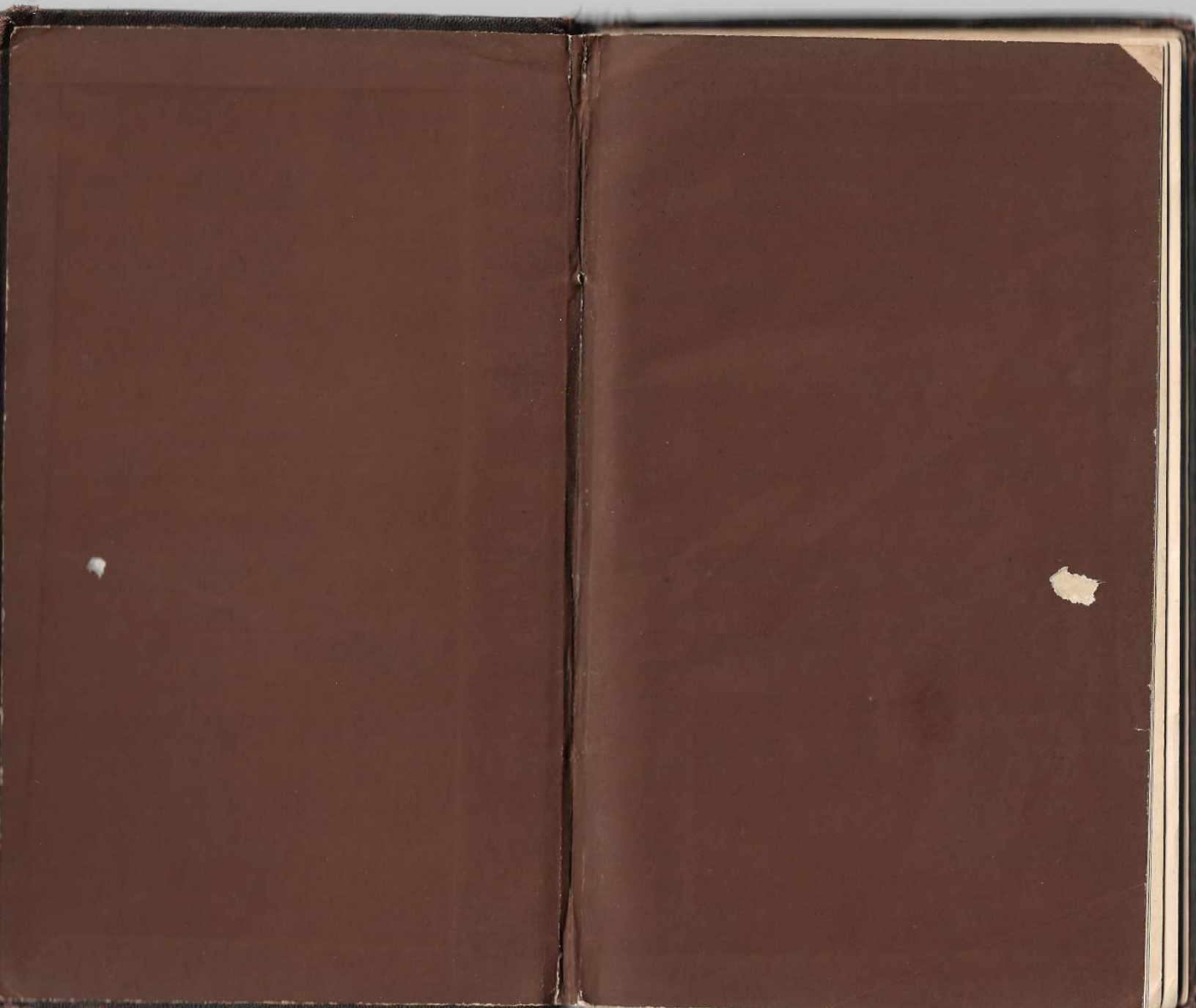
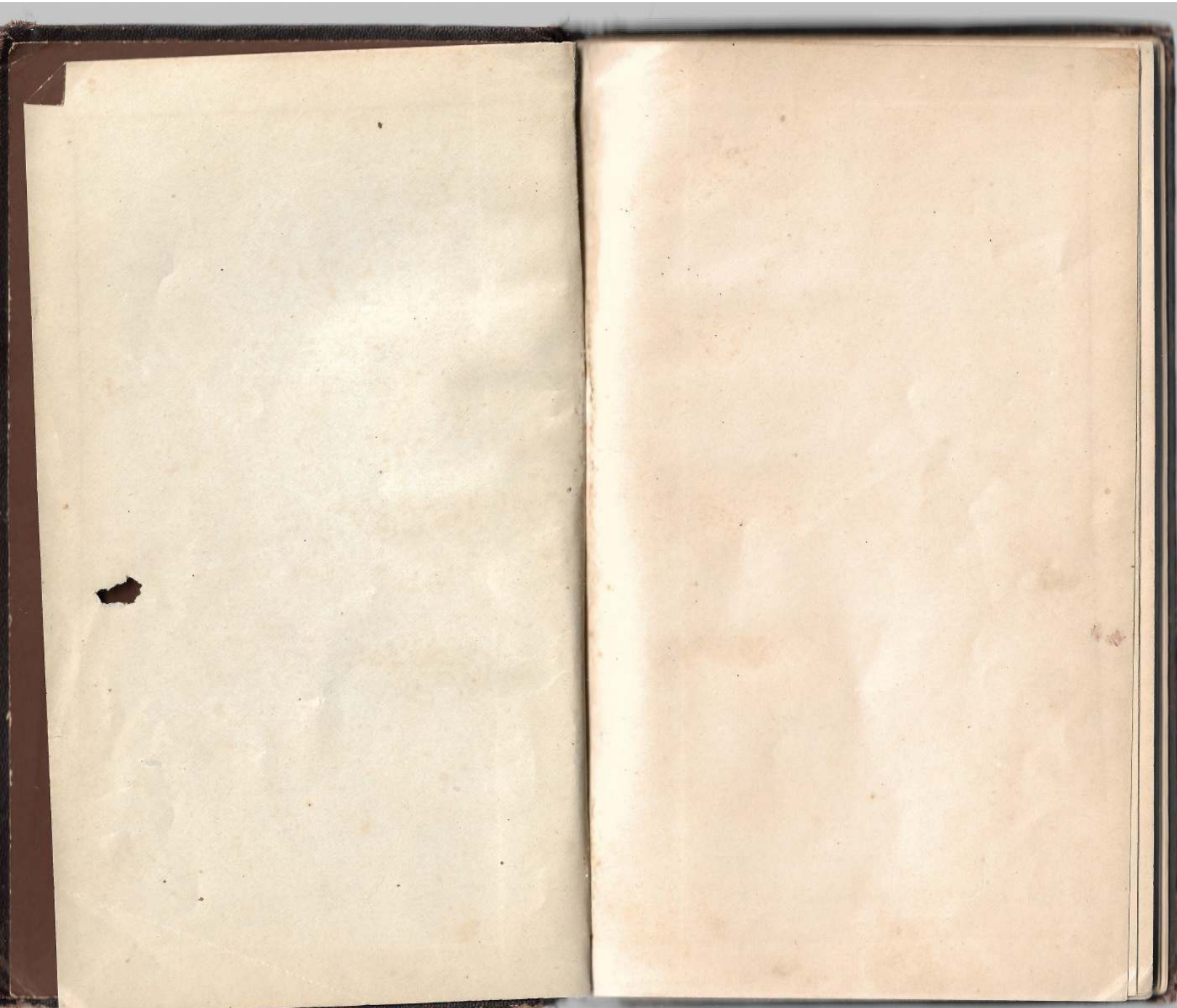


HISTORY
Of the
SECOND BAPTIST CHURCH
Of
DANBURY CONN.

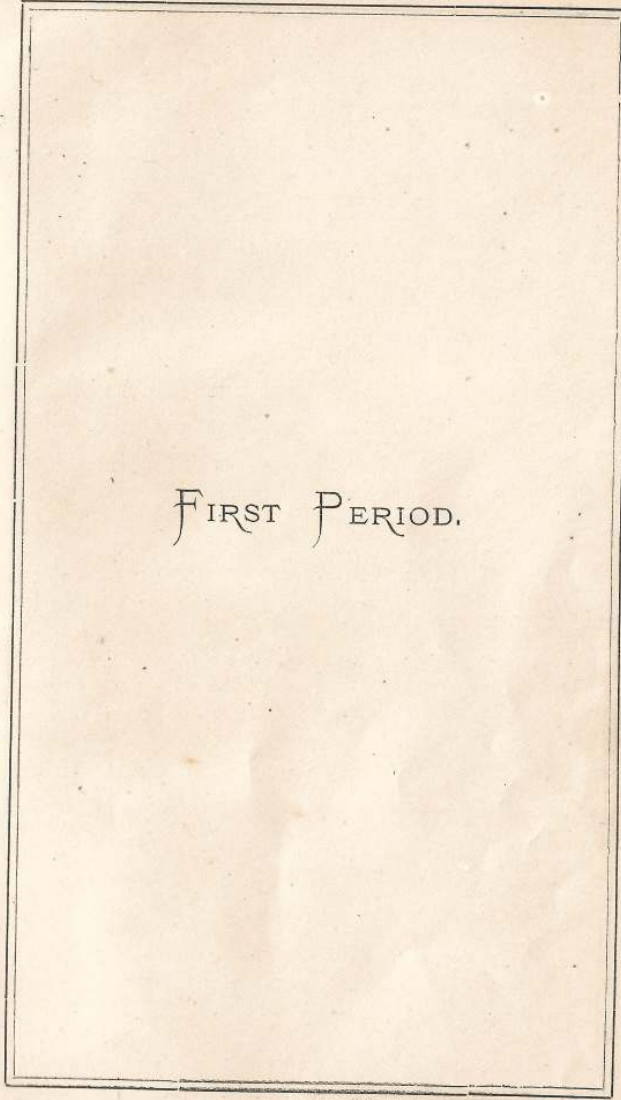
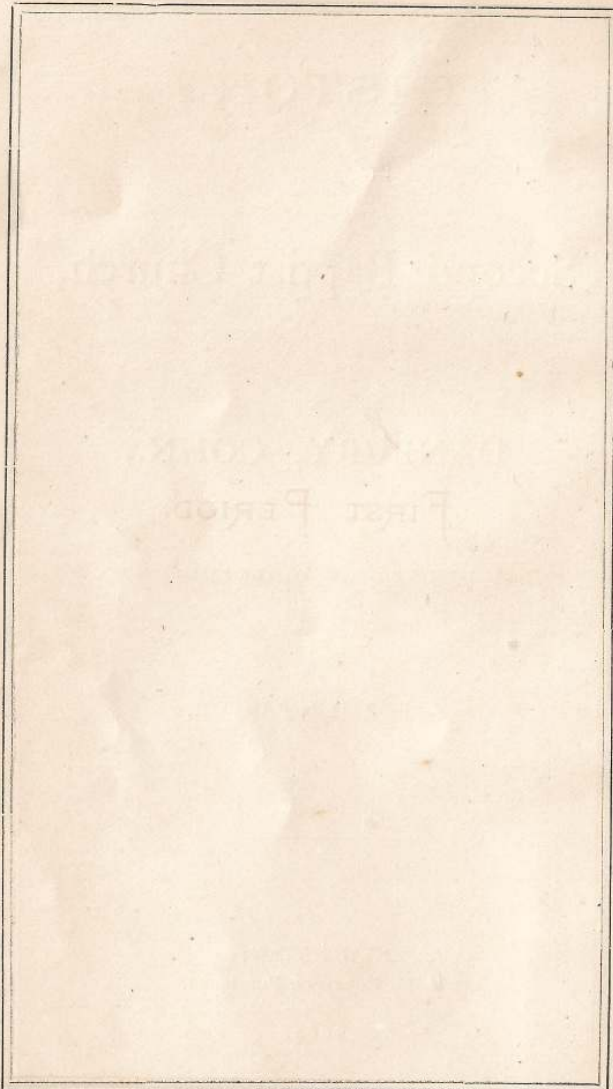




HISTORY
OF THE
Second Baptist Church,
DANBURY, CONN.,
FROM ITS FOUNDATION TO THE PRESENT TIME.
BY
A FORMER PASTOR.
NEW HAVEN:
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FIRST PERIOD.

CHAPTER I.

A little more than two years subsequent to the conclusion of the treaty of peace which terminated the "War of the Revolution," on November 18th, 1785, the First Baptist Church within the limits of the town of Danbury, was constituted in the district of King Street. This body enjoyed for years a large measure of prosperity; the Lord adding unto them from time to time willing and faithful converts of His grace. The mother church still maintains its visibility and, though reduced in membership, is still struggling to strengthen the things which remain, and has recently received fresh tokens of divine favor.

About this same period, (1785,) there were residing in the western portion of the town, in the district known as Miry Brook, a number of individuals who were attached to the Baptist faith. Among these were Bracey Knapp, Benjamin Shove and Peter Ambler. The spiritual influences in which many of our strongest churches have had their origin, were first felt in the humble dwelling of some disciple of Christ. Meetings were held frequently, before a church was organ-

ized, in the dwellings of Bracey Knapp and Eliakim Wildman. Revival influences descended upon these humble gatherings, and souls long since gone home were converted.

A sister in Christ, now very aged, connected with the older body, whose childhood was spent in Miry Brook, is perhaps the only survivor who can speak from personal experience of these early days. The memory of these prayer meetings from house to house, is still fresh in her mind. She reproduced her first impressions of those who participated in them, in a recent conversation with the author of this sketch. Among those who prevailed with God in these meetings, was Benjamin Shove, afterwards a deacon of the church. The friend above mentioned remarked regarding him, "when we first came out in religion it was a great privilege to hear uncle Ben pray."

About the year 1788, a church was organized under the name of the Ridgefield and Miry Brook Baptist Church. The second Baptist church of Danbury was constituted from this, April 3d, 1790. It was soon after admitted into the Hartford Baptist Association. The number of constituent members was about twenty. The first regular pastor was Rev. Thaddeus Bronson, who remained with the church from the time of its

organization until 1793, when he removed to Schoharie Co., New York. The first deacons were Benj. Shove and Daniel Wildman, who were appointed Oct. 2d, 1790. In March, 1793, Calvin Peck was added to the number. The first meeting house was erected in the year 1794, on a lot given to the society by Bracey Knapp, situated in Miry Brook district, about two miles and a half west of the village of Danbury. The building was twenty-four feet square, with galleries. Its architecture and interior arrangements were of rough and primitive style. It was unadorned outside by a steeple, and unfurnished inside with permanent seats. Loose boards were thrown down to make a floor below. These also formed the foundation of the gallery, which was destitute of breast-work or stairs, the ascent to it being made by means of a ladder. The seats below were constructed by placing logs and stones in parallel rows east and west, which were covered first with boards lying in the same direction and then running north and south, thus forming seats. The pulpit was composed of oak boards, and was elevated two steps above the main floor. In this rude structure that God, whose chosen temple is the contrite heart, met and blessed the fathers. Its plainness was adorned by His glorious presence, and in the judg-

ment it shall be seen that "this and that man was born there." The people came to the church on foot or horse-back, with the exception of an occasional ox cart.

Rev. Mr. Bronson relinquished the pastorate of the church in 1793, after which, during five years, until 1798, the church was probably without a settled pastor.

CHAPTER II.

Among those who ministered to the church with favor during this period, were Revs. Daniel Wildman, Justus Hull and Elias Lee. The King Street pastors, Revs. Finch and Bulkley, were also accustomed during this period to visit and encourage the *new* interest. How strange are the developments of the providence of God! Our brethren at King Street are decimated by removal and death, while God has multiplied the "little one" of Miry Brook to its present size. It is but a just return, that we of the larger body should now give succor and sympathy to the guardian of our early days. May God grant to our brethren in the old mother church to see His power and glory as the fathers saw it in the sanctuary.

The name of Rev. Justus Hull deserves special mention among those who supplied the church during the interval mentioned. He was then a young man of unusual mental vigor and somewhat extraordinary ministerial gift. The word dispensed by him was with power, and his service among the people was kept in fresh remembrance years after.

When, subsequently, the college bred generation of preachers came among them, the old people felt in some instances, no doubt with reason, that while the college and seminary had given polish and stronger grasp of truth, their graduates had lost the freshness and convincing energy of their predecessors. When a precise young man read an elaborate discourse to them, the remark used to be made, "Brother Hull would take off his coat and beat that."

In the year 1798, Rev. Bennet Pepper, then a licentiate, came to Miry Brook. He preached from that time until November, 1807, without ordination, at which time he was regularly ordained to the gospel ministry and continued his services to the church. On the occasion of the ordination, Rev. Nathan Bulkley was designated to give the charge; Rev. Jacob St. John, to make the ordaining prayer; Rev. Daniel Wildman, to preach the sermon; and Rev. Ezra Fountain, to make the concluding prayer. The churches of Franklin, North Salem, Carmel, Bedford, Milton, First Danbury, Newton and Bristol, were represented in the council.

About the year 1803 the church was called to pass through a season of trial and darkness, growing out of an attempt to modify the accepted

articles of faith. The original articles, bearing date January 24th, 1795, as to their subject matter and form of statement, are not different in any essential particular from those now received by the church. The mover of the proposed change in them is not named in the records. The new articles proposed were, however, essentially defective. They asserted that Christians should be unlike the world even in "politeness of behavior," forgetting that the very term, gentleman, owed its origin to Christianity. They contain erroneous doctrines in the statement, "We believe that civil government is by providence and permission and not of divine origin or appointment, and that we find neither precept nor example for the disciple voluntarily filling office in earthly states." It reflects credit upon the little church, that they recorded their faith in the refining influence of our holy religion, and in the truth that "the powers that be are ordained of God," by rejecting these innovating articles and adhering to their original standards of faith and practice.

In the early part of Mr. Pepper's ministry there were large accessions to the church. This period is the first revival season succeeding the outpouring of the Spirit in which the church had its origin.

Shortly preceding the ordination in 1807, some improvements were made in the meeting-house. The side walls were plastered, a railing and stairs made for the galleries, and the floors were nailed down. A better pulpit was also constructed, and some new seats were introduced with backs to them.

CHAPTER III.

Mr. Pepper's pastorate closed in 1809. The young church had its trials during his connection with it; at one period they were grieved by conduct on his own part which was deemed unbecoming. The period covered by his ministry was, however, on the whole, one of enlargement and blessing. One of the occasions of difficulty during this time, was the course taken by brother Eli Gregory, who was made a deacon of the church Oct. 25th, 1806. The second year following the revival mentioned, he gave expressions publicly to sentiments which were regarded by the majority of the brethren as unscriptural and subversive of good order in the church. Deacon Gregory objected to a distinctive ministerial order, who should appropriate all the time allotted to the service of the sanctuary on Lord's day. He claimed that God having called different gifts into the church, they should have expression, without regard to, or rather ignoring any other pastor or teacher. He asserted in addition that any male member of the church might, with propriety, be appointed to administer the ordinances in the absence of a

settled minister. He objected to the payment of a salary to a minister, or to the circulation of a subscription paper in his behalf, claiming that the support of those who labored in behalf of the church would be contributed by free-will offerings of the members. These opinions being regarded by a majority with decided disapproval, and Deacon Gregory still adhering to them tenaciously, a council of churches was called to adjust the difficulty arising therefrom. This council convened June 3d, 1807. They resolved: 1st. That the great commission given by our Lord to his apostles to preach the gospel, was not given to them in the capacity of a church, but as divinely appointed officers in His kingdom, and that the promise, "Lo, I am with you always," etc., is His assurance that He will, until the end, raise up and qualify a succession of faithful ministers to preach and baptize. 2d. The obligations of a people to their minister are to be carefully distinguished from the duty of alms-giving, and arise from the ordination of Christ; that they are entitled to a support in carnal things while bestowing their care upon the spiritual interests of the church, and this is in scripture considered their just reward; also that there can be no just ground of complaint against subscriptions. These resolu-

tions not being acceptable to Deacon Gregory, while they were accepted by the church, he was excluded.

The resignation of Mr. Pepper was followed by another period of destitution, the church remaining dependent on supplies for about four years, until May, 1813, when Rev. Oliver Tuttle, then a licentiate from Bristol, Conn., was called to the pastorate. His ordination occurred in May, 1814.

Toward the close of the year 1815, to use the expression current at the time, "a reformation broke out in the community." It marks the second revival season of the history of the church. Deep seriousness pervaded the hearts of many who were out of Christ, which issued in a transformation of heart and life. We cherish the record of these "times of refreshing." They suggest an unwritten history of prayer and conflict in behalf of the spiritual interests of the kingdom of Christ, whose results are yet yielding their fruits to us and the world. They are also proofs that our Zion has from the beginning labored and looked for revival influences. Not satisfied with the daily dew, she has supplicated for "showers of blessing," and, as these records show, has not supplicated in vain. Our faith is thus quickened to expect yet richer displays of our Lord's saving

power. Let us not forget that we who occupy the places of those who have passed away, are making history to be read in turn by those who shall come after us. "Other men have labored and we have entered into their labors."

The harvests which we are reaping from time to time, have been produced from the seed they scattered, often in tears and discouragements. So may the great Head of the Church put His crown of favor upon the work of our hands, and especially pour out His spirit to lead sinners home to Christ. Let our prayers arise continually for the days of His power, "That the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep His commandments."

Mr. Tuttle's ministry extended over a period of nine years, from 1813 to 1822. In August, of the latter year, he resigned his charge and removed to Meredith, N. Y. During his pastorate, one of our aged office bearers, Deacon Peter Barnum, at present living, was baptized into the fellowship of the church. He, with Deacon Benjamin Ambler, of blessed memory, was baptized the same day, July 28th, 1816.

Timothy Weed and Thomas Wildman were elected deacons Dec. 13th, 1816. Brother George Benedict was baptized by Mr. Tuttle, Sept. 21st, 1817. Some statistics of the membership of the church at this time may not be devoid of interest. From the minutes of the Union Baptist Association which convened at Danbury in 1817, it appears that the membership of the church was then seventy-eight. In 1818 it was seventy. In 1820 there is a marked decrease, the reported number being fifty-six.

CHAPTER IV.

Geo. Benedict was licensed to preach the gospel on the 12th of May, 1822. In August of the following year, he was ordained as pastor of the church. His eminent gifts in prayer, exhortation and christian conversation, are testified to by a great cloud of witnesses in this and other churches which enjoyed his ministrations. His christian life was characterized by an extraordinary measure of zeal and industry in the cause of the Master. He pursued the work of persuading men to Christ, "publicly and from house to house," with a more persistent ardor than the merchant labors for his gains, or the ambitious man for worldly distinction. His pulpit efforts, though not marked by extensive research, or indicating great mental capacity, were attended with a heavenly *unction*. The strong and obdurate of heart were broken and melted under his moving appeals, as the Holy Spirit wrought with the word, making it the power of God unto salvation. It was sometimes remarked that he had the "weeping gift," his tears often prevailing where the powerful logic of others had failed. His emotions found expression in a some-

what remarkable voice. The pathos and tenderness of its tones in entreaty or expostulation, will never be forgotten by those who have listened to it. Mr. Benedict resigned the pastoral charge of the church in May, 1831, to accept a call from the church then worshipping at the corner of North and Forsyth Streets, N. Y., now known as the Stanton Street Baptist church.

The labors of Mr. Benedict in New York are too well known to require extended notice here. Nearly twelve hundred persons were baptized by him, and nearly as many funerals were attended during his ministry in the city, extending from 1831 to Oct. 28th, 1848, at which time he passed away in the calm triumphs of faith. The scripture employed by Rev. Dr. Cone upon the occasion of his funeral, was an epitome of his character and life. "He was a good man and full of the Holy Ghost and of faith; and much people were added to the Lord."

Dec. 7th, 1823, Peter Barnum was elected deacon of the church. By consulting the minutes for the year 1825, we find the membership had increased from fifty-six reported in 1820, to one hundred. Among the first fruits of Mr. Benedict's ministry was brother Edward C. Ambler. He was baptized August 31st, 1823. John Jennings

and James St. John, received the ordinance the same day. Brother Ambler subsequently felt impelled to enter the gospel ministry, and was ordained at New Milford, Conn., Oct. 1st, 1840. He has continued in the work unto the present time, enjoying in its prosecution frequent and most manifest tokens of the divine favor. His services in revival seasons, in this church and in various other fields in which in the Providence of God he has been called to labor, have been eminently blessed of God. He has served the following churches as pastor: New Milford, Conn., Fishkill, Patterson and Pleasant Valley, N. Y., Mt. Bethel, Willington, Wirtville, Woodstown and Columbus, N. Jersey. During the first year of the war, he received an appointment as Chaplain of the 67th Regiment of Pennsylvania Volunteers, which position he filled with great efficiency, resigning only when compelled to do so from the effects of imprisonment and exposure. Brother Ambler is at present the esteemed pastor of the Baptist church at Stamford, Dutchess Co., N. Y. The services of brother Ambler on the field, during the war for the Union, and those of his devoted wife, Mrs. Almira Ambler, in the hospital, deserve the grateful remembrance of all who inherit the fruit of the sacrificial work per-

formed by them and others of a kindred love and zeal.

Brother John Jennings, who was received into membership at the same time with brother Ambler, seemed to have been born into the ministry with his new birth in Christ. He was licensed by the church to preach, June 17th, 1826. He was ordained at Beverly, Mass., which was his first regular pastorate. He was subsequently settled as pastor at Grafton, Worcester and Fitchburgh, Mass. After leaving the latter place, he served the American Tract Society for several years. He is at present pastor of the Baptist church of Westfield, Mass. Brother Jennings has been a most able and successful minister of the gospel; still exercising that ministry in the full maturity of his powers of mind and heart. The church cherishes him as one of her most honored sons.

During the last part of Mr. Benedict's ministry, the subject of removal of the location of the meeting-house was earnestly discussed. With characteristic modesty our fathers in the Baptist faith avoided the towns. The churches were more frequently located in the rural districts, where a few Baptist families happened to reside. In the present case, however, as in most others, the second generation felt the need of a more

central location ; reasoning wisely, that the church must follow the people and dispense the word of life where the streams of population have their confluence. These ideas prevailed, and in the year 1829, the foundations of a new house were laid upon Deer Hill, on a lot given to the society by Peter Ambler, size forty by sixty feet. The building, a neat and commodious edifice, with galleries, steeple and bell, was dedicated to the worship of Almighty God, Sept. 28th, 1831. The Rev. Thomas Larcombe was called to the pastorate in July preceding. A general revival influence was prevailing in the church at the time. Eleven converts were baptized the first sabbath of the month following his settlement.

We have thus reached the close of the first period of our history as a church. Much as we may approve the judgment of the brethren who proposed the removal to Deer Hill, we are not disposed to leave abruptly, or with unbecoming haste, the consecrated spot where our Zion experienced its first trials and triumphs. The locality upon which the old building stood, is now unmarked even by a remaining foundation stone. No monumental shaft tells the observer that there once stood a church of the living God. In the hearts of some who yet remain, and of a still larger por-

tion who have "fallen asleep," it requires no such memorial. To them the spot will remain sacred.

It has been said that devout Jews have polished the remaining stones of the ancient temple at Jerusalem with the kisses of centuries. All the finer and holier susceptibilities of our nature are quickened and developed by dwelling upon the associations which are connected with the spot where was once "the house of God and gate of heaven."

Though the dwelling of the stranger may cover the place occupied by our first temple at Miry Brook, it can never become common ground to us. There is a small stream, like Jordan in Judea, running through the fields, a short distance from the locality of the church, where it was customary to administer the ordinance of baptism. Some whose eyes will rest upon these pages, were there "buried with Christ in baptism." Indeed, hundreds who have gone before us to their rest,

"Fearless of the world's despising,
 "There the ancient path pursued ;
 "Buried with the Lord, and rising
 "By His gracious power renewed."

The river and the house of God ! The latter has passed away, but the silvery stream still winds its way between verdure-covered banks, witnessing

to the perpetuity of nature amid the decay of the work of man. The streams of spiritual life which there made glad the city of our God, have been turned into other and larger channels. Some of them have gone to the ends of the earth. The church has to-day her representatives upon the foreign field and in our growing west.

CHAPTER V.

In giving a brief summary of the characteristic features of this period, embraced between the organization of the church and the removal to Deer Hill, we may mention, *First*, the spirit of brotherly love and fellowship by which it was distinguished. The family feeling seemed to pervade the church. A personal interest was felt by every member in every other. The command to "love as brethren," was obeyed with cheerfulness and joy. The records of the early covenant meetings begin with the expression, "Proceeded to get the *union* of the church." The brethren were accustomed to watch for evidences that the body were spiritually of one mind and heart. How necessary to our highest efficiency and noblest growth, that this spirit should keep pace with the enlargement of the church in other respects! Let this spirit flow to every branch of the vine from Christ, the living Head, and we cannot fail to receive the crown of divine blessings. The world will also be compelled to recognize our oneness with Christ. He has declared, "By this shall all men know that ye are my disciples, when ye have love

one to another." *Second:* We find evidences in the history of this period, of a prevailing strictness of discipline. Absence from the communion table for a few months, was made the occasion of kind advisory visitation. A faithful watch-care seems to have been exercised, and it is pleasing to notice, that in cases of exclusion of members, so judicious and christian was their treatment that the excluded ones, in not a few instances, returned with confession to the bosom of the church. *Third:* The successive revivals of the period may profitably arrest our attention. Meetings of days, and subsequently of weeks, were frequently held, which were in almost every instance attended with genuine conversions.

SECOND PERIOD.

CHAPTER I.

The Rev. Thos. Larcombe preached the dedicatory sermon upon the occasion of occupying the new building upon Deer Hill, Sept. 28, 1831.

It was followed with a protracted meeting of three days' continuance, in which the place was filled with interested hearers. Those who had grown cold were renewed and others were brought for the first time, it is hoped, into living union with Christ. Mr. Larcombe resigned the pastoral charge in the early part of the year 1833. His ministry is remembered with lively interest. His manner was usually quite deliberate, and his statements of truth clear and convincing. His gift in prayer is spoken of as being much more than ordinary. He was esteemed highly as a friend, pastor, and citizen. He removed from Danbury to Saugerties, N. Y., and from thence to Philadelphia, where for a term of years he served the Master efficiently in various positions of usefulness. He has now entered upon his rest.

Mr. Larcombe was succeeded in the pastorate by Rev. Robert Turnbull, then quite recently from his native country, Scotland. A few years

previous he had graduated at the university of Glasgow. Subsequently, he attended the lectures of Drs. Chalmers and Wilson at Edinburgh, and studied theology under Drs. Dick and Mitchell. He arrived in New York in 1833, and soon after accepted the call of the church to become their pastor. A very successful pastorate of one year and a half was closed by his acceptance of an urgent call from the Home Mission Society to occupy a field in Detroit, Michigan. An incident connected with his ministry there connects a late pastor of the church, Rev. G. M. Stone, through a chain of providences with him. Among those who attended his crowded ministrations in Detroit, was a young man* who one evening came to scoff, but retired to pray; who years afterwards entered the ministry, and while pastor of the 2d Baptist church, Cleveland, O., under circumstances not greatly dissimilar, brother Stone was arrested by the same spirit and led in turn to proclaim the same glorious gospel of the blessed God.

Mr. Turnbull's ministry in Danbury, though brief, left an abiding impression upon the church and community. Glowing with youthful fire, ardent, and thoroughly evangelical in his style, the attention of the hearer was riveted, and in repeated

* Rev. J. Hyatt Smith.

instances the word dispensed by him was made the power of God unto salvation. His preaching was clear and logical and characterized by more than ordinary skill in anticipating and answering the objections of those who opposed themselves to the truth. A venerable office bearer* of the church still living, whose notes of this period have been of material assistance in the preparation of this history, says in regard to Mr. Turnbull's preaching, "In doctrine although Calvinistic in his general views, he was untrammelled in addressing the unconverted. He not only commanded men to repent, but expostulated with a fervency of appeal which arrested the hearer and reached the conscience. In short, he preached repentance and faith not only as qualifications for salvation, but as imperative obligations on every soul to whom the gospel came."

At one period of his ministry circumstances conspired to produce in him a marked depression of spirits. During this time, at a conference meeting a young man came forward unexpectedly, evidently in deep distress on account of his sins and nearly overcome by his emotions. The pastor received it as a grateful and timely token, and entered with renewed faith into efforts for the

* Deacon Nehemiah Gillett.

salvation of souls. One of those seasons of refreshing of which the church had enjoyed not a few, followed. About thirty members were added under Mr. T's ministry. More than thirty years have passed away since its close. A goodly number remain to remember it with feelings of liveliest interest. Nehemiah Gillett and Benjamin Ambler were appointed deacons, Jan. 25th, 1834.

The next regular pastor of the church was the Rev. Orson Spencer, who entered upon the pastoral charge in May, 1835. His call was not wholly unanimous, and his resignation followed after a few months' service. A few years subsequent to his departure from Danbury, he became a pervert to Mormonism and a public defender of its degrading doctrines. While this sad record is made concerning one who once labored in word and doctrine in this church, it is but just to add that Mr. Spencer's ministry here was marked by unusual faithfulness in pastoral work, and considerable efficiency in pulpit exercises. He was active in every work of reform, and blameless in the public and private relations of life. His defection to the self-styled "Latter Day Saints" should, in the judgment of charity be attributed, in part at least, to a morbid mental condition.

CHAPTER II.

The church remained without a pastor after the resignation of Mr. Spencer, until April, 1836, when Rev. Jonathan G. Collom accepted their call. His pastorate extended through three eventful years of our church. Mr. Collom brought to the work of the ministry sound judgment, doctrinal and experimental knowledge of the truth, and that most undefinable but essential quality which is denominated *tact*. The church has had no servant in the ministry who was more successful in dividing the word of truth. He believed the gospel to be suited to every case, and every class were included in his ministrations. His preaching was characterized by freedom from theological hobbies, and evinced a breadth and comprehensiveness such as to produce a vigorous and healthy experience among the disciples of Christ, while it was made effective to the conviction and salvation of the unconverted. Mr. Collom excelled in exposition of the word. If names were to be given marking the distinguishing characteristics of the different pastors of the church, Mr. C. would be called "The Expository

Preacher." May the Great Head of the Church continue this rare and profitable gift to his people. A powerful work of grace, resulting in the conversion of about seventy persons, occurred during the second year of his pastorate. Among the subjects of that work, years since gone to his heavenly reward, was brother Starr Hoyt, a man of extraordinary gifts in prayer and exhortation. One who witnessed his baptism has remarked, that the words of Mrs. Sigourney were forcibly called to mind on the occasion :—

And then advanced a lordly form, in manhood's towering
pride,
Who from the gilded snares of earth had wisely turned aside,
And following in *His* steps who bowed to Jordan's startled
wave,
In deep humility of soul, this faithful witness gave.
" 'Tis better," said the voice within, " to bear a Christian's
cross,
" Than sell' this fleeting life for gold, which Death shall
prove but dross !
" Far better, when yon shrivelled skies are like a banner
furled,
" To share in Christ's reproach, than gain the glory of the
world !"

He was a steadfast fellow-helper to the truth, whose memory is fragrant with a christian influence yet fresh and undiminished among those who

knew him. An esteemed pastor of the church, the fifth in the succession from Mr. Collom, whose experience with Baptist Churches covers a period of full fifty years, once remarked that he had never found among them all so efficient a lay helper in the work of the ministry as brother Hoyt. He died in faith, September 18th, 1849.

It was during Mr. C's ministry, that the Rev. Nathaniel Colver visited Danbury for the purpose of pleading in behalf of brethren of different color, who were in bonds, or, as he was accustomed to denominate them, "The Lord's oppressed." It was in the morning of the anti-slavery movement in this country, and a period when all agitators of the subject were regarded even by a majority of those who were professors of Christ, as disturbers of the public peace. Mr. Colver was one of those robust early day champions of the slave who argued that a peace which rested upon injustice to millions of his fellow creatures ought to be disturbed.

Danbury was, at the time of his visit, largely concerned in the southern hat trade. Mr. Colver's lectures in the church on the hill evoked open opposition. In one instance mob violence was the result. An attack was made upon the church during service, in which stones were freely thrown,

windows broken, and Mr. Colver narrowly escaped personal injury.

How marvelous the change since then! Dr. Colver, now aged and feeble, has lived to see the complete overthrow of slavery in our land. Strange to relate, he has preached the gospel to hundreds of freedmen, and given theological instruction to a large number of colored ministers, in a building which was formerly used as a slave pen, where those ministers of Christ were bought and sold like oxen in the shambles, but which is now occupied by a theological school named in honor of the veteran reformer, COLVER INSTITUTE.

Mr. Collom's resignation was tendered to the church during the fourth year of his pastorate, as many thought, unadvisedly. He left the church to enter upon the pastoral charge of the Baptist church at Pemberton, New Jersey. He removed from thence to Wilmington, and again to Mount Holly, New Jersey, where he died in full faith in Christ.

The Rev. Addison Parker was Mr. Collom's successor. In August, 1839, he accepted the call of the church and entered immediately upon his work. He continued three years in the pastoral office, during which period the church enjoyed a good degree of prosperity. Mr. Parker was in

person large and athletic. He was by temperament predisposed to the sterner side of human nature. His ministrations, especially in times of religious interest, were pointed and powerful, and he is remembered as a faithful and conscientious preacher and pastor. Upon one occasion during his pastorate he was assisted by the Rev. Daniel T. Hill, then preaching at Carmel, New York. The church and community received a signal blessing as the result of the favor of God upon the effort then made. The resignation of Mr. P. was reluctantly accepted by the church, his separation from it being regretted by a sympathizing circle of friends.

The church was soon after called to pass through an experience of severe chastening. The Rev. Daniel H. Gillett having been called to the pastoral charge, entered upon it in June 1842, but was compelled, after a few months' service, to relinquish it on account of a severe attack of bleeding at the lungs. He immediately sought a southern climate, which, however, proved insufficient to arrest the work of death.

Mr. Gillett has been deservedly classed with that galaxy of young and gifted spirits to which belonged Spencer, Summerfield and Nott, whose sun went down ere it was yet noon—to rise again

in another and perpetually cloudless morning. His very brief ministry here was not without its blessing left behind.

The church remained without a pastor until the September following, when the Rev. Wm. R. Webb accepted their call and came upon the field. His ministry covered one year and a half, and was marked by evident tokens of divine favor. Some converts of grace were gathered in who have since borne the burden and heat of the day with steadfast endurance and growing faith. Mr. Webb, however, maintained his position under some embarrassments, owing in part to a want of thorough mental training for the work of the ministry. He subsequently resumed his preparatory studies and has served the master with honor in other fields. He still remains in the ministry of reconciliation, being at present settled in a western state.

Rev. Rufus K. Bellamy was called to the pastoral charge of the church after the resignation of Mr. Webb. He was then ministering at Rondout, N. Y., and signified his acceptance of the call, May 9th, 1844. There was no general movement of the Spirit of God during the nearly three years covered by Mr. Bellamy's pastorate. That pastorate was, however, one of the most pleasant and profitable

which it has been the good fortune of the church to enjoy. His gifts, both as pastor and preacher, were peculiarly acceptable. The memory of his pastoral visitations is still cherished with affection by the survivors of his ministry. He mingled a peculiar vein of humor and pleasantry with a genuine regard for the spiritual growth of the flock of Christ, which always made him a welcome guest in their homes. During his ministry, the question of a removal of the church from Deer Hill was agitated. There seemed to be a necessity for more room, especially for the accommodation of the Sabbath School and conference meetings. Arrangements were at first made to add to the old building. It was, however, soon afterward decided to purchase the present site and build a larger edifice.

April 19th, 1847, negotiations were made with Thos. T. Whittlesey, Esq., to purchase its present site, being lots south of his dwelling, for \$1,800. The property on Deer Hill, excepting the burying ground, was sold for \$2,500. The present building was erected at an expense of \$6,836. The subscriptions and property of the church amounted to \$4,505, leaving at the completion of the building, a debt of \$2,331. The building committee were—Thomas Ambler, William

Montgomery, Levi S. Benedict, Charles Hull, Samuel G. Raymond and Joseph L. Ambler.

The new edifice was solemnly dedicated to the worship of Almighty God, January 5th, 1848, with the following order of exercises:—Reading of Scriptures, by the pastor, Rev. Rufus K. Bellamy; Prayer, by Rev. Wm. Reid, of Bridgeport; Sermon, by Rev. John Dowling, D. D., of New York; concluding Prayer, by Rev. Wm. Dennison, of Weston. In April following, Mr. Bellamy tendered his resignation of the pastorate, to accept a call from the Baptist church at Chicopee, Mass.

CHAPTER III.

The removal to the present edifice, which occurred in Mr. Bellamy's pastorate, brings us to the close of the *Second Period* of the history of the church. The retrospect from this point is in the highest degree encouraging. Times of trial and discouragement there were, but the period, taken as a whole, was one of steady and substantial progress.

I. Like the first period, it was one of frequent spiritual refreshings. The pastors who served the church, labored for and expected special manifestations of divine power upon the unconverted. While they sought to maintain an habitual union and fellowship of the membership with Christ, through a daily reception of the influences of the promised spirit, they also encouraged the church to wait upon God, in meetings of days or of weeks, for extraordinary displays of power in their own experiences and in the awakening and salvation of those who were ready to perish. These efforts were crowned with the blessing of God. Many of those who are now bearing the burden and heat of the day were then led to Christ.

II. The Sabbath School grew to a permanent and vigorous condition during this period. The churches throughout the land awoke gradually to convictions of its importance, but these convictions when reached were, perhaps, more strong and abiding, in view of the agitation and criticism which the question at first encountered.

THIRD PERIOD.

CHAPTER I.

The Rev. Aaron Perkins accepted the call of the church while ministering at Poughkeepsie, N. Y., and entered upon the pastoral charge in May, 1848. Dr. Perkins, now in the decline of life, has been one of the most useful and honored servants of the Master. He was first settled and ordained at Latintown, N. Y., in 1813. Up to the time of his settlement in Danbury he had preached in the following places as pastor: Latintown, N. Y., New York City, Poughkeepsie, North Dover, Hamilton, New York City second time, Carmel, N. Y., and Poughkeepsie the second time.

Soon after Mr. Perkins commenced his ministry in Danbury, the church enjoyed a very refreshing and thorough work of grace. Many were added to the membership, some of whom yet witness a good profession—but some have fallen asleep.

As a pastor, Mr. Perkins is most kindly remembered in the church. Always genial and courteous, and ever ready to enter into sympathy with his brethren in affliction, he has left only sacred and pleasant memories behind. His preaching was

sound in its doctrinal features and effective in its results. His resignation was accepted March 7th, 1852.

The Baptist church at Mill Plain was constituted during Mr. Perkins' pastorate. Members living in that vicinity had long desired a church at Mill Plain. A meeting was held in the church at Danbury, September 11th, 1851, with special reference to the subject. It was then voted expedient for the brethren residing in Mill Plain and vicinity to call a council for the purpose of organizing a church at that place. At a subsequent church meeting, nineteen persons were granted letters to form the new interest, which was duly recognized under the name of the "Baptist Church of Mill Plain," by a council which convened September 24th, 1851.

The church has not lacked special tokens of divine favor. Earnest pastors have reaped harvests of souls there for the Master. The young church, it is true, has had its periods of depression, but out of every such period the Great Head of the church has called them to new experiences of His grace and power. The church is at present without a pastor. Its membership is forty-seven.

Deacon Thomas Wildman passed away during Mr. Perkins' pastorate. His death occurred Feb-

ruary 28th, 1852. The church parted with one of its most devoted and efficient servants when deacon Wildman was summoned home. Both in his office and in his private christian character, he adorned the doctrine of God our Savior. The church was chief in his affections, because he believed it to be the body of which Christ was the head. The memory of this brother in the Lord, together with that of his beloved companion, is fragrant with christian love. Nathan Seeley and Eli Barnum were elected deacons, August 4th, 1849.

CHAPTER II.

The Rev. Wm. S. Clapp next received the suffrages of the church in a unanimous call to the pastorate, extended April 11th, 1852, and which was accepted the 16th of the same month, he being then ministering to the Mt. Olivet Baptist Church, New York City. Mr. Clapp's pastorate was a very interesting and prosperous one. To pleasing and popular pulpit gifts, he united most engaging social qualities. During the more than five years covered by his pastorate, he occupied a place in the affections of the church and community which it is the lot of but few pastors to obtain. He clearly exhibited the doctrines of the word of God, and was quite successful in exposition of the sacred text.

The great revival of Mr. Clapp's pastorate occurred in the year 1855, and will not soon be forgotten by those who participated in it. It was one of those seasons when the unrenewed seem to flock to "the gates of Zion." The ministrations of the pastor, which were characterized by great simplicity and unction, were succeeded by remarkable displays of divine power in conviction and con-

version. During this revival Mr. Clapp gave the right hand of fellowship to the largest number ever received at one time since the organization of the church. Mr. Clapp resigned August 9th, 1857.

The next successor to the pastoral office was the Rev. Henry K. Green, who was called to the pastorate October 3d, 1857, and soon afterwards commenced his ministry here. Mr. Green was an able minister of the New Testament. His fine original capacity had been developed by generous culture, and enriched by extensive learning. If his gift was not calculated to attract the mass, it was eminently adapted to edify the experienced christian and awaken conviction in the unconverted. A goodly number were added to the church during his brief ministry, which he resigned February, 1859. G. M. Hoyt was elected deacon Feb. 6th, 1859. March 4th, 1860, Henry Crofut and L. S. Benedict were elected deacons. Though, in the judgment of their brethren, qualified for the office, brethren Hoyt and Benedict have never served the church in this capacity.

From the time of the resignation of Mr. Green, until August, 1860, the church was without a settled pastor. During the interval, Sister Anna Moore passed away, her death taking place in May, 1859. Her long identification with the

interests of the church, and her unusual devotion to them, justifies some mention of her life here. She was baptized into the fellowship of the Baptist church, at Suffield, in this State, as early as 1810, by the father of the Rev. H. K. Green—the history of whose pastorate has just been given. Two or three years subsequent, she removed to Danbury (her home originally) and united with this church by letter. For many years she was the only person residing in the village of Danbury who professed and adhered to the distinctive doctrines of our faith. Both the churches in the town—one at King street and the other at Miry Brook—were remote from her. Her surviving daughter remembers when but a child, walking with her to King street Baptist church on Sabbath, distant four miles from their residence.

With sister Moore the love of the truth was superior to all worldly considerations. The Church of Christ occupied the chief place in her affections. She fed upon its precious ordinances, and rejoiced in its prosperity. About the year 1830 she received a fresh and special anointing of the spirit of God. From this time, during her remaining life, her anxiety for the unconverted was constant. She was desirous that this class should be addressed in every discourse, and was

accustomed to seek such in their homes and bear them on her heart until they were united to Christ. She was highly esteemed by all who loved Christ in sincerity, and died reposing calmly upon the promises she had embraced in her youth.

CHAPTER III.

During the interval after Mr. Green's resignation, the church was supplied for several weeks by Rev. O. W. Briggs, to whom they extended a call to the pastorate, which was, however, declined. Rev. M. S. Riddell also received and declined a similar invitation during the same period. In the autumn of 1859, Rev. Geo. M. Stone, then at Madison University, spent four months with the church, as a supply. At the expiration of that time he received a unanimous call to assume the duties of the pastorate. Deeming it most judicious to enter upon a course of theological study in the seminary at Hamilton, the call was declined. In the summer of 1860 it was renewed and accepted; Mr. Stone entering upon the duties of the pastoral charge in August of that year. His ordination took place upon the 19th of the September following, Rev. Dr. Turnbull, of Hartford, preaching the sermon. His marriage to Miss Abbie B., daughter of Nathan Seeley, Esq., took place in April, 1861.

The pastorate of Mr. Stone embraces a period of unusual interest, as well to the church as to the

nation. Four years of severe conflict for the restoration of the Union of the States to their integrity, have been experienced during the period. The trial and triumph of our national institutions have been included in it. They have witnessed the purging of the land of one of its great iniquities, accompanied by providential movements upon such a scale and of such a character as to quicken our faith in the God of the Bible—a God of equity and holiness.

The record of the church during the war for the union, was such as our posterity will not blush to read. Our choicest gifts were laid upon the altar of patriotism. Elliott Taylor, Charles Osborn and Lieut. Col. Henry Stone died while in the service of the country, and while members of the church. Others served honorably and returned. A daily morning prayer meeting was held for several months during the darkest period of the struggle, in the conference room of the church. The summer of 1862 was spent by the pastor in traveling in Europe. June 8th, 1862, Jabez Amesbury and John A. Green were elected deacons.

The seven years embraced by this pastorate have been signalized with displays of the converting grace of God. In the winter of 1862, a series

of meetings were held, commencing in February, resulting in the professed conversion of eighteen persons, fourteen of whom were from the Sabbath School. The winter and spring of 1863 also witnessed the turning of souls to Christ; twenty-one baptisms occurred during the year. The pastor received valuable assistance in an extra effort made in the spring of this year, from brother John E. Vassar, of Poughkeepsie, N. Y. His faithful labors, publicly and from house to house, were crowned with the Master's blessing.

The most memorable work of the period was that which took place during the year 1866. The following account of the great revival, written by the pastor about the time of the close of the series of extra meetings, appeared in the secular village paper:—

“In common with the great body of evangelical Christians, we observed the second week of January last, as a week of prayer for divine blessings upon our families and churches, and especially that God would interpose by His divine power to check the prevailing corruptions of the time, and incline men to serve and honor Him in heart and life. During this week a quickening was manifested in the expressions of believers, and very soon after a measure of thoughtfulness

was evident among all in attendance upon the meetings. Considerable time was given the week following to the relation of Christian experience. While aged and middle-aged disciples of Christ recalled their former joy and peace in believing, and spoke of the way in which the Lord had led them, a conviction of the reality of the divine change to which they testified, was apparently impressed by the spirit of God upon every hearer. Several individuals embraced the first opportunity to seek an interest in the prayers of Christians. The Rev. C. Y. Swan, pastor of the Baptist church in South Norwalk, rendered us timely and valuable assistance during the third week in the progress of the meetings. From the second week in January to the present time, March 28th, meetings have been held with few exceptions every night with increasing interest and attendance. More than four weeks of that time we have enjoyed the valuable services of Rev. C. A. Fox, of Middletown, N. Y. The church and community will long cherish the remembrance of his able and convincing exhibitions of divine truth, while some will have occasion to bless God in the great coming day, that they have heard the life giving words from his lips. The subjects of this work with whom I am personally familiar as now attending upon

my own ministry, number more than one hundred. Of this number nearly ninety have expressed hope in Christ for the first time. It is not perhaps too much to claim that the effects of this general revival in our community are sensibly felt in a healthier state of morals, and a better public sentiment regarding intemperance, gambling, and all the great evils which have been but too manifest in our society. The work still continues among us. Men of mature minds and children of tender years, still inquire what they must do to be saved. To God our Father and Jesus Christ our Lord be all the praise—

“ ‘ Grace all the work shall crown
 ‘ Through everlasting days ;
 ‘ It lays in heaven, the topmost stone,
 ‘ And well deserves the praise.’ ”

In the summer of 1860 extensive repairs and changes were made in the church edifice. The building was lengthened to increase its seating capacity below, the side galleries taken away, and the interior walls frescoed. In July, 1866, through the generous efforts of a few of the brethren, a new and beautiful organ from the manufactory of J. H. & C. S. Odel, was given to the church. The Sabbath School was sustained with an interest and enthusiasm which increased every year. A chapter of great interest, embracing its history

might be introduced here, did our space permit. We must content ourselves with a brief allusion to the important place it now holds relative to the prosperity of the church. In this garden of the Lord the Master ripens His fruit, and there His rich blessing has descended as year after year of successful labor has been performed. A number of the brethren of the church are actively engaged on Sabbath afternoons during the summer months in the Mission Sabbath School work, comprising the adjacent school districts of the town. The school at the Middle Center district is turned into a prayer meeting at the opening of winter, and thus a christian service is maintained there during the entire year.

The removals by death during the time of Mr. Stone's pastorate, included some of the most worthy and efficient members of the church. From Aug., 1860, to Aug., 1866, embracing a period of six years, the number of deaths was thirty-six. Among this number who were advanced in years, were Sisters Mary Curtis, Rebecca Beers, Elizabeth Ambler and Brother Levi Benedict, each prayerful and devoted members of the church. Deacon Benjamin Ambler passed away April 16, 1867, full of years and full of honor. His beloved wife survived him only a few days.

Deacon Ambler was born in Miry Brook district, Danbury, in November, 1787, and was in his 80th year at the time of his death. In July, 1816, he put on the Lord Jesus Christ publicly, and was made deacon of the church January 25th, 1844. He discharged the duties of that office most efficiently for more than 33 years. He was one of the most remarkable servants of Jesus; in his private walk as a disciple inspiring the largest confidence and affection, and in his office—"purchasing a good degree and great boldness in the faith."

His memory will long be fragrant with christian love, and his steadfastness ever be an example to those who follow him in the church and community.

In August, 1866, the pastor of the church, Rev. G. M. Stone, was attacked with bleeding of the lungs, following a winter of great labor, but at the time occasionally preaching before the Union Association, at Carmel, N. Y.

He partially resumed his pastoral duties after a few weeks of rest, but was compelled in the spring following, to request a respite from labor for the summer, hoping to enter again upon the charge of the church in the autumn.

While spending the summer in Minnesota, he became convinced of the desirableness of spend-

ing some time in that climate, and tendered his final resignation in July, 1867, which was reluctantly accepted by the church.

At a meeting held July 29th, the following resolutions were adopted:

Whereas our beloved Pastor, the Rev. G. M. Stone, feeling it to be his duty to resign the pastoral charge of this church, because of physical disabilities, and feeling a rest from his ministerial labors necessary to the restoration of his health, therefore,

Resolved, That we accept his resignation with great reluctance.

Resolved, That in the seven years he has ministered to us, we have sat under his preaching with great delight and profit, that we have ever found him to be a Christian gentleman, a kind friend and an efficient Pastor; that we can never forget that he has ministered to us beside beds of sickness, and stood by the graves of our dear ones, and that we have always found his heart overflowing with Christian love and sympathy.

Resolved, That while all have been edified and built up in the Most Holy Faith, he has been the instrument under God of bringing many of us into the Kingdom of our Lord and Saviour Jesus Christ,

and baptizing us into the fellowship of his church.

Resolved, That in the removal of Brother Stone, the community loses a good citizen, a sympathizing friend and a faithful Christian teacher.

Resolved, That our earnest prayers shall ever follow him wherever he may go, that our Heavenly Father may restore his health, and if in the good Providence of God he may be enabled to proclaim the glad tidings of the Gospel of our Lord Jesus Christ to some other people, we pray that he may be made as great a blessing to them as he has been to us."

It is not necessary to add anything to these resolutions, expressive as they are of the unanimous feeling of the church. Brother Stone gained the love of the entire community to a remarkable degree. Naturally of fine social powers, he added to these a christian sympathy and earnest devotion to his work of an unusually high order. His removal to the West was attended with beneficial results to his health. He is now, August, 1869, the esteemed pastor of the Baptist Church in Winona, Minnesota.

For a period of fifteen months following Mr. Stone's resignation, the church were without a pastor. During that time a call to the pastorate was

extended to Rev. John Peddie, and subsequently to Rev. Almon Barelle, of Brooklyn. These invitations were however declined, and the church were dependent upon supplies for preaching on the Sabbath.

Minor R. Deming was baptized into the church in March, 1861. He has since completed a course of study and been fully inducted into the ministry of Christ. Brother Deming became pastor of the Baptist Church at Marlboro, Mass., in 1868, and is serving them with very great acceptance.

On January 16th, 1868, Brother Victor W. Benedict was licensed by the church to preach the Gospel wherever opportunity offered. He has since preached for the churches of King Street and Mill Plain with much acceptance. February 17th, 1869, he was ordained Pastor of the church at King Street, by a council called for that purpose. The Master has blessed his labors in this field, and he has baptized several persons into the fellowship of the church.

In the month of December, 1867, the church sustained a severe loss in the death of brother Alfred Ambler. For many years he had sung in the choir, and was one of the most faithful and devoted members the church ever had. He has

left the church militant but joined the church triumphant. We no longer hear his voice in our village choir, but the heavenly hosts listen to it, "singing in Paradise."

At the covenant meeting held October 1st, 1868, it was voted unanimously to extend a call to Rev. A. C. Hubbard, then pastor of the First Baptist Church, of Cincinnati, Ohio, to become pastor of the church. The invitation was accepted by brother Hubbard, and he entered upon his labors, November 15th, 1868. From that date until the present, August, 1869, twenty-four persons have been received by baptism, twelve by letter and one by restoration. The roll of church membership has been thoroughly revised, and the names of all those persons of whom the church has no knowledge, have been stricken from the list. The number of members as thus corrected, is at present four hundred and nine. During the year extensive repairs have been made to the church parsonage, making it a very commodious and desirable residence for the pastor's family.

In bringing this history to a close, we have abundant reason to exclaim, "The Lord hath done great things for us whereof we are glad." As a church, sometimes we have been "troubled on every side yet not distressed; perplexed but

not in despair, persecuted but not forsaken; cast down, but not destroyed."

Hundreds have been added to the church of such as shall be saved. Three of our number are toiling for the Master in heathen lands, Mr. and Mrs. Cross in Burmah, and Mrs. Knowlton in China. Four brethren now living, are preaching the "Glorious Gospel of the Blessed God." Their names are, Edward Ambler, John Jennings, Minor Deming and Victor Benedict.

Many who were members of the family on earth are now numbered with the family in heaven. They have left us an inheritance of precious memories and shining examples. In the words of the martyred President upon the greatest battlefield of a conflict which fitly typifies the Christian warfare, we may say,—

"The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated to the unfinished work, that they have thus far so nobly carried on. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to the cause for which they here gave the last full measure of devotion." May God gird us for our work—AMEN.

ARTICLES OF FAITH,
WITH THE
COVENANT,
OF THE
Second Baptist Church
IN
DANBURY, CONN.

OFFICERS OF THE CHURCH,

December, 1869.

REV. A. C. HUBBARD,

PASTOR.

DEACONS:

PETER BARNUM, NEHEMIAH GILLETT,

NATHAN SEELEY, HENRY CROFUT,

JABEZ AMSBURY, JOHN A. GREEN,

EDMUND AMBLER, *Church Clerk.*

ARTICLES OF FAITH.

I. RULE OF FAITH. We believe the Holy Bible is the only revealed will of God, and contains a perfect treasure of heavenly wisdom; that it is a certain and sufficient rule of faith and practice, and is therefore the only true basis of Christian union.—Heb. 1: 1, 2. 2 Tim. 3: 15-17. Psal. 119: 105. Deut. 4: 2. Isa. 8: 20. Prov. 30: 5, 6. Gal. 6: 16.

II. THE TRUE GOD. We believe that there is one living and true God, who is the Almighty Creator and righteous Ruler of the universe, perfect in wisdom, holiness, mercy, and truth: that this infinitely glorious being exists in three relative distinctions, the Father, the Son and the Holy Spirit, in essence one, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.—Deut. 4: 35; 6: 4. Isaiah 44: 6; 45: 5. Jer. 10: 10. Gen. 1: 1, with John 1: 1-3. Neh. 9: 6. Gen. 18: 25. Deut. 32: 4. Mat. 10: 29. 1 Tim. 1: 17. Isa. 6: 3. Rev. 4: 8; 15: 3. Exo. 34: 6. Psal. 86: 5. Mic. 7: 18. Psal. 146: 6. 1 John 5: 7. Gen. 1: 26. Matt. 28: 19. 2 Cor. 13: 14. 1 Pet. 1: 2. John 10: 30; 17: 5, 10. Phil. 2: 6. 2 Thes. 2: 13, 14.

III. THE FALL OF MAN. We believe that man was created in a state of holiness, but by voluntary trans-

gression fell from that holy and happy state; that in the sin of Adam, our federal head and progenitor, human nature lost the moral image of God. All mankind are now sinners, not by constraint but choice, by nature wholly void of that holiness required by the law of God, and being entirely devoted to the world, and to the gratification of their own sinful passions, are justly exposed to the pains of eternal death, without defence or excuse.—Eccl. 7: 29. Gen. 1: 27; 2: 16, 17; 3: 6. Rom. 5: 12-19. Gen. 6: 11. Psal. 14: 2, 3. Rom. 3: 9-20. Rom. 6: 2, 3.

IV. THE WAY OF SALVATION. We believe that the salvation of sinners is wholly of grace through the mediatorial office of the Son of God, who taking upon him our nature honored the law by his personal obedience and made atonement for our sins by his death; that having risen from the dead, he is enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way a compassionate, a suitable and all sufficient Saviour.—Eph. 2: 4, 9. Rom. 3: 24. Tit. 3: 5, 6, 7. 1 Tim. 2: 5. Phil. 2: 7, 8. Heb. 10: 5, 7. 1 Tim. 3: 16. Heb. 4: 15; 7: 25.

V. JUSTIFICATION BY FAITH. We believe that the great gospel blessing bestowed upon such as believe in Christ is Justification—that Justification is an act of God's free grace, wherein he pardons all our sins and accepts us as righteous in his sight, only for the righteousness of Christ made ours by faith.—Eph. 1: 7. 2 Cor. 5: 21. Rom. 5: 19. Gal. 2: 16. Rom. 3: 24; 8: 1, 33, 34, 37.

VI. FREENESS OF SALVATION. We believe that the

blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; that nothing prevents the salvation of sinners but their own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject them to an aggravated condemnation.—John 3: 16, 17. 2 Cor. 5: 14, 15. 1 John 2: 2. Matt. 11: 28. Rev. 3: 20; 22: 17. Ezek. 33: 11. Luke 19: 20-27. John 5: 40. Prov. 1: 24.

VII. REGENERATION. We believe that in order to be saved we must be born again; that regeneration consists in a holy disposition imparted to the soul, in a manner above our comprehension, by the Holy Spirit, securing our voluntary obedience to the Gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.—John 3: 3-7. Isa. 1: 11-15. Heb. 11: 6. Eph. 4: 22. 2 Cor. 5: 17. Gal. 5: 24. John 3: 8. Tit. 3: 5, 6. Eph. 2: 4-10. Psal. 119: 32. Matt. 7: 16-20. Rom. 8: 9, 14. John 14: 21.

VIII. COVENANT OF REDEMPTION. We believe that God from eternity, foreseeing that though provision had been made by the death of his Son sufficient for the salvation of all mankind, all with one consent would reject it, did enter into covenant with his Son, whereby he gave unto him a people who should be redeemed unto God and partakers of his eternal glory. In this eternal election of his people, which leaves nothing to contingency and renders it certain that Christ shall see the travail of his soul and not by any means die in vain, God has manifested his wisdom and faithfulness to his Son, the result of his death being ascertained in the certain salvation of a number which no man can num-

ber.—Rom. 8: 28, 29, 30. John 15: 16, 19. Eph. 1: 4, 11. 1 Peter 1: 2. Acts 27: 22. Eph. 2: 4-10. Isa. 42: 21. Rom. 3: 20. John 6: 39-54. 2 Thess. 2: 13.

IX. PERSEVERANCE OF SAINTS. We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a Special Providence watches over their welfare, and they are "kept by the power of God through faith unto salvation."—Ezek. 18: 24. Matt. 10: 22. Rom. 2: 6. John 10: 27, 28, 29. Psal. 37: 23; 89: 30-33. John 3: 36; 5: 24; 6: 39-54. Rom. 8: 30, 38, 39. Phil. 1: 6. John 17: 9-21. 2 Tim. 2: 19.

X. A GOSPEL CHURCH. We believe that a visible Church of Christ is a congregation of baptized believers associated by covenant in the faith and fellowship of the Gospel, observing the ordinances of Christ, governed by his laws and exercising the rights and privileges invested in them by his Word; that its only proper officers are bishops, or pastors, and deacons, whose qualifications, claims, and duties, are particularly described in the Epistles to Timothy and Titus.

XI. BAPTISM AND THE LORD'S SUPPER. We believe that Baptism and the Lord's Supper are ordinances of Christ's house and positively enjoined upon all believers; that immersion of the body in water is the only mode, and believers the only subjects of Christian baptism—that the special design of this ordinance is to show forth in a solemn and beautiful emblem our faith in a crucified, buried and risen Saviour; that it is a pre-requisite to the privileges of a church relation and to a lawful participation of the Lord's Supper, which is designed to

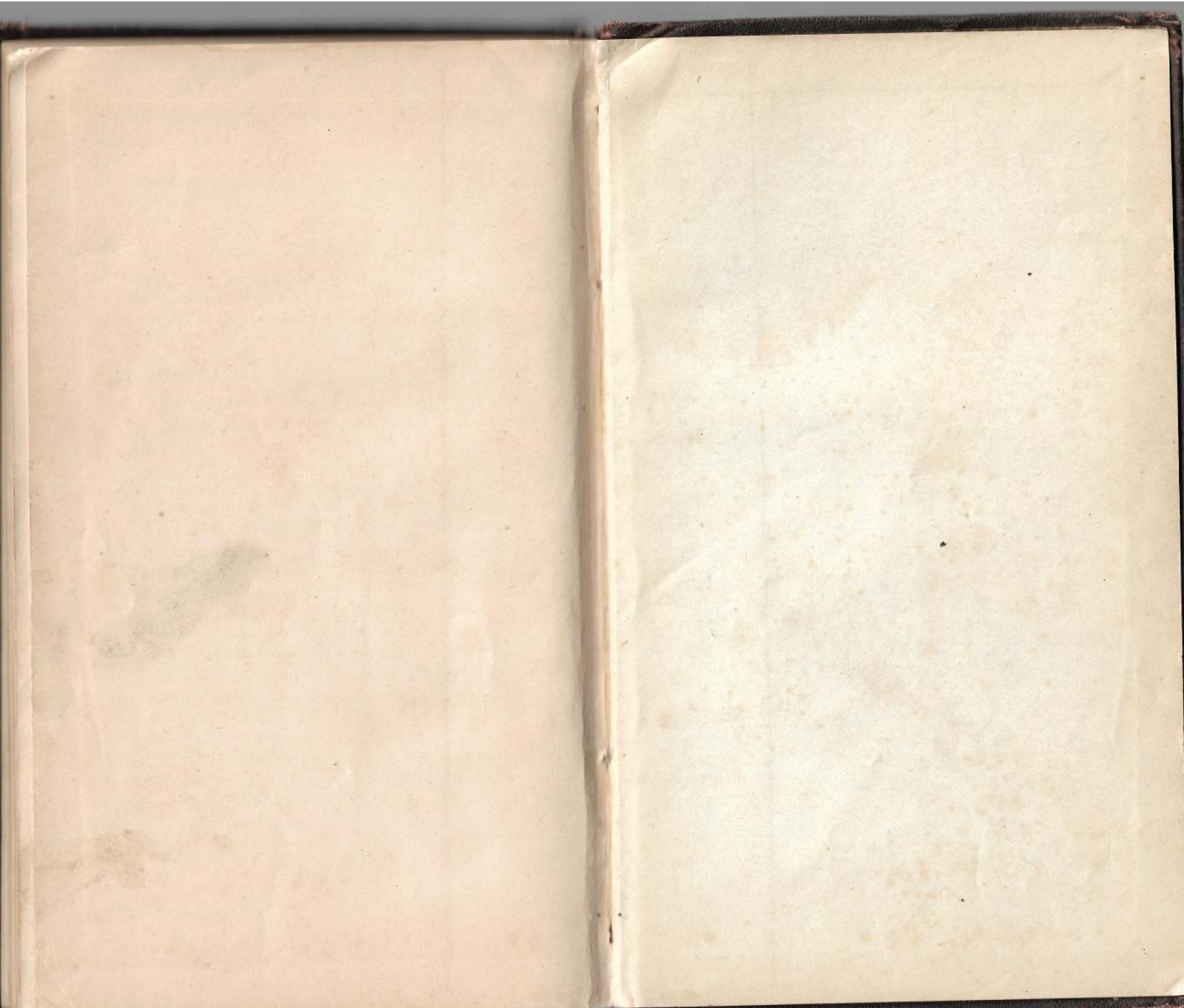
show forth the Lord's death till he come.—Acts 2: 38, 47. Mark 16: 16. 1 Cor. 11: 23. Matt. 3: 5, 6, 16. Eph. 4: 5. John 3: 23. Acts. 8: 38. Col. 2: 12. Acts 8: 12, 37; 10: 46, 48; 9: 17, 18; 18: 8. Rom. 6: 3, 4. *The Lord's Supper not instituted until the same night he was betrayed.* 1 Cor. 11: 23. *Hence partaken of only by disciples long before baptised.* See Acts 1: 21, 22.

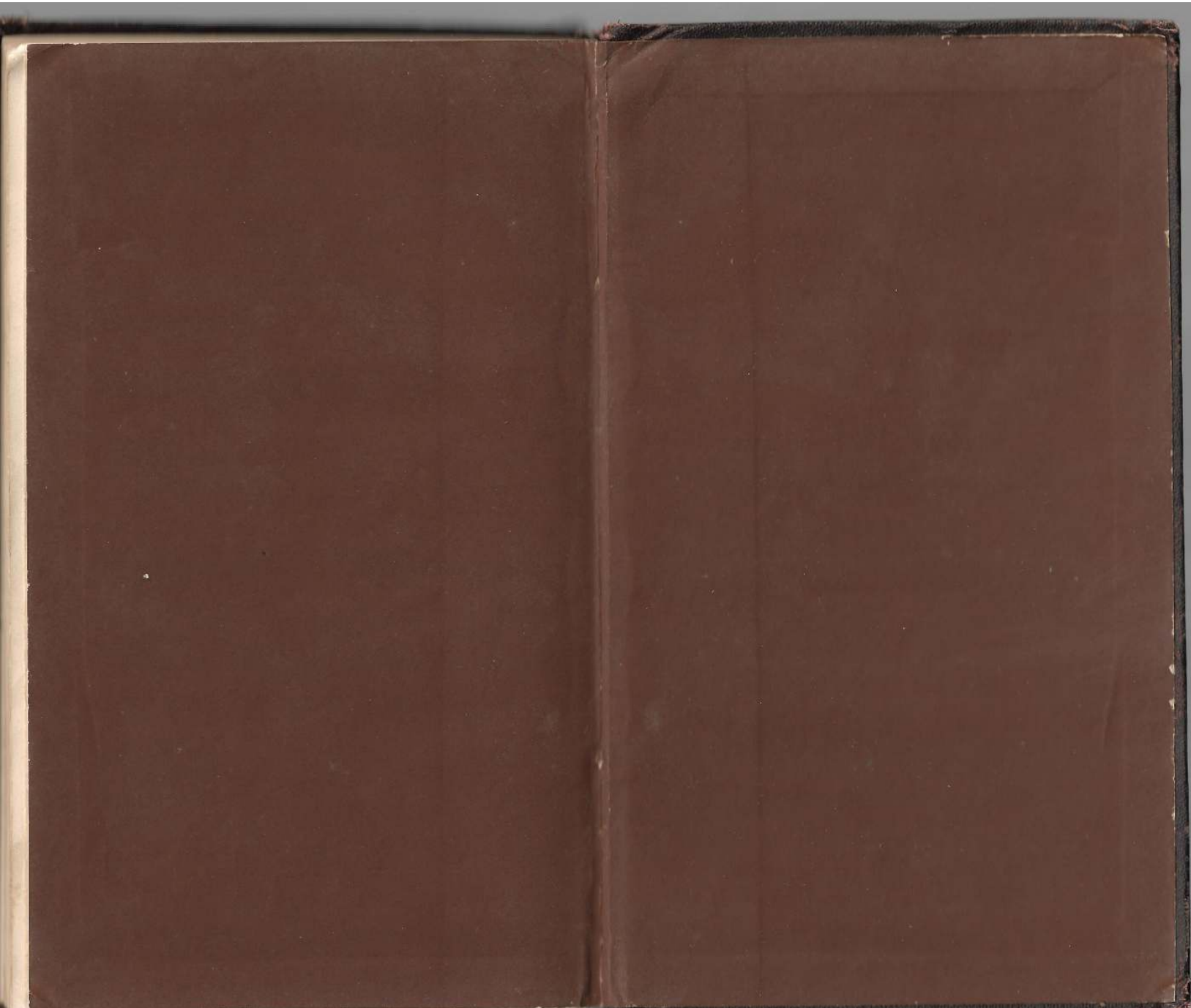
XII. THE CHRISTIAN SABBATH. We believe that the first day of the week is the Lord's day or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God. Exo. 20: 8, 9, 10. Isa. 58: 13, 14. Mark 16: 9. Acts 20: 7. 1 Cor. 16: 2. John 20: 19. Rev. 1: 10.

XIII. THE WORLD TO COME. We believe that the end of the world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that the judgment will forever fix the final state of men on principles of righteousness. 1 Pet. 4: 7. Matt. 25: 31, 33.

CHURCH COVENANT.

WE do now, without any known reserve, devote ourselves to God:—choosing Him to be our guide and portion forever;—promising to make his word the rule of our faith and practice; to take heed to ourselves, abstaining from and watching against all covetousness, fraud, idleness, foolish jesting, revenge and evil speaking, with whatsoever is unbecoming the Christian profession;—to maintain a faithful watch-care over each other and a regular discipline;—to perform the duties contemplated in our articles of faith and enjoined in the Holy Scriptures, such as religiously observing the Christian Sabbath;—attending public worship stately and in season;—carefully maintaining secret and family prayer, with the religious instruction of our families, warning them to shun the paths of sin and persuading them to pursue the way of holiness;—to attend all the meetings duly appointed by the Church if Divine Providence permit;—regularly to maintain communion with our brethren at the Lord's table; and to seek the prosperity of this church, and of the Redeemer's kingdom in general, wherever we may be so long as we live. All which we promise to perform through divine assistance, humbly trusting in the merits of the glorious Redeemer for the pardon of all our sins, and in the indwelling of the Holy Spirit to sanctify and enable us to persevere in holiness to the coming of our Lord and Saviour Jesus Christ; to whom be glory forever and ever. Amen and Amen.





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