

DISCOURSE

ON THE

FORTIETH ANNIVERSARY

OF HIS

CALL TO THE PASTORAL CHARGE

OF THE

FIRST PRESBYTERIAN CONGREGATION, TRENTON,

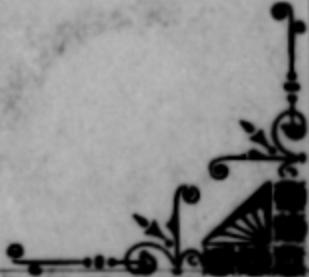


MAY 31st, 1881,

BY

JOHN HALL, D.D.

TRENTON, N. J. :
JOHN L. MURPHY, FINE BOOK PRINTER.

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DISCOURSE.

ACTS XX. 32. *And now, brethren, I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

On the 31st day of May, 1841, this congregation made a unanimous call for a pastor, which being accepted on his part, and he entering at once upon the service, this day may be considered the fortieth anniversary of the union, although the official concurrence of the Presbytery, and the formal installation did not take place until the 11th of August.* An unusual circumstance of the new ministry was its beginning in fact on the Lord's day next after the termination of the preceding one; so that there was nothing of the usual delay or interim.

Forty years is a large portion of life, and an unusually long period for the continuance of a single pastorate. The first nine ministers of this congregation (beginning A. D. 1736,) served respectively 24, 5, 15, 30, 5, 3, 3, 4 and 7 years.† The present term is, therefore, longer by ten years than any of the others. Whether this is for the better

* Since this was spoken I find that May 31st, 1840, is the date of my first visit to the Trenton Church and Sunday School, a few months after the opening of the new edifice, at which time Dr Yeomans was the pastor.

† Mr. Cowell, Mr. Kirkpatrick, Dr. Spencer, Mr. James F. Armstrong, Dr. How, Dr. W. J. Armstrong, Mr. Smith, Dr. Alexander, Dr. Yeomans.

or worse, is not to be determined by any uniform standard. We can only hope that it has been so ordered by Him to whom both people and pastor have professed to submit the question of the continuance, as they did that of the commencement of the relation. So far as I know, both parties have been passive in this matter, each allowing year after year to pass by without seeking, on either side, a change, and seeming to forget how rapidly the years were passing. The contracting parties have, however, been differently situated as to their relation to one another in respect to time. On the one side there has been permanence, identity; the same individual as forty years ago: on the other, but the relics of the original company which called him to their service. When I state that the Burial Register of the congregation for these years contains more than a thousand names, it will be evident that a large proportion of the adults who were represented in the call have passed away. To this calculation is to be added that of the families represented in the dismissions by certificate to other churches, amounting to 485; and besides these are to be reckoned a number of families who had no members in communion when they removed. Under these circumstances the pastor finds himself with a small minority of those who called him, but with reason to believe that the new generation that surrounds him, are willing to submit to the choice made for them so long ago. The record of 408 marriages, comprising 816 individuals, makes another item in the exhibit of changes

from the family stocks of 1841; as does also the number of 463 baptized in childhood. When these statistics are compared, it will not be doubted that the present congregation may be considered as almost a new party, who have passively adopted what their predecessors formed.

In this diversity of position the character of responsibility has its opposite phases. The congregation dying, removing, marrying, fluctuating, growing up from infancy, in constant change, loses its appearance as a unit. One generation goeth and another cometh. Those who depart have had their time of instruction and probation here, and carry elsewhere—some to the judgment—their souls in the various conditions for which they are to give account. Some heard for years and apparently left as they came. Some were removed just as the seed of the word was beginning to give signs of vitality, and transferred their responsibility elsewhere and their further history lost. Some may continue to this day, perhaps from the time of preceding pastors, as undecided as if it were but yesterday that they had the questions of their eternal life laid before them. What endless variety of the accounts which are making up day by day, Sabbaths and week-days, at worship and sacraments and funerals, in the church and home; for each opportunity an answer to be given, a reason to be rendered, Christian or no Christian, inattentive or thoughtful, careless or serious, growing or declining, faithful or loose, all of character, habits, knowledge, experience, comprised in a large con-

gregation—what a mass of responsibility is present to the mind of the all-seeing Spirit of the Most High in reference to the time when each one will be required to give account of himself, not to Pastor or Session or Presbytery, but to God Almighty, Christ being the judge, the Holy Ghost the discloser of the conscience!

And of "that day" there is a special reminder given in the New Testament to the minister, and of "the Lord" as his "righteous judge;" a specific "charge" as having to answer the Lord Jesus Christ when he shall judge the quick and the dead; a charge, and therefore a responsibility how to preach the word, instant in all seasons, watching in all things, working in all ways, doing the work of an evangelist. "They watch for your souls, as they that must give account." "It is a very small thing that I should be judged of you, or of man's judgment, but he that judgeth me is the Lord." If the faithful feeders of the flock may hope for a sign of approval from the Chief Shepherd, comparable to a crown that fadeth not away, it is equally certain that it is not for them only, "but unto all them also that love his appearing."

In a ministry of forty years, at one post, the one man is in marked contrast with the numerous and changing people of his care, but while their responsibility is individual, his is not only so as to himself, but as to the whole of this number, and the whole of this variety of age, condition and character. The congregation must hear and receive, each for himself; the pastor must do that: but he is also bound to

speaking, impart, direct, instruct, reprove, encourage, assist each one of the whole number, discriminating according to the condition of each one of his entire charge. He must appear at the last tribunal to give account of himself, his personal heart and life, but he must give account of his office, and how he has discharged it, not as to the mass, the collective body, the Sunday congregation, the Sunday School, the preaching and praying and ministration of sacred ordinances, but as to his duty to each soul, as he has had opportunity, or might by proper diligence have made opportunity. A minister may have preached to others and himself be a castaway, a reprobate; but he cannot be dismissed as an individual, he must be confronted by every soul that has met with spiritual loss through his fault. Such ministers as Paul lose sight of themselves in their strong sense of the care they are bound to exercise for others. "Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved." And whether we fully understand his meaning or not, that is a fearful way of expressing himself when he writes, "I did wish that myself were accursed [anathema] from Christ for my brethren, my kinsmen according to the flesh," perhaps signifying that he would willingly be in any way a substitute for the Jews as Christ was for all His people. The judgment will not be that which among men is often the compromise of partiality and personal attachment on the part of the people, and of consciousness of popular gifts on the part of the minister, a pleasant way of getting

on by mutual charity enforced by mutual infirmities : but the judgment must be according to what the infinitely pure eyes have witnessed of what was real, according to the word of God, on both sides.

No statistics outside of the Books of the Last Day can tell how this account has been making up during a pastorate. The longer it has continued, the more solemn becomes the consideration how it stands. You may copy the number added to the roll of communicants, but what does that certify either as to their character at their reception, or what it was afterwards, or what finally became of them? Or what does it tell of those whose faith gave testimony that their names were written on high, though they were not on the human record? To the three hundred communicants at the time of the call, nine hundred have since been added, making a total of twelve hundred. To 465 of this number it was their first profession, the remainder (435) having been received from other churches. As of the 465 who came on profession of faith, 190 were baptized as adults, it is seen that at least 275 were children of persons in communion. But it is not the church, as such, the communicants only, who call the pastor, it is the entire congregation. Therefore in measuring the responsibility, on both sides, we must add to the twelve hundred enrolled members the succession of worshippers, young and old, who never got beyond the pews; who for a longer or shorter period belonged to the congregation; many whose names did not appear at all; the whole aggregate of the forty years would

probably far exceed the number of all the persons now connected with our six congregations in this city.

In anticipation of meeting alone, in his personal relation for so long a time, such a great number at the final arraignment, it is some relief to a pastor to know that all these have not been dependent on him alone for evangelical influence; that he has not been the solitary ambassador of God by whom they heard the persuasion of reconciliation. Many have had other pastors; all have heard the Gospel from numbers of other ministers and in the greatest variety of gifts; other influences than those of the pastorate or ministry have acted upon them. The efforts of preaching and conversation have been accompanied with Scripture reading, Sabbath School instruction, home nurture in the Lord, lessons of Providence in affliction, and changes of every sort in the human lot. What is called "means of grace," or in Scriptural phrase, the "ministering of grace," is not to be confined to the work of a pastor or preacher. The catalogue in the New Testament is extended beyond anything known in the modern church (at least by the names), apostles, prophets, evangelists, pastors, teachers, miracles, healers, helps, governments, tongues, interpreters, overseers, elders, deacons, exhorters, ministers, rulers, discerners, shepherds, labourers, &c. All ministerings of the truth are means of grace, because through them the Divine Spirit shows that grace is necessary and how to obtain it. All come into the class of means, not because any of them, or anything they do, conveys grace

as by a touch, or transmission, but because by their instrumentality the truth is brought to the mind, which God's Spirit makes effectual to faith and so to salvation. They are the subdivisions of labour which are as important in ecclesiastical as in political economy, and which carry out the great idea of the primitive Christian church as enunciated by Christ himself when "he gave some," such and such occupations as exigencies required, more or less permanent or entirely temporary, according to circumstances. The pastorate, therefore, is not the exclusive organ of efficiency in a congregation or community. The position may give a vantage ground, a centre of influence, a large opening and opportunity; his name may be at the head, but the pastor is but one link in a chain, and if there is no chain to which he can attach himself, his force as a means is feeble. It is, therefore, very unjust and unscriptural to measure the progress of a congregation by pastorates, except as a convenient way of dividing the history into chapters. I wish it were in my power, or that time would allow me if I had the power, to do justice, not only to the pastors upon whose work I have entered and whose sowing I have reaped, but to the elders, deacons, trustees, teachers, Women's Missionary and other societies, choirs, families, individuals, without whose assistance and co-operation the mere pastor or preacher would have been a cypher. From these sources have come the working of the congregation, the contribution of money, the visits and relief of charity, the gathering and instruction of mission

and other schools, the circulation of religious reading, the help in conducting public worship. I cannot trust myself to go over these forty years' memories of the christian co-operation and personal friendships of those who have gone from these various departments of service in the church from the date of their inviting and welcoming me here, till I have bidden them one by one farewell as they have gone elsewhere, many as far as Heaven. I feel as if we were surrounded to-day by "a cloud of witnesses," a long succession of faithful men and women, whose names are worthy to be associated with the best of those in the eleventh chapter of Hebrews, or in any of the chapters in which the apostles commend those who laboured with them in the gospel, their fellow-helpers, their dearly-beloved, their joy and crown. All have not rested from their labours. We have not only many still among us who are filling these ministries of the means of grace and works of faith, but hundreds are living in this city and country and abroad, who by their removal from us, have only changed the place or sphere of their usefulness, and as we may hope, increased it. Not a few pastors, missionaries and their wives, have in the last half century gone from us to duplicate impressions made from the light of truth in our families, schools and church. As already stated, not fewer than four hundred and eighty-five persons, from the communicants alone, have been scattered to other churches. In our five other churches in this city the communicants number 1077.

Not the least among the subjects of our grateful remembrance to-day, is the perseverance of our Sabbath Schools, both here, and for twenty-seven years in our Mission Chapel, in their scriptural character of institutions for strictly religious instruction. The Bible as the chief instructor, the Catechism as a tutor to systematize and expound it, in the hands of intelligent and faithful persons able to teach others, by rightly dividing the word of truth—have been the standards of this department with us from the beginning of the schools sixty-five years ago (1816). They originated in a prayer-meeting, their evangelical spirit was nourished by weekly meetings for devotion; the classes were taken to the public worship of the church by their teachers, who sat with them. We may add, in the words of the Levites' prayer, "Thou gavest also Thy good Spirit to instruct them," for accessions to the church have given constant evidences of the efficiency of this instrumentality in the education of souls.

It would be a grave omission were we to neglect to use this opportunity of thanksgiving for the favour that has followed our history for four times forty years. According to the tablet in the front wall of the church it is one hundred and sixty-nine years since the original congregation was "formed" a few miles further up the Delaware, which, less than fourteen years afterwards, opened a church where we now are for the convenience of residents in the town. There are graves in this church-yard marked 1733 and 1734, and probably there were

burials before that in the older part of the ground which is covered by the present church. As most of you have the printed history in your possession,* I need not go into detail as to the progress of the city congregation from the first stone building in 1726, to the brick one in 1806, and thence to the one we are now occupying, opened in 1840, and renovated in 1870. This history embraces the congregations of Ewing and Lawrenceville, so long associated with Trenton, and it now includes the five Presbyterian congregations which, in the increasing population of the city, have been added to the solitary one of forty years ago. For the growth, influence, steadfastness, concord, which have attended this history from the outset, we should be indeed ungrateful if we did not remember what the good Lord has done for our fathers as well as for ourselves, and for what through them, He has put into our hands not only for safe-keeping, but with increased value for faithful transmission to the new generations.

But it is not by looking backward that we find the most useful lessons of these anniversaries. In the forty years' history of the congregation of Israel, the pillar of cloud was ever leading them "forward," and at the end of that time the word to Joshua was, as it had been to Moses, "be thou strong and very courageous, that thou mayest prosper whithersoever thou goest," and the people, instead of thinking they had reached a period of rest,

*"History of the Presbyterian Church in Trenton, N. J., from the first settlement of the town."—New York, 1859, pages 453.

answered "whithersoever thou sendest us will we go;" and when Joshua's service was over, the Lord's word was "there remaineth yet very much land to be possessed;" and when we turn over the history through Judges, Kings and Prophets, we find no stopping, no looking back, as if "these forty years the Lord thy God hath been with thee" meant "you have nothing to do but to remember the past and live upon your reminiscences or what your fathers did." But we find the history of the forty years always referred to as a stimulus and encouragement to advance with new faith, new diligence; the new generations not to think their work had been done by their ancestors, but to do more and better because God had enabled them to come to what they were, and was requiring them to press onward, grow stronger, do more for the world, bring in the Gentiles, build up Zion, enlarge her boundaries, prepare the way of the coming Messiah. Such is the example for us.

If we think too much of the past we keep before us only what is gone, and it seems as if the numbers and the strength had been absorbed in the lapse of so many years. But this is not fair: it is not true. There are more now than there were forty or a hundred years ago; more families, more persons, more congregations, more ways of doing good, more capacity, more wealth. We speak of the spring as the hopeful season of the year, the time of labour in the field in expectation of a harvest; we speak of youth as the hopeful season of life, the time for beginning a career of activity to

develope into something worthy of the beginning. So, when we are disposed to look exclusively upon the past history of a congregation, count up its years and notice only the vacancies that time has made, we should remember it as in the spring after winter, the new crop after the former has accomplished its purpose, the new recruits filling the ranks of those who having fought the good fight have finished their course, and all this as so much increase of vigour, number and improvement of experience and appliances.

“Forgetting the things that are behind” is an important help to “pressing forward to those that are before.” It was a chapter in which an apostle had been writing of death, mortality and corruption; of some who had fallen asleep while the greater part remain unto this present; of the coming end—such a chapter which he did not close with “therefore let us be content with what has been done, and only mourn for what we have lost,” but the last verse is, “therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” Just as in the other epistle which goes over many of the worthies of the Old Testament and tells of their faith, not as if the time for such believers was gone, such flourishing ages of the church never to be expected again, but it breaks out with a “*wherefore*, let *us* lay aside every weight, let *us* run with patience the race that is set before *us*,” and not “be wearied and faint in your minds.”

You see, then, the point to which I would direct the view of pastor and people is, to the duties of the present and the future, to the past for encouragement as we see what God has wrought for this vine and by it for the many years since it was planted, but to the future from this day "that it may bring forth more fruit." And this is to be hoped and laboured for, not according to particular pastorships or memberships, but by abiding in Christ and having His words abide in us. The pastor for these forty years to this one congregation ought to be able to say what the Ephesian pastor said after three years' service, "I take you to record this day that I am pure from the blood of all men, for I have declared unto you all the counsel of God;" for what a Paul could do in three years, almost any man with the Bible in his hands for forty ought to have done, for that has given him time to give the Divine counsel from every book in the Bible in five thousand discourses, besides the less formal or general expositions for many more than a thousand other occasions, such as prayer meetings, Bible classes, Sunday School addresses, and not including opportunities at funerals, household visits: as Paul said, "publicly and from house to house." When he said that, his words marked the double responsibility we have been referring to; the pastor's "so that I might finish my course with joy and the ministry I have received of the Lord Jesus to testify the gospel of the grace of God," the people's "wherefore I take you to record this day that I have not shunned to declare unto you all the coun-

sel of God," "therefore watch," as well as "remember." On the one hand "serving the Lord," and on the other "I have been with you at all seasons," "I kept back nothing that was profitable unto you." The burden of his testimony was "repentance toward God and faith toward our Lord Jesus Christ," as laying on them the obligation of compliance, knowing his own as well as their dependence on grace from above in connexion with the appointed means; and so he commended them to God and the word of His grace as able to build them up and to give them an inheritance among all them who are sanctified.

And this is the Commending which your pastor asks you to unite with him to make of ourselves this day to God—to the grace of God, to the word of His grace, to be built up in the truth, in its creed and works, in the increase of holiness and diligence, in the addition of worshippers in the house and communicants at the table and learners in the Bible schools, until all find an inheritance among them that are sanctified. Happy, indeed, will it be for us all, if the associations awakened and strengthened by the return of the date of this pastoral connexion, by the blending of the serious with the cheerful, the pleasant with the sad, if these shall be the means of carrying our thoughts far onward, beyond the measurement of years, whether by scores, or centuries, or milleniums, to the inheritance which belongs to no one family, church, nation or age, but which, as it was secured before the foundation of the world, will remain the portion of the

whole church of the sanctified when time shall have no such insignificant divisions as anniversaries.

For the securing of that eternal inheritance let all our present time be devoted; for we know not whether so much as a day will be added to our commemorations. God's grace in Christ has been shown in our history to be "able to build up" generations for the heavenly inheritance, and that grace is as able to do for each of us all we need to secure us an abundant entrance into the same blessed consummation of our lives. And "now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever—Amen."



COMMEMORATION.

The foregoing discourse was read to the congregation on the Lord's day, May 29.

On Tuesday evening following the pastor with his family and congregation and invited guests, including the ministers and elders of the other Presbyterian Churches of Trenton, and of the Lawrenceville and Ewing Churches, together with their families, assembled in the church. On the table in front of the pulpit was a rich display of flowers, in the centre of which was a tablet with the dates 1841-1881 arranged in flowers. The pulpit was also handsomely decorated. On the left was an easel, having on it, concealed from view, a fine crayon portrait of Dr. Hall.

Before the appearance of Dr. Hall, Mr. Brown, the organist of the church, played continuously on the organ selections from various composers. After the entrance of Dr. Hall, the choir sang as an opening piece "Thou Everywhere," by J. Lichner.

Rev. Samuel M. Studdiford, pastor of the Third Presbyterian Church of Trenton, then offered prayer, after which, Mr. Barker Gummere came forward and said in substance:

That it was a matter of gratification to him to perform a duty entrusted to him by the trustees and members of the church who congratulated their pastor upon the present occasion. He knew that nothing was more distasteful to him than a mere compliment. He said for and before this large congregation, that they desired to bear some witness to his labours. He had preached unto them the Kingdom of God, repentance and faith in the Lord Jesus Christ. It could not be said of his sermons—

“How oft, when Paul has served us with a text,
Has Epictetus, Plato, Tully preached.”

He had led them in the ways of God as well as pointed out to them that way, and if any fell short of that salvation their blood was upon their own heads. After other remarks Mr. Gummere said he spoke nothing more than truth and justice required, and he would now add a more enduring token on behalf of the elders, deacons and trustees—[here Mr. Gummere uncovered the portrait of Dr. Hall and presented it to him].

We regret that we are not able to report Mr. Gummere's remarks in full.

Mr. Gummere then called upon Mr. Green to

speaking a few words as to how Dr. Hall was esteemed by the fairer and better portion of the congregation.

Mr. Edward T. Green spoke as follows :

You have doubtless heard, Dr. Hall, of the lady who expressed her decided preference for the church she attended, because its peculiar forms of worship gave her an opportunity, during service, of "talking back" at the officiating clergyman.

To-night I have the honour, as well as the pleasure of representing the ladies of this church, who, having long been deprived of the privilege, so coveted by their liturgical sister, of "speaking out in meeting," seize the opportunity which this anniversary evening affords, to express their desires and sentiments, boldly and publicly, using me as their mouthpiece.

And the first duty I am charged with, is one easily performed. On their behalf, and in their name, I tender you their warm and hearty congratulations upon the ending of the fortieth, and the commencement of the forty-first year of your pastorate. That it should have been permitted to you, in the providence of God, to be and remain with them, as their spiritual guide and father, for so many years, is, to them, a delightful and joyous remembrance ; and it is their sincere wish that, as in the past, so in the future, the cord of love which knits them to you and you to them, may strengthen as years roll by, until it shall be as pastor and flock joined by ties that cannot be severed, they and you

may enter upon that heavenly rest, where there are joy and peace forevermore.

But I am also to bear to you a message somewhat differing in tone from this. On behalf of the ladies whom I represent, I beg leave to enter an emphatic dissent to some remarks which fell from you last Sunday morning. If you were rightly understood, you then intimated that while your personal identity was one and the same that it was when you accepted this pastoral call, the congregation, which called you as their pastor, had changed entirely: one generation had gone, another, the present had taken its place; and that the relationship of pastor and church had continued rather by passive submission than by active assent. To that I am instructed to interpose a denial. The ladies of this church recognize you, not as the pastor of their fathers and mothers, but as their own pastor; not as the selection of others patiently submitted to, but as the realization of their own desires; not as one merely accepted, but as their positive outspoken first choice. Were I to ask these ladies whether they now ratify the call, made to you forty years ago, there would be heard such an unanimous shout of aye, as would fill this church to its very roof, and the echoes would roll through every street and bye-way of the city. It may be true that in times past, the perfect happiness and contentment and concord flowing from this relation, have caused these members of your congregation to be less openly demonstrative of their feelings, than otherwise they would have been, but remem-

ber that "still waters run deep." Like the electric current which flies along the wire, swiftly and noiselessly, without making known its presence until a break in the links permits it to burst forth in its coruscating beauty and omnipotent power, so, too, adown the chain of days and months and years, has flown the current of your people's love, quietly but unceasingly, until this anniversary, breaking the monotonous routine of time, permits it to manifest itself in all its purity and fervour.

And, therefore, as their agent, and as evidence of what I have, in their behalf, said, it is my great pleasure to ask you to accept this watch and seal from the ladies of the First Presbyterian Church of Trenton. In tendering it to you I shall use no honeyed words or stilted rhetoric. There are times when heart speaks to heart in sympathy and affection, and then it is, that silence is more eloquent than rounded periods. I ask you, simply, to accept this gift in the spirit in which it is given: as a token of the reverence these ladies bear toward you as their pastor, of their esteem for you as a man, of their honest hearty love for you as their Christian friend—[Mr. Green then, on behalf of the ladies of the congregation, handed to Dr. Hall a handsome gold repeating-chronometer, with seal attached].

After which, he said he had another duty to perform, which was to read the following poem, written for this occasion by a lady who had been long under the ministration of the pastor:

POEM.

DEUT. VIII. 2. *And thou shalt remember all the way which the Lord thy God led thee these forty years.*

'Tis forty years, beloved pastor,
Just forty years this sunny day,
Since we welcomed thee, our teacher,
Come to guide us on our way.
Well hast thou fulfilled thy mission,
Well the Master's work hast done,
And with warmer hearts we greet thee,
Now forty years have come and gone.

We hailed thee gladly as our leader
In thy manhood's stately prime,
Far more tenderly we love thee
In thy gracious even-time.
We remember fearless warnings,
Kindly counsels, words of cheer,
All the daily, hourly teachings,
That have made thee very dear.

Many a day the cloudy pillar,
Dark and dreary, hid the path,
Many a night, the fiery guardian
Seemed to speak of doom and wrath.
But thy words of cheer and warning,
Pointing out the shelter'd track,
From the dark ways of the desert
Drew the wayward wand'rer back.

Thou hast entered lowliest cottage,
With courteous greeting, kindly word,
Thou hast left in stateliest mansion,
Admonition of the Lord.

Going in and out among us,
 So thy life passed, day by day,
 Blessings on thee, Friend and Brother !
 We remember all the way.

Following the Master's teachings,
 Who, with thoughtful love divine,
 For the crowded Cana bridal
 Turned the water into wine ;
 Thou hast stood, in joy and gladness,
 By the proud young husband's side,
 And thy clear voice uttered tender
 Blessings on the gentle bride.

Thou hast charged thee with our sorrows,
 While thine own heart, bleeding still,
 Meekly sought to find submission
 To the Heavenly Father's will.
 Thou wast careful that no shadow
 From thy spirit's darkest day,
 Bringing doubt or terror with it,
 Fell across thy brother's way.

Thou hast sought the lonely widow,
 Comforted the orphan child,
 Shewn, in all thy conversation,
 "Pure religion, undefiled,"
 Proven before God the Father,
 All his mandates to fulfil,
 Thou hast careful kept thy raiment,
 "From the world unspotted" still.

Thou hast welcomed at the fountain,
 Every "little one" who came
 Seeking to the fold an entrance,
 In the Gentle Shepherd's name.
 Thou didst tell the listening parents,
 While the sacred water flowed,
 How, with ceaseless prayers and teachings,
 They should bring him up for God.

Thou hast knelt, in silent sorrow,
With us, by the dying bed,
Thou hast blent thy tears with ours,
When we laid away our dead.
Bless thee! for the tender patience,
That has never failed us yet,
Bless thee! for thy loving kindness,
Love, our hearts can ne'er forget.

Gently now the evening shadows
O'er thy downward pathway glide,
With unfalt'ring steps we'll follow,
To the shining river's side.
Bidding thee a tender "God speed"
As thy life bark floats away,
We will turn us to our duties,
Still "remembering all the way."

Dr. Hall replied to the address to the following effect:

He said that had he considered the occasion as one in which he alone was concerned, he should have shrunk from such a demonstration. But it was as much the affair of the people as his own. It was the commemoration of a tie, in which, as on marriage anniversaries, husband, wife and children were alike interested. It was, like the popular observance of yesterday, a kind of Decoration day in honour of the past as well as the present—a memorial of the Divine goodness for a hundred and seventy years, from the foundation of the parent church, long called "Trenton first," now Ewing. The four decades now particularly re-

membered, were only a chapter in the history. As to his own services through that period, he accepted what had just been said in the address, as the kind exaggerations of affection, and the suggestion of what a pastor should be, rather than what he had attained. Still, he felt it to be no presumption to claim that in his ministry, he had done his best, with reliance on Divine help, to be faithful in delivering the whole counsel of the revealed word, both as to doctrine and duty. He expressed his grateful acknowledgment of the unremitting kindness of the congregation from the time of his call to the present; and it is to their co-operation that a great part of the success of the present pastorate is to be ascribed. He accepted the endorsement which the younger portion of the people had just given to the act of their parents in an election in which they had no voice, and should consider it a renewal as well as a ratification of the original call. He expressed his grateful acceptance of the gift of the portrait as one which his family would especially appreciate; and of the watch, as an appropriate testimonial that, however he had failed otherwise, he had been always punctual and kept the people as well as himself in good time. Repeating his thanks to all who had for so many years made his life happy and his work acceptable, and to those (especially the ladies) who had done so much to make the present occasion full of enjoyment and moral benefit, he devoutly commended them to the love and blessing of the good Lord of all.

The choir then sang "Be Thou Faithful," composed and written by Mr. C. A. White; arranged by Mr. Gooch.

The large assembly were then invited to the Sunday School rooms, where a collation was prepared. The rooms were beautifully decorated with ferns and flowers. At one end was a large illuminated text from DEUT. VIII. 2, "Thou shalt remember all the way the Lord thy God led thee these forty years."

Here the guests, after prayer by the Rev. Dr. Lowrey, of Ewing, paid their respects to their beloved pastor and friend, and whilst partaking of the refreshments of the table enjoyed such a social reunion as seldom occurs. Old friends who had scarcely met for years exchanged greetings. Newer comers to the church found this an opportunity for becoming better acquainted with their fellow-worshippers, and all, including those who had gone out to form other churches, with their pastors and families, cordially united to render this fortieth anniversary of Dr. Hall's pastorate most delightful and long to be remembered.

