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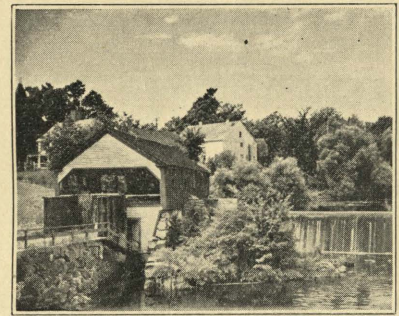
JAN 21 1915



# NORTH BERWICK CENTENNIAL

## POEM

By John Chick Murray



1831

DOUGHTY'S FALLS

1931

Price Five Cents



286,1741  
W932c  
1868  
L40

On the One Hundredth Anniversary of  
the Town of North Berwick

By John Chick Murray

Today we proudly join to tell  
And act our story o'er,  
And though we tell the story well,  
We feel its meaning more.

This day—oh, may its memories last,  
To comfort yours and mine!  
Its sun has risen in the past  
To o'er the future shine.

And may the spirits of the dead  
Leave holier scenes a while,  
And on this day the glory shed  
Of their approving smile!

Severed from Berwick's wide domain  
At th' century's dawning year,  
North Berwick, 'mong the towns of Maine,  
Began her own career.

And in that changeful hundred years,  
While wealth and comfort grew,  
What steady progress there appears  
To proudly bless the view!

Our modern works how well we prize,  
And justly honor we  
The grander style, the nobler size,  
That everywhere we see!

And honor too, the struggle rife  
With hardship, grief and toil;  
The dangers met, the endless strife,  
Whence grew the cultured soil.

And as the fancy backward roams,  
And reverently surveys,  
How to our hearts the picture comes  
Of Berwick's early days!

Those days of noble hardihood,  
Of toil and sacrifice,  
Of Pilgrim faith and fortitude—  
We must forever prize.

Behold the wilderness and wild,  
The regions unsubdued,  
Where beast and nature's savage child  
Make worse than solitude.

And mark the woes the settlers brave,  
As now the Indian comes;  
How they the savage fight to save  
Their loved ones and their homes.

Those days have passed, but in our souls  
They live forevermore,  
And while the tide of legend rolls,  
We follow long the shore.

We wander where those fathers trod,  
We linger where they sleep,  
While Love and Honor haunt the sod,  
And pious vigil keep.

'Twas stern experience here that made  
The courage, grit and bone,  
Which, from those times transmitted, laid  
North Berwick's corner stone.

'Twas such who chose the founding site,  
And reared the sturdy walls,  
Where thrift and industry unite  
To build our Doughty's Falls.

'Twas such whose industry engraved  
Names there we ne'er forget,  
And, for the people's welfare saved,  
Their spirit lingers yet.

'Twas such from whom our worth has grown,  
In spite of woeful fate;  
'Twas such that organized the town,  
And helped to build the state.



'Twas such, when Britain's power and pride  
Denied our liberty,  
Gave patriots who our foes defied,  
And made a nation free.

Those fathers are our kings today,  
Their works their diadem,  
Which, more than we can do or say,  
Must ever honor them.

Those fathers thus we proudly praise,  
Their work and sacrifice;  
And while we now their trophies raise,  
We their descendants prize.

And some we proudly would applaud,  
In distant lands who roam;  
They who have honored been abroad,  
And cast an honor home.

How welcome such to join this day  
In th' century's closing cheers,  
And help the grand foundations lay  
Of another hundred years!

As now we lay those grand foundations,  
Inspired by the past—  
To let the coming generations  
Complete the structure vast.

And be our labors such as they,  
From out its noble towers,  
Can their progenitors survey  
Proudly as we do ours.



*Ms. A. 9. 2. 1. 1. 1.*  
THE  
First Century

OF THE  
BAPTIST CHURCH

IN  
NORTH BERWICK, ME.

1768—1868.



CENTENNIAL DISCOURSE

DELIVERED ON THE

ONE HUNDREDTH ANNIVERSARY

OF THE ORGANIZATION OF THE

BAPTIST CHURCH,

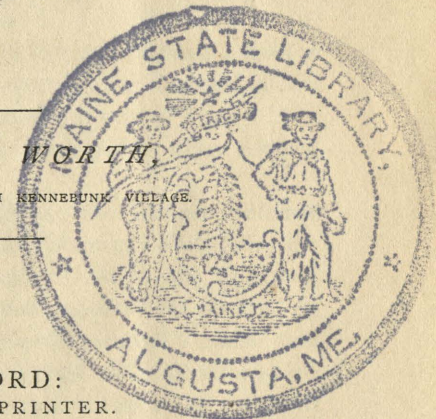
OF

NORTH BERWICK, ME.

SEPTEMBER 10th, 1868.

BY EDMUND WORTH,

PASTOR OF THE BAPTIST CHURCH KENNEBUNK VILLAGE.



BIDDEFORD:

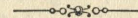
J. E. BUTLER, PRINTER.

1868.

JAN 21 1915



## CENTENNIAL DISCOURSE.



ABOUT the year 1623, settlements were commenced on this coast at the mouth of Saco river, and were soon extended to Kittery. A few years subsequent a charter was obtained of Charles, King of England, by which the Southwestern portion of this State was incorporated into a body politic, and called by order of the King, "the province or countie of Maine." The first form of civil government was established in 1636, and the first court of justice or legislation convened at Saco the same year, at which time the province contained nine settlements. Agamenticus, now York, was the capital of the Province, and was incorporated as a city in 1642, and held its weekly police courts for several years. Thus York County has the honor of the first incorporated city in the United States.

The plantation of Piscataqua was incorporated into a town in 1647, and called Kittery, and it is said to be the first and oldest town in the State: it included the present towns of Kittery, Eliot and the three Berwicks. In 1713 it was divided, when Berwick became an incorporated town.

The leading men were Episcopalians; the Charter conferred upon the grantees the patronage of all churches and chapels; the King of England directed the establishment of the Episcopal church in the Province, and of course the government assumed an ecclesiastical character. William Merrill received a commission from the ecclesiastical courts in England to superintend the churches (Episcopal) when organized; but not receiving the favor of the people, he became disgusted and returned home, probably



a wiser if not a better man. Though it was manifestly the design of the magistrates to plant Episcopacy throughout the province, and with this intent the King decreed that none should leave England for these new settlements until they had pledged themselves to conform to the rules of the Episcopal discipline, but little success attended these efforts; for not a church of that communion was organized, not even at York, the seat of government.

The civil government exercised a particular care of the morals of the people and their religious instruction. As showing the policy adopted in those times, we give the following: At the first session of the court held at Saco, 1636, four persons were fined five shillings each for getting drunk. Both men and women for immoral conduct were publicly whipped — some were fined for breach of the Sabbath, fifteen shillings. The Selectmen of Kittery and Cape Porpoise were presented "for not taking care that their children and youth be taught their catechism and educated according to law."

The authorities insisted that the people should be taught in their own way, and conform in their practice to their exclusive dictation. Consequently, the court at the same session ordered all parents to bring their unbaptized children to the ordinance; and whoever refused, was compelled, on being summoned, to appear and answer for his contempt at the next court.

(In 1652 the government of this province was assumed by Massachusetts, and the Board of officers, a Governor and eight counsellors, who had the control of affairs, must all be Congregationalists. All other sects were denied any participation in administering the government, nor were they protected in their religious privileges by law. The government used their utmost exertions to discourage every other sect, and the religion of Massachusetts enforced by the laws, became the predominant religion of the province; its inhabitants were identified with the Congregational denomination.)

The first Congregational church in the province was organized at York in 1673, although there had been preaching in the place from its earliest settlement. The second church of the same order was organized in Wells. So careful were those in authority that the worship of God should be maintained, that they exercised a

kind of supervision in the matter, as the following order will show:

"At the court held at York, July 1, 1661. The town of Wells being at present destitute of any fit person to carry on the worship of God among them on the Lord's day: It is therefore ordered by this court, that 'till they can better provide themselves, (which we hope they will not neglect any opportunity to do) that Mr. Ezekiel Knight and Mr. Wm. Hammond shall duly attend the place of public meeting on the Lord's day, and that they improve their best abilities in speaking out of the word of God, praying, singing of Psalms, and reading some good orthodox sermons as may most tend to the edification of them that hear, and the sanctification of the Sabbath as the law of God requires."

Without stopping to question the authority, the order certainly included a most commendable course — a plan worthy the adoption of every church destitute of a minister. No meeting house should be closed on the Sabbath; but worship of God should be sustained in the most acceptable manner practicable.

The first church organized in the limits of ancient Piscataqua, which then included the present towns of Kittery, Eliot, Berwick, and South and North Berwick, was at what is now South Berwick, formerly known as Berwick Landing, and called by the Indians Quampeagan, about 1701. As the inhabitants of Berwick increased and extended to the northern part of the town, it was divided into two parishes in 1751, and a meeting house was erected on Blackberry Hill: a church was organized in 1755, and Mr. John Morse settled as pastor. This church became extinct several years since.

(The Friends or Quakers were bitterly persecuted in Massachusetts, some being imprisoned, banished, and even put to death. "The first meeting ever held in Maine was in York County, and the first meeting established here in the State was in 1730. In 1742, a meeting was held at South Berwick, probably in the house of the late Hon. Humphrey Chadborne." Soon after a Society was gathered in this town, which continues to the present time.)

Having thus briefly alluded to the early settlement of this part of the State, we will now proceed to the history of our own denomination. Baptist principles were not new or of modern origin, but "veins of the same metal, under other names, runs through the whole body of christian history." Such principles existing in England and Holland, it would be natural to suppose the haven would be found among the Puritan emigrants who



planted the New England colonies. And so it was; the leaven of Baptist sentiments was in the measure,—in individuals and in some churches. Of the Baptists, Gov. Winslow said in 1646, "we have some living among us, nay, some in our churches of that Judgment." Said Cotton Mather, "some few of these people have been among the planters from the beginning"; and it seems their "influence was the source of alarming apprehension to the ministers and rulers of those times." President Dunster, of Harvard University, Cambridge, openly renounced the whole system of infant baptism, on account of which he was obliged to retire in favor of Mr. Chauncy, who became President in 1654; and he subsequently adopted our views of immersion. Hansard Knollys, who afterwards held a conspicuous place among the Baptist ministers in London, came to this country in 1638, and preached for a time at Dover, N. H. About this time Lady Moody of Lynn, admitted to be a "wise, amiable and religious woman," was excluded from the church at Salem, for denying infant baptism, and fled from the State to "escape the storm she saw gathering over her head." The General Court passed an act banishing all who persisted in the practice of Baptist sentiments. In 1644, a poor man named Painter became a Baptist, and for refusing to have his child baptized, was by order of the court, tied up and whipped. In 1651, John Clark was sentenced to pay a fine of thirty pounds, publicly whipped and imprisoned until it should be paid. Obadiah Holmes was most inhumanly whipped on his bare back with a three corded whip, on the public common, Lynn, Mass., for no other cause but that of defending Baptist sentiments.

The first attempts at organization on the part of the Baptists, kindled to a flame the embers of ecclesiastical and civil intolerance. The Puritans seemed determined that no other sect should gain a footing among them. In 1639, an attempt was made to form a church at Weymouth, Mass., but the principal actors in the effort were arraigned before the General Court at Boston, and according to the spirit of the times, were fined and committed to prison or threatened banishment. In 1665, the first Baptist church in Boston was organized. This little church of only nine members, some females, the rest illiterate men, made full employ, says Mr. Backus, for the rulers of Massachusetts for a number of years;

and it would take a volume, says Edwards, to contain an account of their sufferings for ten or twelve years. Two of their number were imprisoned more than a year. A house of worship was erected and opened in 1679, but its peaceable possession was held but a short time; for a law to meet this particular case was passed, confiscating all houses of worship provided without license from the authorities, and which should be disposed of as the court should order. The next Spring the doors of the house were nailed up by the Marshal and a paper put upon them forbidding their being opened without permission from the General Court.

This brings us down to the time when Baptist sentiments began to be developed in Maine. In 1681, several persons were baptized in Kittery. The nearest Baptist church was in Boston, with which these persons united. Wm. Screven, one of their number, an early emigrant from England, and "a gifted brother," was selected as their leader; he was licensed by the church at Boston "to exercise his gifts at Kittery, or elsewhere, as the providence of God may cast him."

Being now favored with the ministry of the Word, and situated so far from church privileges at Boston, the brethren at Kittery were desirous of uniting in a separate church. But in this they were violently opposed. The Congregationalists were recognized in Maine, as in Massachusetts, as the "Standing Order," and they considered "Baptists as religious fanatics, and their doctrines and influence as deleterious to the welfare of both society and religion."

No sooner was the design of the few Baptists heard of in their town, says Mr. Backus, than Mr. Woodbridge, the minister, and Mr. Huckle, the magistrate, began to bestir themselves, and the magistrate summoned those people who had been to the Baptist meeting, and threatened them with a fine of five shillings for every such offence in the future—prejudice and hatred were awakened against these disciples and they were obliged to endure slanderous abuse and legalized tyranny. "For, during the same summer, the General Court for the Province of Maine, undertook to crush this meeting, and summoned Mr. Screven to appear before them, who was tried and placed under bonds for good



behavior." The Court record of this transaction is in the following words:

"William Screven, appearing before this court, and being convicted of contempt of his Majesty's authority, and refusing to submit himself to the sentence of the court, prohibiting his public preaching; and upon examination before the court, declaring his resolution still to persist therein; the court tendered him liberty to return home to his family in case he would forbear such turbulent practices, and amend for the future; but he refusing, the court sentenced him to give bonds for his good behavior, and to forbear such contentious behavior for the future; and the delinquent stand committed until the judgment of this court be fulfilled.

*Vrai Copia* transcribed and with the records compared this 17th day of Aug., 1682.

EDWARD BISHWORTH,

*Recorder."*

Not recognizing the above authority in such matters, Mr. Screven did not comply with the requisitions, and the Court fined him ten pounds to be paid into the treasury of the Province for former offences; and forbade him "under any pretense to hold any private exercise at his own house, or elsewhere on the Lord's day, either in Kittery or any other place within this Province; and in future he is enjoined to attend worship in our public assemblies upon the Lord's day, according to the laws established in this Province, upon such penalties as the laws require upon such neglect of the premises."

Thus you perceive this session of the court was occupied with very weighty matters, copying the example of another official body who commissioned Saul of Tarsus to arrest and imprison such men and women as professed the name of Jesus of Nazareth; and of course they had the same right to persecute the disciples of Christ now as had the Jewish council then.

Mr. Screven, imbibing something of the spirit of Peter and John, was not careful to obey the requisitions of the court, though fined and threatened with the further infliction of the penalties of the law. Though "storm and violence, obloquy, fines and imprisonment were now experienced by this little band of disciples," they were resolved to go forward, and on the 25th of Sept., 1682, they were organized into a Baptist church, being assisted by Rev. Isaac Hull, of Boston.

But their history is soon told. They were the objects of a

crashing religious intolerance; they were persecuted by Church and State authorities, and being few and comparatively defenceless, these humble and unoffending disciples became discouraged, and in less than a year this infant church was disbanded and its members scattered "like sheep upon the mountains." Mr. Screven, in order to enjoy liberty to worship God in peace, and a freedom from slander and calumny, fines and imprisonments, which he had a right to claim, but was denied by a professedly christian people, removed with some of his little church to South Carolina, where he was successful in gathering a prosperous church.

From this time until the end of the French war in 1763, hostilities prevailed and unfavorably affected the growth of the Province; and undoubtedly the spirit of religious intolerance, fostered by ministers and civilians, deterred many from moving into the State. It was eighty-five years after the ancient church at Kittery was scattered before we find any attempt was made to gather another. During this interval, the Baptists in Massachusetts had persevered amid great opposition and cruel persecution, and were successful in gathering 64 churches, which were situated in various parts of the colony.

In May, 1765, a Baptist church, which holds a paternal relation to this church, was organized at Haverhill, through the labors of Rev. Hezekiah Smith, an honored name among our churches. His manner was to travel on horseback and he preached in a large number of the principal towns and villages, where "crowds of eager listeners hung upon his words." At Haverhill, as his influence and the prosperity of the church increased, so did the opposition of the Standing order. While walking the street, Mr. Smith had a beetle thrown at him which he carried to his room — a stone was thrown through the window into his chamber, endangering his life, and he was warned of more serious consequences if he did not leave. At a private house in Bradford where he went to preach, he was assaulted by the sheriff and several head men of the parish. Finally the Selectmen sent an officer to warn him out of the place, who was so intimidated as he came before the man of God that he was unable to read his warrant, but at length cried out,—"Mr. Smith, I—I—warn you—off—off—God's earth."

The next few years following his settlement at Haverhill, quot-



ing from Dr. Train's Centennial Discourse, "it may be said of him as was said of Wesley, that he 'lived chiefly in the saddle.'" He and his church, "had very definite convictions concerning the New Testament ideas of missions and evangelism," and "they felt it their duty to carry the gospel to 'regions beyond.'" "Acting upon these convictions, the church from time to time authorized its pastor, accompanied by one or two of its members, to make evangelizing tours, in destitute sections of New Hampshire and in the Province of Maine, and 'to receive any persons into the church whom they should esteem to be meet subjects, provided the person or persons live at such a distance that they cannot attend to be received into the church in the usual order.'" These tours were made extensively in New Hampshire, and in this State, in the counties of York, Cumberland and Lincoln. Thus this infant church and its young and zealous pastor were obedient to the great Commission, "Go preach my gospel," and were greatly blessed in sowing the good seed and planting churches in the then new and sparsely settled country. If the call is not now as urgent, still there remains much of the same work to be done; and our churches and ministers should exhibit more of the self denying spirit and sacrifice seen in the constant efforts of those earnest pioneers in evangelical labor. Like the first preachers they met with opposition, slander and obloquy.

But the commencement of their labors marked a new era in the history of the Baptists in New Hampshire. In 1770, Mr. Smith baptized thirty-eight persons in Stratham, Brentwood and Nottingham. Among this number in Nottingham, were a Congregational minister, Rev. Eliphalet Smith, two Deacons, and a majority of the Congregational church. A Baptist church was now formed and the above Rev. E. Smith was its pastor for a time, when he came into Maine. He was greatly blessed in his labors in Livermore, where Rev. Otis Robinson, afterwards pastor at Sanford and Salisbury, N. H., and Rev. Elisha Williams, afterwards settled in Mass., were converted under his ministry, both of whom became honored and successful ministers of Christ. Dr. Shepard, a physician of Stratham, was another of the fruits of Mr. Smith's ministry that same year; he became pastor of the church in Brentwood, which was formed the following year. He extended his labors into the

adjoining towns and formed branches of his church, which soon embraced in its membership one thousand persons; and in the space of 30 years about 30 churches were formed in the State.

As has been stated, the pastor of the church at Haverhill, accompanied by one or two of its members, had made evangelizing tours into this State,—whose labors were approved by the Master, souls were converted and several baptized, even in the vicinity where "oppression had annihilated the pious desires and hopes of Screven and his brethren." In 1767, "there was some special attention to religion in that part of Berwick called 'Great Hill.'" Mr. Smith labored here and received members to his church at Haverhill. From the records of that church it appears that on the 8th of July, 1768, it was "voted to approve and confirm the proceedings of our pastor, Deacon Whittier, Deacon Shepard and Elder Greenleaf, in dismissing members from this church, and constituting two Baptist churches, one in Gorham and the other in Berwick." "Thirteen churches were thus established by the action of the Haverhill church, and the evangelizing labors of its minister and members." How honorable the record of that infant band, and how much richer their reward in the Kingdom, than that of those who practice upon the pretense that charity begins, and, of course, ends at home! The subsequent history of the church at Haverhill gave signal proof that the Lord waters those who water others.

A prominent circumstance connected with the introduction of Baptist sentiments into Berwick, was an incident in the life of Mr. Joshua Emery. Previous to the visits of Mr. Smith, Mr. Emery had separated from the Congregational connection. Although esteemed a man of eminent talents, and a christian sound in orthodoxy, yet, on account of his dissenting views, he obtained but little favor with the community. By way of irony and ridicule he was called a *New Light*. As God directed Cornelius to send for Peter and at the same time was instructing Peter to comply with the summons, so now, the Holy Spirit was directing the steps of Mr. Smith this way, and also led Mr. Emery to invite him to visit Berwick; subsequently, Mr. E. became a principal actor in the Baptist cause.

With the rise of the church persecution awoke, and entered a violent crusade against its members and their friends—as in Kit-



tery, so in Berwick, opposition threatened to overthrow the work; but the set time for God to favor Zion had come.

The first entry in the records of this church, is under the date of June 28, 1768, the time when the church was organized, commencing as follows:

"Articles of Faith adopted by the first Baptist Church in Berwick:" (which were in the usual form.)

To these articles are appended the following names, constituting the original members of this church, viz:

"Joshua Emery, Wm. Taft, James Lord, Thomas Jellison, Richard Thurell, Abraham Lord, jr., Richard Dean, Ephraim Blaisdell, James Jackson, John Gowen, John Knight, Adah Emery, Mary Knight, Sarah Lord, Mary Grant, Mary Jackson, Elizabeth Lord,"—11 males and 6 females—Total number 17.

Following the foregoing, and under the same date, we read from the records as follows:

"Being incorporated into a Baptist church of Christ; by considering and approving the Baptist Confession of Faith, through examining the Scriptures, we find them pointing out that way of worship prescribed by Christ and his apostles: we do heartily comply with them desiring these truths may spread far and wide. And as we profess this, we promise to walk according thereto as God shall enable us, and that we will help to support and assist in everything conducive to the spread of the gospel in this place as God shall help us, bearing our part of all necessary charges that may arise in this church of Christ hereafter."

"Being met in church meeting proceeded as follows:  
Chose Joshua Emery, as Elder; John Knight, as Deacon; John Knight, as Clerk; Joshua Emery as a general Moderator: Voted to attend the 2d Friday in every month on church business."

"The Rev. Hezekiah Smith and two of his members being present, the whole was concluded with their approbation, and others."

"Signed by

DEA. JACOB WHITTIER, } BY  
SAMUEL SHEPARD. } ORDER."

These are all the exercises connected with the formation and recognition of this church, one hundred years ago, of which we now have any record. These proceedings were duly reported to the Haverhill church, which as already stated, were "approved and confirmed."

This band of seventeen, had now launched their bark upon the

deep, exposed to storm and wave. They were without an experienced pilot and far from brethren whose sympathies and counsels they might enjoy. But they were happy in finding one in their own number whose qualifications fitted him in their estimation to become their spiritual teacher and leader. Mr. Joshua Emery was never ordained, but for many years was the minister of this people.

These, however, were perilous times, of which we could have no just conception, were not their history fully substantiated. The Standing Order were fully determined that no church should exist but their own.

Partial relief had been obtained by Baptists in certain acts, exempting them from ministerial taxes, on presenting specified Certificates of their having organized for the support of Baptist preaching. To render the organization legal, the church must have the certified approval and fellowship of three other churches. To secure this, the records of this church the following month show that they "Sent to the churches in Massachusetts, for their fellowship by Joshua Emery, teacher;" and they received the fellowship of the 1st and 2d Baptist churches in Boston and the 1st Baptist church in Haverhill. In August following its organization, the church appointed J. Knight, J. Emery and W. Thurrell to sign such certificates, and the first persons who received them were recorded as follows:—In the first Parish, Ebenezer Dennett, James Gray, John Gowen, John Emery. In the North Parish, Gabriel Hamilton, Richard Ricker, George Brown, Abraham Lord.

But the presentation of such certificates as the law provided did not prevent the individuals being taxed to the support of the dominant party. Messrs. Emery and Gowen, two leading members of this infant church, were imprisoned—their property seized and sacrificed by the hand of ecclesiastical bigotry and oppression. Such treatment was nothing strange for those times. Men and women too, were prosecuted and cast into the dungeon. Mrs. Backus of Connecticut, writes, Nov. 1752, "Your Bro. Samuel lay in prison 20 days. Oct. 15, the Collector came to our house and took me away to prison about 9 o'clock, in a dark rainy night. Bros. Hill and Sabin were brought there the next night. Deacon Griswold was put in prison Oct. 8, and yesterday, old Bro. Grover, and they are in pursuit of others." At Canterbury, Rev. Elisha



Paine, a Baptist pastor, was seized and imprisoned for taxes to the Congregational minister, while his family were left to suffer in the severity of winter. The widow Martha Kimball, of Bradford, Mass., the same year this church was organized, and in whose house, the sheriff and the headmen of the parish had attempted to break up a religious service not long before—was taken to jail between 9 and 10 o'clock at night, in mid-winter, from her little children, for the non-payment of 4s. 8p. lawful money—about 80 cents. Some present have had personal acquaintance with brethren in New Hampshire who at a later period were imprisoned and had their cows and last heifer taken for taxes to support ministers on whose ministrations they did not attend.

Under such oppression the early members of this church were called to suffer. But the brethren in Berwick were not to be intimidated by these acts of violence. They persevered; the blessing of God cheered them on in their progress; and their humble and untiring efforts in the cause of liberty, humanity and religion, soon taught their opponents to moderate their vehemence. Mr. Emery was assisted in teaching the people, by Mr. Joshua Eaton, "under whose united and well directed efforts, the church, like the rising sun, cast its cheering beams over the surrounding darkness and sent forth its healthful influence into the new and growing settlements. Fines, imprisonments, loss of property; irony, calumny, threats; *all* could not prevent their fidelity to truth—their labors or their influence." The church increased in numbers, and it was found desirable it should be divided. The brethren in the North part of the town were dismissed to unite with the Baptists in Madbury, N. H., to form a church, known as the "Berwick and Madbury church." Over this church, William Hooper, one of their number, was ordained as pastor, at Berwick, Aug. 14, 1776. Mr. Hooper was the first Baptist minister ordained in this State. He was greatly opposed by his friends and stigmatized as a "New Light," but he was a man of decision and talent, and was not to be deterred from duty by ridicule or persecution. It is stated that his cow was taken by the collector and sold for parish taxes, after he had commenced preaching. He was a member of the Convention that framed the Constitution of the State of New Hampshire where, in a debate of four days, he earnestly opposed the connection

between the Church and State, but was overpowered by the majority. His son, Noah Hooper became a successful Baptist minister, whose labors are well remembered by many both in Maine and in New Hampshire. His grandson, Noah Hooper, is now pastor of the 1st Baptist church in Exeter.

This church then adopted the name of the "Berwick church at Great Hill." But their trials were such, growing out of the opposition they endured, that they felt the need of christian counsel, and Aug. 18, 1770, in church meeting, they "chose Bro. Emery to go to Haverhill in behalf of the church, and represent our grievances." But notwithstanding the discouragements which surrounded them, they were not indifferent to their obligations to the Master, imposed by the great Commission, for they early evinced their interest in the spread of the truth of the gospel in the region beyond them. Though it might seem that in their feeble state, persecuted and seeking counsel from abroad, they would find enough at home to exhaust their energies; yet, the cause of Christ was their cause, and it had their sympathies and care whether at home or in the adjoining towns. Hence we find in Dec. 1770, two years after their organization, and the same year that they sent to lay their grievances before the Haverhill church, that in church meeting it was "voted that Bros. Knight, Frost and Lord be a committee to go to Lebanon to enquire into the state of the cause there."

The early records of this church show that due attention was paid its order and discipline. At a church meeting May, 1769, there being but three persons present, it was agreed "to admonish the nonassembling brethren, unless sufficient reasons should be given." Other churches at a later day have found themselves in a similar condition, but it may be questioned, how many of them have shown the same care and fidelity.

Elder Emery's labors continued about twenty years. He owned considerable "landed property," and received only a very small compensation from the people for his ministerial services. Being thus early trained it was the more difficult for them to raise a competent support for his successors in the pastoral office. He was succeeded by Rev. William Batchelder in 1796.

As Mr. Batchelder was distinguished for his piety, labors and usefulness, it seems proper that a brief sketch of his life and



ministry should here be inserted, the principal facts having been furnished by his second daughter, and which have been obtained for the present occasion through the kindness of Rev. B. F. Brownson, to whom my hearers, as well as myself, are laid under special obligations. Mr. Batchelder was born in Boston, 1768, the same year this church was organized. His father and mother both died in 1781, leaving him an orphan at the age of 13 years. He was educated a Pedobaptist, had but little knowledge of the Baptists and "was accustomed to hear indignation expressed when ever they were spoken of." He had heard of Dr. Shepard, pastor of the Baptist church in Brentwood, N. H., and being told one day in his childhood that the Doctor was coming on horseback, he ran out and secreted himself in the bushes by the roadside that he might have a view of the Doctor's *cloven* foot, which he really expected to see; such had been the malicious representations of the man.

After his conversion, as might be expected, he began to enquire what is required of the believer? As the result, he became convinced that all believers, and only believers, should be baptized; and that immersion only is baptism. He was not a man to hesitate or confer with flesh and blood, in regard to whatever he thought was right. At the age of twenty-five years, in Aug., 1793, he received Scriptural baptism in Deerfield, N. H., and soon after the hand of church fellowship from the Pastor, for whose cloven foot he had looked by the roadside.

He soon felt impressed to preach the faith which he had once attempted to destroy. Within a month after his baptism, he began to travel extensively in New Hampshire and Maine, preaching the gospel with acceptance and success. Several churches at once sought to obtain his services as pastor; but he so well loved this "gospel ranging," as Whitfield called it, that he continued it for three years.

On the 17th of Oct., 1796, this church voted unanimously to give Mr. Batchelder a call to settle with them; to which he returned an affirmative answer, and received ordination on the 30th of Nov. following. The churches represented in the council were, those at Haverhill, Brentwood, Gilmanton, Madbury and Newton, N. H., their pastors being Messrs. H. Smith, Lemuel Sheperd,

Walter Powers, Wm. Hooper and John Peak. Elders Nathaniel Lord, Simon Locke and Henry Smith, being present, were added to the Council. Elder Shepard offered the first Prayer; Elder Peak preached the Sermon; Elder Locke offered the ordaining Prayer; Elder Hooper gave the Charge and Elder Powers the hand of Fellowship.

Of several fields opened to his entrance, he chose Berwick. The ground of his preference, using his own words, was, "because it was the greatest field for labor, and the least desirable in a worldly point of view." The church then numbered twenty-four, and the parish was almost as many miles in diameter. The meeting house was a two story, unpainted building, with a large porch in front, with high galleries on three sides and a dizzy pulpit on the fourth; with large pews under the galleries and common seats in the centre; without cushions or stoves; yet it was always well filled, often thronged with eager listeners. This meeting house on "Great Hill" was only as Mr. B's central station. He labored in all the region around, preaching by the wayside, and the seaside, in school houses, dwelling houses and the forest. At Quampegan, South Berwick village, was another meeting house in which he preached one Sabbath every month, and frequently on week days. During the first two years of his pastorate he preached 700 times, and this, as we shall see was only a part of his work. Though of a slender constitution, he never knew how to excuse himself from an engagement. When the hour arrived, if his temples throbbed with pain, as he suffered from severe headaches, he bound up his brow and set out for the appointed place. Even confinement to his room, was with him no reason for declining to preach, provided he could keep his physician out of the way. One Sabbath morning, when prostrated with a fever, learning that the people had assembled at the meeting house, he sent a messenger to summons them to his dwelling, where, bolstered in bed, his head resting on the shoulders of a christian brother he addressed the people, so as to be heard throughout the house, with an earnestness as if he felt it might be his last sermon.

His abundant labors were richly blessed, for they that sow bountifully shall also reap bountifully. Within the first two years, 150 were added to the church and besides these there were con-



versions in all the vicinity. In 1805, he was the agent thro' whom the Lord wrought mightily in York, where, during his pastorate here, he baptized seventy persons.

A letter of his, written at York, is now extant, which is so full of interest, that a portion of it is here presented. Under the date of Feb. 7, 1805, he writes to Rev. John Peak :

"The Lord, whose arrangements unfailingly accomplish his intentions, had prepared many of the people of York by sending them to Berwick, about four years before in the time of our reformation. At length I had an invitation to preach here at the house of one of the selectmen. So many people were present that we were obliged to meet in an orchard. I spoke from the words 'One thing is needful.' The people gazed; for it was to them a new way of talking about religion, and many of the youth had never heard a sermon before. I have since baptized about 30, who date to that season as the time of their awakening. The work has spread remarkably. At one time when met for baptism, it was judged there were twelve or fourteen hundred persons present. Many were solemn, some were wounded and some mocked. Again we met in a grove of pines, where the rocks were formed as galleries, and at the top was a large flat rock sufficient to convene fifty persons; there the singers were collected. The trees formed an arbor to shelter us from the sun; the winds were hushed in silence, and the voice echoed from the woods. All was as solemn as the house of death. I no sooner closed than a brother rose with trembling and addressed the people. After this a licensed brother prayed. Then a brother from the bough of a tree over our heads, began in prayer to return thanks to God. The season will never be forgotten. After continuing about four hours, and hearing the experiences of many, we went to the river and attended the ordinance of baptism. On Friday I baptized seven. On Saturday, we met in Wells, (probably Ogunquit) in a beautiful orchard near the sea. About seven hundred people were present. After the exercises, several related God's dealings with them, and presented themselves for baptism. By this time the sun was near the horizon, and it seemed as though there was the Shekinah indeed. Joy lighted up every saint, mourners wept, and spectators beheld with astonishment. About 8 o'clock we moved from the spot, lighted by lanterns and torches; there were about forty singing the songs of Zion; several were praying or exhorting—yet no confusion. We proceeded to the sea, whose hoarse roar seemed to forbid our approach; but an isthmus formed by nature, furnished us with a beautiful cove where the water was as smooth as a sea of glass. Here ten persons went down into the water in imitation of the humble Jesus. A semi-circular declivity was thronged with spectators, and, though the night was dark, the reflex glare of the lights from the water com-

pletely enlightened the whole. The scene exceeded my power of description. It seemed as if the heaven opened upon us, and there was but a thin veil between us and glory. I verily believe the angels were there, learning by this branch of the church of Christ, the manifold wisdom of God. I saw no confusion, heard no crackling sparks, kindled by enthusiasm or fanaticism, nor was there any mocking Ishmaelite to deride the free-born sons, but all was peace, order, joy and heavenly music."

My meeting for the next day was to be at Quampegan, twenty miles from this place. I set out at 11 o'clock at night, and after I had rode about four miles, having reviewed the scene, I was uncommonly impressed with the direful state of unreconciled sinners: hell, I am sure, is no fiction. All I ever experienced before was comparatively small to this. The impression was not transient; it was nearly a fortnight before a cloud shaded me from the Sun of Righteousness. I began to think I had arrived at an assured state, and when I spoke of religion, I uttered as though I must not be discredited. These things will be lightly esteemed by the votaries of a fashionable religion, and the devotees of a christianized heathenism, but those acquainted with spiritual things will read their meaning. The Lord reigns, and blessed be his name! There are thousands in these parts now anxious to be acquainted with truth, who, six years ago, were thoughtless or madly opposed."

Here we have a specimen of the man and the great work of which the Lord honored him as the instrument. While his chief purpose was to glorify God in the conversion of sinners, he had the faculty of rendering a variety of service subservient to the great end. He found at Berwick no choir, and little knowledge of music in the congregation. He was a sweet singer, and was convinced that sacred music had great power to withdraw the mind from the world, and raise it to the contemplation of things heavenly. His congregation were brought together under his instruction in singing; and a large number were soon able to sing a sufficient number of tunes to give all needful variety and spirit to the public religious meetings. Under his guidance the singing was not a mere interlude between the praying and the preaching: it was worship—prayer—thanksgiving.

Some time after his settlement, he attempted an improvement of the schools of the town, and became himself a teacher. His ob-



ject was two-fold—to provide better advantages for his own children, and to benefit the youth of the town. There were three schools in different parts of the town, which he taught, two months each in the year, at ten dollars per month, thus giving his own children six months' thorough schooling. He was also followed from district to district by others, and by considerable numbers of men, who were his pupils in surveying. One who does not consider the improvement in text books can hardly appreciate the amount of labor he performed for several years. The rules in arithmetic and surveying he wrote out with his own hand—and his school-house was a lecture room, in which he was continually imparting the most valuable instruction on almost all subjects. His eldest daughter, who well remembers these instructions, says, "I never heard anything about hardship or inconvenience in those days. If it was raining, then, forsooth, he would say, it was not cold enough to freeze; if it was snowing and blowing furiously, then he called it a battle with Boreas, and the harder the battle the more the merriment." After his labors in the school-room he would often drive five or ten miles to preach in the house of a parishioner, and, after a slight repast, reach home at midnight. What wonder that he awoke next morning with a throbbing headache? Without complaint he would bathe his head, bind up his temples and start for his school-room, where he knew there were many who had come too far to go away without their usual instruction. So arduous were his labors, that the season of the year in which he attended only to his parish, extending from Dan to Beersheba, he called his "*period of relaxation!*" Such relaxation now would soon require a voyage to Europe.

It is said that Mr. Batchelder had the faculty of so managing his prudential affairs, as to support his family, educate his children, and extend his hospitality to that extent that he was believed to entertain as many visitors as the neighboring tavern, from the avails of the Parsonage and one hundred dollars in money, without embarrassment. But it appears from the record of the church, this was not quite correct. In a meeting called to consult upon the subject, in 1805, he stated that he had spent seven hundred dollars of his own property to support his family, and was then four hundred dollars in debt. He proposed, if the church would relieve

him from that debt and add sixty dollars to his salary, he would exempt them from finding his wood; which was "not voted."

In November, the same year, 1805, he received and accepted a call to the pastorate of the 1st Baptist church in Haverhill, as the successor of Dr. Smith. Here he prosecuted his work with his characteristic vigor, and was blessed with several powerful revivals: during his first year over one hundred persons were added to the church. He extended his labors into distant communities, and to this day there are those in the neighboring towns, who treasure his name in a greatful memory. Though quite young at the time, I distinctly recollect his preaching at East Haverhill, six miles from his residence, where those were converted under his ministry, who afterwards united in forming the 2d Baptist church in that town; in those meetings I received my first religious impressions. He was the first person that I ever saw administer the ordinance of baptism in a scriptural manner; and the impression then made, is still distinct. He was very tall and slender—"his countenance pale, and his paleness was heightened by contrast with a full head of hair, which hung about his neck and shoulders in locks that were bushy and black as the raven." When he baptized he bound his head with a red handkerchief, and then in a peculiarly solemn and impressive manner, buried willing converts with Christ in baptism. He died at the early age of fifty-one, on the 8th of April, 1818.

After very reluctantly dismissing Mr. Batchelder, the church remained without a pastor about two years, when Rev. Joshua Chase became their pastor. Mr. Chase was born in West Newbury, Ms., in the same neighborhood with the speaker. He was converted in manhood; entered the ministry and preached, for some time previous to coming to Berwick, in Newbury and Newburyport. He was a man of strong mind, sound in doctrine, and a good preacher. He continued his labors here about five years, and was dismissed at his own request, in 1812. In the early part of his ministry, the church enjoyed some prosperity; but difficulties arose, and increased to such an extent that the church was rent asunder, and in 1818, it was dropped from the Association. In 1821, it was restored again to its former standing, with but twenty members, under the name of Berwick and York church. In 1822, Mr. Chase resumed the



pastorate for a short time. He died February 6th, 1825, aged fifty-six. Rev. Gideon Cook preached his funeral sermon.

Their next pastor was Rev. Joseph Gilpatrick, who was ordained, June 7th, 1826. The exercises of the occasion were conducted by brethren Blanchard, Lord, Roberts, Eaton, C. Miller and G. Cook. From this time the church began again to enjoy prosperity. The Lord soon granted them a refreshing from his presence, and in 1830, about forty were received into the church. Mr. Gilpatrick removed to Shapleigh in 1832, where his labors were successful for a time, and there he ended his days.

The following year, Rev. Nathaniel G. Littlefield was settled as pastor, and the church assumed the name of "South Berwick and York." The labors of Mr. Littlefield here closed in 1836; he died at Lyman, May, 1865. The next year Rev. John Hubbard settled over the church now known as the "South Berwick church." It had great prosperity under his ministry. In the winter of 1837-8, there was a powerful revival, in which it has been estimated four hundred persons were converted, a large number of them, of course, belonging to other towns. There were meetings sixty evenings out of sixty-one, at the dwellings of Deacon Peter Knight and Samuel Knight, and at some of them as many as three hundred were present. For three Sabbaths the pastor had no opportunity to preach a sermon. Prayer meetings commenced at 9 o'clock Sabbath A. M., and continued till three o'clock P. M., without cessation, allowing no time for preaching. Mr. Hubbard baptized seventy-seven that winter. He was dismissed in 1841. In 1844, Rev. J. M. Wedgewood commenced his pastoral labors, and closed them in 1846. He was succeeded the next spring by Rev. Gideon Cook, whose labors were continued till 1848, when he was succeeded by Rev. W. H. Copeland, who labored here six years, and added thirty to the church by baptism, when he was succeeded by Rev. John Hubbard, who the second time became pastor of the church, and continued so for five years, and was dismissed from the pastoral office, at his own request, March 1862. In the spring of 1864, Rev. I. M. Thompson accepted a call to the pastorate, and continued his labors until his failing health compelled him to retire from the field, in 1866. Soon after he commenced his ministry here, some refreshing from the presence of

the Lord was enjoyed, and he had the privilege of baptising ten happy converts at one time. The church has since had no settled minister.

The whole number of members who have belonged to this church, since its organization, is about four hundred. It has had 12 Deacons, viz.: John Knight, Shem Emery, Benjamin Knight, James Gray, Nathaniel Walker, Peter Knight, Oliver Boston, William Shaw, William B. Emery, B. F. Swain, William Emery, Reuben Dennett. Joshua Goodwin, Jedediah Goodwin, John Hubbard, jr. and B. F. Hubbard were licensed by this church to preach the gospel.

The first house of worship stood near Mr. John Hooper's, south of the Parsonage. When, or by whom, built, we are unable to state definitely. It is reported that Joshua Emery, who was so warmly devoted to the cause, built one-fourth part of it and gave it to the church. We are informed by the records, that the church met in the "Great Hill Meeting house," the same season it was organized. In 1772, the church voted, "that the meeting house should be given to the use of the Baptist cause."

In 1799, it was voted "that the meeting house at Great Hill be cut in two and enlarged 24 feet in length;" and Samuel Joy, James Gray, jr., and Daniel Blaisdell were chosen a committee to superintend the work. This was delayed for a time, but was accomplished at a subsequent period. Finally the old house became dilapidated and unfit for use; repeated efforts to remodel or rebuild, failed, and it was at last saved from the hands of plunder by the flames, which reduced it to ashes. In 1842, David Hayes, Peter Knight and Elijah Hayes, were appointed to superintend the building of a new house, which was erected near David Hayes', where Rufus Clark now resides; its cost exceeded one thousand dollars. It was dedicated Aug. 31, 1843. Rev. Oliver Barron preached the dedicatory sermon.

But time, ever intent upon changes, gave visible evidence of its onward march through this community; new villages sprang up, making new centers of business, and affording good religious privileges; many of the old burden bearers were removed by death, and the younger people allured by the hope of gain, left the old homesteads for more stirring scenes abroad. These changes con-



tinued to diminish the congregation and lessen their ability, until the remaining few, on whom the responsibility mostly rested, became convinced they could not sustain the cause in that locality. And as the idea of removing their place of worship to this prosperous village was favorably entertained by a portion of its citizens, it was finally decided to make the change. In the wisdom of this decision, their brethren abroad acquainted with their situation, heartily concurred. In 1866, Haven A. Butler, Timothy H. Hubbard, Samuel Snow, William Emery, Brackett Hall, John A. Dennett and Justin B. Merrill were appointed a building committee, under whose superintendence the former house was taken down and its materials used in the erection of this neat and very convenient structure, which reflects much credit upon the committee for their taste and good judgment, and also upon the citizens generally, for their generosity and public spirit. May it long be continued an ornament and a blessing to the place. This house was opened for religious service, July 9th, 1868. The dedication sermon was preached by W. H. Shailer, D. D., of Portland. Its cost has been, including furniture, about ten thousand dollars.

The Parsonage was purchased by Elder Joshua Emery for one thousand dollars, on condition that the income should go to the support of the ministers or teachers of the Baptist Society in Berwick; and if the income was not thus expended, the farm should revert to the heirs of said Emery. There were members of the Society who then resided within the limits of the present town of North Berwick. The names of Levi Rogers, Nathaniel Hobbs, Francis Snow, John Junkins, William Frost are on the Society's records of 1802. About the year 1811, Dr. Thomas Teele involved the Society in a lawsuit on account of the farm, but upon what grounds is not now precisely understood, the expense of which was one thousand dollars, so that the Parsonage has virtually cost the Society two thousand dollars.

In 1867, leave was granted by the Legislature to sell the Parsonage, which has been done for eleven hundred and fifty dollars, the proceeds to be appropriated for the same purpose, as required by the conditions of the original purchase.

September, 1794, the church purchased a communion service,

consisting of one flagon and two cups, at a cost of two pounds and five shillings.

It appears that the Society raised its money for several years by tax, assessed as town taxes now are, the assessors and collector being paid for their services. To have a right to vote in parish meetings, a person must pay besides his poll tax, a sum equal to two-thirds that tax.

In reviewing the history of this church of one hundred years, we learn that its present condition, nor even the numbers added to its membership, are but an imperfect index to its mission and influence. It is not like a person, bending under the weight of years, whose life has been spent in idleness and improvidence, and whose past or future afford no source of satisfaction. This church was planted far away from any other of like faith, in a country new, and but partially settled, and amidst a population, and under a government bitterly opposed and cruelly intolerant. It was indeed a light in a dark place, and through scenes of persecution and oppression it shone brighter and brighter and sent forth its rays farther and wider. Its influence soon began to be felt through this community and to extend into the regions beyond. In testimony of which, the record of Sanford says, the church in Berwick, like a fruitful vine in a genial soil, flourished and spread its branches into different places, yielding fruit. As a result, a church was gathered in Sanford, in 1772, four years after the organization of this church. About the same time, its members had so increased that those in the North part of the town were dismissed and united with others in Madbury and formed the "Berwick and Madbury church." Eight years later, 1780, a church was organized in Wells, known for a time as the "Berwick and Wells church," which enjoyed considerable prosperity, though violently opposed. In 1797, Nathaniel Guptil, member of the Congregational church in Berwick, became interested in Baptist preaching, and, attending an Association, he laid the condition of the people in North Berwick before the ministers, and invited them to come and preach among them, where he then resided. Their first meetings were held in a Bark house, several were soon baptized, Mr. Guptil among the number, and in 1800, several persons, living in Berwick and in



Lebanon united in forming the "Berwick and Lebanon church," now "Lebanon and North Berwick."

In 1804, a second church was organized in Berwick, now North Berwick, at Oak Woods, with which members from the first church united. Rev. Nathaniel Lord was their pastor 28 years, and died in 1832. He was succeeded by Rev. Philander Hartwell. In 1835, having imbibed different Doctrinal views, it was dropped from the Association. In 1808 a third church was gathered in Berwick, on the Plains now known as South Berwick village, and enjoyed the pastoral labors of Rev. William Chadbourne several years, who was followed by Rev. William Boyd. This church never made much increase in numbers or strength, and its organization ceased in 1824. The same year the South Berwick village church was constituted, which has enjoyed a large degree of prosperity, its entire membership having reached nearly seven hundred. In 1829 the church at Cape Neddock was organized. Mr. Lord preached here in 1780, but was so violently opposed, there was no more Baptist preaching for about twenty-three years, when Mr. Batchelder visited and preached among them. He was also opposed, but God gave power to the truth, and in a short time about fifty souls were converted; several renounced their former Pedobaptist views; a part of the converts united as a branch with this church, and others, in a Free-will Baptist church. The 2d church in Wells originated partly with the church at Cape Neddock, which has now become extinct. This church frequently held church meetings at Cape Neddock to accommodate its members there, previous to their dismissal to form a separate body. In the days of Batchelder and Chase the people came in large numbers from the region round about to listen to their preaching; from York over Agamenticus Hill and from Lebanon; from Wells, Ogunquit and Quampegan. Says an aged sister, "they would walk nine miles; about a dozen came together, and, having two or three horses in the company, after riding a mile or so, they would exchange and others ride, and the old house would be filled, so that when a little girl I thought myself well used to get a seat in our own pew door."

But to-day this venerable parent has her numerous posterity settled around her in separate and distinct families, and if they have not ungratefully demanded their "portion of goods," she has gen-

erously divided among them her "living," and they now occupy and cultivate their part of the old homestead. She may well adopt the language on this occasion and say, "Behold I and the children whom the Lord hath given me;" while they, assembled to participate in the festivities of this natal day, may joyfully arise and call her, the mother of them all, "blessed."

"We reap to-day the glorious fruit  
Of labors, prayers and tears,  
And joyful, sing the precious root,  
Blest with its hundred years."

Other members of the christian family now occupy portions of this once extended field; namely: In Berwick there is a Methodist church; in South Berwick, in addition to the original Congregational church, there are a Methodist, Free-will Baptist, and two Christian churches. In North Berwick, besides the Friends, there is a Free-Will Baptist church at Beech Ridge, and another in this village, of which Rev. Arthur Caverno is pastor.

At the time of the organization of this church there was no Association in New England except the Warren, in Rhode Island. A Conference was formed in 1776, embracing three churches, viz: Berwick, Sanford, and Brentwood, N. H. Churches multiplied and united with the Conference, and in 1785, the New Hampshire Baptist Association was organized; a majority of the churches composing it, however, belonged to Maine. This body extended over a large territory, reaching from Coxhall (now Lyman) and Limerick on the east, to Rumery, N. H., on the northwest, and Newburyport on the South. After a season of continued prosperity the churches in this State were dismissed and formed the York Association in 1818.\* Baptist churches multiplied until they were found in every town in the county except two, and in 1842 the Saco River Association was organized.

One hundred years ago, this church stood forth as the only "representative witness," in all this region, "of the far reaching doctrine now cherished as a sacred legacy in the homes of the millions, that 'the conscience of the individual should be free, and men

\*Churches, date of organization and pastors now connected with the York Association:—North Berwick, 1768, —; Sanford, 1772, —; Wells, 1780, F. K. Roberts; Acton, 1781, S. Powers; Lebanon and North Berwick, 1801, G. D. Ballentine; 1st Shapleigh, 1803, N. C. Everett; Kennebunk, 1803, G. Cook; South Berwick Village, 1824, G. W. Gile; Cape Neddock, 1829, J. M. Mace; Kennebunk Village, 1835, E. Worth; Milton Mills, 1835, —; 2d Shapleigh, 1841, —; Springvale, 1843, G. B. Hsley.



one to believe and act for himself before his God. What then is our crime? do we force our opinions upon others? No. "Our only crime," says Dr. Eddy, "consists in believing that baptism is an immersion in water, and that the rite is a pre-requisite for communion at the Lord's supper. Are we bigots because we believe this? Is there anything illiberal in our taking this view of the ordinance, so long as we do not force or compel others to believe and practice as we do;" but cheerfully leave all others to act for themselves? Certainly not. All other sects have their peculiarities, but they are not to be held intolerant so long as they do not force their views upon those who differ from them. "We hold some opinions as to baptism which others repudiate; but so long as we do not force other men to adopt them, we are not bigoted or illiberal. No; he is the bigot, who, though he may claim to be a liberal christian, would by taunts, sneers, or charges of intolerance, drive any of us from the scripture doctrines which we hold in the exercise of the sacred right of conscience; he shows his intolerance in every breath thus employed." Let it be remembered then, that the religion of the Baptists is to worship God according to the dictates of their own conscience, and to allow every other man to do the same. And why is not this liberal christianity?

Without being justly charged with arrogance, or vain glory, it may be said the world is not conscious of its indebtedness to the principles so long and earnestly maintained by the Baptists, though at the cost of ignominy and suffering. "They raised the first voice ever heard on this continent for full religious toleration. Southey admits that Roger Williams began the first civil government on the earth which gave equal liberty of conscience." The basis of the modern civil liberties of this country and of Europe, says Curtis, may be traced back to the speculations upon religious liberty and the rights of conscience;" and "to the heroic struggles of the Donatists, Waldenses. Menonites and modern Baptists" says Eddy, "the world is mainly indebted for its civil freedom." Thomas Jefferson, one of the leaders in erecting the framework of our government, has said that his ideas of a republic were gathered from the practical workings of a Baptist church in his neighborhood, and that he "considered it the only form of true Democracy then existing in the world." Thought of as it may be, "it has become a his-

toric fact that the principles enunciated by the Baptists, have entered as fundamental elements into all our civil institutions;" and they lie, says a German philosopher, "at the bottom of all the democratic movements which are now shaking the nations of Europe."

Upon the distinctive principles thus enunciated this church was organized one hundred years ago. She has suffered for them but maintains them to-day. But what a change—a century ago, these principles were fiercely opposed by church and State. Now, civil authority accepts and adopts them; and almost every Protestant sect virtually concedes that they are Scriptural. After our sufferings for denying Bible authority for infant baptism, prominent writers among its advocates come forward and frankly admit, "it is plain there is no express precept respecting infant baptism in the Scriptures." Faith before baptism is now admitted to be a scriptural prerequisite; and "that there is no baptism in the New Testament but immersion, is now acknowledged by the Greek scholarship of christendom"; and the right of every man to worship God according to the dictates of his conscience is now guaranteed by the civil enactments of the whole people. Well may we rejoice with this church to-day in the rapid progress and triumph of these heaven-born principles.

What changes have marked the history of the closing century! Our nation has been born—we have increased from 13 colonies to 37 separate States, forming one large and powerful nation, which has proclaimed liberty throughout the land. Wonderful discoveries have been made in the arts and sciences, effecting astonishing changes in all business operations, and the means of communication—in schools, and literary and religious privileges. Instead of only this, the oldest Baptist Church in the State, a century ago, we now number 270, with 20,000 members. Then, the Baptist denomination had but one college in the country, now we have 23; then, no Theological Institution, now, 11; then, no religious periodicals, now, 36; then, no Missionary, or Bible or Publication Societies, now, we contribute annually more than half a million dollars to these objects; then our numbers were few, now, our record is, 620 Associations, 13,355 churches, 8,574 ordained ministers; annual addition by baptism, about 65,000, and a total membership of one million one hundred and nine thousand, nine hundred and twenty-six.



Let me say, in conclusion, that in my allusions to the persecution of our Puritan ancestors there has been no wish to create unkindness towards them ; they had their virtues—and “their heroic energy and stern morals have made New England what it is, the glory of all lands.” But for their intolerance there is no satisfactory apology—it was wrong.

For the future, let it be our earnest prayer that all christians may be united in the love and practice of the truth : “that they all speak the same thing, that there be no divisions among them ; but that they be perfectly joined together in the same mind and in the same judgment.”

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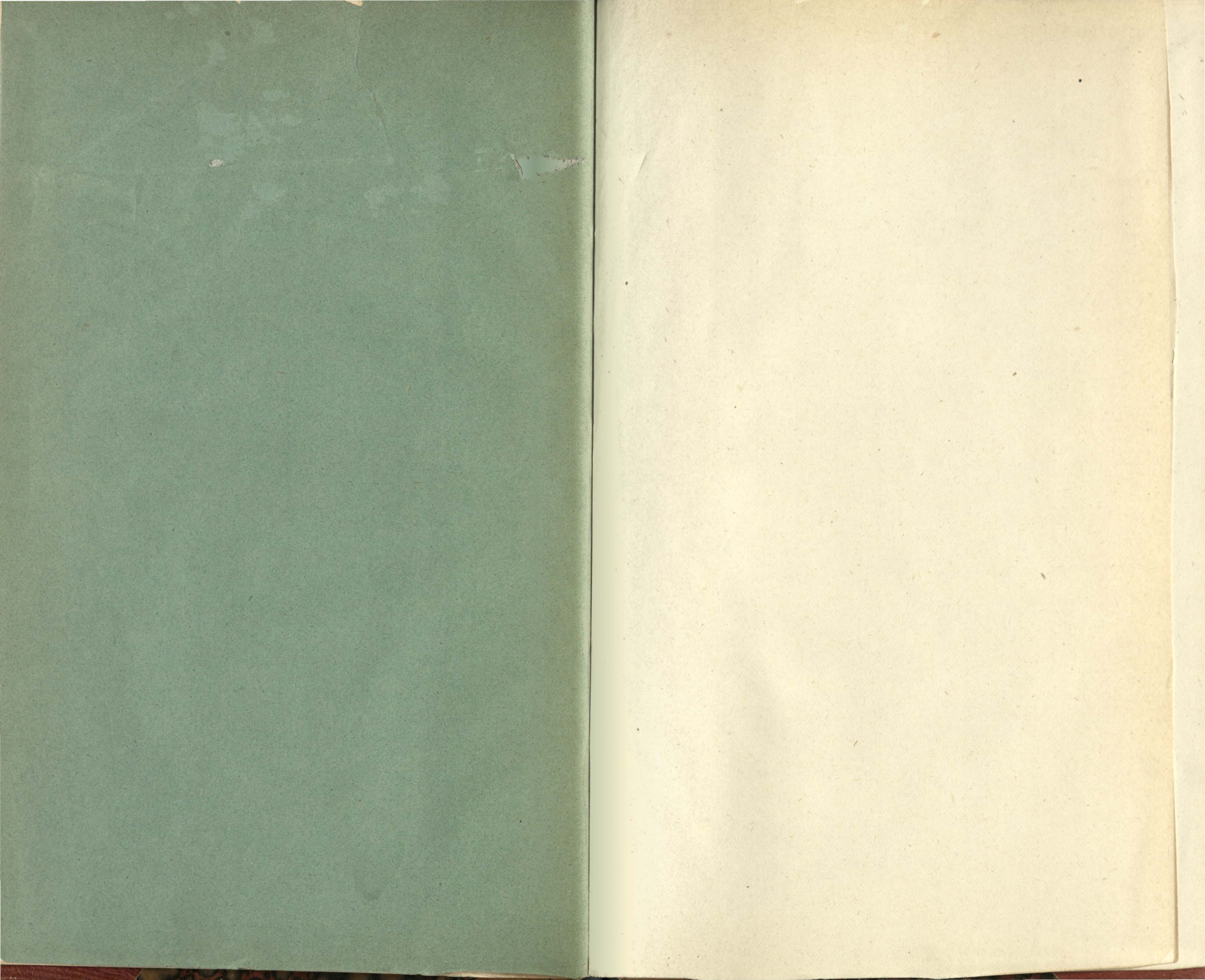
#### NOTE.

The Centennial Services occurred on the Wednesday evening of the session of the York Association at North Berwick, as follows :

READING SELECT HYMN by Rev. I. M. Thompson.  
 PRAYER by Rev. Gideon Cook.  
 READING SELECT HYMN by Rev. G. W. Gile.  
 DISCOURSE by Rev. Edmund Worth.  
 READING SELECT HYMN by Rev. W. C. Barrows.  
 PRAYER by Rev. John Hubbard.  
 ANTHEM by the Choir.

It was voted by the Association to request a copy of the Centennial Discourse for the press ; and Rev. F. K. Roberts, Rev. G. B. Ilsley with the Author, were appointed to superintend its publication.







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