

SABBATH SCHOOLS.

The Sabbath School Teachers' Union of the Northumberland Baptist Association met in the Baptist meeting house in Jersey Shore, Monday evening, Sept. 10, 1862.

In the absence of both President and Vice President, Br. J. A. KELLY of Jersey Shore was called to the chair. Brayer by Br. J. G. Miles of White Deer. Singing by the Jersey Shore school.

The list of Schools was then called, when the following Delegates reported themselves:

JERSEY SHORE—Brethren J.A. Kelly, P. Bastress, J.E. Blackwell, Theo. Cary, Tucker Stone, Cha's Dory, and Sisters H. Kelly, Eliz. Nice, Emma Nice, A.B. Carpenter, Annie N. Myers, Kate Berryhill, Cordelia White, Mary High.

LEWISBURG—S.H. Mirick, S.W. Ziegler, F.W. Tustin, C. A. Stone, Augusta Tucker, Sarah Meixel, Salome LeFevre.

NORTHUMBERLAND—Jos. P. Tustin.

WILLIAMSPORT—A. B. Putnam, E. Culver, Mary Cornell, Mary A. Trainer.

MORRELAND—Thomas Bidler.

BLOOMSBURG—J. G. Penney.

LOCK HAVEN—D. Stilson, A. Monroe.

WHITE HALL—A. F. Shanafelt, O. P. Runyan.

CLINTON—Dr. T. J. Smith.

WATERVILLE—Geo. M'Nair, Henry Wolf.

WHITE DEER—J. G. Miles, John Groff, Margaret Oaks.

LAPORTE—N. Callender.

HUGHSVILLE—Chapman Baldwin.

The Corresponding Secretary presented his Report, embracing the following Statistics:

SCHOOLS.	Organi- zed	Superintend- ents	Teachers	Scholars	Average attendance	Con- versons since organizing	Bible Classes	Teachers' Meetings	Monthly Concert	Volumes in the Library	Teachers once Scholars	Contributions last year	Per centage of youth in S.S.
Milton	1832	L. H. Funk	10	75	50		1	yes	yes		10		.75
Shamokin	1840	R. Campbell	9	70			1				5		.67
Jersey Shore	1841	P. Bastress	12	120	86		2	yes		300	12	\$7 92	.75
Muncy	Sep. 1842	J. B. Riley	7	25	18	50	4			300	6		.80
Berwick	Jul. 1843	J. B. Dodson	14	70	41	23	2			477	8	29 13	.67
Danville	1843	Jos. Hunter	12	60	40		4	moly		300	12	30 00	.75
Lewisburg		C. S. James	17	153	124		4		yes	532	17	74 37	.83
Madison	May 1846	J. A. Swisher	8	50	30	20				100	8	75	
Northumberland	May 1855	J. P. Tustin	4	21	13	3				150	4		.90
Williamsport	1855	A. B. Putnam	23	175	120	20	1			350	26	62 66	.67
Moreland	1856	J. D. Smith	12	60	40					200	10		.75
Bloomsborg	Feb. 1859	H. G. Phillips	10	95	60	9		yes		700	10	3 23	.75
Lock Haven	Mar. 1860	D. Stilson	9	65	55	7	1			224	9		
Selinsgrove	Ap. 1860	I. B. Smith	9	121	67	1	1			307	8		
White Hall	1860	O. P. Runyan	10	55	45	7	1			200	10		.75
Clinton	May 1861	T. J. Smith	13	80	55		1			150	13		.99
White Deer	1862	John Groff	9	72		7				165			.67
Trevorton	Sep. 1861	Geo. Mowton	17	205	151	1	3	wkly	yes	300	17	2 00	
			210	1572		148	27			4764	185	210 06	76½

An Essay was read by Br. Mirick on "The Sabbath School Teachers' Work."

Br'n Meixel, Shanafelt and Callender were appointed a Committee to nominate Officers for the ensuing year. Adjourned with prayer by T. Sherlock of the M.E. Church.

MORNING SESSION, Sept. 16.—Met at 9 o'clock. Singing, and prayer by Br. Callender.

Voted to amend Art. V. of the Constitution, so as to read (instead of "EVENING,") "the DAY preceding the Annual Session of the Association."

Prof. Bliss was appointed Essayist for next anniversary—subject, Sabbath School Libraries.

The Essay read last evening was discussed by Br'n J. P. Tustin, Spratt, M'Nair, Penney, Mirick and Baldwin.

The Committee to nominate Officers reported as follows:

President—C. S. James, Lewisburg. Vice Pres.—Geo. Mowton, Trevorton. Rec. Sec.—A. B. Putnam, Williamsport. Cor. Sec.—J. P. Tustin, Northumberland. Treasurer—H. Gerhart, Lewisburg. Auditor—R. Dunbar, White Deer. Executive Committee—I. B. Smith, Selinsgrove; N. Blackwell, Jersey Shore; J. R. Shanafelt, Shamokin; S. H. Mirick and G. R. Bliss, Lewisburg.

Adjourned for the Association.

A. B. PUTNAM, Rec. Sec.

UNIVERSITY AT LEWISBURG.

For information respecting the different Departments of the University, address
J. R. LOOMIS, President.

MINUTES

OF THE

FORTY-SECOND ANNUAL MEETING

OF THE

Northumberland Baptist Association,

HELD WITH THE

CHURCH IN JERSEY SHORE, PA.

Tuesday and Wednesday, Sept. 16 and 17, 1862.

O. N. WORDEN, Stated Clerk, Lewisburg.

LEWISBURG, PA.:

WORDEN & CORNELIUS, PRINTERS.
1862.Southern Baptist
Historical Library & Archives
Nashville, TNDARGAN-CARVER LIBRARY
S. B. C. HISTORICAL COMMISSION
NASHVILLE, TENNESSEE

The Northumberland Baptist Association desires to maintain a correspondence by Minutes with all similar bodies of our faith in Pennsylvania and New Jersey. It also authorizes any member of this body, in good standing in his Church, having his name in our last printed Minutes, to represent us in any corresponding body he may visit.

Minutes were received last year from Pennsylvania—Abington, Beaver, Bradford, Bridgewater, Center, Clarion, Clearfield, French Creek, North Philadelphia, Philadelphia, Pittsburg, Ten Mile, Tioga and Wyoming Associations, and the State Convention. Not received—the Central Union and the Monongahela Minutes.

Minutes received from New Jersey—Sussex, and West New Jersey. Not received—the Central New Jersey, East New Jersey, and the State Convention Minutes.

MINUTES, &c.

JERSEY SHORE, TUESDAY, SEPT. 16, 1862.

1 The Northumberland Baptist Association convened at 10 o'clock, A. M., according to appointment, for its 42d anniversary. Prayer by Br. N. Callender. Introductory Sermon by Br. A. J. Furman from Rom. xii. 1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Prayer by Br. J. G. Penney.

2 Br. J. G. Miles, Moderator of last session, called the Association to order. Reading of Letters from the churches was commenced.

3 The Pastor and Delegates from the Jersey Shore church, with Br. E. B. Campbell, were appointed committee on Devotional Exercises.

4 Adjourned with prayer by Br. T. M. Shanafelt.

AFTERNOON SESSION.

5 Opened with prayer by Br. W. B. Purdy.

6 Finished reading the Letters from the churches, of which the following is a summary. [A ——— denotes no Pastor; Ordained Ministers in SMALL CAPITALS; Licentiates in *italics*; those received by Letter and Experience are classed together, and also those Excluded, Erased and Dropped; *, absent.]

Churches, WHEN CONSTITUTED, AND CLERKS.	Pastors and Delegates.					The Present Number
	Baptized	Rec. by Let.	Dismissed	Excluded	Deceased	
Shamokin 1794 P. R. Willour.	2	0	0	11	14	2 88
White Deer 1808 Rob't Dunbar, Elmsport	14	3	0	6	0	0 144
Madison 1817 S. P. Demott, Jerseytown	6	0	0	0	0	0 71
Loyalsock 1825 Edw'd Diggan, Barber's Mills	6	0	0	2	0	0 19
Milton 1826 L. H. Funk.	10	2	0	9	0	0 57
Clinton 1830 David Koons, Montgomery Stat'n	2	0	0	0	0	1 34
Jersey Shore 1832 F. T. Carpenter.	5	1	0	3	3	4 246
Lock Haven 1838 Rob't M'Closky.	11	4	2	0	0	2 69
Rush 1839 Wm. Amerman, Snydertown	9	1	0	0	0	1 123
Unlon 1841 Reu. Nicholas, Dewart	0	0	0	0	1	1 64
Muncy 1841 D. D. Manville	0	0	0	0	5	1 32
Northumberland 1842 Jos. P. Tustin	0	0	0	0	2	0 53
Sunbury 1842	No Letter.	Reported				0 0 0 0 0 4 20
Danville 1842 H. M. Trombower	2	3	1	5	0	1 123
Berwick 1842 J. W. Frey	1	2	0	3	38	0 75
Augusta 1844	No Letter.	As last reported				0 0 0 0 0 0 60
Lewisburg 1844 Hy Gerhart	4	9	0	4	1	3 130
Derry 1846 G. B. Runyan, Turbutville	5	0	0	0	0	8 65
Moreland 1846 M. Winegarner.	16	0	0	0	0	1 143
Hughsville 1848 S. H. Burrows.	7	0	1	0	0	1 56
Brier Creek 1851 Hy Moyer	0	0	0	1	0	0 24
M'Ewensville 1853 J. M. M'Carty.	0	0	0	0	0	0 11
Laporte & Eaglesm 1854 Wm. Meylert, Lap.	14	3	0	4	1	0 32
Williamsport 1854 H. E. Taylor.	21	1	0	3	1	1 120
Benton 1856 B. Albertson.	No Letter.	As last reported				0 0 0 0 0 0 53
Sellingsgrove 1858 I. Boggs Smith.	3	1	0	0	1	0 28
Forksville 1858 Wm. Y. Collins.	0	0	0	5	1	0 31
Bloomsburg 1859 John Snyder.	0	0	0	2	0	0 36
White Hall 1859 Wm. M'Bride.	4	0	0	0	0	1 57
Trevorton 1860 Geo. Mewton.	5	0	0	0	0	0 37
30 Churches	135	39	4	58	68	24 2101

7 Br'n Furman and Putnam were appointed Tellers, who reported the election of Br. Mirick, Moderator, on first ballot.

8 Br. J.P. Tustin was appointed Assistant Clerk, and Br. R. Dunbar was re-elected Treasurer.

9 Ministering and other brethren from other Associations were invited to a seat with us. Names reported: S.W. ZIEGLER and J.H. CASTLE, Philadelphia; W. RANDOLPH, North Philadel.; W. B. PURDY, Center; GEO. M'NAIR, Bradford; W.T. JOHNSON, Chaplain 135th Pa. Vol.; J.A'S FRENCH, Ag't Am. Bap. Miss. Union; A.V. DIMOCK, Ag't Am. & For. Bible Society.

10 Voted that a collection be taken up, this evening, for Associational Missions.

11 Br'n Miles, A. F. Shanafelt, Watts, Bliss, and Baldwin, were appointed to report as to the State of the Churches as exhibited in the most general topic of the Letters.

12 Br'n Penney, J. R. Shanafelt and Monroe, were appointed, with its author, Br. J.A. Kelly, to examine and report the Circular Letter.

13 Br'n Meixel, Putnam and Furman were appointed to examine the Minutes of Corresponding Bodies.

14 The Clerks were authorized to prepare for publication a Digest of the Church Letters.

15 Br'n Callender, Stilson, J. P. Tustin, Miles and Mirick were appointed to recommend Arrangements for Next Session.

16 Br'n F. W. Tustin, R. Dunbar, and Campbell, were appointed to nominate Standing Committees.

17 Voted that the Associational Sunday School Union have leave to publish its proceedings in our Minutes.

18 Br'n Bliss, J. P. Tustin, M'Closkey, and Spratt, were appointed to report as to the condition of the Sunbury church.

19 After prayer by Br. Randolph, sermon by Br. M'Neil from Ps. 90:12: "So teach us to number our days, that we may apply our hearts unto wisdom."

20 Br'n Bliss, A. F. Shanafelt, and Kelly were appointed a Committee on Obituaries.

21 Br. Spratt reported from the Committee on Penn. Bap. Education Society. Report adopted, and ordered published.

22 Br. Miles was appointed a Trustee of the Widows' and Orphans' Fund, in place of Br. Menige, removed from the Association.

23 Br'n Smith, Meylert, and Blackwell were appointed a Committee, on whose report Br'n Campbell, Jeremiah Rogers, and Mirick were appointed Trustees of the Widows' & Orphans' Fund for three years.

24 The Trustees of said fund were authorized to pay to the family of our deceased ministering brother, Joshua Kelly, any sum of money coming to their hands not exceeding One Hundred Dollars.

25 Voted that all monies contributed to that fund be paid directly to Br. R. Dunbar, (Elmsport,) who is Treasurer of the Board and of the Association. [President of the Board—E. B. Campbell, Jersey Shore; Secretary—A. B. Putnam, Williamsport.]

26 The following brethren were appointed delegates to the State Convention, to be held in Harrisburg in October next: Miles, R. Dunbar, Pawling, Mirick, Bliss, Davis, Spratt, Meixel, A. F. Shanafelt,

Stilson, M'Neil, Meylert, Furman, Putnam, Campbell, Kelly, Mowton, M'Closkey, Watts, Worden—and any others who may be able to attend.

27 The Committee on Arrangements for our 43d Anniversary, reported—that Br. Curtis preach the introductory sermon, and Br. J. R. Shanafelt be his alternate; that Br. Miles prepare a Circular Letter. Time—Wednesday, 18th Sept. 1863, at 10 o'clock, A. M. Place

28 Br. Bliss reported from Committee on Sunday Schools. Report adopted and ordered published.

29 Adjourned with prayer by Br. French.

EVENING SESSION.

30 Prayer by Br. Bliss. Sermon by Br. Castle, from Eph. iii. 8: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

31 Address in favor of the Penn. Bap. State Convention, by Br. Randolph, and a collection taken up amounting to \$13 65.

WEDNESDAY, Sept. 17, 1862.

32 After an hour of prayer and praise, the Association opened its session with prayer by Br. Ziegler.

33 Br. Mirick presented report of Associational Committee, which was accepted and ordered printed. Special contributions and pledges, amounting to over \$100, were then taken, which meets all claims for our own Missions, to the end of the Associational year, now closed.

34 A special effort was made for the family of deceased Br. Kelly, resulting in securing the sum of \$100 (in addition to a large sum already made up by the Williamsport church.)

35 On motion of Br. Spratt, the Stated Clerk was added to the Historical Committee. A history of the Shamokin Church was presented by Br. Spratt. After remarks by Br'n French and Randolph, it was ordered for publication (after revision by the Committee,) in our Minutes, and that the Christian Chronicle be requested to copy the same.

36 Br. Furman, from Committee, reported that they have examined the Minutes of 16 sister Associations, which report 2360 baptisms the past year—but find nothing in them claiming any special notice.

37 Br. Purdy presented the request of the new Broad Top Baptist church, in Huntingdon county, for aid in erecting a house of worship, and received \$52 50 for that object.

38 Prayer by Br. French. Sermon by Br. Randolph from Gen. xxxii. 28: "And he said, thy name shall no more be called Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

39 Br. F. W. Tustin, from Committee, reported the Standing Committees for next year. Report adopted and ordered printed.

40 Br. J. P. Tustin, from Committee on Sunbury church, reported. Voted to refer the matter to the Associational Committee.

41 Adjourned with prayer by father Blackwell.

AFTERNOON SESSION.

42 Prayer by Br. Spratt.

43 Br. Bliss reported from the Committee on Obituaries. Report adopted and ordered printed.

44 Br. Penney, from Committee, having recommended the Circular Letter, it was read by the author, and ordered printed.

45 Br. Bliss from the Committee on the State of the Churches, reported. Report adopted and ordered printed.

46 The Committee on Item 45 of last year's Minutes, reported. After consideration, Voted that Br'n Mirick, Miles and Bliss be the Associational Committee for the next year, and that they be directed to co-operate with the State Convention as an auxilliary of that body.

47 Br. Furman, from Committee on Am. Bap. Pub. Society, reported. Report adopted, ordered printed, and that a collection for the Society be made this evening.

48 Br. Miles reported from the Committee on University at Lewisburg. Report adopted and ordered printed.

49 Br. Ziegler reported from Committee on Am. & For. Bible Society. Remarks by Br. Dimock, in favor of the objects of the Society, and stating the increasing demands for the Scriptures, both in the Foreign and Home fields. Report adopted and ordered printed.

50 Br. A. F. Shanafelt reported from Committee on Am. Bap. Miss. Union. Report adopted and ordered printed.

51 Br. Kelly reported from Committee on Temperance. Report adopted and ordered printed.

52 Voted that we tender our grateful thanks to the Baptist church and the friends in Jersey Shore for their kind welcome and entertainment of the Association during this session.

53 Adjourned with prayer by Br. A. F. Shanafelt.

EVENING SESSION.

54 The time was devoted to general conference, and was a pleasant season. Collection for the Publication Society, \$6,88.

55 The Moderator made a few remarks—the large congregation united in singing—and the Association was closed with benediction by Br. Penney.

S. H. MIRICK, Moderator.

CIRCULAR LETTER.

To the Churches of the Northumberland Baptist Association :

DEAR BRETHREN : We respectfully call your attention, at this time, to the Importance of Maintaining a Strict and Consistent Conformity, to our Avowed and Acknowledged Doctrine and Discipline.

Baptists have ever been ready to avow before the world that their doctrine and principles are derived from the word of God alone. We also declare our church organization, and its government, are in no sense drawn from the uncertain lines of some human leadership, nor are they the result of rising or falling human governments, nor are they made to suit the times, nor are they the result of ecclesiastical councils ; but are clearly drawn from God's Holy Word, enforced by Divine authority, and are entrenched in the spirit and practice of Christ and the Apostles.

"We may be said to be zealous in courting an investigation of our principles," for we profess to be governed "in all our differences from others," by a clear and well defined principle, and that the will of God must be the rule of action in all positive and moral duties in religion.

Taking our position here, and daring not to venture beyond the lines of divine authority for doctrine, church government, or discipline, but rejoicing in them as God's own ways, and not man's, as firmly held and clearly exemplified by the early veterans of the cross, who, in avowing their sentiments, endured fines, imprisonments, and banishment—principles, which have given birth to "soul liberty," and by the blessing of God, conquered the wrath of man and glorified the Savior's name—it seems befitting for us, at this time, to inquire into the importance of maintaining a strict conformity to them in our faith and practice.

I. The importance of observing any wise, just, and well established rule of conduct, can not be for a moment doubted, and this is supremely true in reference to the divine will. A departure from good laws is always attended with evil. This is clearly illustrated in our country's present history. Why this war and human sacrifice? why this general derangement? There can be but one answer, viz: a departure from right, and violation of established law. This is as true in church as in state. The Jews brought their troubles upon themselves by disobeying the will of God, so that the Prophet exclaimed of them, "Oh, Israel! thou hast destroyed thyself." Sometimes a church becomes weak and her light dim, and if we seek carefully the reason, and go back, from effect to cause, till we reach a time when she was prosperous, we will generally find the origin of her declension, in a departure, by her own members, from divinely appointed and acknowledged obligations. A departure, too, from the distinctive doctrine of the cross produces diminutive views of sin, feeds human vanity, exalts self-righteousness, leads to unbelief, and robs Christ of his glory. We know some discard what is called doctrinal sermons, but facts do not show the motive, in so doing, to be ardent love to Christ and his cause, and real holiness, with firm opposition to all sin, but to justify some self-willed course, or ease up conscience, or make friends with the world. There must be doctrine, to regulate and enforce duty. A religion without a doctrine, is like an animal would be without bones; it might be beautiful to look upon, but can have neither strength nor activity. It is the pure distinctive doctrine of the cross, as preached by the pioneers and defenders of our faith, that has given strength, stability and success to our churches.

Again, the importance of strict conformity to our avowed principles, is urged by the times in which we live. We can not dissolve our relation to passing events, and we should not try to do it. We are not only in the midst of a war for the maintenance of civil rights, but also for great principles. It may be the beginning of the "war of Armageddon" is upon us, and the great underlying principle of freedom, and an open Bible to all mankind, are not without the line of contest. If we judge rightly, opinions are being revolutionized, and new lines are being projected for Christian investigation. The education of mind for the past few years in the religious world, has looked rather to the effect than to the cause, and the principle has been too much, that the end justified the means; hence, we fear, our religious stature has sometimes lost its symmetrical proportions. The thinking mind will investigate causes, and the tendency of the times is to lead wise Christians to act strictly in conformity with sound and well established principles. The

first care of a wise farmer is to plant a good kind of seed, and then take care of its growth: so the first great duty of a church is to adopt sound Bible principles, and then guard them with earnest faithfulness and vigilance, leaving the result to God. This being done, God will save His church from the power of error and enemies; and amid the dashing waves of political commotion, she will have a safe harbor and sure anchorage; and as in the past, so in the future, will the true church of God shed the light of the Lord upon the darkness of the earth.

Again, the importance of strictly practicing what we hold in theory, is urged from the fact that our present conduct is to shape somewhat the future prosperity and growth of our churches. "None of us liveth to himself, and no man dieth to himself"—"being dead, he yet speaketh." We are apt to follow the example of others. The degree of Christian liberality and religious activity, the older members exemplify, will generally be copied by young converts. If the former are correct in their views, and exact in their practice, so will the latter, by the force of their example, and the blessing of God, become correct in faith and earnest in Christian enterprise. Many church members seem not to be aware how much their example hinders or advances the cause of Christ. "Living religion" is the great power the mass of Christians have to accomplish their work in the extension of Christ's kingdom. "Ye are the light of the world: let your light so shine before men that they may see your good works," see them now, and see them in the future. Our works must be such that when "we shall have ceased from our labors," they may still live to bless those who may follow us; and thus, by a strict conformity, on our part now, to our profession, we may cast the light of our example upon the future of the church of Christ, and strengthen the hands and hearts of those who shall take our places "to contend for the faith once delivered to the saints."

II. How shall we best perpetuate our avowed doctrines and discipline? The New Testament teaches plainly, both in precept and example, that believers only are to be recognized as constituents of the church of Jesus Christ on the earth. This is our uniform faith, and has ever been one of the safe-guards against error in our churches. This we must ever guard with unceasing faithfulness. Unconverted church members may have "the form of godliness," but they will deny the power; they bring coldness into Zion, they destroy harmony, they often hinder the growth of grace in true believers, and diminish that "fidelity" by which Christians are to "adorn the doctrine of God their Savior in all things." Our form of church government, based on the Bible principle of equality among those who form Christ's mystical body, ("for ye are all one in Christ Jesus," and "all ye are brethren,") is necessarily democratic, and was designed to glorify its author and manifest its wisdom on the principle, that each member has supreme love and loyalty to the King eternal. As any truly-republican form of government finds its strength and perpetuity in the loyalty and moral rectitude of the people, so our church government will be strong only when there is a regenerated church membership. But, while we require faith and the evidences of piety in receiving members into our churches, do we always make the continuance of faith and a Christian life the condition of their remaining in church fellowship? Notwithstand-

ing the plain direction given in God's word—such as, "by their fruits ye shall know them," and "withdraw yourselves from every brother that walketh disorderly"—do we maintain such discipline in our churches, uniformly, as our avowed principles and consistency require? Young converts are "babes in Christ," and should have time and opportunity to grow up, but when they do not grow up, but run into the ways of sin, and older members become insubordinate and covetous, and by their evil ways bring reproach upon the cause of Christ, and kind admonition has failed, shall church discipline be withheld? Will not the withholding of it lower the standard of piety, and lead to serious evil in the church? Will it not weaken her influence? Will it benefit such persons in any sense to withhold proper discipline? These are questions we should carefully consider, and so far as there may be any departure, prayerfully, and with the glory of Christ's kingdom in view, make proper correction.

Again, would not a more thorough knowledge of our principles among our membership, add to the efficiency and stability of our churches? Many of the difficulties in our churches arise from the want of knowledge, and the same want often retards or misguides their proper settlement. "Be ye not unwise, but understanding what the will of the Lord is." The most of us understand better than we practice, but, still, is there not wanting a more thorough knowledge of our principles and church government? True, mere knowledge will avail but little, without the spirit of love and unity, but will not such knowledge much increase love, and unity, and strength, among the members? Our churches should be prepared to meet every error and difficulty that may arise, and to refute the one and correct the other; but this can only be successfully accomplished by an acquaintance of Bible truth generally among our members. We should be ready to train undisciplined minds—to administer proper church discipline, rightly, and in season, and to concentrate all our resources, to advance Christ's glorious kingdom. But is this always the case? May it not be said, of some at least, "when for the time ye ought to be teachers, ye have need that some one teach you again, which be the first principles of the oracles of God." If we would fulfil our high and holy mission, and hand down to posterity the record of our doings clear, with God's seal of approbation upon it, we must teach and learn the "things of the Kingdom." The great Head of the church, in his last commission, says, "teach them to observe all things whatsoever I have commanded you," and it is equally binding upon all, that the things taught should be observed. When this is done, then may our faith be unwavering in His promise, "Lo I am with you alway, even unto the end of the world."

But let us remember, dear brethren, that, in all our efforts to dispense sound doctrine and our avowed principles of church government, we must depend, in humility and prayer, upon the grace of God. We are but feeble instrumentalities, "earthen vessels, that the excellency of the power may be of God, and not of us." But, still, bearing the cross onward, according to God's will, and the controlling, saving power of our dear Redeemer accompanying our labors, we shall see our deeply cherished principles standing out in bold relief, amid the conflicting opinions of earth, and when our work is done, find a home in the church triumphant.

OBITUARIES.

Among the cases of death brought to light in our letters at this session, three names appear so prominently connected with our past history as to deserve a distinct, though it must be a brief, memorial.

Rev. Joshua Kelly, after having been several years in the ministry of the Methodist denomination, was led, about the year 1856, by a deliberate consideration of the principles of our policy, to join the church in Muney, of which he soon after became the pastor, in connection with the White Deer, Union and Clinton churches. There he labored with much zeal and usefulness, until called, in 1859, to the pastorship of the church in Williamsport. The same untiring enterprise and toil were displayed by him here on a broader field, and, under the blessing of the Master, with a corresponding benefit to the cause. The church was greatly built up, their house of worship carried forward to completion, and appearances encouraged the hope of long and still more fruitful labors. But it has pleased God otherwise. In the midst of his usefulness, almost before the prime of his manhood, and without a moment's premonition of the change, he was summoned by the Savior on the 10th day of April last, at the age of 40 years, to the work and worship of another state. While it becomes us to sympathize with and succor the bereaved family of our brother, we are called also to hear personally the voice which in this Providence bids us all, "Be ye also ready!"

The long and useful life of Deacon Benjamin Bear, shows how the deep experience and consistent practice of Christianity may refine and ennoble the character of one in a private station, and insure to any prudent, faithful disciple, a share in the usefulness of the ministry of Christ. Having been connected with the Clinton church for over 30 years, he has been so long ready to every good word and work, and the regret for his loss will be felt far beyond the body with which he was connected. May we all be able, through the same grace, to leave as consistent and honorable a record.

This same testimony, with only a change of local designation, may be repeated in regard to Dea. Christopher Derr, of the Moreland church, who, in May last, at the age of full three score years and ten, ended a membership in the church of about twenty-five years, during which he has been recognized as a pillar.

REPORTS OF COMMITTEES.

STATE OF THE COUNTRY.

The committee to whom the letters from the churches were referred for consideration, report that they find nothing in these letters requiring particular notice, except the numerous expressions concerning the distracted and afflicted state of our country. It is in sympathy with the almost unanimous tenor of these expressions, that we would recommend for your adoption the following resolutions:

1. That the checkered history of successes and disasters since our last utterance on this subject, has only deepened our sense of the righteousness and necessity of the conflict which our nation has been forced to wage for the suppression of a crafty, unprincipled, and, as it has now shown itself, desperate and cruel insurrection in behalf of the accursed system of human slavery.

2. That we recognize in these successes and disasters alike, the ever brightening evidence that our God is not only the real Arbiter in all this turmoil, but that he will have it seen and acknowledged that its issues are with Him, who, as the interests of universal justice and humanity require, will raise up and establish, or cast down and destroy.

3. That it becomes all Christians, therefore, according to their station, to pray, publicly or in private, that God will so chasten, animate, and guide the hearts of all the people, especially of our leaders in civil and military office, as that, laying aside partisan dissensions and recriminations, and all that personal ambition and greed which would doubtless have overwhelmed, before now, a less holy cause, they strive to do that alone, and that earnestly, in all our military, civil and social relations, which is right in the sight of God.

4. That the greatly extended development of the spirit of Rebellion, throughout most of the Slave States, during the past year, shows the improbability, not to say hopelessness, of even permanent military success, and still more of political reconciliation, while the occasion of all this mischief endures; so that we can find reason for a long continuance of this most gigantic and costly enterprise, only in the hope and expectation that our military (if it be not competent for the civil) authorities will, at the earliest practicable moment, lift the yoke of bondage from the four millions of our oppressed fellow men among us, and let God's afflicted people go; thus starving the insurrection, while we put away the wall of separation between North and South, and terminate the trouble which slavery has caused, by the deliverance of the slave.

5. That it grieves us to hear in the letters many complaints, (though natural,) of the discouraging influence of our national troubles on personal piety and church efficiency throughout our borders. We can not but believe, on the contrary, that God's Providence in these times, not only summons every Christian to special diligence in the divine life but also specially encourages all intelligent effort in the "work of faith and labor of love and patience of hope."

G. R. BLISS, for Com.

SUNDAY SCHOOLS.

The religious training of children and youth among us is so obviously important, towards the promotion of Christ's kingdom, that the only question, with a considerate Christian, must be as to the best means of securing it. As Sunday Schools present the most available instrumentality, (outside of the family circle) for this purpose, we earnestly recommend, to all the members of our churches, to interest themselves in the establishment or improvement of such schools in their respective neighborhoods; and, finally, that much care be everywhere taken to render the management of them as efficient as possible.

G. R. BLISS.

PUBLICATION SOCIETY.

The American Baptist Publication Society has done and is still doing a great work. It has proved itself worthy of our earnest support.

But these eventful times have brought within its reach new classes of people. The brave men who have been defending our country, have been aided to the extent of its ability. But the late call for 600,000 more, renders it impossible to supply a tithe of the demand for books and tracts for camps and hospitals. There are also 100,000 "contrabands" urging their wants: they are for the first time within our reach.

In prosecuting its two-fold mission, the Society are now sending missionary teachers among the freedmen, to Washington, Norfolk, and Port Royal, and colporteurs among the soldiers. To carry on this noble work, we earnestly recommend that the ministers and delegates of this Association, endeavor to raise funds for this object, and send them to Rev. Sydney Dyer, or Rev. B. Griffith, No. 530, Arch Street, Philad.

A. J. FURMAN.

PENNA BAPTIST EDUCATION SOCIETY.

Your committee report this Society in a healthy condition. The past year, 27 young men received its timely aid. The receipts were \$3,654 23. Of this amount, \$357 19 were received from 26 churches of this body. It is pleasant to know that only four churches have failed to contribute somewhat during the past year. Four young men connected with your churches, are being aided. Six, who were formerly aided, are now actively engaged as Pastors.

G. M. SPRATT,
R. DUNBAR.

TEMPERANCE.

Your committee are pained to know that the evils of Intemperance are largely on the increase, and the efforts to suppress them, decreasing. They recommend to the members of the churches, to use their personal and united efforts to prevent its ravages, by restraining the granting of Licenses, and, by holding the sellers of liquor to the letter of the law in regard to its sale to minors, and on the Lord's day, to make our present legislation efficacious until it can be improved.

J. A. KELLY,
J. MEIXELL.

AMERICAN AND FOREIGN BIBLE SOCIETY.

Whereas, there is a mournful destitution of the Word of God in the field of our Foreign Missions, as well as loud calls from the soldiers of our own beloved country for the Scriptures, therefore Resolved, that we commend the object and work of the American and Foreign Bible Society to all the churches of this Association, soliciting their earnest prayers, and bespeaking their liberal contributions for this object.

S. W. ZIEGLER.

UNIVERSITY AT LEWISBURG.

The success that has attended the effort to establish the University at Lewisburg, is a source of great pleasure and satisfaction. There is an able corps of Instructors, with nothing needed for great efficiency, but a larger number of minds to discipline. Your committee would urge the necessity of greater efforts to fill the various Departments with students.

J. G. MILES.
E. B. CAMPBELL.

STANDING COMMITTEES.

Ministerial Education—Br'n Spratt and Gerhart.
Penn. Bap. Convention—McNeil and Banger.
Am. and For. Bible Soc.—Callender and Watts.
Temperance—Bliss and Mowton.
Home Missions—Putnam and A. F. Shanafelt.
Foreign Missions—Miles and Munroe.
University at Lewisburg—J. R. Shanafelt and Meixell.
Publication Society—Kelly and Baldwin.
Sunday Schools—Mirick and N. Blackwell.

Trustees Ministers' and Widows' Fund.

Until 1863—R. Dunbar, (Treas.) Isaac Smith J. G. Miles.
Until 1864—O. N. Worden, B. Johnson, A. B. Putnam, (Sec.)
Until 1865—E. B. Campbell, (Pres.) J. Rogers, S. H. Mirick.

ASSOCIATIONAL MISSIONS.

At the last meeting of this body, the Association was in debt to the Committee in the sum of \$134 35. This balance was paid over by the Committee to the State Convention. By the direction of the Association this amount was assessed upon the churches as follows:

Jersey Shore \$25, White Deer 12, Shamokin 5, Madison 4 88, Milton 5 50, Clinton 8, Rush 4, Union 10, Muncy 10, Northumberland 3, Sunbury 2, Danville 10, Berwick 18 25, Moreland 22, Hughesville 11, White Hall 7 75—\$158 38.

Of these sums, we received, prior to the 16th day of Oct. 1861, the following amounts:

Jersey Shore \$25, Rush 4, Danville 6—\$35.
This left a balance then due the Committee of \$99 35, as per report published in last Minutes. We have since received, including payments during the sitting of the Association,
From Clinton \$2, Northumberland 3, White Deer 12, Milton 5 50, Madison 75 cts., Danville 4, Shamokin 5—\$82 25.

Deducting this amount from \$99 35, we have a balance of \$67 10, yet deficient. It is proper to say that a balance is also due to J. R. Shanafelt, amounting to \$15, making the indebtedness of the Association, \$82 10.

For the year 1861-2, your Committee made the following appropriations:

A. J. Furman, Lock Haven,	\$200 00
N. Callender, Laporte,	75 00
J. Kelly, Williamsport,	50 00
O. L. Hall, Selinsgrove and Trevorton,	37 50—\$362 50

By the death of Br. J. Kelly, on the 10th April, the appropriation to Williamsport was reduced to \$37 50, making the total appropriation, \$350.

To meet these appropriations we have received:

From Shamokin \$7, White Deer 24 50, Loyalsick 6, Jersey Shore 65, Lock Haven 10, Rush 7, Union 25 cts., Northumberland 12, Danville 9, Berwick 20, Augusta 2, Lewisburg 80, Derry 11, Hughesville 5, Brier Creek 2, Laporte 10, Williamsport 25, Selinsgrove 7, Bloomsburg 5, White Hall 7, Trevorton 10, Association (Collection) 13 65—\$338 40.

Thus we have a deficiency for the present year of only \$14 60.

The deficiencies, viz:—To the Committee of 1860-1	\$67 10
“ J. R. Shanafelt,	15 00
“ the Committee, 1861-2.	11 60—\$93 70

are all provided for by special subscription at this session of the Association. Most of this subscription has been paid and the balance is promised before the 20th of Oct. At that date, all missionary indebtedness will have been cancelled. We congratulate the churches on this happy result.

The Committee would submit to your consideration the following defects in our present plan of operations:

1. The churches, in nearly every instance, leave the collection and remission of their contributions to the close of the year, thus leaving the Missionaries to wait for their money till a year's work has been done.
2. The churches, though voting by their delegates for the appointment of a Committee, and thus endorsing the present plan, do not all of them bear a part of the expense.
3. Our connection with the State Convention has been such as to produce confusion in the raising of monies and misunderstanding in the appropriations.

S. H. MIRICK,	} Com. for 1861-2.
CHAS. S. JAMES,	
J. G. MILES,	

MISSIONARY WORK—1862-3.

The Committee appointed for the present year, having been instructed to seek a closer connection with the State Convention, will make no appropriations for a few weeks. As soon as some plan is decided upon, they will send a Circular to the churches, making known the appropriations, and asking the contributions of the brethren.

S. H. MIRICK,	} Com. for 1862-3.
J. G. MILES,	
G. R. BLISS,	

FOREIGN MISSIONS.

Resolved, That in view of the wonderful progress of Christianity in heathen lands, and the difficulties in the way of supplying the urgent wants of our Missionaries, also in view of the fact that we have only three collecting agents in the United States and Canada, we recommend to all our churches, whether weak or strong, and to every member, to aid the American Baptist Missionary Union, by their contributions, prayers, and efforts in sustaining our 600 Missionaries and Assistants, who represent us on heathen soil. A. F. SHANAFELT.

DIGEST OF CHURCH LETTERS.

SHAMOKIN.—In Oct. last, Br. John R. Shanafelt was invited to the pastorate, and has recently had a unanimous call to continue as such. Have enjoyed some revival influences, are united in love, and have been strengthened in faith, notwithstanding a decrease in members by the revision of their list. Sabbath schools interesting, but prayer meetings not as could be desired, owing in part to the scattered membership. Some from the church and Sunday School, and many from the neighborhood, have gone to rescue the country's flag from those who would trample upon it. As Christians, deprecate war, with its untold calamities, as a choice between two evils. If successful, the traitors would bring woe and shame on us and every succeeding generation. He is neither a patriot nor a Christian, who, in this dark hour, is not willing to contribute his last dollar, and his blood, if need be, to rescue our country and transmit it to posterity pure, and animated with the immortal principles of Jefferson in the Declaration of Independence.

WHITE DEER.—Had a protracted meeting, in their lower house, about New Year's, when, in answer to the prayers of the people, under the preaching of Br. Miles, their faithful pastor, God's power was manifested in the conversion of quite a number of precious souls. Several of the young brethren have gone to fight for our country and its great and glorious principles. "Brethren, let us follow them by our sympathies and our prayers. The distracted condition of the land, we fear, does not cause the deep humility of soul which we believe Providence designed it should."

MADISON.—Continue united under the efficient pastoral labors of Br. A. F. Shanafelt, every other Sabbath, but have had no special blessing, and lament their coldness. Contemplate making repairs to their house of worship, and have not felt able to respond to the calls of benevolence from the denomination. Lament the distracted state of the country, which they believe "is the work of the Devil, carried on by Northern and Southern fanatics, in and out of the church. Hope they may meet with condign punishment—the Rebellion stopped—and God, Union, Liberty and Prosperity be given to us all." Maintain prayer meeting.

LOYALSOCK.—This little band also is weakened by the great Rebellion, and pray "that He who marshalled Michael and his angels against the great red dragon, will make the sword of the Lord and of Gideon victorious over the ambitious leaders who attempt to overthrow the best government on earth." "May the Holy Spirit breathe upon the churches and upon the heart of every loyal person wrestling and prevailing

prayer for our deeply afflicted country." Br. Callender preaches every month at one station, and occasionally at another. Desire a few Minutes for Baptists at Plunket's creek, not members with them.

MILTON.—Have enjoyed a happy work of grace, to some extent, under Br. Menige's labors. He having left them shepherdless, by his return to Philadelphia, they are now supplied with preaching by Students and by Prof. Curtis. Pray for peace, the suppression of the Rebellion inaugurated by "fallen angels," and that we may become a people whose God is the Lord. Prayer meeting and Sunday Schools too much neglected. Desire an efficient pastor to lead them on.

CLINTON.—Br. A. Judson Rowland, of the University, supplied their pulpit, very faithfully, until last Commencement. Br. J. G. Miles will labor a portion of the time as pastor from the 1st of October. "Our aged and loved brother in the Lord, Benjamin Bear, after long sufferings, borne with Christian fortitude, has died in peace. A man of deep feeling, eminently sound in the faith, his counsels were always wise and timely, and we had leaned upon him as our main earthly support. Before his death, he expressed a desire to have no other Obituary than 'A sinner saved by grace.'"

JERSEY SHORE.—Welcome the Association, and hope it may prove a lasting blessing to all. Continue united under their beloved pastor, Br. J. A. Kelly—have enjoyed the means of grace—were somewhat strengthened by a protracted effort in March last—have improved their house of worship, and desire the outpouring of God's spirit, that His cause may not continue to languish. Many of their brother worshipers are in the Union army, followed by their earnest prayers, and the hope that this wicked Rebellion may soon be suppressed, and a permanent peace on right principles be restored. Br. Albert Kissel was killed in Sept. last while on picket duty in the army, and Br. Freeman Ragle fell in the recent actions before Richmond. Artemus Hagenbuch and Mary Taylor have died, at home, in the triumphs of faith.

LOCK HAVEN.—Br. Miles assisted in a protracted meeting last winter, which resulted in some accessions. Trust the Lord may still be with them in securing a pastor, in place of Br. Furman, who closed his useful labors the first of August. Prayer meeting and Sunday School tolerably well attended, and congregation little changed.

RUSH.—Rejoice in the pastoral labors of Br. John R. Shanafelt, since Oct. last, under whose labors congregations have increased, and nine have been added by baptism during a special meeting in Dec. last. "We do not believe the Rebellion can succeed in the end. Still, if we would escape a monarchy—if we would shun future civil wars and the fierce exactions of despots who may reign over us—if we are not willing to acknowledge the supremacy of a State church—it becomes each Christian, each citizen, next to the God who created us, to love this our Government—a Government hated by tyrants everywhere, baptized in the blood of our fathers who gave it us, and now in that of brothers and sons, in still bloodier fields, who would transmit it to people yet unborn." "Our prayer is that the God of battles may so favor the right that our homes and churches may soon have the presence and co-operation of loved ones now separated from us, and that this noblest of Governments may again be respected by the millions of the South, who,

through the instigation and falsehood of a few leaders, have been led to commence and continue this most terrible of conflicts."

UNION.—Have tried to maintain the means for propagating the Gospel, and in view of past favors hope for future progress. Br. Miles has resigned as pastor, to take effect on the 1st October.

MUNCY.—Have neither pastor, nor supply, but occasional preaching; desire, in their low estate, a shepherd to gather the scattered flock.

NORTHUMBERLAND.—Br. Ziegler's labors closed in June—are now supplied by Br. J. P. Tustin—too many members inattentive.

BERWICK.—Br. J. R. Shanafelt closed his labors in Oct., since which Br. J. G. Penney supplied them faithfully, one fourth of the time, but has now resigned. Br. Still assisted in a special meeting—a sowing rather than a reaping season. Have peace. Upon revising the list, have cut off many absentees.

DANVILLE.—Br. Still left in April, since which Br. Theophilus Jones has labored somewhat. Many of the members are absent in the army. Hope they may be safely returned, and that God will soon revive the church.

LEWISBURG.—Report many mercies, and trust they have made some progress. Three sisters have died in faith—one had been ten years a believer, another seven years, and the third, dying in youth, put on baptism in Dec. last.

DERRY.—Were much edified in a protracted effort last Feb. under Br. A. F. Shanafelt, pastor—are united as a church.

MORELAND.—Also favored with an extensive revival, whose influences were felt beyond the Baptist congregation. Speak with great affection of their late departed Deacon, Christopher Derr. Advert to the important subject of temperance. Some of their number have gone to fight the country's battles. "As a church, endorse the measures of Government to suppress the unholy Rebellion, and hail the movement for gradual emancipation, as inaugurated by the President, thereby removing the cause of the war." A. F. Shanafelt, pastor.

HUGHSVILLE.—Rejoice in the watchcare of Br. Callender, and have witnessed the conversion of sinners and the building up of the cause.

BRIER CREEK.—Br. Penney preaches every other Sabbath. Fear the members too much neglect the Bible for the Newspaper. Pray for the success of our army, and that God will soon grant that peace and loyalty may be enjoyed.

M'EWENSVILLE.—Br. Conard having graduated, and accepted a call at Davisville, Prof. Curtis preaches for them at present.

LAPORTE & EAGLESMERE.—Were greatly blessed, last winter, by a revival at the branch in Eaglesmere, in answer to years of prayer and labor by a faithful few. Indications for good were followed up by a series of meetings, in which the pastor, Br. Callender was aided by Br. Lukens, (licentiate,) and the Holy Spirit seemed to pervade the whole community. All ages and classes received the Divine blessing.

WILLIAMSPORT.—Deeply mourn the unexpected demise of their late pastor, Br. Joshua Kelly, who departed after a precious ingathering of souls, during which he baptized 19 happy converts. May his removal be sanctified to the good of the church and of the community, by whom he was so much esteemed. Br. McNeil commenced pastoral labors, 1st Sept. Are united in love, but embarrassed by a debt of \$1500 on their house.

SELINGROVE.—Br. Hall, pastor, has enlisted in the army. Were assisted in a protracted meeting, last winter, by Br. A. F. Shanafelt, and some good done, but complain of too much indifference and political excitement.

FORKSVILLE.—Enjoy preaching from Br. Lukens, of Eaglesmere, but are not zealously engaged. Report 31 members, and 2 candidates for baptism.

WHITE HALL.—Are united in love under Br. A. F. Shanafelt's labors, and were built up by participating in the meeting held by the brethren of Derry church.

BLOOMSBURG.—Are somewhat prospered under Br. Penney's labors. Three-fourths of the church debt of \$800 were liquidated by the efforts of a few, and the balance assumed, so that the house and lot are deced free of debt, and the church is incorporated.

TREVORTON.—Have been favored with some baptisms—no exclusions or death. Three members have gone to the battle field, and others are responding to the Governor's call. Hope their pastor, (Br. Hall, also enlisted,) may be blessed in his absence, and be spared for future labors. Their church edifice was dedicated on the 8th Jan. last. It cost \$5,000 in all, of which \$1600 remain unpaid. Ask the Association to meet with them next year.

[This Church Letter having been delayed until the Association closed, WHITE DEER was fixed upon for its next session.]

HISTORY OF THE SHAMOKIN BAPTIST CHURCH.

EARLY CHRISTIAN LABORS.

More than a century has passed, since "the Society for propagating Christian Knowledge," in Scotland, sent out David Brainard, a Congregational preacher, from New England. In the years 1745—1747, this devoted Missionary labored among the Indians and scattered whites in "Shaumoking" (Sunbury) and other points in Pennsylvania, and also in New Jersey. No great success is recorded, in his Life, of his labors on the Susquehanna, but at "Crossweeksung" (Crosswicks) in New Jersey, he founded a large church, from which several churches sprung. About 1747, the Moravians established a Mission at Shamokin, which was broken up by the Indian ravages and murders which followed the defeat of Braddock in 1755, and the brethren fled to Bethlehem. Previous to the Revolution, the Presbyterian, the Lutheran and the German Reformed churches, had made some progress in Northumberland county, but their organizations were probably all broken up by the War for Independence. It is impossible for us to determine the amount of good accomplished by these pioneers, or their influence on the church whose history we now record. We are told that an aged member of the church, (one of its constituents,) sister Abigail [Woolverton] Farnsworth, some years since deceased, was in her youth connected with one of Brainard's churches, founded on the Congregational platform, which separated, a part becoming Presbyterians and a part Baptists.

FIRST BAPTISTS.

In the Minutes of the Philadelphia Association are found our first evidences of the existence of Baptist sentiments in Central Pennsylvania. In the session of that body for 1774, "Letters from well disposed people, requesting supplies, were read," "from Tolbert, in Northumberland, in the province of Pennsylvania," and from other places; and in the same year it is recorded, "Brother David Sutton, William Worth, and Elkana Holmes are to visit the inhabitants of Tolbert township, at times to be fixed upon by themselves."

In 1775, "Supplies were granted to the following destitute places:" "Talbert township," "Baltimore town," and six other points.

In 1778, a fund was recommended to be raised "for the particular and express purpose of preaching the Gospel among the back settlements."

From this date—during the dark days of the Revolution—we have no records, until, in the session of the Philad. Association for 1792—14 years afterwards—when "Elders Patton, Clingan, and Vaughn agree to travel for three months in the ensuing year, about Juniata and the West Branch of Susquehanna, to preach the Gospel to the destitute; and this Association recommend that a sufficient sum be subscribed by the churches, and paid immediately into the hands of Col. Samuel Miles, to bear their expenses."

In 1794, it seems that "a letter was received and read from the church in Buffaloe Valley, Northumberland county, requesting to be received into this Association. Postponed, no messenger appearing to receive the right hand of fellowship." As the Shamokin church was formed in June, and the Association convened in Oct. following, we suggest that this is the same church referred to, as at that early day

there was Baptist preaching at Col. Wm. Chamberlin's in Buffalo Valley. Probably, after laboring in various parts of the county, Shamokin was fixed upon as the most central point for founding a church.

CONSTITUTION OF THE CHURCH.

We learn by the first volume of the Church Records, now in its possession, that, on the 21st of June, 1794, the Shamokin Baptist church was constituted, in the Valley of the same name and along the waters of the Shamokin creek, some 15 miles from its outlet. The constituents were—Eld. John Patton, and Elizabeth Patton his wife; Edward Wilkinson; Benj. Vastine, and Mary Vastine his wife; Joseph Richardson, and Ann Richardson, his wife; John Farnsworth, and Abigail Farnsworth, his wife—nine members, in all, a portion of whom were from New Jersey, and the remainder from Bucks county, in this State. The record of their organization says:

"The Introductory Sermon was preached by Wm. Clingan, from Math. 7: 24th, 25th verses. After preaching, read the Articles and Discipline of the Confession of Faith, as held by the Baptist Association of Philadelphia. After a solemn giving up to the Lord, and giving the right hand of fellowship, it was declared to be a Gospel church by

WM. CLINGAN,
JOHN PATTON."

There being then no other Baptist church in this region, a resolution was passed by the church, Aug. 20, 1796, to unite with the Philadelphia Association, which was accordingly done, and Eld. Patton attended its session, in Oct. following, when the church reported 50 members. This relation continued 26 years, until the formation of the Northumberland Association, Aug. 4, 1821, when the Shamokin church, having been dismissed from the Philadelphia, became one of the three constituent churches of the new body, which comprised 3 churches and 124 members, 84 of them belonging to the Shamokin church.

FIRST HOUSE OF WORSHIP.

In 1796, (see Phila. Minutes) "the church at Shemokin request their sister churches to assist them in erecting a meeting-house. The Association, therefore, recommend it to the churches to make collections for this purpose, and forward the same to Br. Ustie, in Philadelphia, as soon as possible, as the winter season is coming on, and the people are entirely destitute of a suitable place to worship in." This was not a mere resolution, for, in the Minutes for 1799, we have the following statement of "collections received for the Shemokin church:—"

From the church at Montgomery,	\$ 4 56½	Paid Mr. Daniel Rhees,	\$55 27
Philadelphia	40 05	Paid to Rev. Mr. Patten	4 75
Penepek	5 03		
Hopewell, N. J.	5 62½		
Hilltown	4 75		
	<hr/>		
	\$60 02		\$60 02

The house was built on land given for the purpose by Edward Wilkinson, near the Shamokin Creek, about midway between Snyderstown and Elysburg. It was a substantial log building, (weather-boarded at a later day,) and in its time was a superior, well lighted structure. The nails, both for the roof and other purposes, were made by a blacksmith residing in the vicinity. The high pulpit was nearly level with the three-sided gallery, which held nearly as many hearers as the sharp-

backed seats below. Attached to this house, (which is still standing, though unoccupied, and fast decaying,) is the oldest burying ground in the country. Some of the rude memorials which affection placed over the dust of loved ones, are almost effaced, while probably scores of grave mounds are completely leveled.

ITS PASTORS.

Eld. John Patton became the first pastor, in 1794, and served them, faithfully, fifteen years. In 1809, he settled at George's Creek, Fayette county, Pennsylvania, where he was finally gathered to his reward. Father Patton revisited the Shamokin church in 1833, when he had passed his 80th year, and 40 years after taking charge of the church. He preached for them a number of times. The church record says, "Much joy existed throughout the church in seeing again one whom they loved so much." The aged yet speak of him with sentiments of profound respect.

Br. John Woolverton, formerly a licentiate of the church, was called to succeed in the pastorate. His ordination took place on Monday, Feb. 25, 1811. We give a specimen of a good old fashioned Ordination service, as taken from the record. "Thomas Smiley preached the ordination sermon from Math. 4. 19: and was followed by Joseph Mathias, who also preached, from I Tim. 4: 10. After Br. Woolverton had made a public declaration of his belief in the leading doctrines contained in the Philad. Confession of Faith, the ordination prayer was pronounced, first by Br. Smiley, and then by Br. Mathias. Charge by Br. Smiley. Right hand of fellowship by both ministers, who declared him to be a Gospel minister, and welcomed him to the office." This pastorate continued a little more than eleven years, and was terminated by the decease of Br. Woolverton, the 18th of May, 1822, in his 48th year. He also was faithful to Him who called him into the ministry, and the Philadelphia Association, at her next meeting, passed a resolution of sympathy with the church in her great bereavement.

For some years subsequent to 1822, the church was occasionally supplied by Br'n Jos. Mathias, Silas E. Shepard, David Bateman, of Hope-well, N. J., Thomas Smiley, Ambrose Garrett, and Henry Clark.

Br. Eugenio Kincaid served the church very efficiently during the years 1828 and 1829. In Sept., 1829, a pastoral call was tendered to him, but was declined, as interfering with his cherished project of a missionary life in Burmah, and on the 1st of May, 1830, he "preached and baptized for the church the last time."

Dec. 18, 1830, Dr. Geo. Spratt, Sr., was elected pastor, and remained in the office about three years.

During the year 1834, the church was served by Br'n Geo. Higgins and G. M. Spratt, Jr. The latter brother was invited, in Nov. 1834, to supply the pulpit for the ensuing three months. At the expiration of this time, having received the call of the church to become its pastor, he accepted the invitation, and (although under age) was ordained in the Shamokin meeting house. His labors covered a period of eight years. During this period, the first Sabbath School was authorized to be held by vote of the church, and prayer meetings were re-organized. The old central church location was abandoned, on account of the partial destruction of the former house of worship, and the influx of an

adverse population; and two new houses were erected—the brick, in Rush township, and the one now occupied by the old church, in Shamokin township. During this pastorate, the church received an addition of about 100 by baptism, and, being thus prospered, deemed it best to become two bands, but remained under one shepherd.

Br. Isaac D. Jones became pastor, Dec. 28, 1841, remaining one year. He has since deceased, in the State of New York.

Br. John H. Worrell was elected pastor, Jan. 28, 1843. His connection with the church closed some time in the year 1848. During the five years of his ministry, 66 were added to the church. This brother was an earnest minister, and much blessed by his Master, into whose presence he has been recently received, having died in Illinois.

Br. Andrew J. Collins was elected pastor, Nov. 1849, remaining in that office with good acceptance, and profit to the church, five years. In 1850, under his pastorate, 46 were baptized. During his ministry, 74 were baptized, and the church reported 191 members.

Br. E. P. Barker became pastor in the early part of 1855. His relation continued two years.

Br. O. L. Hall was elected Jan. 23, 1858, and continued pastor for two years, closing in the latter part of 1860.

Br. John R. Shanafelt, the present pastor, commenced his labors in Oct. 1861, and was re-elected by a unanimous vote, Sept. 21, 1862.

LICENTIATES.

The following brethren have been licensed to preach by the sanction of this church: John Woolverton, Feb. 15, 1807. Abner Johnson, Feb. 20, 1808. James Patton, (son of the first pastor,) May 14, 1808. Henry Clark, in Feb. 1814. Silas E. Shepard, Sept. 20, 1820. Zophar D. Pascoe, Nov. 1827. Joseph Pascoe, Feb. 23, 1828. G. M. Spratt, Jr., March 19, 1831. Jesse B. Saxton, Jan. 14, 1837.

DEACONS.

The following brethren have served the church in this capacity since its organization: Joseph Richardson—Samuel Reeder—John Farnsworth—John Moore—Ananias Saxton—Isaac Woolverton—Charles Woolverton—Mathias Reed—Isaiah Morgan—David Miller—Robert Farnsworth—Farnsworth Reed—and Wm. Furman.

CHURCH CLERKS.

The Records have been kept, officially, by the following members: John Woolverton—Richard Patton—Abner Johnson—Silas E. Shepard—John Hales—Zophar D. Pascoe—Charles Woolverton—William Reed—Furman Farnsworth—and now by Peter Willour.

COLONIES.

This church has not been written childless, either in sons for the ministry, or daughters now fair and lovely. Of the latter, two are prominent—one on either side. The Rush church entered its historic life, July 27, 1839, having letters for 78 members from the original body, and leaving 79 remaining—an equal division, effected without a single jar. The Trevorton interest was recognized in Nov. 1860, and several members were dismissed for this purpose.

TRIALS.

It must not be supposed that churches any more than individuals can attain great strength without suffering great trials. Strength is in fact

the result of our fiercest struggles under trials. To these trials, the Shamokin church has been no stranger. It were better, perhaps, to cover the past, than to seek to expose to view the various causes retarding, at times, her prosperity. Suffice it to say, that the sin of intemperance has often marred her peace. And during the year 1833, long complicated dissensions resulted in a division of the church and the exclusion of 22 members. The Association recognized the majority as the Regular Baptist church. The minority acted as an independent body, being generally known as an "Old School Baptist" church, and maintained an existence until May, 1840, when its records cease. It is proper to remark, that during these varied troubles, there never was a resort to law by either party, and that the Old School portion gradually blended their interests with the existing church. It has never been forsaken, even in deep affliction: and it is pleasant to believe, that, at the present moment, the ancient landmarks are as precious to her membership as they were to the fathers who are no more.

REVIVALS.

These have been somewhat numerous, and date from the earliest period of her history down to the present day. In 1796, two years from its organization, 34 were reported baptized, indicating a most remarkable display of grace. It must be borne in mind that a sparse population yielded this revenue to the glory of God. In 1799, three years later, even a larger addition was reported to the membership: this second revival resulted in the baptism of 46 precious souls. For the succeeding 29 years, no remarkable outpouring of the Spirit seems to have been enjoyed. A few conversions still gave assurance that God had not forgotten to be gracious. A third special work of grace was manifest in the year 1829, under the labors of Br. Eugenio Kincaid. In this year, 27 baptisms were reported, and 19 in the two years following.

Under the pastoral care of Br'n G. M. Spratt, J. H. Worrell, and A. J. Collins, revivals were of frequent occurrence. Protracted meetings became quite common, and at first were generally continued only two or three days and as the result of manifest and increasing seriousness. More latterly, they were regularly appointed, without regard to existing circumstances, and were often continued through weeks. The first one held in this church dated Feb. 1835, and still another was held in Nov. of the same year. Both continued from Friday morning until the close of Sabbath, and were held under the pastorate of Br. G. M. Spratt. In their action upon the church, torn and lacerated by her severe trials, they were decidedly beneficial; and a few of the impenitent were also hopefully converted.

STATISTICS OF THE CHURCH.

In eight different years, this body failed of being represented in any Association. From the Philadelphia and Northumberland Minutes for sixty sessions, we make the following summary of its changes:

Baptized	Rec. by Let.	Restored.	Dis. by Let.	Excluded.	Died.
482	74	13	221	109	84

Allowing for evident inaccuracies and incompleteness especially of the earlier records, it is safe to say that 500 believers have been admitted to the Shamokin church by baptism, and at least 100 more by letter and experience—making over 600 different members, in her 68 years of

Christian efforts, in an almost exclusively farming community. A sixth of these have been excluded, or erased from the list—some for immorality, and others for absence, or neglect of church obligations. Borne on the constant tide of emigration, probably 300 members have been separated from this church, most of whom have united with others of our order, many in this State, but some as far westward as California, and in other parts of the world—and have, we trust, been more or less useful in the great work of winning souls to Christ. And 84—nearly as large a number as the present membership—have been called from her ranks to the rest and the joys of the church triumphant.

INCIDENTS.

A somewhat strange office was instituted by this church, Feb. 19, 1803. It was called the "ruling eldership." The record states: "It was thought necessary to appoint a Ruling Elder, to bring forward all business in the church, and to act as Moderator, and, provided either of the Deacons were absent, to act in their place." Charles Saxton was thereupon elected to this office. Perhaps this was intended for good, but, like some of our more modern innovations, can not be traced to a Bible origin. Br. Isaac Woolverton was the successor of Charles Saxton—and, with him, the office expired.

A singular title was long retained by this church, and marked also the early origin of the Association. The church recorded herself as the "Particular Baptist Church" of Shamokin. For some years past, the word "Particular" has been disused, but without any change of doctrinal views.

The same remark holds in regard to the laying on of hands when candidates were received into fellowship. It is no longer in use.

The church has always practiced congregational singing, and until a recent date appointed clerks or choristers to line the hymns and pitch the tunes. Watts' Psalms and Hymns were adopted by vote in 1811.

It should be recorded to the praise of this church, that no opposition to benevolent measures has ever found advocates in her membership, at least to any extent.

In a former period, the church was exceedingly strict with the membership in the different relations they sustained to each other. The most common business matters were considered, and directions given for their settlement: the parties were, in the meanwhile, suspended from full fellowship until the difficulties were removed.

Their present house of worship was dedicated in Dec. 1835, (the house in Rush having been dedicated in October preceding.) A third house was erected by members of this body, in Irish Valley, about the year 1844. All these houses are free from debt, and the churches sufficiently strong to do a great work for their Lord and Master.

The Northumberland Association has met with the Shamokin church six times: in 1822, in 1825, in 1828, in 1831, in 1837, and in 1845.

It was with this church, in 1831, that the Association first became auxiliary to the Penn'a Baptist State Convention. In 1837, with this church, the Association recognized the American & Foreign Bible Society, "having for its field the world." It was also here that the Association took measures, in 1845, to establish a "Literary and Theological" institution in the State, soon afterwards located at Lewisburg.

Thus the Shamokin church has witnessed, and perhaps felt a deep interest in, the most important events that have characterized the Baptists of this Association, from its earliest organization. Having been a large and flourishing body, for a number of years, while this part of Pennsylvania was as yet generally destitute, it has been enabled to lend a helping hand to many churches as they have arisen, and in several instances has directly aided in building up new neighboring interests.

It should be encouraging to the membership of this venerable church, that the aspirations of its founders have been so fully realized. And, though many things have occurred which we could wish there had been no occasion for, yet the hearts of all should be filled with thankfulness, that we are permitted to see so many evidences of Divine favor towards a particular people. May the words of the text, used on the occasion of the organization of the church, so far as they can be applied to a particular church, still be found applicable, many years from this time: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a man which built his house upon a rock; and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock."

GEO. M. SPRATT,
J. R. SHANAFELT, } Committee.
O. N. WORDEN, }

CONTRIBUTIONS, &c.

CHURCHES.	No. of Members	For Printing Minutes	* Church Debts	Am. B. Home Miss. Soc.	Ministers' and Widows' Ed	Penn. Bap. St. Con. Assoc'n Missions	Penn. Bap. Education Soc.	Am. Bap. Pub. Society	Am. & Foreign Bible Society	For Foreign Missions	Other Benevolent Objects	Total reported from each of the Churches
Shamokin	88	\$3 00	*65 00		3 50	12 00	6 87			3 70		26 07
White Deer	144	2 00			15 87	46 50	18 90			18 60		99 87
Madison	71	1 00				75	2 97					3 72
Loyalsock	19	1 25				6 00	5 00					11 00
Milton	57	2 00		5 00		10 50	22 75		5 00	18 50	20 00	71 75
Clinton	34	75				2 00	8 50					10 50
Jersey Shore	246	4 50	†29 00	28 50	31 83	90 00	29 75					242 33
Lock Haven	69	2 00	†10 00		1 00	16 00	6 00			37 25	25 00	232 00
Rush	123	2 00			3 45	7 00	16 37		1 50	3 22		31 54
Union	64	1 02				25	50					75
Muncy	32	1 00					15 50					15 50
Northumberland	53	1 00		2 50	6 60	30 00	7 27	1 75	1 41	2 00	26 50	78 03
Sunbury	20	1 00					2 50					2 50
Danville	123	2 26				18 50	9 84					28 34
Berwick	75	75			5 00	20 00	15 42					40 42
Augusta	60					2 00						2 00
Lewisburg	130	4 00			11 00	90 00	148 00	20 50		20 98		290 48
Derry	65	1 00			1 70	11 00	15 00			3 38		31 08
Moreland	143	1 00			2 00		5 25			2 90	6 00	16 15
Hughsville	56	1 00			7 50	5 00	6 50					19 00
Brier Creek	24				1 12	2 00	4 21					7 33
M'Evansville	11	50										0
Laporte & Englesme's	32	1 00			1 00	20 00				4 00	4 00	29 00
Williamsport	120	2 00	†50 00	3 15	52 00	35 00				9 25		99 40
Benton	53											0
Selinsgrove	28	75	†21 00			7 00	10 00			10 85		27 85
Forks ville	31	51										0
Bloomsburg	36	50			4 00	5 00	8 70					17 70
White Hall	57	1 00			90	12 00	11 25			1 50	1 00	26 90
Trevorton	37	1 25	†70 00			10 00	8 75			41 37		60 12
Collections and Sub's					18 00	13 65		6 88		20 50	52 50	111 53

2101 40 04 245 00 39 15 166 47 472 15 385 80 29 13 7 91 198 00 135 00 1433 61

U.S.A. part of Min. & Wid. Fund, and for Assoc. Miss., not paid in.