to be for those who have deferred repentance and obedience until their hearts are filled with the cares of this world to yield to "the Spirit and the Word" even though their judgment approve. The conversion of some in old age proves that the "Whosoever will, let him take the water of life" has not been withdrawn. May this prompt those who have long delayed, to turn unto the Lord now. May this centennial be the beginning of great joy to men and women who shall now "believe unto the saving of their souls."

The Romulus church has been a liberal feeder of churches from which few ever return to the spiritual mother. Looking over the membership list at one time with the deacons, it appeared that more of our members had been dismissed to churches in the single state of Michigan alone than then remained with us. This fact, with others, already mentioned, serves in part to explain why our church growth has been limited. Constant emigration with little immigration keeps the population low in number.

One fact deserves mention here, because those who knew all about it are passing away, and a later generation may misinterpret it. In 1866 our church reported 212 members. The next yearly report shows a loss of 50 or more (I have not the report at hand), and the question was asked me at the annual association, "What is the trouble at Romulus?" The loss came by revision, and was no loss at all. Of the half-a-hundred names cut off, not one represented a person who was known to be living, and of some of them Deacon Cyrus Bainbridge, who had long been in the church, said: "I cannot remember that such persons were ever here." The revision was made with great care. Some of the names may have been regularly dismissed, but no record of that fact preserved. Correspondence failed to discover any of them, and the names were swept from the roll as useless lumber which served only to give the church a rating with the denomination which she was not able to maintain.

It is known that much of the emigration from us has been for the building of Christ's Kingdom elsewhere, our people going to be pillars in churches far removed from the place where they first confessed Christ as Saviour and Lord. By reason of these it may be said to our Church as to the Thessalonians, "In every place your faith toward God has gone forth;" for we may give hearty thanks to God for the purity and consequent

steadfastness of the faith in our people. Now and then one has fallen before the "world spirit;" but our church has been very free from the "isms" which have wrought desolation in some places. Our people have sought and kept the gospel in its purity.

This correct faith has borne fruit in the church benevolence. The great missionary and educational societies were always remembered in prayers and gifts. And the many occasional appeals of worthy objects never failed of a response from our people.

On July 8th, 1871, the ladies of the church organized a circle of the Woman's Baptist Foreign Missionary Society; one of the earliest, if not the very first of these organizations in Central New York. This introduced a new era of study and interest in missionary work, and from this Romulus circle came the inspiration which led to an Associational Missionary Society.

During my pastorate few of the active members of the church died. But we were sorely afflicted in the deaths of Deacon Cyrus Bainbridge and his wife. Deacon Bainbridge was a strong man to lean on. His "head discerned time and judgment," and his "words were as nails fastened by the masters of assemblies." Mrs. Bainbridge was a woman of prayer, full of good works, and bearing the interests of Zion on her heart always. May our church have many worthy successors to them.

Mrs. Owen and myself have never ceased to have a lively interest in all that concerns our Romulus church. We "Bow our knees unto the Father, from whom every family in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your head through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the Saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

#### REV. LEWIS GROSS.

Rev. L. J. Gross, of West Somerset, N. Y., who was ordained pastor of the Romulus Church, March, 1876, and who continued to serve as pastor till 1882, made a brief address, which provoked alternate smiles and tears. We would gladly give a full report of the same, but we have failed to secure it in time for publication. During this pastorate, May 16th, 1877, he was married to Miss S. Belle Bainbridge, one of the esteemed young members of the Church, and Mr. Gross paid a fitting tribute to ministers' wives, as deserving some part of that recognition and praise which is often monopolized by their "partners in distress." He said that the beautiful row of locust trees which fringe the highway running north of the Church was planted by General Folwell. One hot summer day, after the trees had grown to goodly proportions, he was at work in his garden near

the road, when a gentleman, accompanied by his wife, rode by in their carriage. The stranger bared his brow to the grateful shade, and as he wiped the perspiration from his face, said to his companion, "God bless the man who planted these trees." A century ago, in the providence of God, a noble band of Christian men and women, planted this Church, and to-day a great multitude utter benedictions on their heads. Others have labored and we have entered into their labors. Let us be true to this rich heritage, and resolve that "the fire shall ever be burning upon the altar, it shall never go out."

Dear Church of our God through all time mayst thou stand,  
Protected by Heaven, a light to our land,  
"One Lord, one faith, one baptism, still preach,  
Till all the wide world has heard the glad speech.

As the years come and go, with their shadow and light,  
May thy members press on, till they climb Nebo's height,  
And, life's work completed, the 'narrow' way run,  
Each one hear with joy, our Master's, WELL DONE."

REV. R. B. STANTON.

Rev. R. B. Stanton, of Keuka, N. Y., writes: "I had hoped to be with you at the one hundredth anniversary of your Church. But circumstances have combined which will make it impossible. I regret it very much. The Romulus church has exerted a far-reaching influence for good.

"What stirring events have transpired in the world, what progress Christianity has made since that church was first organized! Truly it is the Lord's doings and it is marvelous in our eyes. I trust that your church may enter upon its second century with bright prospects and that it may, in the future as in the past, 'Be kept by the power of God.'"

REV. G. L. OLIVER.

Rev. G. L. Oliver, of Burlington Flats, N. Y., writes from Toronto, Canada: "My need of rest forced me to forego the pleasure I anticipated in attending your centennial. I regret that I cannot be with you.

"I trust that the blessing of God will attend you in all your efforts to promote the glory of His Kingdom, and that the Romulus church will enter upon its second century in the enjoyment of the great peace of God. I am glad you have a good, faithful pastor who works so hard to bring souls to Christ. May he, under God, be able to build you up in all the graces of Christ, and in all spiritual efficiency."

"I pray also that your Centennial Celebration may prove to you a rich scriptural feast, a harbinger of great and glorious things coming from the presence of the Lord."

REV. P. F. OGDEN.

DEAR FRIENDS: I am glad to be with you as you celebrate the one hundredth anniversary of this dear old church. As the hours are passing, and we have had such a feast of good things I will speak but briefly; and very appropriately so, for my pastorate of this church closed so short a time ago that it can as yet hardly be called history. Again, my pastorate covered but about one-thirtieth of the century of years we celebrate to-day; so a brief time will suffice in which to review it.

Within fifty miles of this spot, not more than five miles from the place where the city of Auburn now stands, a young man and woman married and began housekeeping in their woodland cabin. At times, when her husband sought work in the settlements, the young bride was left alone; alone with the voices of the wild forest animals breaking the silence of the night, and the scarce less wild Indian, an occasional caller at the cabin door by day alone with a blanket for a door and a fire on the great stone hearth for protection. One day she allowed her fire to go out and lacking flint or steel or tinder she was obliged to walk four miles through the woods to the nearest neighbor's house to borrow fire to relight her hearth. And this occurred within fifty miles of this spot, and as I believe, within this century we are here commemorating. In my boyhood I knew this woman, and heard from her own lips experiences of her early days.

Is it possible that such changes could take place in the brief period of two lifetimes and one of them scarce yet half lived!

Our fathers and mothers in Israel came a century ago bringing sacred fires of consecrated service and set alight their altars to the worship of Almighty God while yet this fair land was a wilderness, and the Indians roamed its woodland solitudes. Although at times those fires may have wavered and dimmed somewhat, they have never gone out. They burn brightly to-day after the passing of a hundred years, in glad thanksgiving to the God of our fathers that we are permitted to enter into our fathers' heritage of spiritual blessing.

What wonders have been wrought in the hundred years just past! This land then little else but a wilderness, we now behold teeming with busy life and converted into beautiful homes, with schools and churches on every hand. The wide domain westward to the Pacific coast (within which the brother in the early Cayuga Associational meeting predicted another association might be formed within fifty years) now numbers its christian churches by the thousands, and millions upon millions over all the land are to day the worshipers of Almighty God and disciples of his Son Jesus Christ.

I am glad to be a member of this century-old church; although providentially retaining my membership here and expecting soon to become a member of another church which I serve as pastor and with which I expect similar pleasant relations to those I so much enjoyed here.

During my pastorate of this church it was characterized by unity of spirit, earnestness of purpose, and efficiency of effort. Whatever was undertaken enlisted the hearty

cooperation of the entire church and was thus carried forward to success. All departments of the church were as one, and in Sunday School, C. E. meeting, prayer and covenant meetings and Lord's day worship, all showed vital interest and wrought for success and blessing.

The first year of this pastorate was preeminently one of preparation. A good degree of spirituality and a desire for the outpouring of the Spirit was manifested by the members.

The C. E. Society, organized by Brother Meeder a few months previous to this time, had an active list of willing workers, a large associate list, and an interested affiliated list. As the weeks passed, it became more and more evident that the time was ripening for a special effort for the conversion of souls. About the 20th of November, 1891, Rev W. H. Batson, of Fairport, was called to assist the pastor in a series of meetings. He labored here about three weeks and from the first there was shown a desire, especially among the associate members of the C. E. Society, to become Christians. Fifty-five came forward during the meetings, nearly all of whom united with this or other churches.

Before this time a baptistery had been spoken of by the pastor as desirable, but the means seemed not to be forthcoming. But during the meetings, before the pastor was aware, more than one-half the means were secured, and the balance was readily raised. On the evening of Feb 6, 1892, the new baptistery received a fitting dedication by the baptism of eighteen candidates, and the following Sabbath evening two more followed. One feature of this series of meetings was that it was followed by no marked reaction, such as often follows similar revival efforts.

The remainder of this pastorate was conspicuously a time of healthy and vigorous growth. During the pastorate thirty-seven names were added to the church roll.

The growth in individual grace and christian character was marked and rapid. Never have I seen more gratifying improvement in the use of religious gifts, and development of moral earnestness and christian zeal tempered with sanctified judgment among so large a number of young converts. And this growth has proved itself to possess the good quality of permanence. There was an increase in efficiency in every department of church life and work that was a constant inspiration to the pastor and he will never cease to be grateful for the privilege of leading such a people.

It is an invaluable privilege to have to do with the making of the history of these closing years. May the benediction of God rest upon that history and on all connected with it, that through it and them His great name may be honored and His kingdom be established in the earth. And now, dear friends, may the divine blessing abide with you as you begin the history of another hundred years. Remember that when, a century hence, your successors shall gather to celebrate the second centennial of our dear old church, they will look back to see how you lived and labored "for Christ and the church" in the beginning of this second century just as you look back to-day to see how those who planted this church a century ago and those who have made its history thus far,

lived and labored for the truth and gospel of our Lord. Let the record be a noble one; and may those who succeed you find blessing and inspiration in your zealous, patient, consecrated labor for Christ and his Kingdom.

REV. F. M. LA BAR.

MY DEAR FRIENDS: I feel highly honored to-day to be classed as one of the former pastors of this church. I hardly feel that this should be so, inasmuch as I was simply here as a permanent supply for about eight months. But I do feel honored in that God permitted me to be of some little service here in helping you to tide over the period existing between the pastorates of those two men of God – Rev. P. F. Ogden and Rev. Wisner Kinne.

My work with you has been so recent that I have known something of the plans and preparations for this meeting, and I want to congratulate you today upon this successful consummation of your plans.

There will always be a warm place in my heart for the Romulus church. It was here, less than a year ago, that I was publicly set apart to the work of the gospel ministry--a day which was, and always will be to me, as I think of it, one of the most blessed in my life.

I want to say also that I believe God guided this church in calling its present pastor. Bro. Kinne, in giving the history of the church very modestly passed over his own name with no comment more than the bare statement of his coming here as your pastor.

But I know already of work which has been done during the short time in which he has been your leader – and I believe that he is a man after God's own heart. One whom God will delight to honor in His service. It seems to me that God's hand has been in this whole matter of settling him as pastor of this church.

I have been very much interested in meeting with you to-day. May God bless you and your pastor in your service, and may you be used, as you have been in the past years of your history, in still bringing to Christ and building up precious souls. God bless you and keep you. I love you all.

## POEM.

By REV. LEWIS HALSEY, D.D., OSWEGO, N. Y.

In his prelude to the poem, Dr. Halsey stated that it gave him great pleasure to look once more into the faces of his old friends of the church in Romulus and of the Seneca Association; the verses had been written lovingly but hurriedly, else some names as worthy to be mentioned as those which appear in it would have found a place. He spoke of Luke Sweetland, the captive among the Indians; Elkanah Watson and Samuel Kirtland, of the early missionary labors in Western New York; of the Jesuits and the Moravians; of the Rev. Dr. Diedrich Willers, for sixty years the honored pastor of the Reformed German Church in Bearytown, his distinguished son, Ex-Secretary of State Diedrich Willers, with us to-day; of Marsh, McLafferty and Griffith, the gift of the church of Romulus to the ministry, of Rev. Dr. H. G. DeWitt, the evangelist, whose labors here were so richly blest.

In the reading of the poem several humorous anecdotes were happily introduced.

### PRELUDE.

The hosts of time come charging on,  
They drive us down life's steep decline;  
Where once our star of triumph shone,  
Another victor's star must shine.

Yes, brothers, we are growing old,  
The bell of Time our youth is knelling;  
We tell the tales that once we told,  
They do not seem the same in telling.

We sing the songs that once we sung,  
They do not seem the same in singing;  
For music when the heart is young  
Sets every subtle chord to ringing.

But tho' our heads are growing gray,  
Our hearts are still as young as ever;  
One King the tide of time can stay  
Tho' Canute but failed in his endeavor.

That King, in strong immortal youth,  
Stands changeless in the years eternal,  
On earth, to learn and live the truth,  
In heaven, to know the joys supernal.

Tho' all things earthly change, the soul,  
With eye undimmed and strength unailing,

Is young while endless ages roll,  
Its cheek at Death's approach unpaling.

They change their sky who cross the sea,  
But love and friendship live forever;  
The bonds of true fraternity  
Nor Time nor change have power to sever.

#### THE ROMULUS CHURCH.

A hundred years of faith and fears,  
Of joy and sorrow, light and shade,  
Of mirth and mourning, smiles and tears  
So swift the shadows shift and fade.

Church of the century gone by,  
You have a glorious history;  
Your roll bears grand and honored names,  
Which are not yours alone, but fame's.

No better preachers ever wept,  
While sinners mocked, disciples slept;  
No better deacons loved to pray  
That truth and right might win the day;

No sweeter singers sang the praise  
Of Him who rules thro' endless days;  
No church was in the faith more sound,  
Than Romulus, for works renowned.

The rude forefathers gathered here,  
Their tables noted for good cheer;  
Their children are no doubt more wise,  
But cannot build such chicken pies;  
For ladies of this goodlie town  
Are by no other cooks called down  
The flag of triumph is unfurled,  
'Tis, - Romulus against the world!  
No flowers or fruits more rich or rare,  
No men more brave, no maids more fair,  
Their virtues are beyond compare.

No names more worthy of renown  
Than Romulus and Apple Town,  
For here where Indian wigwams stood  
The fathers met to worship God.

Here Dr. Folwell fought his fight,  
A true and noble Christian knight;  
Centurian of a faithful band  
Who caused this Synagogue to stand  
A temple to the living sod,  
Where just before the wigwam stood.

The name of Bainbridge heads the line  
Of pastors by the right divine,  
Wisner and Butler followed him,  
Their fame in distance growing dim  
Then came old Elder Caton, one  
Who served with General Washington,  
And kept his ragged regimentals,  
Memorials of the Continentals.  
The Marquis La Fayette he met,  
And found he was remembered yet.

Cooper, and Holt, and Brown, and Otis,  
And Carpenter, deserve our notice  
Wright, Sperry, Fargo, labored here,  
Webber and Irving then appear.  
Holmes, Owen, next McNair, and now  
Young Gross, the student, makes his bow.  
Well named, he is himself a host,  
A man of whom you well may boast.  
Seven years he served, not for a maid,  
But for his toil was well repaid.  
I ought not out of school to tell  
But he was bound to ring the belle.

Stanton and Oliver come next,  
Well qualified to treat a text;  
Then Ogden comes, good work to do,  
LaBar, a pastor tried and true;  
Last, Kinne on the list appears,  
Pastor, we hope, for many years.

The name of Bainbridge is renowned,  
And Folwell is as often found;  
Men wise in council, strong of will,  
And amply qualified to fill,  
As they have often done of late,  
High offices in Church and State.

Van Vleet and Sutton, Abbott, Blaine,  
Lived honor and renown to gain;

Swarthwout and Denton, Finton, Sayre  
Were men of skill and courage rare.

Bartlett and Kinne, Miller, Hunt  
Were warriors brave, to bear the brunt  
Of battle, honored men and true,  
Their duty ever prompt to do.

Your father's God is yours  
This tho't your faith assures,  
This blessedness endures.

Your covenant renew,  
To God and man be true;  
It matters not to you

If others fail or fly,  
Or do their Lord deny,  
Fight thou with purpose high!

Then let your faith be strong;  
Though you may suffer long,  
He is your strength and song.

On Him cast all your care,  
He will your sorrows share,  
And He your joys prepare.

To do His will unite,  
Love makes all labor light,  
Do then with mind and might

The work He gives you here,  
This tho't your soul may cheer,  
The Lord will soon appear.

Then shall He say, "Well done !"  
To every faithful son,  
"Your crown of joy is won!"

#### PERORATION.

The dead their work have done,  
Their glorious race have run,  
Their crowns have nobly won.

But what of you and me,

What shall our record be,  
Who shall our glory see?

Arouse ye for the fight,  
Stand firm for truth and right,  
The Lord Himself your might!

Yield not to doubt or fear,  
This tho't your soul may cheer,  
The triumph time is near.

Be soldiers brave and true,  
Fear not to dare and do,  
As you the past review.

Be worthy of the sires  
Who kindled here the fires  
Of worship; whose desires

Were that their sons might be,  
Not only brave and free,  
Lovers of liberty,

But also men of prayer,  
Ready their gifts to share  
With those who need their care.

Such men are needed now,  
Men who in prayer will bow,  
And then, at loom or plow,

With word, or hand, or pen,  
Serve best the Master, when  
They serve their fellow men.

The past is dead, the present lives,  
The future inspiration gives;  
On, Sons of Romulus, and do  
The work the fathers left to you!

Protected by the power of God,  
They in their paths of duty trod;  
Kept by the power of God, may we  
Be worthy of such ancestry!

## OUTLINE OF SERMON.

By REV. R. T. JONES, OF ITHACA, N. Y.

BERACHAH, THE VALLEY OF BLESSING.

2 Chronicles, 20-26.

"And they assembled themselves in the Valley of Berachah; for there they blessed the Lord."

Jehosaphet, King of Judah, had been approached by a great army of his enemies; but seeking the Lord, they, his enemies, were led into their own ambushments and slew each other, while Israel looked on. After the battle was over, and Jehosaphet and his people had looked over the field, and gathered up the spoil, they returned to a valley near by to give praise to God for what he had done for them, and called it for that reason, "Berachah," the Valley of Blessing.

This hour is Berachah, the Valley of Blessing for this church. Not because, like Jehosaphet, they look over a field of blood upon which God has given them the victory, but because they look back over one hundred years of spiritual triumph which God has wrought by them.

Now one hundred years are nothing when put in comparison with the Eternity of God; but they are much when put in comparison with events in time.

We feel a sort of awe of things which reach back into the beginnings of our natural life, or farther back still into the hoary past. I feel in this way an awe of this church body, when I think that when all this region was lonely woods and sparse settlements, when the heroes of the Revolution were fresh from their victorious fields, that God lighted His lamp at Romulus. I am glad to meet with a people, then, whose spiritual lineage is so long and blessed, as they meet to-day in "Berachah, the Valley of Blessing."

It seems to me a happy coincidence that this place was first called "apple orchard." It was prophetic of the spiritually fruitful life which was to follow. I do not know that it has been bettered by exchange for the more classic, but heathen name of Romulus. It is a pleasure to see by the badge worn by the members to-day, that this is again to be exchanged for the more locally appropriate designation of the "Church at Kendaia."

And now before I leave this introductory part of my address, permit me to say that this church has been associated in my own thought most happily, by reason of the ministry of two men here who were dear friends of college days: the Revs. Philo Ogden and Louis Gross. Mr. Ogden shared with me for several years the trials and triumphs of the classroom, and has been thought of ever since with the sincerest honor and respect. Mr. Gross, though not a class-mate, was a dear friend, and among the few who have lived in my heart from those earlier days in loving regard. His sunny nature makes him

everywhere a benediction, and a church in a chronic condition of the "blues" could not do better than at once make him their pastor.

But now what does this "Berachah, this Valley of Blessing" suggest?

*First and foremost – Praise to God.* And we have been trying to give it to-day. I think the spirit of these services exhibits that feeling. It was not man, but God, who has done through this people all that has been done these long years. The history of the Seneca Association, prepared by my brother, Rev. Lewis Halsey (a book which will always keep his memory green in this body), shows many churches now extinct, or transferred to other associational connections. But God has kept His light in this place without change. It shows, therefore, his specific choice of this people to serve Him here. In this respect this spot and this vicinity is hallowed ground. There are but few years in this "century run" in which souls are not recorded as finding God through this people. First of all, then, this Valley of Blessing suggests praise to God.

*Second, it suggests thanksgiving for the holy men and women who have been members of this spiritual household.*

All the praise for Christian triumph, as we just now said, is due to God; but there is a respect in which men are entitled to praise as well, and that is, as they became ready instruments for the transmission of the divine will; ready channels for its outflow to the world; ductile, flexible instruments for the declaration of His purposes. Here men may have their glory, and it is the greatest that can come to them. This was the glory of Jesus. "I came," He says, "not to do mine own will, but the will of Him who sent me." His glory was in the perfectness of His transmission of the will of His Father. This was the greatness of Paul, of Judson, of Paton, of Spurgeon, and of every man who has been great in the kingdom of God. God's glory is in the initiative of all good work and in carrying it through; man's glory is in lending himself the most perfectly to God in His execution of this.

This church has been honored in all its long history by men and women in it, whose ready submission to the divine will has made them great for God in this place. They sleep in the church-yard close by, have stood on foreign shores, have preached the gospel in our own land, and sustained the agencies of eternal life here at home.

Now this Valley of Blessing to-day suggests, I say, thanksgiving to God for these servants of His will, whose spiritual home has been with this people.

*Third, This Valley of Blessing suggests that it is by Christian faithfulness, generation by generation, and not by numerical advancement that the kingdom of God grows.*

From the worldly standard of estimation, the kingdom of God has not advanced here at Romulus. The tide of population has long been against it. It is not a large body to-day. It probably never will be. From the point of view of numerical growth, all Christian work is a failure, and the ill-sounding prophecy, that judging by numerical results the world would never be saved, is literally true. But this standard of estimation is a wrong one.

The kingdom of God grows as men and women are *faithful* in it, that and that alone, and not at all as a poll of the world, year by year, shows a numerical gain. That is the meaning of the parable of the talents and the pounds: Not computible results, showing steady advance, but faithfulness. You and I are not to fear for the triumph of the kingdom, if we are faithful day by day to our trust. And if, age by age, the Church is faithful, we need not stop to number the people. There is a curse for *us* in that mode of estimation, as for God's people of old. We are not to look on that side; that is God's part. Ours is trying to do day by day in faithfulness the things we do.

This one hundred years of work and christian history at Romulus, is full to-day, with this truth. Because God has not numerically a great people here, it is no sign that his kingdom has not grown. It has done so, every hour, in so far as faithfulness deep and true has been put into it by this people.

This Valley of Blessing, then, is suggestive to us to-day of this teaching.

*Fourth, this fact, just stated, suggests to us one brief thought further, namely, that the great duty for this people, for the years to come, is to hold God's word and truth here in just this way: in faithfulness. And what does that mean?*

*1st. To always keep God's word declared here in living pastoral service. Never to close the doors, or live for any length of time upon passing supplies, because the sun of prosperity does not fully shine. That is the surest way to put it in eclipse. Keep God's word declared.*

*2d. Keep up all the present day christian activities and organizations. The organizations of the church as revealed in its reports to-day show just such a condition now. All present day christian agencies are represented here. Let not cold or heat, or prosperity or adversity be an occasion for relaxing aught of these. In their persistent support, is the blessing of faithfulness.*

*3d. Give of your substance to the edge of sacrifice.*

Do not fatten yourselves in this world's goods, and let the Lord's cause be lean. Do not let your pastor feel his hands tied in any earnest aggressive work for want of means. We give, all of us, in a beggarly way to God. A dollar is as big as the moon to us when given to God; but no bigger than a dime when used for ourselves. The Kingdom of God will never come until God's people get bigger ideas of the consecration of money.

Your faithfulness, then, will consist, for another thing, in your conception of this duty.

*4th. It will mean, again and last, prayer and labor for the conversion of souls.*

I do not mean in the conventional way. We all have this, and it means nothing. I mean planning for it as definitely as we plan for our daily work, and duties. I always know myself whether my solicitude for souls means anything, because when it does I always have a list of unconverted persons in my pocket, and find myself checking them as I make engagements to see them, or in other ways to find them, at as early a date as possible. That always means something, and it is the only sort of interest that ever does.

Much of the so-called solicitude for souls is cant. Actual, immediate effort as definite as ones visit to the postoffice, is the only sort that brings results.

If this spirit moves this household of faith in the days to come, it will be living proof of that faithfulness which brings in the Kingdom of God.

Then, Berachah, the Valley of Blessing, will not only look to the one hundred years gone by, but as well to the centennial to come.

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November 20, 2023