

NYPL RESEARCH LIBRARIES



3 3433 08190819 0

IQH
(Essex Co.)

Spalding

CONTRIBUTIONS

TO

THE ECCLESIASTICAL HISTORY

OF

ESSEX COUNTY, MASS.

PREPARED AND PUBLISHED UNDER THE DIRECTION OF THE ESSEX
NORTH ASSOCIATION.

BOSTON:

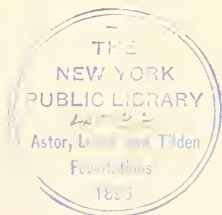
CONGREGATIONAL BOARD OF PUBLICATION,

13 CORNHILL.

1865.

WINTHROP PRESS, CAMBRIDGE:

ALLEN AND FARNHAM



PREFATORY NOTE.

THE object of this volume is to collect, and put into a more permanent form for preservation, such materials for an Ecclesiastical History of Essex North, as were accessible. These materials have been gathered from various sources: and as the work has been done by different persons, with little opportunity of mutual consultation, it must necessarily lack the unity which a single mind would have given it. Sketches of the members of the Ministers' Meeting were also prepared, but omitted for want of space.

In that part of the volume relating to the churches, no attempt has been made to bring down the history later than 1861.

Acknowledgments of indebtedness are hereby gratefully made to the Annals of Dr. Sprague, the Manuscript Sketches of Mr. Sibley, Librarian of Harvard University, and also to the numerous friends who have so cheerfully aided, by their contributions and suggestions, in the compilation of the volume.

NEWBURYPORT, October, 1864.

CONTENTS.

I.

	PAGE
ACCOUNT OF THE CENTENNIAL ANNIVERSARY. By Rev. J. Pike,	1

II.

HISTORY OF THE ASSOCIATION. By Rev. S. J. Spalding,	8
Early Ministerial Associations,	9
Ministers' Meeting,	13
Haverhill Association,	19
Essex North Association,	24
Original Declaration,	25
Revised Rules,	32
Questions to be proposed in the examination of Candidates,	33
The Association to act as a Council,	35
Approbation of Candidates for the Ministry,	36
Exercises of the Association,	39
Religious Publications,	41
Action on Slavery,	43
Temperance,	45
The Sabbath,	45
Formation of the Conference,	46
Tables,	52
Members of Ministers' Meeting,	52
Candidates approbated by the Ministers' Meeting,	52
Members of the Haverhill Association,	53
Candidates approbated by the Haverhill Association,	53
Members of the Essex North Association,	54
Candidates approbated by the Essex North Association,	54

III.

SKETCHES OF MEMBERS,	57
Jedediah Jewett,	57
James Chandler,	59

Moses Hale,	61
Moses Parsons,	63
Thomas Hibbert,	65
George Leslie,	66
John Cleaveland,	67
Oliver Noble,	71
Christopher Bridge Marsh,	74
Joseph Dana,	76
David Tappan,	79
Levi Frisbie,	84
Samuel Spring,	86
Daniel Breck,	92
True Kimball,	94
Ebenezer Bradford,	95
Ebenezer Dutch,	96
Elijah Parish,	97
Asahel Huntington,	101
Andrew Beattie,	103
Leonard Woods,	105
Abraham Moor,	112
Isaac Branan,	114
David Tullar,	119
David Tenny Kimball,	120
Thomas Holt,	124
James Miltimore,	125
William Balch,	127
James Wakefield Tucker,	129
Benjamin Sawyer,	131
John Kirby,	132
Leonard Withington,	134
Willard Holbrook,	137
Gardner Braman Perry,	137
Luther Frascaur Dimmick,	140
Rodney Gove Dennis,	144
Elijah Demond,	146
William Ford,	147
Henry Clarke Wright,	147
Daniel Fitz,	148
Paul Couch,	150
Peter Sidney Eaton,	150
Isaac Richmond Barbour,	151
John Charles March,	152
John Quincy Adams Edgell,	153
Abijah Cross,	155
Joseph Whittlesey,	157
Henry Durant,	159
Benjamin Ober,	161
Joseph Hardy Town,	162
James Royal Cushing,	162
Samuel Howland Peckham,	163

Nathan Monroe,	165
Seth Harrison Keeler,	166
Randolph Campbell,	168
James Bryant Hadley,	169
Lucius Watson Clark,	169
Edward Alexander Lawrence,	171
Charles Moulson Brown,	172
Samuel Hill Merrill,	173
Anson Sheldon,	174
Jonathan French Stearns,	174
John Pike,	175
Henry Augustus Woodman,	176
Enoch Pond, Jr.,	177
Henry Boynton Smith,	179
John Phelps Cowles,	180
Benjamin Franklin Hosford,	182
Horatio Merrill,	184
Calvin Emmons Park,	185
John Moor Prince,	186
Daniel Taggart Fisk,	187
David Oliphant,	187
Albert Paine,	189
Wales Lewis,	190
John Edwards Emerson,	190
Francis Vergnies Tenny,	191
Elam Jewett Comings,	192
Rufus King,	193
James Monroe Bacon,	194
Samuel Jones Spalding,	195
Leonard Stickney Parker,	196
Asa Farwell,	197
David Webster Pickard,	199
James Tomb McCollom,	200
Leander Thompson,	202
Davis Foster,	203
William Greenough Thayer Shedd,	203
Herman Rowlee Tinlow,	205
Alexander Crocker Childs,	206
Thomas Doggett,	207
Charles Dickinson Herbert,	208
Charles Beecher,	208
Abraham Burnham,	210
George Washington Finney,	210
Charles Brooks,	211
John Rogers Thurston,	212
Timothy Dwight Porter Stone,	212
Elias Cornelius Hooker,	214
James Cruickshanks,	214
Raymond Hoyt Seeley,	215
Edward William Hooker,	216

IV.

DISCOURSE RELATING TO THE CHURCHES AND RELIGIOUS HISTORY OF ESSEX NORTH. By Rev. D. T. Fiske,	220
Local Boundaries of Essex North,	220
Extinct Churches,	221
The Fifth Church in Newbury,	221
The First Church in Salisbury,	224
The First Church in Amesbury,	228
The Church at Parker River Village,	229
The Winter St. Church, Haverhill,	230
Churches Denominationally Extinct,	234
The First Church in Newburyport,	235
The First Church in Haverhill,	236
Other Denominations,	238
Quakers,	238
Episcopalians,	239
Presbyterians,	241
Baptists,	244
Unitarians,	246
Christians,	246
Methodists,	247
Universalists,	247
Free Will Baptists,	247
Second Adventists,	247
Roman Catholics,	247
Number of Ministers and Length of Pastorates,	248
Annual Additions to the Churches,	248
Whitfield and The Great Awakening,	249
Decadal Review of the Century,	251
Ancient Customs,	256
A Pastor must be a member of his Church and subject to its discipline,	256
Reading the Scriptures in Church,	257
Pastor and Teacher,	257
Length of Sabbath Services,	258
Singing,	258
Expense of supplying Sacramental Table,	260
Sermons read Sabbath Noon,	260
Days of Fasting,	260
Social religious Meetings,	261
Parish Laws and Ministerial Support,	262
The Half-Way Covenant,	270
Theological Peculiarities,	282
Appendix. — Table of Annual Additions to the Churches,	289

V.

SKETCHES OF THE CHURCHES,	296
Amesbury Mills,	296
Amesbury West,	298
Amesbury and Salisbury,	301
Boxford West,	303
Bradford,	305
Georgetown,	308
Groveland,	311
Haverhill, Centre Church,	317
Haverhill East,	320
Haverhill, North Church,	322
Haverhill West,	324
Ipswich, First Church,	331
Ipswich, Second Church,	335
Ipswich—Linbrook,	338
Newbury, First Church,	340
Newbury—Byfield,	345
Newburyport, Belleville Church,	350
Newburyport, Fourth Church,	354
Newburyport, North Church,	362
Newburyport, Whitfield Church,	363
Rowley,	367
Salisbury, Second Church,	373
West Newbury, First Church,	375
West Newbury, Second Church,	381

VI.

ESSAY — VIBRATIONS IN THEOLOGY. By Rev. L. Withington, D. D.	386
--	-----

ERRATUM. — Page 8, line 1, for "The logical *term*," read "The logical *germ*."

CENTENNIAL ANNIVERSARY
OF
THE ESSEX NORTH ASSOCIATION.

BY REV. JOHN PIKE, ROWLEY.

THE Essex North Association has, within a few years, been grievously afflicted in the loss of valued members. Messrs. Braman, Perry, Kimbal, and Holbrook, who knew very much of its early character, passed away within a few months of each other, and before a Centennial gathering was contemplated. The books passed into the hands of others, who, in looking over them carefully, found that we were nearing the day which would complete the first century of the Association. They communicated the fact, and the following arrangements were made :

April 17, 1860. As the Centennial of the Association will occur September 8, 1861, Brothers Spalding, Fiske, and Thurston are appointed a Committee to consider and recommend some plan for the proper observance of the event, who reported the following, which was adopted :

1. A Discourse, giving a History of the Association.
2. A Discourse, giving Sketches of the Churches of the Association.
3. A Social Reunion.

To carry out this plan, it is recommended that the pastors commence at once the collection of material for the histories of their different churches, which histories shall contain an account of their formation, their original confessions of faith ; biographies of their different pastors, their places and times of birth ; names of parents, places, and times of ordination, etc. These historical accounts to be completed as early as January 1, 1861.

Brother Spalding was appointed to write the History of the Association.

Brother Fiske was appointed to write the History of the churches.

Brother Withington, Dimmick, Spalding, Fiske, and Thurston were appointed a general Committee of arrangements.

April 17, 1861. A special Committee was appointed to consider the time of holding the Centennial of the Association, and the best method of conducting the same. This Committee consisted of Brothers Pike, Withington, Fiske, and Spalding, who selected the 15th of October as the day for the celebration.

October 15, 1861. *Voted*. — That a Committee of three be appointed to draw up an account of the exercises of the day. Brothers Pike, Hosford, and McCollom were chosen said Committee.

The following account of the Centennial Celebration was drawn up by the Chairman of the Committee, Rev. JOHN PIKE.

The fifteenth day of October, 1861, will be memorable in the history of Rowley and the surrounding region. It was one of the loveliest days that ever lightened the world. Every one that has a memory left for pleasant things, will recollect our blue Italian sky, the thin mists hanging on the edge of the horizon, the first falling leaves of autumn, the groves adorned with the rich hues of ripened leaves, the gardens in the choice beauty of those later flowers which are the richest ornament of the year. Had we chosen for ourselves from this or other years, we could hardly have selected a day or scene into which so many beauties were crowded.

It was not the beauty of the day, however, that animated our rural town, on the morning of the fifteenth. The charm was, that it was a memorial of those distant days, when they, of whom the world was not worthy, gathered to prepare themselves to be more useful to the churches, which God had committed to their care. The venerable men realized the truth of the saying, "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Doubtless, much of that devout and intelligent thought which marked our earlier churches, was due to the earnest struggles they had, while comparing their views of truth, and pleading unitedly with God. It is well to remember them. The welcome which the people of Rowley gave the Essex North Association, was not a mere form. They revered in their hearts those patriarchal servants of God, who had gone to their rest; and so they heartily welcomed those who most nearly represented them among the living. The first meeting of our Association may have excited little interest beyond the quiet dwelling in which it was formed; but the meeting which commemorated it, moved the mind and hearts of hundreds to welcome those who succeed the fathers, and carry along their religion.

The public services were in the Congregational Church. The introductory prayer of the morning, by Rev. Mr. Edgell, that previous to the sermon by Rev. Dr. Withington, the one succeeding it by Rev. Mr. Campbell, and those of the afternoon by Rev. Dr. Shedd, and Rev. Mr.

Oliphant, most happily led us to the consideration of that past memorable history of the Association, which God had so kindly directed; to that care for religious truth and heavenly devotion which had marked it; to that steadfastness for the faith, and that spiritual life which mark it still; to that hope that it will be preserved as the bond of congenial minds and hearts, and make the ministry more effective in the future than any solitary working could make it. The singing by the choir might safely be considered a model. It was free from the lightness and display which, if common, are for that reason none the less unappropriate and irreverent. Some of the favorite old tunes were selected and sung, with the ancient enthusiasm. Lenox, Majesty, and the like, may have gone forth in other days with more abundant voices, but never with those which were sweeter. It is hardly needful to comment upon the sermons. They will be printed with this, and speak for themselves. Suffice it to say, that their worthy authors never had a more respectable audience, — never kept one longer, — never exhibited more faithful research, — never were more deserving of the thanks of the dead, whose memory they served to keep alive, and of the living whom they helped make more worthy to be remembered, when future Centennials shall come.

One of the most interesting services was at the decline of the day. The sun set upon the day as pleasantly as it rose. And as it was going down amid glories that seemed like opening the gate of heaven, we went together to the old parsonage, made acceptable to heaven and precious to the earth, by the many who had filled it with their prayers and praises. The wonderful scene, as we stood under the old elm tree, with its autumnal beauties glowing in the descending sunlight, and that in the room where the pastors had so often met, can never be described. It was one of those rare occasions, which will grow more vivid as we pass along; will be the last lost amid the decays of nature; and among the first to revive, as we enter the gates of the Kingdom of Heaven. Rev. John Pike was chosen moderator, and votes were passed expressing our sympathy with the occasion; our thanks that those who had it in charge had labored so faithfully to make it interesting; our desire that the memorials be gathered together, and put into the form by which they shall be most likely to be preserved for those who keep the next Centennial Anniversary. Then was sung the Doxology in Old Hundred, — the memorial of the past, whose tones were deepened by many voices, and by more sympathetic hearts — rising as it used to, when Jewett consecrated the mansion, and perhaps ceasing not to rise, till it attracted the notice of those who once sang and prayed there, and inspired them more heartily to join in the song of Moses and the Lamb.

The evening exercise only remained. It was a fit close of the joyous

day. The clergy and their families met in the lower hall, at seven o'clock, with a few laymen, whose ministerial sympathies joined them closely to us. Among the most venerable of the last, was Joshua Jewett, deacon for more than fifty years of the Congregational Church, whose head a crown of glory, and benignant countenance kindled by the heaven he was approaching, will never be forgotten. The allusions which he made to death, as, at ninety-three years of age, he stood trembling over the grave, and to the next Centennial scene in which none of us could share, were a fit anticipation of that close of life so soon coming. A few months after this, he went up to mingle with the ministers of his youth, and to leave the pastor, who had often received his blessing, the church and society, who had long enjoyed his counsels, and the village whose honors he had received, and whose families he had animated, deeply impressed with the idea that the loss was immense to earth, the gain great to heaven. In the moments of weakness and decay, and breath just departing, his pastor repeated the lines, —

“There is a land of pure delight,
Where saints immortal reign,”

he took up the remainder of the verse, and sang with the once beautiful voice with which he used to lead the choir, —

“Infinite day excludes the night,
And pleasures banish pain.”

At eight o'clock, the free and social communion of the evening was succeeded by special remarks for the benefit of all. The first sentiment given, was the following:

The Clergy of Essex North, — They shine with an hereditary light in their secular sons, who, amidst the wranglings of the law, have not forgotten the precepts of the Gospel.

Hon. Asahel Huntington, of Salem, gave a happy sketch of the various clergymen of the association he had known in his boyhood. He was cordially welcomed by the later clergymen, who listened to him, and know his attachment to orthodox truth, and all who represent it.

The second sentiment was, —

Our aged brethren — whose white heads make them to be known — may they at length receive that white stone, in which is written the new name, which no man knoweth saving he that receiveth it.

Rev. Dr. Withington, of Newbury, responded to this.

If he was the old man — it was the old man eloquent. He never spake more aptly and beautifully. His pictures of the past were life-like. He closed his sayings with the sentiment, —

The pastor of the flock, where an association early assembled together with his people — “*Formosi pecoris Custos formosior Ipse.*” Magic words, which we translate — the hospitable keeper of a hospitable people.

Rev. John Pike, of Rowley, followed this sentiment with some remarks upon the delicacy and faithfulness with which the translation was made, and certain reminiscences of the occasional mental encounters, and social interviews, which he had with Dr. Withington, so immensely his superior in every thing intellectual and social, and yet so genial, and truly his companion and friend. Whether his remarks added to the interest which the day brought, must be left for those who heard them, to say.

The fourth sentiment was this, —

Andover Seminary, — whatever storms may blow around her eminence, she must be safe, we think, beneath her *protecting shed*.

Professor Shedd followed, with very pleasant remarks, acknowledging his deep interest in the Seminary, and the Association. We thought, then, that the influence of his original, cultivated, and devout mind, would be permanent for the Seminary, and the surrounding churches. The hope is passed. But we may still have a hope, that his successor will catch his mantle, and be in the Seminary, and in our Association, an enlightening and devout mind, such as Dr. Shedd has been during the many pleasant years of our intercourse.

Some remaining moments were most happily filled with sentiments appropriate to the occasion, and remarks by Hon. Mr. Benson, of Winthrop, Maine, Rev. J. C. Fletcher, Rev. Dr. Worcester, and Dea. Joshua Jewett, to whom allusion has already been made. The free, social communion, was then resumed, enlivened by the ice cream and cake, which on such an evening was welcome. The moments were rapidly seized, to make firmer the friendship between the ministers and their families, who had never been socially together before. It was in those happy moments that the idea arose, which will be carried out in coming years, that there shall be an annual gathering of the clergy and their wives, so that at the future great celebration, they may not have to meet each other as strangers. Two of these gatherings have taken place, the first at Rev. Mr. Farwell's, the second at Rev. Mr. Spalding's.

The pleasantest scenes of earth and its happiest communions must close. Voices were occasionally heard around us, saying, “Arise, let us go hence.” The hour of ten o'clock had arrived; so we sang that wonderful hymn, —

“Blest be the tie that binds,
Our hearts in union sweet,”

and went out, never all to meet again till the last trump shall assemble the nations.

It was as beautiful an evening as it had been day. The lesser light ruled the night, with the majesty that the greater had ruled the day. Many improved it, to go to their homes. Some remained to visit us in the morning, and abundantly to reward every toil, by saying, that nothing could well be added to the previous day, and nothing safely subtracted from it. So, we hope, it may be said by all.

Rowley has rejoiced in the occasion. May it gratefully receive the clergy and their families as centuries go their rounds. May such brilliant days, such brilliant, social, and religious services be often granted by Him, with whom one day is as a thousand years. And when the last is over, may the past and present ministry, and those who have listened to their voices, join in the great and eternal celebration, of which all that is pleasant and beautiful here is but the faint shadow.

At the meeting in the venerable mansion of the former pastor, the Association voted, that a Committee of three be appointed to draw up an account of the exercises of the day. Brothers Pike, Hosford, and McCollom were chosen.

After the social meeting in the hall, the thanks of the Association were voted to the Congregational Society, its pastor, and choir, for their cordial efforts to make the Centennial occasion happy in its arrangements, and the source of pleasant and grateful memories in the future.

December 18, 1861. Brother Hosford presented to the Association the following Resolutions, for a permanent record upon its books, which were adopted :

The Essex North Association, desiring to express their feelings in regard to their recent Centennial at Rowley, more fully than they could be expressed in the ordinary record of their proceedings, adopt this additional minute :

Resolved, That we gratefully recognize the good hand of our God upon us, in having put it into our hearts to observe this occasion ; and in having kindly disposed the people, among whom the Association was first formed, to welcome it to their hospitalities for the celebration of its first Centennial, thus deepening the peculiar interest of the occasion by vivid local Associations.

Resolved, That our gratitude is due, and is hereby acknowledged, to Brothers Spalding and Fiske respectively, for their laborious, but cheerful researches into the history of this Association and of its churches ; for the candor and good sense shown in drawing out the strong points, and in enforcing the practical lessons of that history ; and for the Cath-

olic and Christian spirit, which, breathing through those discourses, awakened the same spirit in us.

Resolved, That it is exceedingly desirable that these Discourses be printed, and thus the important facts they contain be secured for the future.

That we recognize the special love of the Great Head, in his having kept all the churches of this Association, with two exceptions, upon "the foundation of the Prophets and Apostles, Jesus Christ being the chief Corner Stone," during the popular Unitarian Apostasy, and that this fact strengthens our confidence in His loving care of them for the future.

That, standing as we did on that day, between the past and the future, the one furnishing us subduing memories, and the other inspiring hopes; we appreciated, as never before, our high calling as ministers of Christ and his church; the value of the precious trust handed down to us by the Fathers, and our sacred responsibility to Christ's people, who will come after us, to transmit this trust to them unimpaired and unencumbered.

Freely have we received; freely let us give.

That we hope and confidently expect that "Jesus Christ, the same yesterday, to-day, and forever," will have faithful churches and ministers in this valley to celebrate the next Centennial of this Association; and in this faith, we, their fathers in the order of time, but brethren in spirit, do hereby record for them our fraternal Christian greetings and benediction — an unembodied, but cordial right hand of fellowship — to be transmitted by them, together with their own, to their successors, and so on, a swelling tide of love, blessing, and power, until our Lord shall come.

Voted, That Dr. Withington be requested to prepare, for the volume to be published by the Association, "An Essay, on the relations of Calvinism and Hopkinsianism in the History of the Churches."

Voted, That the matter of the Church History be left to Brother Fiske's direction.

THE
HISTORY OF THE ESSEX NORTH ASSOCIATION.¹

BY REV. S. J. SPALDING, NEWBURYPORT.

THE logical term of Congregationalism is *love*. This principle develops primarily a simple brotherhood; and, but for personal ambition and the love of power, this would be its ultimate and only expression. Church establishments and denominational peculiarities are rendered necessary by an imperfect spiritual life. The highest, purest, and best Christian feeling invariably chrystallizes in a true communion of saints. In the revulsion from the arbitrary uniformity of the Established Church of England, the Puritans, as was natural, passed into the extreme of independency. This was the prevailing type of the Puritan polity until the time of Cromwell. From that period onward there was a recession from extreme views, slowly at first, but more rapidly as the necessity of reconstruction and unity was felt by the churches. But it is noticeable that this recession was not at all in the line of established authority, but entirely in that of fraternity and fellowship. Among those earlier churches there was no expressed law of comity — each church took to itself all the functions which are now shared by a number; the membership organized without consultation with other churches; it ordained its pastors, and approved candidates for the ministry; nor was the ordination by one church deemed binding on another. While these elements of Puritanism were in this unsettled and somewhat plastic state, the planting of New England began; and from 1630, ten years after the landing of the Pilgrims, the gradual development of the Congregational polity becomes distinct. Congregationalism, as understood in New England, is not an exotic, but it came up with the growth of the colonies. And it is evident that the founders of our churches were aware of their work, and of its importance in the future history of the country. Their appeal is not to authority, but to the Scriptures; and their aim and study

¹ A Centennial Discourse, preached at Rowley, Oct. 15, 1861.

are evidently to lay foundations which will meet the approbation of the Divine Spirit. With our Fathers the great interest was the Church. As yet the State was not, only as it existed in the Church. And it has been well said by that diligent and filial student of Puritanism in New England, the late Dr. Joseph S. Clark: "Any intelligent person who will look at the facts, will see that it was not the Church allying itself to the State, but a *State growing out of the Church*, which occasioned the seeming jumble of ecclesiastical and civil affairs — a condition of things almost inevitable, while the great interests of religion, as centered in the Church, were about the only subjects requiring legislation, and while the State, as such, was in its nonage. And when the two, in subsequent time, became distinct, as we now see them, the thing which actually happened was not a divorcement of the Church from the State, but an elimination of the State from the Church. This fact must be borne in mind, or we shall never come to a right understanding of our fathers or their institutions."

MINISTERIAL ASSOCIATIONS.

With a work of so vast proportions, and of so vital interest on their hands, it was necessary that the early clergy of New England should confer often together. It is not surprising, therefore, that we find the following in the journal of Gov. Winthrop, under the early date of 1633: "The ministers in the Bay and Saugus did meet once a fortnight at one of their houses by course, where some question of moment was debated."

These ministers were Rev. Messrs. Skelton and Higginson of Salem, Maverick and Warham of Dorchester, Wilson of Boston, Philips of Watertown, Weld and Elliot of Roxbury, Bacheller of Lynn, and James of Charlestown.

At this time there were but seven or eight churches in the Bay, and but ten in what is now the Commonwealth of Massachusetts.

The custom of ministerial Associations (for such the meeting referred to by Gov. Winthrop seems to have been), runs back almost to the first settlement of New England. They were, however, viewed with distrust, and were thought to endanger the liberties of the churches.

"Mr. Skelton," says Gov. Winthrop in his journal, "the pastor of Salem, and Mr. Williams, who was removed from Plimouth thither (but not in any office, though he exercised by way of prophecy), took some exception against it, as fearing it might grow, in time, to a presbytery, or superintendency, to the prejudice of the churches' liberties. But this fear was without cause; for they were all clear in that point, that no church or person can have power over another church; neither did

they in their meetings exercise any such jurisdiction." ¹ In 1641-42. Letchford, in his *Plain Dealing*, says, "of late, divers of the ministers have had set meetings to order church matters; whereby it is conceived they bend towards Presbyterian rule." In 1643, there was an assembly called at Cambridge of all the pastors in the country, some fifty in all. "The principal occasion," of which, says Gov. Winthrop, "was because some of the elders went about to set up some things according to the presbytery, as of Newbury, etc. The assembly concluded against some parts of the presbyterial way, and the Newbury ministers took time to consider the arguments," etc.

This jealousy of ministerial power was early excited: and, perhaps for this reason, these ministerial meetings were for some years discontinued.

Thomas Shepard of Charlestown, ² in 1672, speaks of them as belonging to former days. "Again there might be seen," he says, "ministers and ministers cleaving together in way of communion; nothing that was difficult, or questionable, or weighty, or new, or that had an influence upon the whole, but they were wont to consult with one another: as I have heard from divers of the ancient ministers of Christ now with God, and, when I was a child, I observed in my father's house, if there happened to be some misunderstanding at any time, it was reasoned out placidly, and still ministerial communion was maintained; and these things are known unto hundreds yet living, that they may remember the ministers' meetings in the several towns by course, — at Cambridge, Boston, Charlestown, Roxbury, etc."

That these meetings were discontinued would appear also from the statement of John Wise of Ipswich, in his work of caustic satire, "*The Churches' Quarrel Espoused*," published in 1710. He says: "About thirty years ago, more or less, there was no appearance of the associations of pastors in these colonies, and in some parts and places there is none yet."

The facts then appear to be these: The early clergy of New England, from a desire for mutual consultation and social converse, were naturally brought together at stated times. These gatherings were of a purely social and religious character, and wholly unexceptionable. But some of the clergy of New England were avowed Presbyterians, as Thomas Parker of Newbury and his kinsman and his colleague, James Noyes, also John Woodbridge of Andover; and others, like Samuel Stone, the colleague of the famous Thomas Hooker, had Presbyterian tendencies. These facts, together with the jealousy of ministerial power in our churches, led

¹ Gov. Winthrop's Journal, Nov. 1633, Vol. I. p. 117.

² Cong. Quart., Vol. II. 204. A. H. Quint.

to a discontinuance of these meetings, perhaps as early as 1645 or 1650. Near the close of the seventeenth century, or very early in the eighteenth, these meetings were revived in a still more systematic form, and with a decided ecclesiastical character. In the first instance they were purely indigenous, and arose from the peculiar circumstances of the early clergy. The revival of the associations¹ may be traced to Rev. Charles Morton, minister of Charlestown. Mr. Morton came to New England in 1686, probably bringing with him the records of an Association once existing in Cornwall, England. Such a manuscript volume is now in the library of the Massachusetts Historical Society.

An association of the ministers of Boston and vicinity, meeting at Cambridge, was formed in 1690, and doubtless at the suggestion of Mr. Morton. The first record is in his handwriting, and bears the date of "Oct. 13, 1690, at Charlestown." This is in the volume just referred to. The rules adopted, were, with some additions, those of the English association.

The first nine signatures to these rules are those of Charles Morton, James Allen, Michael Wigglesworth, Joshua Moody, Samuel Willard, John Bailey, Nathaniel Gookin, Cotton Mather, and Nehemiah Walter. As the result of their deliberations a small work was published 1699, entitled "Thirty Important Cases, Resolved with evidence of Scripture and Reason. [Mostly] By several pastors of adjacent churches, meeting in Cambridge, New England. [With some other memorable Matters] Now Published for General Benefit, in Boston, in New England. Printed by Bartholomew Green, and John Allen. Sold at the Booksellers' Shops. 1699."

There is an advertisement in this work written by Cotton Mather. In this he tells us that the number of members then belonging to the association was seventeen; that the meetings were held in the library of Harvard College, on the first Monday of every month, except the three winter months; that many cases of discipline, or of conscience, were referred to them for advice from all parts of the country; and that as the same question was frequently submitted to them by different churches or persons, it was thought best to publish their most important recorded determinations; together with the reasons for them.

After citing many of the propositions discussed by this body in the 5th Book of his *Magnalia*, Cotton Mather concludes:

Having so often produced the propositions voted by an assembly of ministers at Cambridge, for the explanation of our platform, 'tis not here, amiss, on this occasion, to give some history of that assembly.

Know, then, that according to the advice of Mr. Hooker, who about a week before he fell sick of his last, let fall these words: "We must agree upon con-

¹ See art. by A. H. Quint, Cong. Quart. II. 203.

stant meetings of ministers, and settle the consociation of churches, or else we are utterly undone;" it has been the care of the ministers, in the several *vicinages* throughout the most part of the country, to establish such constant meetings, whereat they had informed one another of their various exercises, and assisted one another in the work of our Lord: besides a general appearance of all the ministers in each colony, once a year, at the town, and the time of the General Court for elections of magistrates in the colonies. These meetings have not all obliged themselves to *one method* of proceedings, in pursuing of mutual edification; some do still fast and pray together, and speak in their turn to a proposed subject, much after the manner of the great Grindal's lectures, then held in the congregation of that pastor, to whose house they adjourn, and confer awhile together on matters of concernment; but one of these meetings is regulated by the following orders:

It is agreed by us, whose names are under written, that we do associate ourselves for the promoting of the Gospel, and our mutual assistance and furtherance in that great work.

In order thereunto —

I. That we meet constantly, at the College in Cambridge, on a Monday at nine or ten of the clock in the morning, once in six weeks, or oftener, if need be.

II. That in such meetings, one shall be chosen Moderator, *pro tempore*, for the better order and decency of our proceedings, which Moderator is to be chosen at the end of every meeting.

III. That the Moderator's work be:

1. To end the meeting, wherein he is chosen, and to begin the next with prayer.

2. To propose matters to be debated, and receive the suffrages of the brethren.

3. To receive, with the consent of the brethren, the subscriptions of such as shall join with us; and keep all the papers belonging to the association.

4. To give and receive notices, and appoint meetings upon emergent occasions.

IV. That we shall submit unto the councils, reproofs, and censures of brethren so associated and assembled, in all things in the Lord. (Eph. v. 21.)

V. That none of us shall relinquish this association, nor forsake the appointed meetings, without giving sufficient reason for the same.

VI. That our work in the said meeting shall be:

1. To debate any matter referring to ourselves.

2. To hear and consider any cases that shall be proposed unto us, from churches or private persons.

3. To answer any letters directed unto us, from any other associations or persons.

4. To discourse of any question proposed at the former meeting.

It was probably from this body that the sixteen proposals came, Nov. 5, 1705, which mark an important crisis in the history of our churches. These proposals contemplated great changes in our polity, and were nothing less than an attempt by certain ministers "in and about Boston" to unsettle the platform of these Congregational churches. The attempt was utterly defeated by Rev. John Wise of the Chebacco Parish, Ipswich — now Essex — in a pamphlet entitled, "The Churches' Quarrel Espoused."

That this was not the only association, appears from the fact that the "Proposals" were drawn up and put forth for the consideration of "the several associated ministers in the several parts of the country." Mr.

Wise thus characterizes these "Proposals":—"They seem a conjunction of all the church governments in the world, and the least part is Congregational;"—"the spectre or ghost of Presbyterianism;"—"something considerable of prelacy;"—"something which smells very strong of the infallible chair."

The "Proposals" came to a speedy death in this Commonwealth, and in the larger part of New England, but the associations increased in number and strength.

MINISTERS' MEETINGS.

The first Association of which we have any authentic records in the valley of the Merrimac, was formed at Bradford, June 3, 1719. The following are the —

ARTICLES OF AGREEMENT FOR THE REGULATION OF THE SOCIETY.

It is Agreed by us, whose Names are underwritten, ^{yt} We do Associate ourselves for the promoting the Gospel, and our mutual Assistance and furtherance in that great work; in order thereto:

I. That We meet the —

Third Wednesday in April at Mr. Symmes';

Third Tuesday in May at Mr. Brown's;

Third Tuesday in June at Mr. Barnard's;

First Tuesday in August at Mr. Hale's;

Second Wednesday in Sept. at Mr. Rogers';

Third Tuesday in October at Mr. Phillips';

Last Tuesday in November at Mr. Tufts';

Annually. And if any of the Meetings be Diverted by an Extraordinary Providence or public Solemnity, that we meet y^e Week following.

II. That in such Meetings One shall be chosen Moderator, for the time being, to continue till the next Meeting.

III. That the Moderator's Work be:

1. To appoint meetings upon emergent occasions.

2. To Propose Matters to be debated.

IV. That we Submit unto the Counsels, Reproofs, and Censures of the Brethren so associated and Assembled in all things in y^e Lord. (Eph. 5: 21)

V. That none of us relinquish this Association, nor forsake y^e appointed Meeting without giving sufficient reason for the Same.

VI. That Our Work in the said Meeting shall be —

1. To begin and end the meeting with Prayer: the Person at whose house We meet to begin with Prayer; and the Person at whose house it is to be next End with Prayer.

2. To Give our Answer to Such Question, or Questions, as shall be proposed at the preceding Meeting.

3. To hear and consider any Cases that shall be laid before us.

VII. That at our Table-refreshments We Content ourselves with Two Dishes.

THOMAS SYMMES,
MOSES HALE,
JOHN ROGERS,
SAMUEL PHILLIPS,
JOHN TUFTS,
JOHN BARNARD,
JOHN BROWN.

These articles were evidently copied from those of the Association formed "at Charlestown, in N. E., Oct. 13, 1690."

The record of the first meeting is as follows :

A. D. 1719. August 4. At a Ministers' Meeting at the Rev. Mr. Moses Hale's, at Byfield, present the

REV. MR. SYMMES,
" " HALE,
" " TUFTS,
" " BROWN.

This Question was answered, scil: "What is the Duty of Ministers and Churches with respect to their Adult Baptized non-communicants?" It was Answered in this Agreement, scil: "That the Pastors and Churches owe unto their Adult Baptized non-communicants. An *Instruction* in the Laws of our Lord Jesus; an *Admonition* upon scandalous Violation of those Laws; and, upon incorrigibleness in Evil, an open *Rejection* from all Ecclesiastical Privileges."

This is the only record for 1719. There are but two meetings recorded in 1720, and both are of a similar character. No meeting is recorded in 1721, and only one in 1722. In 1723, it was "agreed to turn the Ministers' Meetings this year into days of fasting and prayer." This arrangement was carried through in the respective congregations — there being preaching in the A. M. and the P. M.

The business at the meetings of this body, was generally to consider and resolve cases of difficulty; — of which there was a numberless amount. But this routine is sometimes broken.

October 20, 1824, at Mr. Tufts.' Spent the Day in Fasting and Prayer in private, principally to implore the Compassion, and Aids, and Direction of Heaven, for ourselves and other Ministers in the Country, under their difficult and distressing circumstances, by reason of a short and scanty Maintenance. Mr. Symmes gave us a Sermon on these Words, Job xxi. 4: *As for me, is my complaint to man?*

1725. August 17. Proposed that every one should take notice of any thing remarkable in his Reading or Conversation, and communicate it to the Association for their Mutual Edification.

1726. June 21 Discoursed of a Fast because of the great drought, and agreed at length to meet at Byfield for that end, the next week on Wednesday, June 29. unless Providence should prevent us by sending a plentiful rain this week.

1731. April 20. Proposed to turn some of our meetings at least into Fasts, to bewail the Declension and other Judgments of the present times, and implore a blessing on our Ministry, more especially as to the rising Generation. And to begin at Haverhill. Mr. Phillips and Tufts to preach; Mr. Barnard and Parsons to pray.

Nearly all the meetings for the years '31 and '32 were turned into days of fasting and prayer.

1735. June. Our conversation turned chiefly upon Mr. Fiske's case, and what had been transacted this Year at the Convention, and upon the Accounts we had received of the uncommon concern which prevailed in the inhabitants of the County of Hampshire and Places adjacent, for the Salvation of their Souls.

1735. July 15. Agreed to ripen our thoughts upon the Platform, and particularly upon that part of it relating to the Consociation of Churches.

1735. October. 21. Discoursed of things relating to the work to be done on the next Day, the Gathering a third Church in Haverhill, and endeavored to prepare matters for it. Considered a covenant which Mr. Brown had drawn up for that occasion; and assigned to each, that was to officiate, his part. [This determines the date of the founding of the Church in West Haverhill.]

In 1741, June, the Association was divided by the following votes :

1. Voted, that this Association shall be divided.
2. Voted, that Mr. Barnard, Parsons, Balch, Cushing, Jr., Barnard, Jr. together with Mr. Johnson and Mr. Chandler, if they shall desire it, be one of the associations into which this association be divided.
3. Voted, that Mr. Phillips, Mr. Cushing, Sargent, Baily, together with Mr. Brown, Batcheller, and Flagg, if they desire it, be the other of the associations into which this association be divided.
4. Voted, that the meetings of each association for the time to come be upon the second Tuesdays of the months in which each association shall amongst themselves agree to have them.
5. Voted, that there be a general meeting of both associations once a year, at the time and place which shall be agreed upon at the preceding general meeting: and that the General Meeting to be agreed on, be appointed one year in one association and another year in the other — and if any accident shall prevent a General Meeting, then that association in which said General Meeting was to have been, shall, among themselves, appoint another day, and seasonably invite the other association thereto.
6. Voted, that the next General Meeting be on the second Tuesday in September, 1742, at the house of Mr. James Cushing.
7. Voted, that the book belonging to this association before the division be kept still for the use of both associations in their General Meeting, and that a clerk be chosen for said General Meeting.
8. Voted, that Mr. Parsons be the clerk for said General Meeting.
9. Voted, that this association be from this time divided, in Consequence of the vote first mentioned.

In consequence of this arrangement, we have no records of the meetings of these associations from June, 1741, to May 14, 1745. Nor is there any record of a general meeting. This is the more to be regretted as it was the period of special excitement with reference to Mr. Whitefield. The first visit of this distinguished preacher to New England was in 1740. He arrived in Boston, Sept. 18, and proceeded east as far as York, Maine, and then west to Northampton, and completed his tour on the 1st of December.

Two weeks after Mr. Whitefield left New England, Rev. Gilbert Tennent made a similar tour of about the same length. Opposition, if it existed, was either concealed or ineffectual. Mr. Prince, in his Christian History, says, alluding to this stage of the revival: "And thus successfully did this divine work, as above described, go on, without lisp, as I remember, of a separation either in this town or province, for above a year and a half after Mr. Whitefield left us, namely, the end of June, 1742; when the Rev. Mr. Davenport of Long Island, came to Boston.

The excesses of this preacher in denunciation soon aroused a powerful opposition, and two great factions were formed which divided the ministers of New England." In the Merrimac Valley, some pastors sided with, and some, against, the new movements.

The Ministers' Meeting, of which we have been speaking, united with a neighboring Association in sending a letter, dated Dec. 26, 1744, to the Associated Ministers of Boston and Charlestown, relating to the admission of Mr. Whitefield into their pulpits. This letter, signed by the members of these Associations, or the larger portion of them, together with the action of the Cambridge Association, advising, in answer to his request, one of their own members, was published. The pamphlet is in the library of the Boston Athenæum. (B. 583. Tracts.) Of the first Association the names are Caleb Cushing of Salisbury, Joseph Whipple of Hampton Falls, John Lowell of Newbury, Paine Wingate of Amesbury, Jeremiah Fogg of Kensington, Nathaniel Gookin of North Hampton, Elisha Odlin of Amesbury, Peter Coffin of Kingston, William Parsons of South Hampton, and Samuel Webster of Salisbury.

Of this association we know nothing except its existence and membership at the time referred to. Of the ten signatures, five are names of pastors within the geographical bounds of the Essex North Association. Of the five churches represented by these pastors, two have become extinct, viz., East Salisbury and Sandy Hill. One has become Unitarian, viz., the First Church of Newburyport; one is feeble, Rocky Hill; and one, that of West Amesbury, is now full of strength and vitality.

Of the second Association the names are as follows:

John Barnard, North Andover; Joseph Parsons, Bradford; William Balch, Bradford (now Groveland); James Cushing, Haverhill (North Parish, Plaistow); Christopher Sargent, Methuen; William Johnson, Newbury (now Second Church, West Newbury); John Cushing, Boxford West; Thomas Barnard, Newbury (now First Church, West Newbury); Edward Barnard, Haverhill Centre.

We find in this list the names of pastors belonging to both parts of the Ministers' Meeting, from which we infer that they still consider themselves one.

The names of the body, not attached to the letter, are James Chandler, Samuel Phillips, Samuel Batcheller, Ebenezer Flagg, and Abner Bailey. Nine of the members signed the letter, and five did not. Those who signed were all opposed to Mr. Whitefield; and those who did not were supposed to be his advocates. Messrs. Phillips and Chandler seem at this time to have withdrawn from the body, as their names do not again appear upon the records. It is noticeable, also, that all who joined the Association after 1745, were either decided Arminians, or moderate Calvinists. These were John Tucker of Newbury, William Symmes of

North Andover, Elizur Holyoke of Boxford, Jonathan Eames of Newton, N. H., Samuel Williams of Bradford, Thomas Cary of Newburyport, and Jonathan French of Andover.

There is evidence that from the time of Mr. Whitefield's second visit onward, there was a well-understood division among the pastors in this region. The opponents of Mr. Whitefield were strongly in the majority in the Ministers' Meeting — consequently those who joined that body were in sympathy with them.

About this time the two parts of the Association came together.

RECONSTRUCTION.

At a Ministers' Meeting at Mr. Sargent's, May 14, 1745.

Several of the Association which had for some years past resided on the north side of the river, but since ceased, appearing desirous of uniting with us again, it was put to vote, "Whether those gentlemen of the two Associations present shall be re-united?" passed in the affirm. The gentlemen and the Rev. Messrs. Flagg, Batcheller, Bayley. The Rev. Mr. Parker of Haverhill, having desired to be admitted into the Association, voted in the affirm. Voted, that the Rev. Mr. Barnard of Newbury, be clerk of the Association. At this meeting there were present Rev. Messrs. Barnard, Parsons, Balch, Cushing, Sargent, Cushing, jun., Barnard, jun., Barnard, tertius.

The Ministers' Meeting continued its regular sessions down to August 10, 1773. The record there closes abruptly. During the first part of its existence, from 1719 to 1744, a period of twenty-five years, there is no division of sentiment noticeable: but in the last part, from 1744 to 1773, a period of twenty-nine years, it is evident that a change had taken place in the views of a majority of its members respecting the duties of practical religious life. No fast or season of special prayer was observed by the body after 1745. No questions of vital interest were discussed, but the whole time of the sessions seems to have been taken up in hearing statements of difficulties and giving advice.

June 9, 1752. The Association subscribed thirty-three dollars to the relief of the poor in Boston, in this Season of distress, by reason of the Smallpox, and sent it by Mr. Parsons, going to Medford.

August 11, 1752. Mr. Barnard of Andover, gave an account of a letter received from the honorable Thomas Hubbard, Esq., returning thanks in the name of the overseers of the poor of the Town of Boston, to the Association for thirty-three dollars contributed to them under their distress.

August 8, 1758. The Association, by a Committee, proportioned the charge for printing a late pamphlet entitled "A Vindication, etc.," wrote by one of our number.

This pamphlet was prepared as a defence of Rev. Samuel Bacheller, the first minister of the West Parish in Haverhill, who was accused of heresy, in saying that the work of redemption was finished when Christ uttered the words "It is finished." It was intended as a reply to a large pamphlet written by Joseph Haynes, entitled, "A Discourse in order to

confute the heresy, delivered and much contended for, in the West Parish in Haverhill, and countenanced by many of the ministers of the neighboring parishes, namely: 'That the blood and water which came from Christ when the soldier pierced his side, his laying in his grave and his resurrection, was no part of the work of redemption, and that his laying in the grave was no part of his humiliation.' It was printed in 1757. [See a more extended account in the sketch of Rev. Samuel Bacheller.]

1769. June. A motion was made to have a lecture on the forenoon of our Association. Some discussion followed, when it was agreed that each member should act his pleasure with respect to the lecture. The lecture was preached generally at all the subsequent meetings.

After the death of the Ministers' Meeting at the early age of 54, its records passed into the hands of Rev. Dr. William Symmes of North Andover, and Rev. Elizur Holyoke of Boxford, First Parish, and by them were given to the Wilmington Association, now the Andover. The following is the record:

1792. July 3. Wilmington. The Association, to which this book formerly belonged, having been long since dissolved, the book fell into the hands of the Rev. Messrs. Holyoke and Symmes, who desired the Scribe, in their names, to present it to this Association, if they would please to accept it. It was gratefully received, and the thanks of the Association were given to Messrs. Holyoke and Symmes for the same.

Voted, That in future the votes and proceedings of the Association shall be recorded in this book.

But why, it may be asked, were these records taken to the Wilmington Association in preference to the body occupying most of the ground of the old Ministers' Meeting, and known as the Essex Middle, and now as the Essex North?

The Wilmington Association was formed July 5th, 1763, nearly two years after the formation of what is now the Essex North. It was evidently formed with a bias in the opposite direction from that of the Essex North, and a bias with which Mr. Holyoke, and Dr. Symmes, and Mr. Jonathan French, all of whom became members of it, were in sympathy. The 5th and 6th articles of agreement show this bias more distinctly than any statement, namely:

5. We propose to admit no person into our Association as a member, to the grief and displeasure of any one among us.

We propose not to admit into our pulpits any preacher which we think will be to the grief of any of our Association.

The articles were originally signed by

ISAAC MORRILL of Wilmington.
 THOMAS JONES of Woburn.
 ELIAS SMITH.
 ELIAB STONE of Reading.

JONATHAN FRENCH was admitted to it May 7, 1776.

WILLIAM SYMMES was admitted to it July 2, 1782.

ELIZUR HOLYOKE was admitted to it Aug. 6, 1782.

In May 9, 1797, the name was changed from Wilmington to Andover Association.

The active members of that body, at the time the transfer of the records was made, were Rev. Henry Cummings, D. D., of Billerica, Rev. Isaac Morrill of Wilmington, Rev. Eliab Stone of Reading, Rev. John Marret of Woburn, Rev. Caleb Prentice of South Reading. Rev. Mr. Morrill of Wilmington, was a decided Arminian, and a bitter opponent of Whitefield. It is said that Whitefield once sent an appointment for preaching on the common by the meeting-house in Wilmington, when Father Morrill mounted his horse, and rode to every house in town to forbid attendance, thus carrying the notice to every family, and securing for Mr. Whitefield an overwhelming congregation.

Dr. Cummings of Billerica, was a strong revolutionary patriot, and an intelligent, openly determined Arminian.

HAVERHILL ASSOCIATION.

It may be proper here briefly to allude to another ministerial body, which, though some eighteen years subsequent to the Essex North Association in respect to organization, was yet related to it as occupying a considerable portion of its present field. I refer to the Haverhill Association, formed at Haverhill, August 19, 1779.

The plan on which the Haverhill Association was first formed was this :

It having been found by experience that associations of the ministers of the gospel, under proper regulations, are well adapted to promote the design of this sacred office, and subserve the common interest of the churches : —

We, therefore, the subscribers, pastors of neighboring churches, do hereby propose and agree to associate. We agree to meet together at our respective homes in rotation according to seniority, on the Tuesday before the first Sabbath in May, and the five following months annually. And when met, to take under consideration such matters as may properly come before us relative to our fidelity to each other — to the interests of religion in general and of the churches in particular to which we severally belong — to give and receive, in the spirit of meekness and brotherly love, such advice as may appear most suitable under our present difficulties, as well as those which may subsist in our respective charges. And that all things may be done decently and in order, we agree to choose a moderator who shall continue until another is chosen ; also a scribe to take minutes of our proceedings, and to give attested copies as there may be occasion.

And as public lectures on such occasions have sometimes been given, and, when generally attended by the people, might be to edification, we therefore agree to have public lectures in the parishes or towns where we meet, so long as the people shall give us countenance and encouragement by manifesting a good disposition to attend them.

In token of this our agreement and association, and, with a serious determination to meet together without needlessly or trivially absenting ourselves, and

that we will hold the objects seriously in view as above specified, we have hereunto set our respective names:

Haverhill, August 19, 1779.

GYLES MERRILL,
PHINEAS ADAMS,
STEPHEN PEABODY,
JOHN SHAW.

The Rev. Gyles Merrill was chosen moderator, and the Rev. Mr. Adams, scribe.

The early records of the Haverhill Association are exceedingly meagre. Under the date of August 19, 1779, we have an account of the organization at Haverhill, but at which parish there is nothing to determine. From this date to October, 1811, when the rules were first revised, a period of thirty-two years, there are but twenty-four records made; and the only items noted are the admission of members, the approbation of candidates for the ministry, the choice of officers, and one ordination of an evangelist, namely, — that of Jacob Burbank, at Pelham, N. H., September 14, 1809.

This body was composed of ministers resident in both Massachusetts and New Hampshire, but principally from the former. In the course of time the Massachusetts element had almost entirely withdrawn; and on May 7, 1834, the rules of the body were revised, and the name changed to that of the Derry Association. This still exists, and is one of the most important of the associations of New Hampshire, and a curious instance of migration. This body first appointed delegates to the General Association of Massachusetts, May 19, 1807; its last appointment was made May 15, 1833. From Dr. Bouton's Historical Discourse on the Fiftieth Anniversary of the General Association of New Hampshire, it seems that Dr. Church was present and was chosen scribe of that body at its organization, June 8, 1809. At the first meeting, after the organization, John H. Church and John Kelley are enrolled as from the Haverhill North Association. But the first appointment of delegates to the General Associations of New Hampshire, which appears upon the records of the Haverhill Association, was made August 10, 1813. From this time onward until the change in the name, and the body became distinctly an Association of New Hampshire, two sets of delegates were annually chosen to represent the members in their respective States.

REVISED RULES.

October, 1811. At Amesbury, W. Parish, Mass.

Then the following regulations, for the government of the Haverhill Association, were adopted:

Article I. There shall be three constitutional meetings of this Association annually.

Article II. The first annual meeting of this body shall be on the second Tuesday in June. The second meeting shall be on the second Tuesday in August. The third and last meeting shall be on the second Tuesday in October.

Extra meetings may be called in the following manner: Five members signing a written request to the scribe, and having provided a place for said meeting, and giving this information in the request—it shall be the duty of the scribe to call such meeting, by giving information to those members who did not sign the request.

REGULATIONS.

Article I. The public lecture shall be in the afternoon, on Tuesday the day of the meeting, at such hour as is judged the most convenient by the member at whose house the meeting is holden. The members shall convene and form before dinner, and the Association shall be in session until twelve the next day.

Business of these meetings: Two sermons shall be read in rotation, beginning with the two senior members, followed with remarks.

Article II. There shall at each meeting be two theological questions discussed, beginning with two members next in standing to the two seniors, and the two seniors shall propose the two first questions, and then those who answer questions shall propose the next, without regarding seniority. Questions in theology or morals shall occupy the remaining time.

Article III. It shall be the duty of each member to propose, at the last meeting in the year, a subject for the preachers the next year. The three senior members present shall select from these six subjects, which shall be given by vote of this body to the principals and their seconds.

Article IV. It is expected that the moderator will be attentive that the members conform to these rules.

Article V. It is also expected that the scribe record all votes which respect the interest of this body, at the time and place when they shall be taken.

At the first regular meeting under the revised rules, important action was taken on the subject of temperance.

TEMPERANCE.

At a meeting of the Haverhill Association, at the house of Rev. Nathan Bradstreet, in Chester, N. H., on the second Tuesday in June (the 10th), 1812, action was taken with a view to discountenance the improper use of ardent spirits; and it was

“*Voted*, That no brother shall be deemed wanting in generosity or hospitality if he neglects to provide ardent spirits for his brethren, when they meet at his house.” Rev. Messrs. Smith and Church were also appointed as a Committee to confer with the Londonderry Presbytery on the subject, and to obtain their coöperation with them in measures calculated to prevent the intemperate use of ardent spirits.

The following preamble and rules of conduct were unanimously adopted by the Association at the same time and place:

The Haverhill Association being deeply impressed with the numerous evils which grow out of a common and excessive use of spirituous liquors, and feeling themselves under sacred obligations to be patterns of sobriety, and to avoid every appearance of evil, do agree to adopt the following as general rules of conduct :

1. This Association agree that they will consider the exhibition of spirituous liquors, in their meetings, as no part of brotherly entertainment ; and they agree in common cases of health to refrain wholly from their use.

2. The members of this Association being acquainted with each other's determination, do decide that a brother of this body shall not be deemed deficient in the rites of hospitality, who omits in ordinary cases to set spirituous liquors before us, in our common intercourse, but shall be considered as acting a decorous, brotherly, and Christian part.

3. This Association do agree that they will, in their parochial visits, in their social interviews and circles, in their attendance on funeral and marriage solemnities, do all they deem consistent with Christian prudence to discountenance and suppress the common use of ardent spirits.

4. This Association, feeling a deep and tender concern for the temporal and eternal welfare of the people under their parochial care, beg leave to solicit their particular attention to this important subject. They unitedly and earnestly recommend, that they would refrain from the use of ardent spirits, in their friendly and social intercourse ; and in particular on funeral occasions, when God is calling us to solemn thoughtfulness, that every thing might be avoided which tends to weaken the impression and render us less mindful of our latter end.

A further revision of the articles of the Association, was made and adopted at a meeting in Bradford, June 13, 1815. Under these regulations the body continued, without any material alterations, until 1834.

October 10, 1815. Professor Ebenezer Porter, of Andover, was admitted a member.

June 9, 1818. Tompkins, Eaton, and Dodge, were appointed a Committee to revise the questions to be proposed to candidates for the ministry.

August 3, 1819. The subject of a Ministerial Library was referred to Eaton, Tompkins, and Church, as a Committee. The records give no account of their final action. Same date, Parker, Church, and Harris, were appointed a Committee to prepare and publish in the *Concord Observer*, Essays on the regulations and utility of Sabbath Schools. Same date. Tompkins, Eastman, and Kelley, were appointed a Committee to collect facts respecting the profanation of the Sabbath, and disasters happening to transgressors ; with a view of publishing a tract on the subject.

October 12, 1819. The word *license* is used for the first time in the records, in the place of the word *approbation*, in recommending candidates for the ministry.

June 13, 1820. The Association had a conference on this question, " Is it lawful for a man to yoke his team and endeavor thereby to secure grain or hay on the Sabbath day from apprehended damage ? " The records do not give the conclusion to which they came.

August 7, 1821. *Voted*, To have a special meeting of the Association for prayer, at Atkinson, August 29th.

June 11, 1822. Special action was taken to secure the preaching of the gospel to the vacant societies in Nottingham West, Litchfield, and Atkinson, N. H., and Haverhill West. Inquiries were directed to be made respecting Manchester, Sandown, Hawke, and Newtown, N. H.

August 12, 1823. Considered the subject of ordaining two young men to the work of the gospel ministry, and deferred the subject till to-morrow morn-

ing at eight o'clock, with a view of calling in delegates from some of the neighboring churches.

August 13. Voted, To resolve the Association into an ecclesiastical council, together with those delegates who are present, for the purpose of ordaining Mr. William Shed and Mr. William W. Niles as evangelists, and appointed Rev. John H. Church as assistant Scribe.

This was evidently a departure from the original design of the Association, and an encroachment upon the independence of the churches. It was an assumption of power which is very infrequent in the history of similar bodies, and can only be accounted for by the presence of several members of the Londonderry Presbytery in the Association. This action in the ordination of evangelists was probably without any intentional trespass on the well-established usage of Congregational churches. But it is instructive, in showing how easily important departures are taken from the simplicity of our polity. There is, it is true, a deference shown to Congregational custom in delaying until the next day final action, that delegates of the churches might be summoned.

But it is very plain that no meeting of any church could be regularly called in that brief space of time, and delegates appointed. It seems more like the action of a session and a presbytery.

October 10, 1826. Voted, That it is expedient to form a conference of churches. Church, Kelly, and Ingraham, were appointed a Committee to draft a constitution.

The movement of forming local conferences in New England, originated in almost all cases in the Associations.

In 1832, an effort was made to form a new Association by taking several brethren from the Haverhill and Andover Associations. This project, however, failed. It is probable that the brethren found much practical inconvenience in being in two States. For within four years after this scheme was abandoned, the four churches in Haverhill and the one in Bradford united with the Essex North Association. The church in West Amesbury had done the same thing in 1827.

Thus one by one the Massachusetts churches withdrew, leaving the Haverhill Association to become, May 7, 1834, the Derry Association of New Hampshire.

In the fifty-five years of its history, as representing in part the churches of Massachusetts, it had forty members, and eighty licentiates. Of the ten churches of this State once connected with that body, all but two, Draut and Methuen, are now within the present bounds of the Essex North Association.

The whole number of different churches connected with it from 1779 to 1834 was nineteen, of which ten were in Massachusetts and nine in New Hampshire.

The names of the churches in Massachusetts, and the dates of their

connection, were as follows. Haverhill Centre, West, and North, 1779. West Boxford, Methuen, and Bradford, 1788. Amesbury West, 1791. Haverhill East, 1797. Amesbury First Church, 1805. Professor Porter, 1815, and Dracut, 1816.

The churches of New Hampshire, and the dates of their connection, were as follows. Atkinson, 1779. Hampstead, 1793. Salem, 1797. Chester, 1801. Pelham, 1809. Windham, 1810. Derry First Church, 1811. Londonderry, 1832. Auburn, 1834.

We thus find traces of three different ministerial bodies on the territory now occupied by the Essex North Association. First, the "Ministers' Meeting," which was formed in 1719, and became extinct about 1773. Its records are in fine preservation, and are held by the Andover Association. Its Moderators, it would seem, were chosen at each meeting. Its Scribes were, John Brown, 1719-1735; Moses Parsons, 1735-1745; Thomas Barnard, 1745-1750; Edward Barnard, 1750.

Of the second body there are various notices, but as yet we can find no traces of its records. It embraced the ministers in the south-eastern part of New Hampshire, and a few in the north-eastern corner of Massachusetts. The third body is the "Haverhill Association." Its records are in the keeping of the Derry Association, N. H. It did not die, but had a transmigration.

ESSEX NORTH ASSOCIATION.

THE ESSEX NORTH ASSOCIATION was formed in Rowley, West Parish (now Georgetown), September 8, 1761.

The following is a list of its officers, from its organization to the present time:

Rev. Jedediah Jewett was elected Standing Moderator September 8, 1761; which office he held until his death, May 8, 1774. Rev. James Chandler was chosen June 14, 1774, and died April 19, 1789. John Cleveland was chosen 1789, and died April 22, 1799. Joseph Dana, D. D., was chosen May 14, 1799. In consequence of some misunderstanding he did not meet with the Association, and the office was declared vacant, and Samuel Spring, D. D., was chosen September 9, 1806. Explanations having been made, Dr. Spring resigned July 12, 1808, and, at the same meeting, Dr. Dana was re-chosen, and continued in office until his death, November 16, 1827. Isaac Braman was chosen October 30, 1832, and died December 26, 1858. Luther F. Dimmick, D. D., was chosen April 17, 1860, died May 16, 1860. Leonard Withington, D. D., was chosen June 19, 1860.

The Scribes of the Association, have been, —

Moses Parsons, elected September 8, 1761; died December 11, 1783; holding office twenty-two years. David Tappan, D. D., elected April 20, 1784; resigned about 1793; holding office nine years. Samuel Spring, D. D., elected May 14,

1793; resigned 1805; holding office twelve years. Leonard Woods, D. D., elected June, 1805; resigned May 12, 1812; holding office seven years. David T. Kimball was elected May 12, 1812; died February 3, 1860; holding office forty-eight years. Samuel J. Spalding, elected February 21, 1860.

The purpose of this Association is well set forth in the following declaration:

We, the subscribers, pastors of churches in the vicinity, in the county of Essex, in New England, beholding and being affected with the declining state of religion in our several congregations, and round about us; and agreeing with the late Rev. Dr. Doddridge, that one thing which may serve as a means of the revival of it, is that neighboring ministers in one part of the land and another should enter into Associations to strengthen the hands of each other, by united consultation and prayer; and seeing many of our brethren in the ministry are associated, we think it may answer many valuable ends for us to associate also; which we do with greater cheerfulness because of our present agreement respecting the doctrines of the gospel.

And that our Association meetings may answer the valuable ends proposed, we consent to the plan proposed by the aforesaid Rev. Dr. Doddridge, and oblige ourselves to conform to the following rules:

I. That our Association meetings be held at certain periodical seasons, (namely), on the second Tuesday of each month, except those months of the year which shall be thought inconvenient for the Association to meet in. These meetings to be at our respective houses alternately, — reserving to ourselves liberty to alter the time of our meetings as the major part shall think proper.

II. That each member of the Association shall endeavor (if possible) to be present, studying to order his affairs so as to guard against unnecessary hinderances.

III. At every Association meeting the minister at whose house we convene shall open the meeting with prayer, and the minister at whose House we are next to convene shall close the meeting with prayer.

IV. That there shall be a public exercise at each meeting of the Association. The public worship to begin at eleven o'clock, A. M., and that each Pastor at these assemblies take part in his turn. The minister at whose House the meeting is, to be excused from preaching or any part of the public exercises of the day.

V. That after a moderate repast, to be managed with as little trouble and expense as may be, an hour or two in the afternoon be spent in religious Conference and Prayer, and in taking into consideration (merely as friends in council, and without the least pretence to any right of authoritative decision) the concerns of any Brother or any Society, which may be brought before us for advice.

VI. That every member of this Association, shall consider it as an additional obligation upon him, to endeavor to be, so far as he justly and honorably can, a Friend and Guardian to the Reputation, Comfort, and Usefulness of all his Brethren in the Christian ministry, near or remote, of whatever Party or Denomination.

Dated at Rowley, September 8, 1761.

JEDEDIAH JEWETT,
 JAMES CHANDLER,
 MOSES HALE,
 MOSES PARSONS,
 THOMAS HIBBERT,
 GEORGE LESLIE,
 JOHN CLEVELAND,

There are four particulars in this document worthy of special notice :

(a) *The devotional element.* It provides for a public religious service, and a season of conference and prayer at each meeting. And this course, we have reason to think, was very strictly adhered to. On looking over the records of the first fifty years of this Association, I find but two or three instances in which the advice of the Association was sought in cases of difficulty. That which formed the staple business of the "Ministers' Meeting," and also of the "Wilmington Association," as the records of each show, was almost entirely unknown to our fathers of the Essex North. Their meetings were for mutual religious improvement, and to this end all their efforts were directed.

(b) Another point to be noticed is *the general agreement of these fathers in doctrine.* They were not theologians, in the technical sense of that term. There was among them no Edwards, or Hopkins, or Emmons, or Burton ; but they had a common interest in the same general views of the atonement, and of man's great need, and of the necessity of means to the great ends of redemptive mercy. Their sympathy in doctrine arose more from a similarity of views respecting practical godliness than from theological study. Most of them are known to have been favorable to the utterance of earnest evangelical sentiments. There was not at this time any decided and outspoken defection from the truth ; but the letter of President Edwards to Professor Wigglesworth, at Harvard College, in 1757, the autobiographical sketches of Dr. Hopkins, and his sermon, published in Boston in 1768, indicate that there was a concealed defection, and that men were even then taking sides for or against evangelical truth. The founders of this Association were decidedly for the truth.

(c) Another point in their declaration of sentiments, though contained in parenthesis, is significant and important. When speaking "of taking into consideration the concerns of any brother or any society which may be brought to them for advice," they are explicit on the nature of this duty. It is "*merely a friendly council and without the least pretence to any right or authoritative decision.*" There is a tendency to ecclesiastical control noticeable in the clergy of New England from the outset. It was prominent in the assemblies of 1636, 1648, 1662, and 1679. It was again attempted in 1725, and hence the pertinency of the discussion of the principles of the Cambridge Platform in the early years of the "Ministers' Meeting." At the time this Association was formed, "authority was claimed not only by the consociations of Connecticut, but by many of the Ecclesiastical Councils of Massachusetts, to control the churches by interposing a negative." President Stiles, in his sermon before the convention of Congregational Ministers, at Bristol, R. I., thus lays down the fundamental principle of our polity to which our fa-

thers so reverently bowed: "Each individual church has the sole right of judging and determining its own controversies. Our churches, to the purposes of discipline, are so many distinct ecclesiastical sovereignties, in point of power and control, as independent of one another as the United Provinces of Holland to purposes of civil government."

For the first fifty years of our history as an ecclesiastical body, there is not the slightest infringement upon this principle. The fathers of this Association were, with rare exceptions, men who loved and revered the polity of New England.

(d) Another particular noticeable in the articles of agreement, was *the genuine catholicity of our fathers*:

VI. That every member of this Association shall consider it as an additional obligation upon him to endeavor to be, so far as he justly and honorably can, a Friend and Guardian to the Reputation, Comfort, and Usefulness of all his brethren in the Christian Ministry, near or remote, of whatever Party or Denomination.

It would be natural for members of the same fraternity from selfish considerations to succor and sustain each other. But this rule covers the whole field of ministerial labor, and embraces all schools, and parties, and sects of the Christian ministry. The contrast between this document and that of the Wilmington Association, made less than two years later, is remarkable. And so, the world over, we shall find that there is no bigotry so intense, no uncharitableness so bitter, as that of the self-esteemed liberalist. This sixth rule is the corner-stone of the Association. It has been a good foundation for these many years. Our very differences of temperament and taste, of study and of culture, of theological training and views, have made the mosaic and charm of the body.

The records of the Association, though complete from its organization, are very meagre for the first fifty years, covering but twenty-six small letter pages. From the position of the names upon the manuscript, we infer that Jewett, Chandler, Hale, Parsons, Hibbert, and Leslie, were at the first meeting, and signed the rules September 8, 1761. As there is no record of the admission of John Cleaveland, we have placed his name also among the original members, though from the position of the signature we might infer that he joined the body at a later date.

After the preamble and rules, there follows the record of the first meeting:

At an Association Meeting in Rowley, West Parish, September 8, 1761, the following Question was put—Whether the Rev. Jedediah Jewett, the Senior Pastor, be the Standing Moderator of the Association.

Passed in the affirmative.

At the same meeting the following Question was put — Whether the Rev. Moses Parsons be the Scribe of the Association.

Passed in the affirmative.

There is no record for 1762, 1763, 1764, 1765, 1766.

The second record was of a meeting “at Amesbury, August 18, 1767.” The only item of business was the admission of Rev. Oliver Noble.

The next record was of a meeting “at Newbury Port, May 8, 1770.” The only business was the admission of Rev. Christopher Bridge Marsh as a member.

The fourth record was made of a meeting “at Ipswich, July 10, 1770.” Rev. Joseph Dana was admitted.

The fifth record is as follows :

At a meeting of the Association at Linebrook, November 13, 1770, the Conduct of the *Chh.* under the Pastoral Care of the Revd. Mr. Christopher Bridge Marsh, respecting their receiving Members to their Communion who belonged to the first *Chh.* in Haverhill, and the *Chhs.* in Salisbury, was taken into consideration.

After the same was debated upon, the following Question was put by the Standing Moderator — Whether, upon the whole, it appears to us that the sd. *Chh.* has given any just ground of offence to any *Chh.* to withdraw or withhold Communion from them for their so doing — which question was resolved unan- imously in the negative.

There is no record for 1771, 1772, 1773.

In 1774 there are two records ; June 14, when Rev. James Chandler was elected Standing Moderator in place of Rev. Jedediah Jewett, deceased ; and Aug. 9, when “The Revd. David Tappan,” afterward Prof. David Tappan of Harvard University, was admitted a member.

There is no record for 1775, 1776, 1777, 1778.

June 8, 1779. Rev. Levi Frisbie was admitted a member.

There is but one record in 1780, when at a meeting in Byfield, July 11, Rev. Samuel Spring was received as a member. In 1781 there is but one record : “Byfield, June 10, Rev. Daniel Breck was received as a member.”

There is no record for 1782.

The next record gives the surname of Middle to the body, which was probably suggested by the fact, that territorially the Association occupied the towns in Essex County, lying between those of the Haverhill Association and the Essex South.

At a meeting of the Middle Association of Essex County at Newbury Port, June 10, 1783, application being made to this Association by a Committee of the East Parish in Amesbury, for advice under present difficulties —

Voted, as the unanimous advice of this Association,

1. That the said Parish, with as many of the members of the Church as

are disposed to join them, renew their application to the Rev. Mr. Hibbert for a mutual Council.

2. That if they shall not succeed in this, they, by themselves, call a respectable Council of Churches to advise them what steps to take, and

3. That in the mean time the said Parish look out for a Preacher, that they may regularly attend public worship together.

In the name of the Association,

MOSES PARSONS, *Scribe.*

At a meeting of the Association at the Revd. David Tappan's at Newbury, New town, Oct. 14, 1783, it was voted unanimously that the Revd. Thomas Hibbert of Amesbury be dismissed from this Association.

April 20, 1784. Rev'd. David Tappan was chosen Scribe in place of Rev'd. Moses Parsons, deceased.

August 10, 1784. Rev'd. True Kimball was admitted as a member.

At a meeting of the Association at Ipswich, May 10, 1785, the Rev. Mr. Powers, lately minister of Cohass, requested and received from the Association a written certificate or Testimonial, Signed by the Moderator and all the members present, expressing their esteem of him as a Christian and a minister, and recommending him to any churches or societies among whom he may be providentially called to preach the Gospel.

June 13, 1786. At a meeting at Newburyport the Association gave a similar Testimonial to Mr. Ebenezer Cleaveland, late Pastor of the church at Sandy Bay, Gloucester.

The first person of whom there is any record, who was examined and approved by the Association, as qualified to preach the Gospel, was Mr. Nathaniel Howe; and the record is as follows:

At a Meeting of the Association at Newbury, Newtown, May 8, 1787, Mr. Nathaniel Howe, at his request, was examined and approved by the Association as a Candidate for the Gospel Ministry; and a Certificate was given him by the Scribe, testifying their approbation of him as a person qualified to preach the Gospel.

At a meeting of the Association at New Rowley, June 12, 1787,

Voted, to turn our future meetings through the present year into Seasons of Fasting and Prayer on account of the present moral and religious and political situation of this people; and to invite our Several flocks to unite with us in these Solemnities.

In accordance with the above resolution, eleven fasts were observed in the following order; Topsfield, Chebaeco, Ipswich South Church, Newbury Port, Old Rowley, Ipswich First Church, New Rowley, Newbury Third Parish, Newbury Second Parish, Byfield, Bradford lower Parish. These fasts were observed by preaching in the morning and afternoon by two of the brethren. The names of the preachers and their texts for each place are given.

September 11, 1787. Mr. Moses Bradford was examined and approved as qualified to preach the Gospel.

October 9, 1787. Rev. Ebenezer Dutch was admitted as a member.

There is no record for 1788.

August, 1789, Messrs. Lambert and Ariel Chute examined and approved.

No record for 1790.

April, 1791. Mr. Daniel Merrill was examined and approved.

At a meeting of the Association in Chebaeco, May 3, 1791, the late Recommendation of the Convention of Ministers at Boston, respecting licensing and

encouraging Preachers, etc., was adopted by the Association, as the rule of their future conduct in such cases.

At a meeting of the Association in Newbury, third Parish, it was

Voted, that One of our Body be sent for to preach the gospel gratis to those people in New Hampshire and Vermont, who shall appear most to need and desire such a favor; that he continue in that service for a number of weeks equal to the number of members in the Association; and that each of the other members supply his pulpit one Sabbath in his absence. This vote was passed *conditionally*, that is, on the supposition of the concurrence of our several churches and congregations in the affair.

At a meeting of the Association at Bradford, August 9, 1791, the Association abridged the term of service for their proposed Missionary, from eight to seven weeks, and engaged to supply his pulpit through the whole of that term; as also to stand ready to preach Lectures, visit the sick, attend funerals, etc., in his Parish, if they should be called to it. They likewise voted that their Missionary shall receive no compensation for his services, from those to whom he ministers; but yet shall be at liberty to receive small contributions, if offered by individuals, to indemnify him for his necessary travelling expenses; and shall keep and exhibit to the Association, an exact account of his travels, labors, expenditures, and of any donations he may receive; and if upon such an exhibition they find he has sustained considerable loss in the service, they promise to unite their endeavors for his compensation. They also by their vote requested the Rev. David Tappan to accept of said Mission, and desired their Moderator, the Rev. John Cleaveland, to furnish him with proper Testimonials, signed by him in their name.

June 12, 1792. Mr. Gould was examined and approved.

August 14, 1792. At a meeting of the Association at Newbury Port, the Rev. Elijah Parish was requested by their vote to accept of a similar Mission with that which Mr. Tappan undertook the year preceding. He accordingly undertook it on the same terms and for the same number of weeks with his predecessor; and was desired to pursue much the same route, and to pay a special attention to that part of Vermont which Mr. Tappan had visited.

This closes the records in the clear, bold hand of Prof. Tappan.

May 14, 1793. The Association met at Ipswich, and made choice of Samuel Spring as Scribe; and approbated Mr. Daniel Dana as a candidate for the gospel ministry.

May 13, 1794. Examined and approbated Mr. Eliphalet Gillett.

June 10, 1794. Approbated Mr. Perley.

June 9, 1795. Examined and recommended Mr. Joseph Dana.

The subsequent years, '96, '97, and '98, the Association met as usual; and in rotation performed the general duties expected on the occasion, not having been engaged in any exercises or resolutions which require a particular record.

May 14, 1799. Met at Mr. Frisbie's, and elected the Rev. Joseph Dana Moderator. (Mr. Beatty preached.)

In the afternoon, attended to the Letter of the Boston Association.

1. Voted, that the desire of the Boston Association to promote the interest of religious reformation, expressed in the circular letter, merits the most serious and vigorous attention.

2. Voted, to comply with the request of the letter, by choosing delegates to consult with others, at the time specified, relative to suitable measures to obtain the desirable object.

3. Voted, to depute the Rev. Joseph Dana and Samuel Spring to meet the Delegates of Boston the day previous to the general election.

At this same meeting a change was made in the exercises of the Asso-

ciation, which introduced one of its present prominent features, namely, theological criticism.

4. Voted, that one member of the Association shall read a dissertation on some interesting theological question at every meeting of the Association.

5. That the Brother of whom the dissertation is expected shall be the one who receives and entertains the Association.

6. That the question to be answered shall be proposed invariably by the Brother who answered the last question, and by him who has the Association at his house.

7. The question put by the Brother above designated may be varied by the major part of the Association if thought expedient.

8. Charles Coffin, junior, examined and approbated. Rev. A. Beattie and L. Woods admitted as members.

June 11, 1799. A meeting, but no matters of interest.

Aug. 13, 1799. Rev. A. Moor and Rev. Isaac Braman admitted as members.

May, 1800. Mr. Samuel Dana examined and approbated by the Association.

The last record in the handwriting of Samuel Spring is May 12, 1801.

There is no record in 1802, 1803, 1804.

June, 1805. At Rev. Mr. Tullar's, Rowley, Rev. Leonard Woods chosen Scribe.

July 29, 1806. Mr. Lake Coffin, A. B., examined and approbated.

September 9, 1806. At Rev. Mr. Tullar's, Rowley.

Whereas, the Rev. Dr. Dana, who has been chosen Moderator of this Association, has for four Successive meetings absented himself without offering any reasons, in consequence of which the Association is left without Moderator, therefore:

Voted, that a Moderator be now chosen, who shall continue in office during the pleasure of the Association. Accordingly the Rev. Samuel Spring was chosen Moderator by ballot.

By Rev. Mr. Spring's motion, also,

Voted, that on common occasions, the members of this Association serve as Moderator in rotation.

Voted, to continue to Daniel Lovejoy the license he had received from the Lincoln Association.

Examined and approbated Paul Jewett.

Voted, that the members of the Association severally subscribe the license given to candidates.

May 12, 1807. At Byfield. The Association,

Voted, to send a delegate to general Association at Windsor the last Wednesday in May, and chose Rev. Mr. Spring unanimously.

Examined and licensed Mr. Joseph Merrill.

June, 9, 1807. At Newburyport. Chose Rev. Mr. Braman as delegate from the Association to the General Association at Windsor, in addition to the choice of Rev. Mr. Spring above mentioned.

July 12, 1808. By motion of Rev. Dr. Spring,

Voted, that the order of September 9, 1806, respecting the members serving on common occasions be retained, and that the oldest member be Moderator on all special occasions. Accordingly Dr. Dana is to take the place of Special Moderator which Dr. Spring by his motion resigned.

July 12, 1808. Voted, that the Scribe procure such a book for the Association as he shall judge proper, and report the price to the Association.

Voted, that a Committee of three be chosen to present a system of rules for

the acceptance of the brethren, having a particular respect to the rules previously adopted; and that Dr. Dana, Mr. Huntington, and Mr. Wood, be the Committee.

This portion of the records covers the transactions of the first forty-seven years of the Association. They were years of intense interest and activity in both civil and theological affairs. It embraces the period of the Revolution, and also, the rise of the Hopkinsian school in New England. Of this school there were two prominent advocates in this Association, Rev. Dr. Samuel Spring, and Rev. Dr. Parish. Rev. Dr. Woods was then a young man, but reputed to be in sympathy and close fellowship with Dr. Spring. The principal opponent of this system was Rev. Dr. Joseph Dana. It is much to be regretted that the records give so little of the internal life of the Association. We have only the barest recital of facts, and these few in number, and external in character. Yet the organization served to keep alive the vital truths of the Gospel in the churches of this vicinity, and to unite, in coöperative efforts, nearly the whole ministry of this valley, although this locality was well known as the stronghold of what was termed "liberal Christianity." Only two churches within the territorial bounds of this body, the first in Newburyport, and the first in Haverhill, passed over to Unitarianism.

REVISED RULES.

At a meeting on the second Tuesday in October, 1808, at the house of Rev. Dr. Dana, the following system of Rules was adopted by the Association:

SYSTEM OF RULES.

The meetings of the Association shall be held at the houses of the members in rotation on the second Tuesday of each month, except those months in which it shall be deemed inconvenient to meet.

2. Each member of the Association shall be present at every meeting, unless special reasons prevent.

3. At each meeting there shall be public worship, beginning at 11 o'clock, A. M., the members officiating in rotation according to age, excepting the brother at whose house the meeting is held.

4. After a moderate repast, to be made with as little trouble and expense as may be, the brother at whose house the meeting is held, shall introduce the business with prayer, and the Association shall employ their time in religious conference; and if there be occasion for it, in examining and approbating candidates; and in taking into consideration, merely as a friendly council, and without the least pretence to any right of authoritative decision, the concerns of any brother, or any society, which may be brought before the associated brethren for advice.

5. Any person who wishes to become a member of this Association, shall give notice of his desire at a regular meeting; and at the following meeting, if he continues to request admission, the Association shall determine by vote whether his request shall be complied with. It shall be considered requisite to

the admission of any person, that the consent of two-thirds of the whole Association be obtained, and that he subscribe to the system of rules adopted by the Association.

6. The members of this Association will consider their connection as an additional motive to be friends and guardians to the reputation, comfort, and usefulness of each other, and of all Christian ministers according to the rules of our holy religion.

7. On all common occasions, the associated brethren shall serve as Moderator in rotation, in the order of seniority.

8. It shall be the duty of the moderator on all occasions to preserve order in the Association, and to see that all business is executed with propriety and expedition.

9. There shall be a Standing Moderator and Scribe, who shall both be chosen by ballot. It is understood that the senior minister shall be chosen Moderator unless special reasons shall lead the association to excuse him from that office.

10. A standing posture is deemed proper while speaking, and the Moderator shall be directly addressed in all the remarks offered to the Association.

11. The Scribe shall keep a record of the placé of the meeting, of those who officiate in public, of the candidates who are approbated, and of all special transactions of the association.

12. With a view to improvement, free remarks may be made by the brethren on all the public performances of the association, unless special business render it inconvenient.

13. The Standing Moderator, when requested by three members, or when two join with him in deeming it expedient, shall call a special meeting of the Association, taking care to inform every member of the time, place, and particular object of the meeting.

14. When the ministers of this Association are called, in their associated capacity, to act as an ordaining council, the churches under their pastoral care shall be seasonably requested to send delegates to represent them in council.

15. In order that any person may be regularly approbated by this Association, as a candidate for the Gospel Ministry, he shall, in the first place, by proper evidence, satisfy the associated brethren that he is a member, in good standing, of some Congregational or Presbyterian Church; that he has for a considerable time maintained an unblemished moral and religious character; that he possesses promising natural abilities; and that his literary acquirements are adequate to the work of a Gospel Minister; and, in addition to all this, that he has diligently and under proper direction devoted himself to the study of divinity for at least *two years*; unless in some rare instances two-thirds of all the members judge it expedient to waive this rule. Having given the Association full satisfaction on these subjects, the applicant shall, in the second place, submit to a particular examination respecting his theological and personal qualifications.

In order to expedite the examination, the Standing Moderator shall propose to him the following questions; the brethren having opportunity to add any pertinent inquiries on each question before proceeding to the next.

QUESTIONS TO BE PROPOSED IN THE EXAMINATION OF CANDIDATES.

1. By what arguments do you prove the being and perfection of God?
2. How do you prove the doctrine of divine providence?
3. How do you prove the divine authority of the Scriptures?
4. What is the doctrine of the Trinity, and how is it supported?
5. By what arguments do you prove the proper Deity of Jesus Christ? and what are the practical uses of this doctrine?

6. What was the original character and state of man, and under what constitution was he placed?

7. What is the Scripture doctrine of original sin? What is the moral state of man by nature? And by what symptoms is the progress of depravity usually marked? To what source is it to be traced?

8. What is redemption by Christ? And what do the Scriptures teach concerning the nature and design of the atonement?

9. What is the extent of the Gospel offer?

10. What is regeneration? Why necessary? How effected? And what its fruits?

11. What is the Gospel doctrine of justification?

12. What is the nature of true holiness? What is the distinguishing nature of true Christian faith, love, repentance, and other graces, and wherein do they differ from what hypocrites may experience?

13. What is the doctrine of Sovereign grace? What is the Scripture doctrine of election? And how does it differ from the doctrine of Sovereign grace?

14. What do the Scriptures teach concerning the final perseverance of saints?

15. What answer is to be given to the awakened, distressed sinner, who anxiously inquires, "What shall I do to be saved?"

16. What are the chief points of distinction between Law and Gospel?

17. What are the principle characteristics which distinguish the religion of regenerate sinners from the religion of a state of innocence?

18. What is the true doctrine of the means of religion with reference to saints and sinners?

19. What is the Scripture doctrine of the soul's unembodied state after death? Of the general resurrection? And of the future judgment?

20. How do you prove that the future punishment of the wicked will be without end?

21. What is a Christian Church? What qualifications are requisite in order to a complete standing in the visible Church? And what do the Scriptures teach concerning the design and proper subjects of baptism and the Lord's Supper?

22. What are the qualifications of the standing officers of the Church, especially of Ministers? What constitutes a call to the Ministry?

23. What ought to be the disposition and views of one who offers himself to preach the Gospel? What are your hopes and the grounds of them?

After a satisfactory examination on these subjects, the candidate for approbation shall read a sermon on some important Gospel subject.

Finally, the Association, seriously deliberating on the question before them, and feeling their responsibilities to the Head of the Church, shall either express their satisfaction with his qualifications and give him the usual letter of approbation, signed by the Moderator and Scribe, or shall give him such advice as Christian love and fidelity dictate.

In ordinary cases any person, wishing for approbation, shall make known his desire to the Association a month at least previous to the time of his examination, and shall be furnished, if he requests it, with a copy of the whole preceding rule respecting the approbation of Candidates.

The rules reported by this Committee, and adopted by the Association, it will be seen differ materially from the old articles of agreement.

The vote for a Committee to revise the rules was passed with a proviso. The Committee were to have "a particular respect to the rules previously adopted." Not one of the original members was now living.

Dr. Joseph Dana knew them well, for he was ordained in 1765, and was still in active duty. So with Dr. Spring; he was ordained in 1777, and knew them all personally except Jedediah Jewett. So with Ebenezer Dutch, who was settled in 1779. Dr. Parish was ordained in 1787, which was two years before the death of James Chandler, and twelve years before the death of John Cleaveland.

THE ASSOCIATION TO ACT AS A COUNCIL.

The first particular to be noticed in the new rules was the introduction of the 14th rule.

This rule, we think, must have been wholly prospective, as there is no evidence that the Association was ever called to act as a council.

All usages in this vicinity were against such action. It was in fact the incorporation of the idea of a consociation, the same which appeared in the "sixteen proposals" of the Boston Association in 1705. It was the same spirit which again arose in 1774 in the Bolton case, in which the right of a pastor to negative the votes of the church was claimed by Mr. Goss, and defended in a pamphlet by Rev. Zabdiel Adams of Lunenburg, and answered by a racy writer signing himself "A Neighbour." In this discussion the question came up, whether there is binding force in the decisions of ecclesiastical councils, independent of their acceptance by the churches. Those who advocated the authoritative decisions of councils "succeeded," says Dr. Clark (*Congregational Churches in Massachusetts*, p. 213), "in getting their views adopted by the 'Convention of Congregational Ministers,' at their meeting in May, 1773, and in the publication of the same in a pamphlet with the imprimatur of the Convention. But the spirit of liberty was too wide awake at that time to bear the yoke thus laid upon the necks of the people, and it was indignantly thrown off." The result of the discussion was the re-statement of the principles of our Congregational polity, and a return to the doctrine of the Cambridge platform respecting councils, namely, "that a council is not to decide authoritatively, but to advise the church how to decide and determine;" and that this advice "should have just so much force as there is force in the reason of it."

Of this controversy there is no intimation on our records. But in 1815 the identical proposals of the Boston Association in 1705 were again resuscitated. They came before the General Association, and a Committee was raised to inquire into their history and report at the next annual meeting. This Committee, through their chairman, Rev. Jedediah Morse, D. D., presented an elaborate report, and recommended the adoption of a plan of ecclesiastical order in consistency with the views of Cotton

Mather. The subject came up in this Association, was discussed and written upon, and on the 13th of June, 1815, it was

Voted, That in the view of this Association it is inexpedient that any new manual of church discipline, or ecclesiastical judicature, be established in the churches; and that our representatives in the general Association be respectfully requested to use all their influence to prevent the adoption of any such measure in that reverend body.

APPROBATION OF CANDIDATES FOR THE MINISTRY.

Another particular in which the new code differed from the old, was the full and explicit arrangement made for the approbation of candidates for the ministry.

And here it may be well to notice somewhat fully the history of this matter.

In the earliest Puritan churches it was not customary when a new church was to be organized, or a minister ordained, or a candidate approbated, to go outside of the individual church.¹ So, also, in ordination.²

If the company of believers had the right to organize themselves into a church, and to ordain a pastor over themselves, much more have they the right of approbation. And thus the church and town of Woburn reasoned, in their petition to the General Court, August 30, 1653.³ The result was that the General Court repealed the order that ministers should be approbated by a council, or by the county court. The right of approbation was conceded to be in the church. "This," says Wise, "was the old custom." — *Churches' Quar. Espoused*, 171.

¹ The custom had become prevalent, but not universal, in 1636, of asking the advice of neighboring churches when a new church was to be formed. — *Clark's Cong. Chhs.*, p. 20.

² The calling in of councils to perform the ordination services, was understood to be in theory nothing more nor less than the church itself performing them by proxy, on the principle, *qui facit per alium facit per se*. In their reasonings on the subject, to leave the ultimate decision of the question to other churches, whether a company of believers should be a church and have a pastor, would be to adopt the Presbyterian rule, which they had no thought of adopting; to leave it to the good pleasure of neighboring ministers, would be to resume the yoke of prelacy which they had just thrown off. Every step taken toward uniformity and affiliation during this period, was taken with the utmost caution, and not till it was clearly seen that the fundamental principle of their ecclesiastical organism — independency, or self-government — was not endangered thereby. So that these seeming restraints, which the usages of the times were throwing upon their liberty, they regarded as merely the bonds of fellowship, which did not trammel their freedom. — *Clark's Cong. Chhs.*, pp. 23, 24.

³ If a church has liberty of election and ordination, then it has the power of approbation also. — *Mass. Hist. Soc. Coll.*, III. S., vol. 1, p. 42.

By and by individual pastors gave letters of commendation and introduction. Then, as there were Associations of clergymen, they united in giving the letter, and all signed it. Generally these letters introduced the candidate to a particular church or field of labor. As at the Ministers' Meeting, June 17, 1729 :

We did nothing besides giving a recommendation of Mr. Timothy Walker for Pennicook.

September 15, 1730. Gave Mr. Chandler recommendation in order for preaching. Signed by all the members present.

April 17, 1733. Mr. Francis Wooster applied himself to the Association, to see if they could encourage him in preaching the gospel.

Voted, That we can't think it advisable for Mr. Wooster to continue his preaching and intention of settling in the ministry, but content himself to serve God and his generation in some private calling.

Signed by

SAMUEL PHILLIPS,
JOHN BARNARD,
JOHN BROWN,
JOSEPH PARSONS,
WILLIAM BALCH,
JAMES CUSHING,
CHRISTOPHER SARGENT,
JAMES CHANDLER.

In 1734 there was trouble in the Parish of West Haverhill, about the settlement of a Mr. Skinner. The following is the record :

Some proposal made for Mr. Skinner's approbation, if we were sensible of his fitness for the ministry, or, if not, that we might come into some method for a trial of his fitness. But the proposal not come into; inasmuch as this is an unusual thing among us, after a candidate is already become a preacher.

July 15, 1735. Approved Mr. Nathaniel Merrill for occasional preaching.

September, 1737. Approved Mr. Samuel Phillips, Jr., for occasional preaching.

September, 1738. Approved of Mr. Edward Barnard and Mr. Abner Bailey for occasional preaching.

So Mr. Samuel Webster, in 1739.

In October 14, 1755, there is the following :

Mr. Joseph Parsons, Jr., was approved of (after he had delivered a discourse to the Association) in order to public preaching, and encouraged to enter upon it. The same with Jonathan Eames in 1756, and Abiel Foster in 1760.

In the case of John Page and Amos Moody in 1762, and of John Marsh in 1764, no mention is made of any discourse; but in the case of Thomas Cary in 1766, and of Thomas Barnard in 1769, it is stated that they read a discourse and were approbated.

The first certificate given by the Essex North Association was to Mr. Nathaniel Howe, May 8, 1787. The record is :

Mr. Nathl. Howe, at his request, was examined and approved by the Associa-

tion as a Candidate for the Gospel Ministry; and a certificate was given him by the Scribe, testifying their approbation of him as a person qualified to preach the Gospel.

A similar certificate was given to Moses Bradford, Sept. 11, 1787; to Nathaniel Lambert and Ariel Parish in 1789. Every candidate, before approbation, invariably passed a careful examination. Thus gradually the examination and approbation of candidates for the ministry passed from the hands of the churches to that of the clergy, and naturally to that of clerical Associations. "This," says Dr. Clarke, "is the only thing in the celebrated 'Proposals' of 1705, which has survived the scathing satire of Mr. Wise in the 'Churches' Quarrel Espoused.'" In 1790, the Convention of Congregational Ministers recommended that only those bearing papers from clerical bodies be admitted to the pulpits. And this, in effect, made such papers necessary. And this recommendation was adopted by this Association, May 3, 1791, and made the rule of their future conduct. It was in connection with this vote that the word "licensing" first appears in our records, and was introduced by Rev. Dr. Tappan, who was then Scribe. It was never used by Dr. Spring while he served in that office, but was again introduced by his successor, Rev. Dr. Woods. When the rules were revised in 1808, and in 1834, and again in 1860, the old word "approve" was used instead of the usurper "license," and it, in fact, better expresses the purport of such credentials.

In the revision of the rules of the Association in 1808, very special attention was given to the approbation of candidates for the ministry. See rule 15th.

To expedite the examination which was to be conducted as now by the standing Moderator, twenty-three questions were framed with great care, all of which were to be put to the candidate.

Young men now began to make application for certificates of approbation from the new seminary at Andover.

July 9, 1811, Dr. Dana, by vote of the Association, exhibited a summary view of arguments for and against the examination of candidates for the ministry in the original languages of Scripture.

September 8, 1812. Some changes were made in the mode of examination. Instead of the questions, the candidate was to be examined in the manner set forth in the following resolution:

Voted, That every candidate for approbation shall read a sermon before the Association, if circumstances permit, and then be examined on the following subjects, instead of the questions, namely: On the being and perfections of God; the divine authority of the Scriptures; the doctrine of the Trinity; the original Character and State of man; the doctrine of original Sin, and the present State of man by nature; the atonement of Christ; the extent of the gospel offer; regeneration and the distinguishing nature of holiness; the doc-

trines of election and Sovereign grace ; perseverance and justification ; the means of religion, and the proper treatment of awakened sinners ; the intermediate state, resurrection, and future retribution ; the nature of the Church and the qualifications of its members ; the Christian rites, or ordinances ; the necessary qualifications of ministers ; and on personal religion.

July 10, 1827. Brothers Dimmick and Withington were a committee to "revise the form of approbation of candidates for the ministry, and to make such alterations as they may think proper, and cause two hundred copies of the same to be printed." This Committee reported their form to the Association, September 11. It was approved and ordered to be printed. At this date the word "license" appears in the new form of certificate prepared by those most excellent Congregationalists, Brothers Dimmick and Withington, and soon was in general use. There are several records which show very clearly that the Association insisted that men should be well qualified for the office of the ministry. The present rule is :

It shall be further required, that he (the candidate) shall have diligently, and under proper direction, devoted himself to the study of divinity for at least two years, unless, in some rare instances, two-thirds of all the members judge it expedient to waive the rule.

The whole number approbated by the Association during the century, and whose names appear upon the records, is seventy-six.

EXERCISES.

We have already seen, that in the old Ministers' Meeting, little else was accomplished than the exchange of views on matters of difficulty in the different churches, and a larger social intercourse. In this Association, the first direction given was that of religious devotion — varied only in the form of the religious services. The first change in the order of exercises was made,

May 14, 1799. 4th. Voted, that one member of the Association shall read a dissertation on some interesting theological question at every meeting of the Association.

5th. That the Brother of whom the dissertation is expected, shall be the one who receives and entertains the Association.

6th. That the question to be answered shall be proposed invariably by the Brother who answered the last question, and by him who had the Association at his house.

No change whatever was made in the order or the kind of exercises by the revised rules of 1808, except the introduction of free criticism on all the performances.

This of itself was a most valuable addition, and has contributed a large share to the usefulness of this body.

June 8, 1824. Rev. Messrs. Miltimore, Withington, and Dimmick, were appointed a Committee to consider what may be done to render the meetings of this Association more profitable, and to suggest a plan for that purpose. This Committee reported:

July 13. 1. That the Association meet precisely at 10 o'clock, and immediately proceed to business.

2 That three members be particularly designated to read dissertations at each meeting; that it be understood that they will be depended on; and that the reading commence immediately after the opening of the meeting by prayer.

3. That after the reading of the dissertations, one plan of a sermon be exhibited at each meeting by a member previously appointed.

4. That a Committee be appointed to collect and arrange a list of subjects on ministerial duties; that each preacher choose one from these subjects; that he be appointed with a substitute at the preceding meeting; and be depended on to perform.

5. That the subject of remarking on the public performances be more faithfully attended to; and that we observe more strictly the rule of closing each meeting in a solemn manner by prayer, at the house where it has been holden.

July 10, 1832. It was voted, that the Association meet six times a year, and that the meetings be held on the last Tuesdays in August, October, December, February, April, and June. Each meeting to commence at five o'clock, P. M., and to continue till the afternoon of the next day. [The understanding is that the brethren continue till early tea, is the explanatory note appended to the vote.]

Voted, that the next Association sermon be preached in the evening.

August 27, 1832, only a month later, it was

Voted, to introduce into the Association the usual exercises of the Clergyman's Society.

This was a circle formed at the house of Dr. Withington, October 26, 1819. There were present Brothers D. T. Kimball, L. Withington, Willard Holbrook, and G. B. Perry. The exercises were to be a sermon preached in public, the reading of portions of the Scripture in the original languages, and dissertations on moral and religious subjects, doctrinal and practical.

Subsequently the following brethren joined it: B. Sawyer, L. F. Dimmick, R. G. Dennis, E. Demond, and H. C. Wright. The idea of this society was first suggested to Rev. Dr. Withington by Dr. Perry, when the former was in discharge of his duties as chaplain upon the training-field at Georgetown.

At the time this society was formed, the exercises of the Association consisted only of a sermon preached at 11 o'clock, A. M.; followed by criticism and dinner; after that, sometimes a dissertation, and sometimes not; an hour or two of general conversation, and then an adjournment. As the members of the Clergymen's Society were all members of the association, we should naturally expect to find the direct influence of the

former, which was composed of young men, in the exercises of the latter. Hence the adoption, in 1824, of the rule for three dissertations.

In 1832, the entire course of exercises in the Clergymen's Society was adopted by the Association. This made it necessary for the Association to assemble in the p. m. and to tarry over night. Substantially our present course of exercises was initiated by the Clergymen's Society in 1819, partially adopted by the association in 1824, and fully adopted in 1832. The older clergymen were not so familiar with Hebrew and Greek as those were supposed to be who graduated at Andover. Hence the hesitation in making the reading of portions of Scripture in the original languages a part of their regular exercises. It is a noble example, worthy to be put into the history of our body, that Father Kimball commenced and prosecuted the study of Hebrew after he was forty years of age.

The Clergymen's Society, finding all its ends answered in the Association, at a meeting in Amesbury, August 28, 1832, it was

Voted, to discontinue our meetings so long as the spirit of this society shall be maintained in operation.

Voted, that the records of this society be deposited with the clerk of the Essex Middle Association.

No important change has been made in the exercises of this body since that period. It may be remarked that the study of the Scriptures in the original languages, has, since 1832, been a prominent exercise in the body.

RELIGIOUS PUBLICATIONS.

In 1832, the Association resolved that it was desirable that a religious periodical be published within the bounds of the Essex Middle Association, and Brothers Dimmick, Withington, Barbour, Perry, and Wright, were a Committee to make inquiry about the subject and report. This report was made October 30, 1832, whereupon it was

Voted, that we proceed to have the first number of a religious periodical published, provided a printer will take the pecuniary responsibility of the publication.

Voted, that Brothers Withington and Dimmick be a Committee to carry the preceding vote into execution, and to superintend the publication.

Voted, that the title of the periodical be referred to them.

This resulted in the establishment of the *Essex North Register*; — first issued in the form of an 18mo. pamphlet, and finally changed into that of a newspaper. It was for several years edited, alternate weeks, by Brothers Withington and Dimmick. This eventually passed into other hands and beyond the control of the Association.

It is very much to be regretted that no files of this publication have been preserved among the papers of this body.

February 23, 1841. It was voted, that Brothers Dimmick and Campbell be a Committee to concert some plan for preparing matter for the *Watchtower*, agreeably to the engagement entered into at the last meeting by the brethren of the Association.

These engagements were probably somewhat indefinite, as the only record is that of the appointment of a Committee to consult with Mr. Tozier, who was then the publisher.

August 30, 1842. The subject of publishing a small religious newspaper within our bounds, having been introduced and discussed at considerable length, it was voted:

1. That it is desirable to have such a paper in the midst of us.
2. That it is not the wish of the Association to exclude other religious newspapers from our circle; but only to fill a niche which is not likely to be occupied.
3. That the paper should be of a decidedly evangelical character, harmonizing with the general sentiments and usages of the churches with which we are connected. The *Essex North Register*, published under our patronage a few years ago, is a paper in accordance with our views of what is now required.
4. That if such a paper can be published on reasonable terms, the members of the Association will favor its circulation in their respective circles, assuming, however, no pecuniary responsibility; but not doubting that the paper, well conducted, will soon obtain patronage adequate to its support.
5. That a Committee of this body be appointed to institute inquiry with regard to this subject; that if they can make satisfactory arrangements, they be authorized to proceed to the establishment of such a paper as that above mentioned.
6. That if a contract be made with any individual to publish the paper, or with any one to superintend in part the editorial department, there shall be a standing editing Committee who shall be joint editors in conducting the paper, and shall have a right to have inserted in its columns whatever communications said Committee shall deem suitable for publication.

Voted, that the Committee consist of four, namely: Brothers Dimmick, March, Stearns, Perry.

This Committee reported February 29, 1843, upon which it was

Voted, that in consideration of the arrangements recently made by Mr. Nason, this Association will suspend for the present the plan of publishing a paper, as proposed, and will endeavor to coöperate with Mr. Nason, by contributions and patronage, for securing a good religious paper, according to the views of the evangelical Congregational churches, provided Mr. Nason is disposed to come into such an understanding with us.

This resulted in an indirect connection between the Association and the *Watchtower*.

June 25, 1845. Mr. Woodman presented the subject of the *Watchtower* to the Association, which was conversed upon, and it was

Voted, that the *Watchtower*, as at present conducted, meets the general approbation of this Association; that it is deemed by us desirable and important

that it be sustained; and we cheerfully recommend it as a good family paper to our congregations and to the community.

Voted, that we accede to Brother Woodman's request, that the *Watchtower* be edited by himself, assisted by an association of clergymen.

SLAVERY.

At the meeting December 25, 1838, it was

Voted, that a committee of five be chosen to prepare resolutions on the subject of slavery, and report at a special meeting.

I cannot find that this Committee ever made a report. It was composed of Brothers Edgell, Perry, Monroe, Dimmick, and Withington.

October 30, 1839. It was

Resolved, that a Committee of three be appointed to prepare a statement of our views on the subject of slavery, in the form of an address to Southern ministers, to be presented at our next meeting.

Brothers Dimmick, Durant, and March, were the Committee. This Committee made their report February 26, 1840, which was recommended. April 28, 1840, it was

Voted, to send the address to the Charleston Union Presbytery, signed by the Moderator and Scribe.

The document was forwarded, accompanied with the following note.

To the Clerk of the Charleston Union Presbytery, S. C.:

DEAR SIR,—The origin of the accompanying communication you will perceive from one or two of its opening paragraphs. It is now forwarded to you for your Presbytery, according to the direction of the body from which it has emanated.

Very respectfully yours,

L. F. DIMMICK, *Chairman of the Committee.*

Newburyport, Mass, May 7, 1840.

In October following, a newspaper (the *Southern Christian Sentinel*) was received in reply; on the margin of which was written:

DEAR BROTHER,—Having been absent from the city for some time—your communication, in behalf of the Essex North Association, on the subject of slavery, was not received until two days ago; and as our Presbytery does not meet till the next month, I am most happy in forwarding to you the letter of Rev. Mr. Fuller [contained in that number of the *Sentinel*] as a just exhibition of the *views* and *spirit* of Christian slaveholders. Will you have the goodness to contrast them with those of your communication, and in the presence of God, on the bended knee, ask yourself, with which you would rather enter heaven?—My brother, admitted to heaven with the *spirit* of your communication, every harp of that blessed abode would be hush [ed?] to silence by your presence!!! The Charleston Union Presbytery will duly consider your communication—but they will never adopt your views, and your rules of interpretation; much less your spirit—heaven forbid.

Yours truly,

ELIPHA WHITE, *Stated Clerk, C. U. P.*

After the meeting of the Presbytery the communication was sent back, with the following note :

JOHN'S ISLAND, November 24, 1840.

REV. AND DEAR SIR,—As Stated Clerk of the Charleston Union Presbytery, I had the honor, the last week, to present the communication of the Essex North Association, forwarded by you to that body ; — whereupon the Presbytery voted unanimously, on motion of Dr. Post, *not to receive it*. Accordingly, as in duty bound, I return the communication for your further disposal. With great respect for you personally, and in due consideration of those for whom you act, I remain

Yours truly,

ELIPHA WHITE.

Rev. L. F. DIMMICK.

The communication referred to, and the correspondence to which it led, filled nearly nine columns of "*The Watchtower*," issued March 5, 1841. In language and in spirit it was thoroughly courteous and fraternal. The following quotation of the first two or three paragraphs will show under what circumstances it was written :

To the Union Presbytery of Charleston, S. C.

DEAR BRETHREN,—The Essex North Association, at their meeting in October last, appointed a committee to prepare a letter to the Union Presbytery of Charleston, S. C., on the subject of slavery. The Association were induced to this measure, in part at least, by some resolves which have emanated from your Presbytery on the subject referred to ; among which was the following, namely,

Resolved, that in the opinion of this Presbytery, the holding of slaves, so far from being a sin in the sight of God, is nowhere condemned in his Holy Word ; — that it is in accordance with the example, and consistent with the precepts of patriarchs, prophets, and apostles.

Again, October 31, 1842, a Committee was appointed to draft resolutions on the subject of slavery, in connection with a Committee of the conference. December 27, 1842, Brothers Stearns and Withington, were appointed a Committee to draft a petition to the General Court, and to the Congress of the United States respecting slavery. This was presented January 5, 1843, and adopted and signed by the brethren, and transmitted both to the legislature and to congress.

Unfortunately, none of these papers were entered upon our minutes, and we have no means of forming a judgment as to their character, except from the opinions of those still with us who participated in the action of these meetings.

Indirectly, the subject came up again with questions of the continuance of our correspondence with the Old School Presbyterian Assembly, and none of those present at the meeting at Dr. Withington's, February 24, 1857, when the question was on final action, can forget the eloquent words for freedom which leaped out of the quiet moderation of our beloved brother and father, the late Dr. Dimmick.

It was there declared to be the sense of this Association —

That they are not prepared to take the responsibility of discontinuing the correspondence with the Presbyterian churches in the present condition of things, but will continue it on the same principles as before.

The principles on which that correspondence had existed were those of Christian fraternity and faithfulness. And the judgment expressed is to this effect ;— we wish to continue the correspondence, and will do so, using our long-conceded right to rebuke complicity in known sin, as our judgment and conscience, enlightened by the Spirit of God, shall dictate.

TEMPERANCE.

The Association early took a deep interest in the cause of Temperance. It is within the recollection of some of our number that the Association dinner was hardly thought well furnished without a supply of assorted liquors. Some of our venerable fathers could see no harm at all in moderate potations of good brandy and wine. They had strong heads, and so they were not easily turned — still, if it were proper, we could turn over some leaves in the past, and read there the most impressive warnings to young clergymen and to young men.

It was a bold stand when two young men of the Association, Dimmick and Withington, allowed themselves to be out of liquors at the meeting of the Association. The subject was discussed in 1827. In July, 1829

The time was chiefly occupied with remarks on the subject of Temperance.

Brothers Perry, Barbour, and Withington, were instructed to present a scriptural view of that subject at the next meeting. At this time, September 8, 1829, they made their report, and were requested to publish it.

April 28, 1835, it was

Voted, that it be recommended that wine, with no infusion of ardent spirit, be used at the communion of the churches.

THE SABBATH.

June 30, 1840. Voted, that a Committee of four be chosen with reference to the violation of the Sabbath, by cars on our railroads ; and that Brothers Dimmick, Kimball, Campbell, and Munroe, be the Committee.

October 27, 1840. Voted, that in the opinion of this Association, to buy or hold stock in rail cars which travel on the Sabbath, is inconsistent with Christian character.

December 29, 1840, they voted to reconsider this vote, and then appointed a Committee to draft resolutions on the subject of stockholding and Sabbath-breaking establishments—to report at the next meeting. Brothers Withington, Campbell, and Munroe, were the Committee.

CONFERENCE.

It was in this body that the Essex North Conference originated. July 10, 1827, it was

Voted, that a committee of three be appointed to draw up rules respecting a conference of the churches in this vicinity, with reasons in favor of the same, to report at the next meeting. Brothers Dimmick, Holbrook, and Perry, were the Committee.

The report was prepared, but as the meeting was small it was deferred.

At a special meeting, February 28, 1828, holden at brother Wright's, in West Newbury, it was

Voted, that in the opinion of this Association we might form a conference, which would be of extensive utility; and that a conference is desirable on the plan suggested in the following articles.

Then follows what is in substance the original Constitution of the Essex North Conference.

The articles were offered to a meeting, composed of pastors and delegates from our churches, called at the house of Rev. Dr. Dimmick, on the last Wednesday of April, 1828—and the Essex North Conference was formed, September 8, 1833.

Voted, that brothers Withington, Dimmick, and Perry, be a Committee to visit the churches on the north side of the river, not connected with the conference of churches, and invite them to become connected with it.

Voted, that brothers Withington, Holbrook, and March, be a Committee to visit the church at the Lower Green in Newbury, for the same purpose.

The brethren of this Association have been most warmly interested in the establishment of the State Conference. One of our members, the Rev. Dr. Dimmick, bore a prominent part in the preliminary work of that enterprise. He had the highest expectations of its success and usefulness.

At the organization of this Association in 1761, the pastors of the following churches belonged to it:—Rowley, Georgetown, West Newbury First Church, Byfield, Amesbury East or Sandy Hill, Ipswich, Linebrook, and Essex. Territorially it has changed very much, both by additions and withdrawals. In 1767, Belleville united with the body—the North Church, Newburyport, in 1770. Ipswich South Church united in 1770, and withdrew in 1835. West Newbury Second Church united in 1774. Ipswich First Church united in 1779, and its connection ceased in 1860,

by the death of Father Kimball. Topsfield united in 1781, and withdrew in 1824. Groveland united in 1787. Rocky Hill, Salisbury, 1799. Newbury First Church, 1799. Amesbury West Parish united in 1827. Haverhill West Parish united in 1833, also the Centre Church in Haverhill the same year. Amesbury Mills united in 1834. Haverhill East Church in 1835. Haverhill and Plaistow Church also in 1835, and withdrew in 1855. Bradford united in 1836. Fourth Church, Newburyport, united in 1838, and the church at Salisbury Point the same year. Boxford West united in 1847. Whitefield Church, Newburyport, 1850. Haverhill Winter Street Church united in 1851. The North Church in Haverhill in 1862. The Theological Seminary at Andover, had a connection with this body in 1808, through Dr. Woods. There is no record that he ever withdrew. Again, this connection was reëstablished in 1856, by Professor Shedd, who withdrew to the Presbytery in New York in 1862, on his removal to that city. It will be observed that the churches in the north part of the county have come in quite recently. Formerly these churches were connected with the Haverhill Association, of which a sketch has been already given.

The present membership of the churches, represented in this body, is three thousand four hundred and forty; and the number of churches is twenty-two. Of the original eight churches six are still with us: Rowley, Georgetown, West Newbury First Church, Newbury (Byfield), Ipswich (Linebrook). The church at the East Parish, Amesbury, has become extinct. The church at Essex is now connected with the Essex South Association. The remaining churches are in the chronological order of their admission. Belleville, Newburyport; North Church, Newburyport; West Newbury, Second Church; Groveland; Salisbury, Rocky Hill; Newbury, First Church; Amesbury, West Parish; Haverhill, West Parish; Haverhill, Centre Church; Amesbury Mills; Haverhill, East Church; Bradford; Newburyport, Fourth Church; Amesbury and Salisbury, Union Evangelical Church; Boxford, West Parish; Whitefield Church, Newburyport; North Church, Haverhill.

Our whole number of members from the organization is ninety-nine; of whom fifty-eight are now living. Of the forty-one deceased, twenty-seven died in the pastoral office, and twenty-three in their first pastorates.

The average age of those who have died is fifty-nine years, five months, and twenty-one days. The average pastoral life is twenty-seven years and three months. Several of them were in the active duties of the ministry some years after they ceased to be pastors. Two of them, Rev. David Tappan and Rev. Leonard Woods, both of the Second Parish in West Newbury, left their pastoral charge to occupy professorships; the first in Harvard University, the second in Andover Theological Seminary.

For the first twenty years and more, this body was known simply as the Association. I cannot find any trace of a distinctive name, until June 10, 1783, when it was designated as the "Middle Association of Essex County;" for the sake of brevity this was probably shortened into "Essex Middle Association." But when, or how, or by whom, it was christened, I cannot discover. The probability is, that after the Haverhill Association was formed, its geographical position determined its name.

But in 1834, January 8th — the anniversary of the battle of New Orleans, — it was

Voted, this Association is hereafter to be styled The Essex North Association.

The house where the oldest member of this body, Rev. Jedediah Jewett, lived, and in which the fathers of this Association frequently met, is still standing, but a short distance from this church.¹

It is a pleasant fact, that we have with us to-day one of the same name, whose birth-day, August 23, 1768, was subsequent to that of the Association, only some seven years. And among our treasures we have sketches of the ministers of Old Rowley, drawn up the past season in the handwriting of our venerable friend, Dr. Joshua Jewett. To many of us, it would be an occasion not second to this, to keep his hundredth anniversary. For our sakes we could wish it, not for his.

The oldest member of the Association is Rev. Benjamin Sawyer, of Rocky Hill, Salisbury. He was admitted a member in May, 1817. Dr. Withington was admitted in June of the same year.

The social influence of the families of the clergymen in this valley is a matter worthy of extended investigation.

The twenty-seven members of the old Ministers' Meeting were all married, and all had children but one, James Chandler. Of the families of three members our information is incomplete. The twenty-three other members had one hundred and eighty-four children — ninety-five sons and eighty-nine daughters. Of the sons, twenty-three are known to have graduated at college, and nine entered the ministry. Of the daughters, eight married clergymen. When the deduction of two-fifths, for those who die before twenty (which is $95 - 38 = 57$) is made, it will be found, I think, that a larger ratio of the sons of clergymen are educated at college than of any other class in the community.

Among the sons of the members of the Ministers' Meeting were the following clergymen :

JOHN ROGERS, Leominster, Mass.
JOSHUA TUFTS, Litchfield, N. H.

¹ Rowley.

THOMAS BARNARD, Salem, Mass.
 EDWARD BARNARD, Haverhill, Mass.
 JOHN BROWN, Cohasset, Mass.
 COTTON BROWN, Brookline, Mass.
 THOMAS BROWN, Marshfield, Mass.
 JOSEPH PARSONS, Brookfield, Mass.
 THOMAS BARNARD, D. D., Salem, Mass.

Among the other sons were Hon. SAMUEL PHILLIPS of North Andover, founder in connection with his brother John, and especially his son, Judge Samuel Phillips, of Phillips Academy, Andover. He was a civil magistrate, and a member of the Executive Council.

JOHN PHILLIPS, LL. D., founder of "Phillips Academy," Exeter, N. H.; joint founder of Phillips Academy, Andover; Trustee of Dartmouth College, and a civil magistrate.

Hon. WILLIAM PHILIPS of Boston.

Hon. NATHANIEL PEASLEE SARGENT, Judge of the Superior Court in Massachusetts, and in 1789 appointed Chief Justice.

SAMUEL HOLYOKE of Concord, N. H., a distinguished composer of music.

CHARLES KILBORN WILLIAMS, Chief Justice of the Supreme Court and Governor of Vermont.

In the Essex North Association, of the first forty members all were married but two, who died early in their ministry; four had no children, and the facts respecting one family are unknown. In the other thirty-three families there were two hundred and seventeen children; one hundred and eleven sons and one hundred and six daughters. Deducting the two-fifths for those who would die before twenty years of age, there would be sixty-six to enter upon manhood. Of these, thirty-two were graduates of college, and eleven entered the ministry. Seven of the daughters married clergymen.

The sons of the members who became clergymen were as follows:

MOSES HALE of Boxford, Mass., W. Parish.
 JOHN CLEAVELAND, Stoneham, Mass.
 DANIEL DANA, D. D., Newburyport, Mass.
 SAMUEL DANA, Marblehead, Mass.
 BENJAMIN TAPPAN, D. D., Augusta, Me.
 GARDINER SPRING, D. D., LL. D., New York, N. Y.
 SAMUEL SPRING, D. D., Hartford, Ct.
 JAMES BRADFORD, Sheffield, Mass.
 MILTON P. BRAMAN, D. D., Danvers, Mass.
 LEONARD WOODS, LL. D., Brunswick, Me.
 DAVID T. KIMBALL, JR.

Two of the above became presidents of colleges; DANIEL DANA, D. D., of Dartmouth College, and LEONARD WOODS, LL. D., of Bowdoin College. Two of the sons of the Association became professors in col-

leges. JOSEPH DANA in the Ohio University, and LEVI FRISBIE in Harvard College.

THEOPHILUS PARSONS, LL. D., became Chief Justice of the Supreme Court of Massachusetts. DANIEL BRECK, LL. D., was a representative in Congress from Kentucky, and a Judge of the Supreme Court of that State. Hon. ELISHA HUNTINGTON, an eminent physician of Lowell, Mass., and a lieutenant-governor of the State of Massachusetts. Also his brother, Hon. ASAHEL HUNTINGTON of Salem, Mass., who has always stood among the foremost in the support of every noble public movement.

The question naturally arises, What is the practical benefit of the Association?

Much every way — chiefly, however, as a bond of Christian fellowship, both among the pastors and the churches of the Merrimac Valley. To our mind, the Christian life of this body is a constant example of those social graces indispensable to harmony, peace, and love, among Christian brethren. We have always had the different shadings of theological belief among our members; yet always within the limits of a substantial orthodoxy; we have always had brethren of widely different tastes and culture, and yet we have preserved the unity of the spirit. There is no outward formal bond holding us together, and yet we are stronger than if riveted by a thousand arbitrary enactments, and braced through and through by the decisions of spiritual courts. We have no ecclesiastical authority or control, but our ecclesiastical influence in our own field renders such authority needless.

Again, the Association has had great influence in keeping up a high standard of Christian scholarship and attainments among the pastors of the Congregational churches in this part of the county. There has been no period since its organization when there were not one or more of its members who had an influence far beyond the territorial limits of the body itself. Among its original members, George Leslie was a man of fine classical attainments. He fitted many young men for college and several for the ministry. Dr. Emmons said of John Cleaveland, that "he was a pattern of piety and an ornament to the Christian and clerical profession." Then followed Joseph Dana, David Tappan, Samuel Spring, Elijah Parish, and Asahel Huntington. Then Leonard Woods, Leonard Withington, and Luther F. Dimmick, and still later, Henry B. Smith, Edward A. Lawrence, W. G. T. Shedd.

The influence of these men, not to mention that of others still with us, has been potential in keeping up a high standard of ministerial character and scholarship among the members, and in demanding as much from the candidates for the ministry who came to this body for approbation. "No man," says Dr. Woods, ever "felt more deeply the importance of a

learned ministry, or pursued that object with a more steady purpose, with a greater magnanimity, or in a more disinterested manner, than Dr. Spring. Several years before any thing was done in this quarter toward a *Theological Institution*, it was with him a subject of deep thought and of serious conversation. Dr. Spring was a father to the seminary."

The following members of the Association have been officially connected with the Theological Seminary at Andover.

Dr. Spring was one of the Visitors from 1808 to his death in 1819.

Rev. Leonard Woods, D. D., was the first Professor of Christian Theology, and held that office from 1808 to 1846.

Rev. Luther F. Dunnick, D. D., was a Trustee from 1846 to his death in 1860.

Rev. W. G. T. Shedd was Professor of Ecclesiastical History from 1853 to 1862.

Rev. Daniel T. Fisk, D. D., was elected a Trustee in 1861, and is still in office.

George Leslie, one of the original members of the Association, was invited to a professorship in Dartmouth College, but declined. David Tappan was a Professor in Harvard College. Henry Durant is now a Professor in the College at Oakland, Cal. Edward A. Lawrence is a Professor at East Windsor Theological Seminary. Henry B. Smith is a Professor in the Union Theological Seminary, New York.

The Association has also been an important agent in promoting the beneficence, the piety, and the moral efficiency of the churches. Our records furnish the most abundant proofs of the hearty interest which our fathers and brethren have taken in the causes of education and temperance, and the removal of the social evils of our country and the world. They were earnest and cordial in the organization of the American Board of Commissioners for Foreign Missions, the Home Missionary, the Tract, the Bible, and the Education Societies.

"The Massachusetts Missionary Society," says Dr. Woods, "was indebted to Dr. Spring as much as to any man, for its existence and prosperity." "He bore a most important part in originating the FOREIGN MISSION from America. The measures which led to the organization of a public body for the promotion of that great object, were first suggested by him. And in the whole management of that glorious and successful undertaking, he was among those who were entrusted with the principal agency."¹

The Association began its existence just at the close of the French and

¹ Sermon at the Funeral of Dr. Spring, by Leonard Woods, D. D.

Indian war, and just as the contest between the colonies and the crown began. The first centennial is celebrated just at the opening of a fearful civil strife which covers the whole land with darkness. Our fathers were true to liberty, to justice, and to Christ. May the same hand which led them through all their trials, guide our steps in the future, and fill our souls with the same patience, endurance, and faith. We may be assured that whatever changes come to society and our country, the dominion of our King "is an everlasting dominion which shall not pass away, and his kingdom, that which shall not be destroyed."

MEMBERS OF THE MINISTERS' MEETING, FORMED IN BRADFORD, JUNE 3, 1719.

NAMES.	Date of Admission.	Residence.
Thomas Symmes,	June 3, 1719	Bradford.
Moses Hale,	June 3, 1719	Newbury (Byfield).
John Rogers,	June 3, 1719	Boxford, 1st Church.
Samuel Phillips,	June 3, 1719	Andover, South Church.
John Tufts,	June 3, 1719	West Newbury, 1st Church.
John Barnard,	June 3, 1719	Andover, North Church.
John Brown,	June 3, 1719	Haverhill.
Joseph Parsons,	June 23, 1726	Bradford.
William Baleh,	June 20, 1727	Groveland
Christopher Sargent,	May 19, 1730	Methuen.
James Chandler,	April 17, 1733	Georgetown.
James Cushing,	April 17, 1733	Haverhill, North Parish.
William Johnson,	May 15, 1733	West Newbury, 2d Church.
Samuel Bacheller,	April 20, 1736	Haverhill, West Parish.
John Cushing,		Boxford, West Parish.
Ebenezer Flagg,	August, 1737	Chester, N. H.
Edward Barnard,		Haverhill.
Abner Bailey,		Salem, N. H.
Benjamin Parker,	June, 1745	Haverhill, East Parish.
Thomas Barnard,	October 8, 1745	West Newbury, 1st Parish.
John Tucker, D. D.,	October 11, 1748	Newbury.
William Symmes, D. D.,	November 14, 1758	Andover, North Parish.
Elizur Holyoke,	about 1764	Boxford, East Parish.
Jonathan Eames,	about 1764	Newton, N. H.
Samuel Williams, LL. D.,	August 12, 1766	Bradford.
Thomas Cary,	August 13, 1771	Newburyport.
Jonathan French,	about May, 1773	Andover, South Parish.

CANDIDATES APPROBATED BY THE MINISTERS' MEETING.

NAMES.	Date of Approbation	Residence.
Timothy Walker,	June 29, 1729	Concord, N. H.
James Chandler,	September 15, 1730	Georgetown.
Nathaniel Merrill,	July 15, 1735	Hudson, N. H.
Samuel Phillips, Jr.,	September, 1737	Andover, North Parish.
Edward Barnard,	September, 1738	Haverhill.
Abner Bailey,	September, 1738	Salem, N. H.
Samuel Webster, D. D.,	September, 1739	Salisbury.
Joseph Parsons, Jr.,	October 14, 1755	Brookfield.
Abiel Foster,	April 15, 1760	Canterbury, N. H.
Jacob Emery,		Pembroke, N. H.
Amos Moody,	October 12, 1762	Pelham, N. H.
John Page,	October 12, 1762	Danville, N. H.
John Marsh, D. D.,	August 14, 1764	Wethersfield, Conn.
Thomas Cary,	June 10, 1766	Newburyport.
Thomas Barnard, D. D.,	August, 1769	Salem.
Stephen Peabody,	May 14, 1771	Atkinson, N. H.

MEMBERS OF THE HAVERHILL ASSOCIATION, FORMED AT HAVERHILL, MASS., AUGUST 19, 1779.

NAMES.	Date of Admission.	Place of Settlement.
Gyles Merrill,	August 19, 1779	Haverhill, North Parish.
Phineas Adams,	August 19, 1779	Haverhill, West Parish.
Stephen Peabody,	August 19, 1779	Atkinson, N. H.
John Shaw,	August 19, 1779	Haverhill, 1st Parish.
Moses Hale,		Boxford, West Parish.
Simon Finley Williams,	April 29, 1788	Methuen.
Jonathan Allen,	May 27, 1788	Bradford.
Peter Eatou,	April 26, 1791	Boxford, West Parish.
Francis Welch,	April 26, 1791	Amesbury, West Parish.
John Kelly,	July 30, 1793	Hampstead, N. H.
David Smith,	June 30, 1795	Amesbury, West Parish.
Abiel Abbott,	June 30, 1795	Haverhill, 1st Parish.
Humphrey Clark Perley,	June 7, 1796	Methuen.
John Smith,	August 1, 1797	Salem, N. H.
Isaac Tompkins,	August 1, 1797	Haverhill, East Parish.
Nathan Bradstreet,	September 29, 1801	Chester, N. H.
Samuel Mead,	July 3, 1805	Amesbury, West Parish.
Stephen Hull,	July 3, 1805	Amesbury, 1st Parish.
John Hubbard Church,	August 1, 1809	Pelham, N. H.
Samuel Harris,	probably 1809	Windham, N. H.
Joshua Dodge,	probably 1810	Haverhill, 1st Parish.
Edward L. Parker,	April 30, 1811	Derry, 1st Parish.
Ebenezer Porter, Prof.,	October 10, 1815	Theo. Sem., Andover.
Jacob Ward Eastman,	June 11, 1816	Methuen.
William Gould,	June 11, 1816	Dracut.
William Balch,	June 13, 1820	Salem, N. H.
Joel Ranney Arnold,	June 13, 1820	Chester, N. H.
Moses Welch,	October 10, 1820	Amesbury, West Parish.
Joseph Merrill,	June 12, 1821	Dracut.
Ira Ingraham,	June 7, 1825	Bradford.
Dudley Phelps,	June 10, 1828	Haverhill, 1st Parish.
Calvin Cutler,	August 13, 1828	Windham, N. H.
Moses G. Grosvenor,	January 6, 1829	Haverhill, West Parish.
Spencer F. Beard,	October 14, 1829	Methuen.
Loammi Ives Hoadly,	June 7, 1831	Bradford.
Jonathan Clement,	June 7, 1831	Chester, N. H.
Samuel H. Peckham,	June 7, 1831	Haverhill, North Parish.
Abijah Cross,	June 7, 1831	Haverhill, West Parish.
John R. Adams,	June 13, 1832	Londonderry, N. H.
Benjamin Sargent,	January 14, 1834	Auburn, N. H.

CANDIDATES APPROVED BY THE HAVERHILL ASSOCIATION.

NAMES.	Date of Approval.	NAMES.	Date of Approval.
John Kelley,	May 1, 1792	Hezekiah Woodruff,	April 14, 1813
Rufus Anderson,	" " "	Philip Colby,	June 8, 1813
Josiah Webster,	no date given.	Robert Crowell,	" " "
Samuel Walker,	May 1, 1804	William Gould,	March 30, 1814
David Batchelder,	January 31, 1810	Valentine Little,	June 14, 1814
Benjamin White,	April, 1810	Enoch Pillsbury,	" " "
Benjamin Rice,	March 13, 1811	Horatio Bardwell,	July 6, 1814
John Bascom,	" " "	Calvin Colton,	" " "
Joseph W. Clary,	" " "	Leonard Jewett,	" " "
Josiah Peet,	" " "	David M. Mitchell,	" " "
Darius O. Griswold,	" " "	Miles P. Squire,	" " "
Richard Hall,	" " "	Elijah Baldwin,	August 8, 1815
Nathaniel Merrill,	April 9, 1811	Herman Halsey,	" " "
Joshua Dean,	April 15, 1812	Stephen Mason,	" " "
Jacob Ide,	" " "	Robert Page,	" " "
Jonathan Lee,	" " "	Job S. Swift,	" " "
Eleazer Lord,	" " "	William Kimball,	June 11, 1816
Samuel John Mills,	" " "	Henry Robinson,	August 14, 1816
Ansel Nash,	" " "	John Wheeler,	August 3, 1819
Simeon Woodruff,	" " "	Reynolds Bascom,	" " "
Ephraim H. Newton,	April 14, 1813	Robert H. Noyes,	October 12, 1819
Chauncey Booth,	" " "	Henry Wade,	November 24, 1819
William Eaton,	" " "	Samuel Griswold,	August 8, 1821
David Oliphant,	" " "	Horace Smith,	" " "

CANDIDATES APPROVED BY THE HAVERHILL ASSOCIATION,— *Continued.*

NAMES.		Date of Approval.	NAMES.		Date of Approval.
James Prentiss,		August 29, 1821	Ova P. Hoyt,		July 20, 1824
David C. Proctor,		" " "	Hervey Jones,		" " "
Jacob Cummings,		" " "	Daniel Lancaster,		" " "
Nathaniel Cogswell,		" " "	Erastus Maltby,		" " "
James Abell,		August 13, 1822	Samuel Marsh,		" " "
Carleton Hurd,		" " "	Edward Palmer,		" " "
James Kimball,		June 10, 1823	Ora Pearson,		" " "
William L. Buffett,		August 12, 1823	Samuel Hall,		August 10, 1824
John L. Burnap,		" " "	Samuel Russell,		" " "
Edmund Frost,		" " "	John Sherer,		" " "
Abijah Cross,		" " "	Joseph P. Taylor,		" " "
Nathaniel Bouton,		July 20, 1824	Milton P. Braman,		October 12, 1824
Caleb Burbank,		" " "	David Merrill,		August 9, 1825
Frederick E. Caunon,		" " "	Samuel Aruold,		October 11, 1825
Flavel Griswold,		" " "	Samuel C. Jackson,		December 26, 1826
Stepheu Foster,		" " "	Francis Welsh,		May 15, 1833

MEMBERS OF THE ESSEX NORTH ASSOCIATION, ORGANIZED AT ROWLEY (WEST PARISH), SEPTEMBER 8, 1761.

NAMES.		Date of Admission.	Residence.
Jedediah Jewett,	Original Members.	September 8, 1761	Rowley.
James Chaudler,		September 8, 1761	Georgetown.
Moses Hale,		September 8, 1761	West Newbury, 1st Church.
Moses Parsons,		September 8, 1761	Newbury (Byfield).
Thomas Hibbert,		September 8, 1761	Amesbury, (East Parish).
George Leslie,		September 8, 1761	Ipswich (Linebrook).
John Cleaveland,		September 8, 1761	Essex.
Oliver Noble,		August 18, 1767	Newburyport (Belleville).
Christopher Bridge Marsh,		May 8, 1770	Newburyport, North Church.
Joseph Dana,		July 10, 1770	Ipswich, South Church.
David Tappan,	August 9, 1774	West Newbury, 2d Church.	
Levi Frisbie,	June 8, 1779	Ipswich, 1st Church.	
Samuel Spring,	July 11, 1780	Newburyport, North Church.	
Daniel Breck,	June 10, 1781	Topsfield.	
True Kimball,	August 10, 1784	West Newbury, 1st Church.	
Ebenezer Bradford,	October 9, 1787	Rowley.	
Ebenezer Dutch,	October 9, 1788	Groveland.	
Elijah Parish,		Newbury (Byfield).	
Asahel Huntington,		Topsfield.	
Andrew Beattie,	May 14, 1799	Salisbury (Rocky Hill).	
Leonard Woods,	May 14, 1799	West Newbury, 2d Church.	
Abraham Moor,	August 13, 1799	Newbury, 1st Church.	
Isaac Brannan,	August 13, 1799	Georgetown.	
David Tuller,		Rowley.	
David Tenny Kimball,		Ipswich, 1st Church.	
Thomas Holt,	June 13, 1809	Essex.	
James Miltimore,	July 14, 1812	Newburyport (Belleville).	
William Baleh,	July 14, 1812	Salisbury (Rocky Hill).	
James Wakefield Tucker,	September 8, 1812	Rowley.	
Benjamin Sawyer,	May 12, 1817	Amesbury.	
John Kirby,	June 10, 1817	West Newbury, 2d Church.	
Leonard Withington,	June 10, 1817	Newbury, 1st Church.	
Willard Holbrook,	September 14, 1819	Rowley.	
Gardner Braman Perry,	October 12, 1819	Groveland.	
Luther Frasure Dimmick,	October —, 1820	Newburyport, North Church.	
Rodney Gove Dennis,	July 10, 1821	Topsfield.	
Elijah Demond,	September 11, 1821	West Newbury, 2d Church.	
William Ford,	September 13, 1825	Newburyport, 2d Presbyterian.	
Henry Clarke Wright,	July 11, 1826	West Newbury, 1st Church.	
Daniel Fitz,	July 10, 1827	Ipswich, South Church.	
Paul Couch,	July 10, 1827	West Newbury, 2d Church.	
Peter Sidney Eaton,	September 11, 1827	Amesbury, West Parish.	
Isaac Richmond Barbour,	May 13, 1828	Newbury (Byfield).	
John Charles March,	July 10, 1832	Newburyport (Belleville).	
John Quincy Adams Edgell,	December 25, 1832	West Newbury, 2d Church.	
Abijah Cross,	January 9, 1833	Haverhill, West Parish.	
John Whittlesey,	January 9, 1833	Haverhill, Centre Church.	
Henry Durant,	August 26, 1834	Newbury (Byfield).	

MEMBERS OF THE ESSEX NORTH ASSOCIATION, — *Continued.*

NAMES.	Date of Admission.	Residence.
Benjamin Ober,	August 26, 1834	West Newbury, First Church.
Joseph Hardy Town,	October —, 1834	Amesbury (Mills).
James Royal Cushing,	August 27, 1835	Haverhill, East Parish.
Samuel Howland Peckham,	August 27, 1835	Haverhill and Plaistow.
Nathan Munroe,	July 28, 1836	Bradford.
Seth Harrison Keeler,	April 26, 1837	Amesbury (Mills).
Rauldolph Campbell,	February 28, 1838	Newburyport, 4th Church.
James Bryant Hadley,	February 28, 1838	Amesbury and Salisbury.
Lucius Watson Clark,	October 30, 1838	Amesbury, West Parish.
Edward Alexander Lawrence,	January 1, 1840	Haverhill, Centre Church.
Charles Moulson Brown,	October 28, 1840	
Samuel Hill Merrill,	February 24, 1841	Amesbury (Mills).
Anson Sheldon,	February 24, 1841	West Newbury, 1st Church.
Jonathan French Stearns,	December 29, 1841	Newburyport, 1st Presbyterian.
John Pike,	October 31, 1842	Rowley.
Henry Augustus Woodman,	February 29, 1843	West Newbury, 1st Church.
Enoch Pond, Jr.,	February 29, 1843	Georgetown.
Henry Boynton Smith,	June 27, 1843	Amesbury, West Parish.
John Phelps Cowles,	August —, 1844	Ipswich.
Benjamin Franklin Hofsford,	October 29, 1845	Haverhill, Centre Church.
Horatio Merrill,	December 31, 1845	West Newbury, 1st Church.
Calvin Emmons Park,	February 24, 1847	Boxford, West Parish.
John Moor Prince,	June 29, 1847	Georgetown.
Daniel Taggart Fiske,	December 29, 1847	Newburyport (Belleville).
David Oliphant,	April 26, 1848	Haverhill and Plaistow.
Albert Paine,	December 27, 1848	Amesbury, West Parish.
Wales Lewis,	February 27, 1850	Haverhill, East Parish.
John Edwards Emerson,	May 1, 1850	Newburyport, Whitefield Ch.
Francis Vergnes Tenney,	June 26, 1850	Newbury (Byfield).
Elam Jewett Comings,	February 26, 1851	Haverhill, Winter Street.
Rufus King,	October 29, 1851	Amesbury (Mills).
James Monroe Bacon,	December 31, 1851	Amesbury and Salisbury.
Samuel Jones Spalding,	April 28, 1852	Newburyport, Whitefield Ch.
Leonard Stickney Parker,	June 22, 1853	Haverhill, Winter St.
Asa Farwell,	October 26, 1853	Haverhill, West Parish.
Daniel Webster Pickard,	February 28, 1854	Groveland.
James Tomb McCollom,	November 1, 1854	Bradford.
Leander Thompson,	June 20, 1855	Amesbury, West Parish.
Davis Foster,	February 27, 1856	West Newbury, 2d Church.
William Greenough Thayer Shedd,	April 29, 1856	Andover Theo. Seminary.
Herman Rowlee Timlow,	February 24, 1857	Newburyport, 2d Pres. Church.
Alexander Crocker Childs,	February 24, 1857	Amesbury (Mills).
Thomas Doggett,	April 29, 1857	Groveland.
Charles Dickinson Herbert,	December 29, 1857	West Newbury, 1st Church.
Charles Beecher,	December 29, 1857	Georgetown.
Abraham Burnham,	December 29, 1857	Haverhill, East Parish.
George Washington Finney,	April 20, 1858	Haverhill.
Charles Brooks,	April 19, 1859	Newbury (Byfield).
John Rogers Thurston,	April 19, 1859	Newbury, 1st Church.
Timothy Dwight Porter Stone,	October 23, 1860	Amesbury (Mills).
Elias Cornelius Hooker,	February 19, 1861	Newburyport, North Church.

CANDIDATES FOR THE MINISTRY APPROBATED BY THE ESSEX NORTH ASSOCIATION.

NAMES.	Date of Approval.	NAME.	Date of Approval.
Nathaniel Howe,	May 8, 1787	Paul Jewett,	September 9, 1806
Moses Bradford,	September —, 1787	Joseph Merrill,	May 12, 1807
Nathaniel Lambert,	August —, 1789	Abraham Burnham,	
Ariel Parish,	August —, 1789	Luther Hart,	September 12, 1809
Daniel Merrill,	April —, 1791	Henry P. Strong,	September 12, 1809
— Gould,	June 12, 1792	Winthrop Bailey,	September 8, 1810
Daniel Dana,	May 14, 1793	Ganahel Smith Olds,	October 9, 1810
Eliphalet Gillett,	May 13, 1794	Abel Cutter,	October 9, 1810
Humphrey C. Perley,	June 10, 1794	Samuel Newhall,	November 30, 1810
Joseph Dana,	June 9, 1795	Justin Edwards,	May 12, 1812
Charles Coffin, Jr.,	May 14, 1799	James Richards,	September 8, 1812
Samuel Dana,	May —, 1800	Robert C. Robbins,	October 12, 1812
Lake Coffin,	July 29, 1806	Edward Warren,	October 12, 1812
Daniel Lovejoy,	September 9, 1806	Calvin Hitchcock,	July 12, 1814

CANDIDATES FOR THE MINISTRY APPROVED BY THE ESSEX NORTH ASSOCIATION,
Continued.

NAMES.		Date of Approval.		NAMES.		Date of Approval.	
Ralph Emerson,	July	12,	1814	Samuel W. Clark,	July	10,	1827
Joel Hawes,	May	12,	1817	Thomas R. Durfee,	July	10,	1827
Ebenezer Perkins,	May	12,	1817	Henry C. Jewett,	July	10,	1827
Amos W. Burnham,	July	14,	1818	Joel W. Newton,	July	10,	1827
Alpha Miller,	July	14,	1818	Dudley Phelps,	July	10,	1827
Lutker F. Dimmick,	July	13,	1819	Caleb Kimball,	May	11,	1830
Cyrus Byington,	July	13,	1819	Edward Cleaveland,	October	26,	1833
Louis Dwight,	July	13,	1819	Daniel T. Smith,	March	12,	1834
Hezekiah Hull,	July	13,	1819	Seth Sweetser,	April	22,	1834
Daniel Hemenway,	July	13,	1819	David T. Kimball, Jr.,	April	22,	1834
John Wilcox,	September	14,	1819	John Dudley,	September	12,	1834
Joseph A. E. Long,	October	—,	1820	Francis V. Pike,	April	28,	1835
Joseph Searl,	May	8,	1821	Moses P. Stickney,	April	26,	1836
Samuel Spring,	May	8,	1821	Daniel P. Noyes,	August	28,	1846
Eleazar Brainard,	July	9,	1822	John Jackson,	July	12,	1848
William Richards,	July	9,	1822	Elias Nason,	July	10,	1849
Seneca White,	July	9,	1822	John Coumbs,	February	26,	1850
Leonard Bacon,	July	8,	1823	Moses P. Case,	October	25,	1853
Heman M. Blodgett,	July	8,	1823	Samuel C. Dean,	February	26,	1856
Isaac Oakes,	July	8,	1823	John D. Kingsbury,	February	26,	1856
Samuel A. Worcester,	July	8,	1823	William M. Baker,	June	18,	1856
William Ford,	September	9,	1823	Chauncey B. Thomas,	February	22,	1860
Isaac Rogers,	June	14,	1825	Joseph Boardman,	February	22,	1860
Leander Cobb,	July	10,	1827	Edward N. Goddard,	February	22,	1860

SKETCHES

OF THE

MEMBERS OF THE ESSEX NORTH ASSOCIATION.

BY REV. S. J. SPALDING, NEWBURYPORT.

THE following Abbreviations are used in these Sketches :

a. aged; *ab.* about; *æ.* (ætatis) in the year of one's life; *b.* born; *bp.* baptized; *d.* died; *dau.* daughter; *grad.* graduated; *inst.* installed; *ord.* ordained; *m.* married; *w.* wife; *wid.* widow; *M. H. S.* Massachusetts Historical Society; *A. A. S.* American Antiquarian Society; *H. G. S.* Historical and Genealogical Society; *E. N. A.* Essex North Association; *A. C.* Amherst College; *B. C.* Bowdoin College; *B. U.* Brown University; *C. N. J.* College of New Jersey; *D. C.* Dartmouth College; *H. U.* Harvard University; *H. C.* Hamilton College; *M. C.* Middlebury College; *U. C.* Union College; *U. N. Y.* University of New York; *U. V.* University of Vermont; *W. C.* Williams College; *Y. C.* Yale College.

JEDEDIAH JEWETT,

Was the fifth minister of the First Church in Rowley, and was the son of Jonathan and Mary (Wicom) Jewett. He was born in Rowley, Massachusetts, 1705, and was baptized June 3, 1705. His baptism was on the day of his birth, or but a few days subsequent. He graduated at H. U. 1726, and was ordained colleague pastor with Rev. Edward Payson of the First Church in Rowley, Nov. 19, 1729.

Mr. Jewett was married Nov. 11, 1730, by Rev. Moses Hale, to Elizabeth Dummer, daughter and only child of Richard and Dorothy (Light) Dummer, of Newbury, Mass. She was born Dec. 7, 1713, and died April 14, 1764, leaving two children.

1. Dummer, b. April 25, 1732; grad. H. U. 1752; was a merchant

in Ipswich, Mass. In a fit of insanity he destroyed his own life, by leaping from a garret window of his house, Oct. 1788, and died aged 56. He took a distinguished part in promoting our independence, was Representative in 1776 and 1780, was a lawyer, and of very estimable character. He left a wife and children.

2. Dorothy, b. May 2, 1736; mar. January 18, 1753. John Calif, M. D., of Ipswich.

Mr. Jewett was married a second time October 29, 1765, by Rev. William Balch, to Mrs. Elizabeth Parsons, widow of Rev. Joseph Parsons of Bradford. This was her fourth marriage. Her maiden name was Elizabeth Greenleaf, and she was daughter of Rev. Daniel and Elizabeth (Gookin) Greenleaf. She was born Aug. 24, 1708, and married 1, David Bacon; 2, Joseph Scott; 3, Rev. Joseph Parsons of Bradford; and 4, Rev. Jedediah Jewett, and d. 1778. — *Gen. Reg. N.* 153.

Mr. Jewett received as a settlement £300, and a salary of £90, which was considerably increased in succeeding years. In 1754, the parish voted, that Mr. Jewett have the use and improvement of all the upland and marsh at Sandy Bridge, four rights in the east end of Ox-pasture, and two rights in the Mill Swamp Pasture, for and during the term of his ministry, he allowing £6, lawful money, per annum for rent.

The last sermon he preached was at the ordination of the Rev. David Tappan of Newbury, April 18, 1774. This, with several other sermons of Mr. Jewett, were published.

From that service he returned unwell, and died on the 8th of May following, in the forty-fifth year of his ministry, aged sixty-nine.

He was possessed of considerable property, which came from the estate of his father-in-law, Dummer. With this were two female slaves. In his will he provided for their manumission, and made his estate, which he principally bequeathed to his children, liable for their maintenance, in case of poverty and need in their old age.

During his ministry two hundred and nineteen were added to the church, — ninety-six in two special revivals, one in 1741, and the other in 1764 and 1765.

The parish voted to defray the expenses of his funeral, and erect a suitable monument at his grave. From the inscription upon it, we learn that "He was a skilful, fervent preacher of the doctrine of God's grace to lost men, through Jesus Christ; preached it as a doctrine according to godliness, so as to teach them who had believed in God to maintain good works. He also took heed to himself; was so pious, charitable, prudent, and patient, as to be an example to the flock."

In December, 1774, the parish purchased of Dummer Jewett, Esq., for

a parsonage, the homestead and buildings that were his father's, for which they paid £300, or \$1000. These buildings were erected by Mr. Jewett soon after his ordination, being the same now owned by Joseph Smith.

Mr. Jewett was one of the fifty-three clergymen who were present and signed "The testimony and advice of the pastors of churches in New England, at a meeting in Boston, July 7, 1743, occasioned by the late happy revival of religion in many parts of the land."

He published "A Sermon preached in Rowley, the next Lord's day after the death of Mr. John Ropes, master of the Grammar School in the town, — 1759."

JAMES CHANDLER,

The first pastor of the church in Georgetown, then the Second Church in Rowley, was born in Andover, June 10, 1706. He was the son of Thomas and Mary (Stevens) Chandler; was brother of Rev. John Chandler of Billerica, and cousin of Rev. Benj. Stevens, D. D., of Kittery, Me.; his mother being a daughter of Deacon Joseph Stevens of Andover, and sister of Rev. Joseph Stevens of Charlestown.

Mr. Chandler graduated at H. U., 1728, and was ordained pastor of the church in Georgetown, Oct. 20, 1732. He was married Dec. 14, 1736, by his father-in-law, to Mary Hale, daughter of Rev. Moses and Mary (Moody) Hale, of Byfield. They had no children. She died, Sept. 2, 1806. æ. 92. He died April 19, 1789, aged 83 years, and in the fifty-seventh of his ministry.

Mr. Chandler left but little property. His whole estates being appraised at £482 2s. By his will, bearing date May 23, 1787, he gave his negro servant, Sabina, to his wife, ordering that she should not be sold to go out of the house, and if she lived to become burdensome, he ordered his executor to assist in her support.

He was a man of sound doctrine, exemplary life and conversation, dignified deportment, and esteemed both at home and abroad. Mr. Chandler was said to have been quite a fruit-grower in his day. He introduced the cultivation of all the best kinds of apples, also many medicinal plants. He was the only member of the Association who was also a member of the Ministers' Meeting. There is no record of his presence with that body, however, later than the year 1739. Mr. Chandler was present and signed "The Testimony and Advice of Pastors of Churches in New England, at a meeting in Boston, July 7, 1743;" which indicates his position and sympathy with reference to the "Great Awakening." It is an important fact in the history of the Association, that two of its original members took part in the deliberations of that body.

Mr. Chandler was buried in the Union Cemetery, Georgetown, and the following inscription was put upon his tombstone :

This monument is erected in memory of Rev. James Chandler, first Pastor of the 2d Church of Christ in Rowley, who departed this life Apr. 19, 1789, in the 83d year of his age, 58th of his pastoral care of said church.

Beneath the honours of this tomb
we've placed our Pastor's Dear Remains,
to rest in silence here
till the last trumpet shall be blown,
by the Eternal's High Command,
to bid the world draw near.
Then will he wake with Sweet surprise,
and join the Saints above the skies,
to sing in triumph there.

The following is the inscription on the gravestone of Mrs. Chandler :

MRS.
MARY CHANDLER,
RELICT OF
REV. JAMES CHANDLER,
died Sept. 2, 1806. Æt. 92.

When I lie buried in the dust,
My flesh shall be thy care;
These withering limbs to thee I trust,
To raise them strong and fair.

As the Essex North Association was organized in the West Parish, Rowley, which is now Georgetown, it was doubtless done at the house of Mr. Chandler.

July 17, 1733. The Parish voted, they would be at the expense of the raising of Mr. Chandler's house and barn. And agreed to give Mr. Joseph Nelson £12 to make provision for the same. — *Gage's History of Rowley*, p. 91.

After the death of Mr. Chandler, and while Mrs. Chandler was alive, the house was sold to Mr. Solomon Nelson, father of the late Hon. Jeremiah Nelson, of Newburyport. The house was burnt Apr. 4, 1825.

PUBLICATIONS OF REV. JAMES CHANDLER.

1. Two sermons preached at Rowley, West Parish, Lord's day, Feb. 10, 1754. On Temptation and Prayer.
2. Sermon, preached at the ordination of Mr. Thomas Lancaster, to the Pastoral care of the First Church in Scarborough, Maine, Nov. 8, 1775.
3. Sermon, preached at Newburyport, June 25, 1767. This sermon

was preached at "*a Fast*, Sanctified by the Congregational Church and Society there, under bereavement of their Pastor," Rev. John Lowell, who died May 15, 1767.

Its publication drew out a letter of 27 pages in "Reply," from Rev. John Tucker, pastor of the First Church in Newbury, dated Aug. 25, 1767.

4. This was followed by an "Answer," of some 36 pages, by the author of the sermon, dated Rowley, Oct. 16, 1767.

A Reply to Rev. Mr. Chandler's Answer then came, in a second letter by Rev. Mr. Tucker, of 55 pages; dated Newbury, Dec. 18, 1767.

5. To this Rev. Mr. Chandler published, "A Serious Address," of 38 pages, "to that part of the Congregational Church in Newburyport, which, for the present, attend the public worship of God in the Court House; occasioned by two letters published by the Rev. John Tucker, to make void in part a sermon preached to said church on their Solemn Fast, June 25, 1767. It contains also, an account of the dividing of said church and parish, into two Christian societies."

To this Rev. Mr. Tucker published "Remarks," of 43 pages, "On Rev. Mr. James Chandler's Serious Address," dated Newbury, July 25, 1768.

MOSES HALE,

The son of Joseph and Mary (Moody) Hale, was born in Newbury (Byfield), Jan. 18, 1715; grad. at H. U., 1734; preached at Rowley from 1745 to Dec. 12, 1750; ordained pastor of the First Church in West Newbury (then the Second Church in Newbury), Feb. 20, 1751; died Jan. 15, 1779. He was a nephew of Rev. Moses Hale of Byfield; his father Joseph being a son of John and Sarah (Symonds) Hale.

He married, Nov. 8, 1744, Mehitabel Dummer, daughter of Nathaniel and Sarah (Moody) Dummer. She was born Jan. 22, 1720-21; Their children were, —

1. Nathaniel, b. Jan. 18, 1747.
2. Rev. Moses, b. Feb. 19, 1749; grad. H. U., 1771; ord. at Boxford, Nov. 16, 1774; d. May 26, 1786.
3. Mehitabel, b. Nov. 2, 1751; m. Rev. Levi Frisbie of Ipswich.
4. Joseph, b. May 8, 1763.
5. Sarah, b. ———; m. Rev. Nathaniel Noyes, Nov. 12, 1765.

After the death of Mr. Hale, Mrs. Hale went to reside with her daughter, Mrs. Frisbie, in Ipswich, where she died March 10, 1796, aged 77.

The only publication of Mr. Hale that we have seen, is a Sermon

preached at the ordination of Rev. Joseph Woodman, in Sanbornton, N. H. Nov. 13, 1771.

Mr. Hale had resided with his family for several years previous to his residence in West Newbury, in New Rowley, now Georgetown, and brought the most cordial and complimentary letters from the minister, Rev. Mr. Chandler. At his ordination, his late pastor preached from the text in Isaiah 52: 7, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace," &c. He had no stipulated salary; perhaps on account of the fluctuation in the currency. His people at his settlement promised him a comfortable and honorable maintenance. A committee visited him prior to each annual parish meeting, to ascertain how much he would need, and it was invariably voted to him; apparently, without the least hesitation. He usually requested £75 in money. A few months before he died they voted him £500, "on account of the extremely high prices of the necessaries of life." And this was done while they were frequently obliged to furnish supplies for the desk, on account of their pastor's infirmities.

At his death, they voted, unanimously, to be at the expense of his funeral, and placed £200 at the disposal of the Committee of arrangements. He had a ministry of nearly 29 years, and was buried at the Cemetery on Sawyer's Hill, the parish buying the ground at that time. The people seemed to have appreciated the excellence of their pastor, and treated him from first to last with the utmost love and veneration.

During his ministry there does not seem to have been any special revival of religion. Sixty were added to the church by letter and profession, and four hundred and sixteen children were baptized.

It seems that at the opening of his ministry, the wig which Mr. Hale wore, gave great offence to some of the members of his church.

"May 7, 1752. The members of the Second Church in Newbury met to deal with our brother, Richard Bartlet, for the following reasons:

"First, our said brother refuses communion with the church for no other reason, but because the pastor wears a wig, and because the church justifies him in it; setting up his own opinion in opposition to the church; contrary to that humility which becomes a Christian.

"Second, and further, in an unchristian manner, he censures and condemns both pastor and church as anti-christian on the aforesaid account, and he sticks not from time to time to assert, with the greatest assurance, that all who wear wigs, unless they repent of that particular sin before they die, will certainly be damned, which we judge to be a piece of uncharitable and sinful rashness."

MOSES PARSONS.

The following sketch is taken in part from the first volume of Sprague's Annals, p. 448.

Moses Parsons was the youngest son of Eben and Lydia (Haskell) Parsons, and was born at Gloucester, Mass., June 20, 1716. He spent his early years at home. He entered Harvard College in 1732, and was graduated in 1736. After his graduation, he was engaged, for a few years, in teaching school, first at Manchester, Mass., and afterwards at Gloucester; during a part of which time, he was prosecuting his theological studies under the direction of the Rev. John White, then Minister of Gloucester. As a teacher, he was eminently successful; and in Gloucester particularly he rendered very important service to his pupils, as a spiritual guide, in a season of unusual attention to religion.

Shortly after he was licensed, he was requested to preach as a candidate for settlement in the parish of Byfield, Newbury, Mass., then vacant by the death of Rev. Moses Hale. He responded affirmatively to their request, and commenced his labors on the 18th of March, 1744. After supplying the pulpit a few Sabbaths, he received a call to become their pastor, and having signified his acceptance of the call, was ordained on the 20th of June, 1744,—the day that completed his twenty-eighth year. The sermon on the occasion was preached by Rev. Mr. Wigglesworth, of Ipswich Hamlet (now Hamilton), from Gal. 1: 10. Here Mr. Parsons held on the noiseless and even tenor of his way, during a ministry of nearly forty years. Besides a diligent discharge of those duties which were strictly professional, he evinced much public spirit in his efforts to promote the varied interests of humanity.

In the establishment of the Academy at Byfield, under the will of Governor Dummer, he is said to have had a controlling voice; and it was chiefly through his influence that it was established on so desirable a basis, and that the celebrated "Master Moody" was placed at its head.

He was blessed with a fine constitution, and generally with vigorous health; and his death was the result of an illness of only a few days' continuance. He had attended a funeral at a distance from home, on a very inclement day, and took a violent cold that run into a lung fever, and after a few days terminated his life. He died on the 14th of December, 1783; and his funeral sermon was preached by the Rev. David Tappan of Newbury.

He was married January 11, 1742, to Susanna, daughter of Abraham and Anne (Robinson) Davis of Gloucester. Her mother, Anne Robinson, was said to be the great grand-daughter of the celebrated John Robinson, minister of the Puritan Church that emigrated from Holland to Plymouth. She died in Boston, Dec. 18, 1794, aged 75.

The names of their children were,

1. Moses, b. May 13, 1744, at Gloucester; H. U. 1765; d. ———, 1801.
2. Ebenezer, b. Feb. 27, 1745-6; m. Mary Gorham; d. in Byfield, 1819; engaged in commercial pursuits in Boston and Gloucester.
3. Theophilus, b. April 8, 1747.
4. Theophilus, b. Feb. 24, 1750; H. U. 1769; d. in Boston, Oct. 30, 1813, aged 63; Chief Justice of Massachusetts from 1806 to his death.
5. Theodore, b. July 31, 1751, H. U. 1773. He sailed from Gloucester in March, 1779, on board the privateer brig "Bennington." A letter was received from him dated in May following; after which he was never again heard from, till accounts were received from London that the brig was sunk in the English channel in an engagement with a British vessel of superior force.
6. Susanna, b. April 28, 1753.
7. William, b. Aug. 6, 1755; d. in Boston, March 19, 1837, aged 82; merchant in Boston.
8. Judith, b. ———, 1757.
9. Mary, b. Sept. 14, 1763.

Of the three sons who graduated at H. U., two became lawyers and one a physician. One of them was the Hon. *Theophilus Parsons*, many years Chief Justice of Massachusetts, and one of the most eminent American jurists. After the death of Mr. Parsons, his widow removed to Boston, where she had resided some time previous to her marriage, and remained there till her death, which occurred on the 18th of December, 1794. Her remains were taken to Byfield for burial.

Mr. Parsons published a sermon at the ordination of Joseph Dana at Ipswich, 1765; the Election Sermon, 1772; and a sermon at the ordination of Obadiah Parsons at Gloucester, Nov. 11, 1772.

The following is an extract from a letter written by Mr. Parsons' grand-son, Theophilus Parsons, Esq., Professor of Law in Harvard University:

"In sentiments and doctrine I have always understood that my grandfather was what was then called, and would now be called, I suppose, Orthodox, but with strong Arminian tendencies. Hence, probably, it happened that all of his children who lived until Unitarianism existed among us as a recognized sect, became Unitarians. They were four in number, including my father.

"I have also understood that he made no pretence to eloquence, and loved his home and his immediate duties without ever seeking, — and indeed rather avoiding, — any thing which might divert him from those duties, or procure him any distinction. I should doubt if he had popular

talents of any kind. But I have reason to believe that by his grave and courteous demeanor, his devotion to duty, and his excellent good sense, he exerted a very important influence in his neighborhood.

"As an instance how times are changed, I may say, that, on a salary of one hundred pounds lawful money, or \$333.33, and a good farm attached to the premises, he educated three sons at H. U. without any assistance (and they were all who wished to go), and always lived liberally and easily, and entertained a great deal of company."

From the fact that Mr. Parsons became one of the original members of the Association while the "Ministers' Meeting" was still in existence in the valley of the Merrimac, we infer that his preferences were quite decidedly orthodox. His near neighbor and townsman, Dr. Tucker, appropriately called the "Corypheus among the Arminians," was a member of the other body. So was Rev. William Symmes, D. D., a decided Arminian of North Andover.

His associates in the Association were Jewett of Rowley, Chandler of New Rowley (now Georgetown), Lesslie of Linebrook, and John Cleaveland of Chebacco (now Essex); all of whom were men of decided, orthodox views. In the declaration which precedes the original articles of the Association, the members say, "We do this with the greater cheerfulness, because of our present agreement respecting the doctrines of the Gospel." Mr. Parsons was the first Scribe of the Association, being elected at the organization, Sept. 8, 1761, and held the office until his death, a period of more than twenty-two years.

THOMAS HIBBERT,

Was the son of George and Sarah (Ellsworth) Hibbert, and was born in Rowley——, 1727; graduated at H. U. 1748; was ordained pastor of the church in the East Parish of Amesbury, known also as Sandy Hill, Nov. 6, 1754. He was dismissed from this church about 1781, on account of great dissatisfaction. After his dismissal he organized another congregation in the same parish, which took the Presbyterian form of church government. They built a small house of worship, and, for a few years, maintained the ordinances of religion.

This house was commonly known as the "Still." It is now standing and is used for a barn by Mr. Daniel Huntington, and is an object of attention from its "hopper-roof."

At the council called to dismiss Mr. Hibbert, a man named Ruggles Colby was called upon to testify; but was rejected, because he said he would "swear either way for a peck of beans." The intemperate habits

of Mr. Hibbert, which were the cause of dissatisfaction with him in the old church, still clung to him.

In the later years of his life he retired to his farm. He died Sept. —, 1793. It is reported to have been a frequent admonition of Mr. Hibbert to his flock, — “Do as I say, and not as I do.”

The social habits of the period in which he lived were peculiarly unfortunate to men of his temperament. And while we are pained at his sad fall, and that of other able and excellent men in the ministry, our wonder is that so few of the clergy were ensnared and degraded. In some respects, certainly, the present time is better than the past.

GEORGE LESSLIE,

The first pastor of the church at Linebrook, Ipswich, was the son of Rev. James Lesslie, who came from Scotland, and settled in Topsfield when George was about two years old. He was born about 1727. George graduated at H. U., 1748; joined the church in Topsfield, March 5, 1749, and appears to have studied his profession there with Rev. John Emerson. Having preached at Linebrook one year, he was ordained November 15, 1749; his dismissal took effect Nov. 30, 1779, by advice of a council which convened on the 4th. He was induced to ask a dismissal, because the parish declined to make up the loss he sustained by the depreciation of paper money. Mr. Lesslie had a settlement of £700, old tenor, equal to \$311.08, and his salary was £100, lawful money, and twelve cords of wood.

July 2, 1778, Mr. Lesslie attended to the gallows Ezra Ross (one of his parishioners), who was executed at Worcester with William Brooks, James Buchannan, and Bathsheba Spooner, for the murder of Joshua Spooner, of Brookfield (Bathsheba was the wife of the murdered man). The day was kept as a season of fasting and prayer in the Linebrook parish, on account of the untimely end of the murderer.

January 31, 1765, Mr. Lesslie preached at the ordination of Mr. Samuel Perley, at Northampton, N. H., which sermon was printed.

SKETCH BY REV. J. F. GRISWOLD. — *N. H. Churches*, p. 474.

“Mr. Lesslie was installed over the church in Washington, N. H., July 12, 1780. The services were performed in the barn of a Mr. John Safford. One hundred acres of land were appropriated to the first settled minister of the town, and this was an inducement for him to accept the call. His salary was 100 acres of land and £50 sterling. He was a man of correct sentiments, a good scholar, and of studious habits. He

was conscientious, of strict integrity, and had the confidence of the people. Soon after he received his call to settle here, he was invited to accept a professorship in Dartmouth College. He declined the invitation, on account of the encouragement he had given the people in W. to settle with them. He left Linebrook with his family on the 6th of March. At that time there was no public road through this place, and intelligence from abroad was only occasionally received. It was only once in two or three months that news was received from Boston. Mr. Lesslie was nine days on the road in coming from Linebrook to Washington, — a distance of 80 miles.

“ His privations, during his first years here, were great. Provisions, in many instances, could not be obtained without going thirty or forty miles for them. The first winter he was here was unusually long. On the 19th of October, snow fell to the depth of two feet, and remained till late in the spring. Twenty-seven head of cattle died that spring from starvation. Mr. Lesslie lost his only cow. A day of fasting and prayer was observed on account of the sad prospects of the people. During one whole winter Mr. Lesslie’s family were without salt, and for one bushel in the spring he paid \$5.”

Mr. Lesslie died Sept. 11, 1800, aged 72.

Mr. Lesslie married, Oct. 26, 1756, Hephzibah Burpee, daughter of Deacon Jonathan Burpee, of his parish in Linebrook.

The names of their children are, —

1. George, b. January 12, 1758.
2. David, b. December 17, 1759.
3. James, b. March 10, 1761.
4. Jonathan, b. June 5, 1763; d. Nov. 5, 1771.
5. William, b. August 4, 1766.
6. Hephzibah, b. March 19, 1770.
7. Joseph, b. Feb. 28, 1774.
8. Mehitable, b. September 5, 1778.

Mr. Lesslie fitted many pupils for college, and others for the ministry. He had a strong mind, was a fine scholar, and a pious and useful minister. Tradition has reported his great infirmity to have been that of indolence.

JOHN CLEAVELAND.

The materials of the following sketch are from Sprague’s Annals, and Felt’s Hist. of Ipswich.

John Cleaveland was the son of Josiah and Abigail (——) Cleaveland, and was born at Canterbury, Ct., April 11, 1722. He entered

Yale College in 1741, and remained there till a few weeks before the close of his senior year. While at home, during the preceding vacation, he attended a meeting of Separatists in his native place, for which, on his return to college, he was required to make confession. He justified himself on the ground that he was a member of the church, and that the meeting was attended by a majority of the church members, among whom was his father. He was expelled from college; though he was subsequently allowed his degree, as graduating with his class in 1745. Mr. Cleaveland commenced preaching almost immediately after leaving college; and for about two years supplied a society of Separatists in Boston, who sympathized with the views and measures of the well-known Rev. James Davenport, who, about that time, visited New England. They invited Mr. Cleaveland to become their pastor; but he declined. A new church at Chebacco, in Ipswich,—a secession from the Rev. Mr. Pickering's, then recently formed, gave him a call to settle over them, which he accepted; and he was accordingly ordained on the 25th of February, 1747. The formation of the new church seems to have resulted, partly at least, from Mr. Pickering's refusal to invite Whitefield and Davenport into his pulpit, on the ground of their alleged irregularities. Mr. P. exerted himself to the utmost to prevent Mr. C.'s ordination; but to no purpose, as it was favored by several of the leading ministers in the neighborhood.

Shortly after the ordination took place, Mr. P. published a pamphlet, entitled, "A bad omen to the churches in the instance of Mr. John Cleaveland's ordination over a separation in Chebacco Parish."

This was immediately answered by Mr. C. in another pamphlet, entitled "A plain narrative by the new church." While Mr. P. was preparing a rejoinder, he was interrupted by a sudden illness, which terminated fatally on the 7th of October, 1747; his church, however, after his death, carried out his purpose, and completed what he had begun. In 1748, another pamphlet appeared, supposed to have been written by Mr. Cleaveland, entitled "Chebacco narrative rescued from the charge of falsehood and partiality."

These pamphlets are all written with great spirit, and show that the minds of the several writers were stirred to their inmost depths.

In 1763, Mr. Cleaveland published an "Essay to defend some of the most important principles in the Protestant Reformed System of Christianity, more especially Christ's Sacrifice and Atonement, against the injurious aspersions cast on the same by Mr. Mayhew, in a Thanksgiving Sermon." (8vo, pp. 108. Boston, 1763. M. H. S.).

This drew forth from Dr. Mayhew "A Letter of Reproof to John Cleaveland, of Ipswich; occasioned by a Defamatory Libel" (8vo, pp. 49.

Boston, 1764. M. H. S.), which is probably the most scathing piece of invective that ever came from his pen. It seems, however, neither to have silenced or intimidated Mr. Cleaveland, as he replied to the letter without much delay. "Reply to Dr. Mayhew's Letter of Reproof." (8vo, pp. 96. Boston, 1765. M. H. S.)

Mr. C. seems to have maintained somewhat of a controversial attitude, from taste or from circumstances, or from both, during a considerable part of his ministry.

In 1758, Mr. Cleaveland was chaplain to a provincial regiment at Ticonderoga, and was on the battle-ground when Lord Howe was killed. The next year, he served in the same capacity in an expedition against the French, at Louisburg. In 1775, he was chaplain to a regiment at Cambridge; and in 1776, went on a short campaign to New York. He had an eminently patriotic spirit, and shrunk from no sacrifice that promised to benefit his country. Not only by his professional services as chaplain, but by various contributions to newspapers, he did much to encourage and further the great enterprise which had its issues in our national independence.

Mr. Cleaveland died after a short and painful illness, on the 22d of April, 1799. His funeral sermon was preached by the Rev. Joseph Dana of Ipswich, from 2 Kings 2: 12. The parish voted eighty dollars to defray his funeral expenses.

Mr. Cleaveland was married to Mary, the only daughter of Parker and ——— Dodge of the Hamlet (Hamilton), July 31, 1747. She died of a cancer, April 11, 1768, in her forty-sixth year. In September —, 1769, he was married to Mary, widow of Capt. John Foster of Manchester, Mass. She died at Topsfield, April 19, 1810, in her eightieth year.

Mr. Cleaveland had seven children, four sons and three daughters.

Besides the pamphlets already referred to, Mr. Cleaveland published a justification of his Church from the Strictures of the Rev. S. Wigglesworth of the Hamlet, and the Rev. Richard Jaques of Gloucester, 1765; — A Short and Plain Narrative of the late Work of God's Spirit at Chebacco, in Ipswich, in 1763 and 1764 (8vo, pp. 89. Boston, 1767. M. H. S. and A. A. S.); — An Attempt to nip in the bud the unscriptural Doctrine of Universal Salvation, 1776; Infant Baptism "*From Heaven,*" and Immersion as the only mode of Baptism, and a Term of Christian Communion "*of men:*" or, a Short Dissertation on Baptists, in Two Parts (8vo, Salem, Mass., 1784. A. A. S.); — The Rev. Dr. N. Whitaker's Neighbor is come, and searcheth him: or, a Brief Defence of a late Council's Result, against the Doctor's charges (8vo. Salem, 1784. A. A. S.); — Sermon at Stoneham, Mass., Oct. 19, 1785, at the Ordination of his son, John Cleaveland, jun. (8vo. Newburyport. A. A. S.).

I find in the Diary of the Rev. Dr. Cogswell, who was, for many years,

minister of the parish in which Mr. Cleaveland spent his early life, the following entry, under date of October 26, 1766: "Mr. John Cleaveland preached for me to good acceptance in general. Some admired him. He was very loud and earnest, and preached without notes. His doctrines were good. The greater part of Separates went to hear him."

From Rev. Daniel Dana, D. D.

NEWBURYPORT, March 28, 1856.

"MY DEAR SIR, — So many years have elapsed since Mr. Cleaveland's decease, that you will scarcely expect me to furnish you a very minute account of him; and yet such recollections and impressions as I have concerning him, I am most happy to communicate to you.

"Mr. Cleaveland was nearly six feet in height, was very erect, of great muscular strength, with a florid complexion and blue eyes. He was by no means a graceful preacher. His manner sometimes bordered on the rough, and even the boisterous. Yet, as he uttered the encouraging, as well as alarming truths of God's word, and as all evidently proceeded from a heart deeply imbued with love to Christ, to his truth, and to the souls of men, his preaching was generally acceptable. In those good days elegance in preaching was less in demand, and its absence less a topic of complaint than in our fastidious times.

"One circumstance pertaining to his preaching was peculiar. During most of his life, he took with him to the desk very brief and imperfect notes. In consequence of this, his preaching was often more earnest and declamatory than instructive. But in later years, becoming more distrustful of his own powers, he wrote his sermons in full, and in reading confined himself to his notes. This change was, in view of his judicious hearers, quite an improvement; while others thought that the good man had lost a portion of his animation and zeal.

"His prayers were congenial with his sermons. Without a careful and orderly arrangement of topics, they were the effusions of a heart in close communion with God, and carried with them the affections of his hearers, especially the most serious portion of them.

"Mr. Cleaveland's character was uniformly exemplary. With him love to the Saviour, and to the souls for which He died, was the absorbing sentiment. This was habitually manifest in methods altogether unostentatious, yet impossible to be misunderstood. He thus secured the conscientious approbation of the community generally, and the warm love of the pious. Though his life was spent, for the most part, in comparative seclusion, his good influence was felt much beyond the immediate sphere of his labors.

"Believe me, as ever, most affectionately yours,

"DANIEL DANA."

OLIVER NOBLE,

Was the son of Daniel and Abigail (Loomis) Noble, and was born in Hebron, Conn., March 3, 1734. He graduated at Y. C. in 1757; was ordained pastor of the First Church in Coventry, Conn., January 10, 1759; dismissed June 10, 1761.

Rev. John Ballentine of Westfield, Mass., makes the following entry in his diary, under date of Nov. 11, 1761, —“ Oliver Noble here, late minister of Coventry, Ct. There was no great opposition, yet some unguarded expressions about a black-velvet cape on a white great coat, gave such a handle against him as occasioned his dismissal from them. Singularity in dress sometimes proves a snare to one that has a mind to be popular. We should dare to be true, though it exposes us to banter and ridicule. A small spark may be blown up to a great flame. Be careful what you say, and before whom. Do not meddle with other peoples' affairs. The asking of impertinent questions may have bad consequences.”

Mr. Noble was installed pastor of the Fifth Church in Newbury, Sept. 1, 1762; dismissed April —, 1784. The recognition of this separation was in the following paper :

We, the underwritten, the Pastors and delegates of the Church in Hampton Falls and the Church in Greenland, being convened at the desire of the Reverend Oliver Noble and the Church and Congregation in this Place, to recognize a friendly separation, which the said Mr. Noble and the said Church and Parish have agreed should take place between them, as what they judge in their present circumstances and difficulties will be for their mutual comfort and the interest of religion, and the Reverend Mr. Tappan of Newbury, and the Church under his care, who were also invited on this occasion, having unexpectedly failed to attend, so that we do not consider ourselves a sufficient number to constitute an Ecclesiastical Council in form, therefore do give our opinions and advice only as undivided churches.

We rejoice to find that the unhappy disputes which have sometimes arisen between Ministers and their people about temporal interest, and which too often have proved the occasion of bitter invectives and mutual accusations, have produced no such disagreeable effects on this occasion, but, on the contrary, that we hear the Parties speaking of one another in terms of Love and Friendship, — that the Committee of the Church and Parish have under their hands testified their approbation of Mr. Noble as a Preacher of the true Gospel among them for twenty years, a kind friend, a good neighbor, and a benevolent gentleman.

We approve of the Separation for the reasons which have induced them thereto, and add our ardent wishes and prayers that the valuable ministerial gifts with which Mr. Noble is endowed, by the Author of every good and perfect gift, may be improved, wherever Divine Providence may call him to labor, to the edification of the Church of Christ, the advancement of religion, and the Glory of God; that he may ever be directed to unite in his conduct the wisdom of the Serpent with the innocence of the Dove, — and that the Church in this Place, who are now left as sheep without a Shepherd, may be under the special

care and blessing of the Great Shepherd of the Sheep, be kept united in the faith, fellowship, and hope of the Gospel, and in due time be happily resettled.

SAMUEL LANGDON, } *Church in*
 JONATHAN TILTON, } *Hampton Falls.*

SAMUEL MACCLINTOCK, } *Church*
 WILLIAM HAINS, } *in Greenland.*

Newbury, April 28, 1784.

It is evident from papers still existing, that there was dissatisfaction with Mr. Noble on the part of the parish, and during his last years he had perplexing pecuniary embarrassments.

In the year 1776, he was absent eleven months as chaplain in the army. The following is an extract from the Hist. Sermon of Rev. D. T. Fiske, present pastor of the church in Belleville. Speaking of Mr. Noble he says, —

“He is represented as a man of fine, commanding person, tall and well-proportioned, noble in figure as well as in name, although negligent, and even slovenly in his attire. Mounted upon a skeleton of a horse, called ‘Mr. Noble’s frame,’ and wrapped in a long dressing-gown, he attracted no little attention as he rode from house to house in the oversight of his flock.”

As a preacher, he is said to have possessed more than ordinary gifts. Three of his published sermons are extant. But his preaching does not seem to have been seconded by a wholly unexceptionable character and life. The remark made of another divine was applied to him, namely: “That when you saw him in the pulpit, you would think he never ought to be out of it; and when you saw him out of it, you would think he never ought to be in it.”

From some papers which we have examined, relating to pecuniary transactions, our judgment is, that the faults of Mr. Noble arose rather from temperament and carelessness than deliberate intention.

He was installed at New Castle, N. H., Aug. 18, 1784, where he remained until his death, which occurred Dec. 15, 1792, aged 58.

The following is an extract from a letter of Rev. Lucius Alden of New Castle, N. H., respecting his ministry in that place.

“Tradition represents him as evangelical in sentiment, and quite acceptable as a preacher of the gospel. His personal appearance was good, portly, genteel. In his habits very social, — frequently visiting the families of his flock, and freely participating in their hospitalities. If his ministry was not marked with distinguished success, it should be recollected that he labored under considerable discouragements. The people had been destitute of a pastor some six years, several of the church and parish had become Baptists, among whom was Rev. Benja-

min Randall, founder of the Free Will Baptist societies in New Hampshire. Some had removed from fear of the British fleet, and the pecuniary embarrassments of the people were severe."

Mr. Noble died after a short sickness. His remains rest in the graveyard, opposite the church, in New Castle, N. H. No monument marks the place of his burial, but within the church, in the year 1852, a beautiful mural monument was erected to his memory and that of his five predecessors in the ministry of that ancient town.

The inscription is as follows :

Rev. *John Emerson* died Jan. 21, 1732, aged 62.
 Rev. *William Shurtleff* died May 9, 1747, aged 58.
 Rev. *John Blunt* died Aug. 7, 1748, aged 42.
 Rev. *David Robinson* died Nov. 18, 1749, aged 33.
 Rev. *Stephen Chuse* died Jan. 1778, aged 72.
 Rev. *Oliver Noble* died Dec. 15, 1792, aged 56.

Pastors of this Church.

The memory of the just is blessed.

Mr. Noble was married May 15, 1760, to Lucy Weld, daughter of Rev. Habijah and Mary (Fox) Weld, of Attleboro, Mass. She was born June 15, 1734, and died in Newbury, May 23, 1781, aged 46.

Their children were, —

1. Habijah Weld, b. Feb. 5, 1761, at Coventry, Ct.; died unmar. in Marietta, Ohio, May —, 1816, aged 55.
2. Lucy, b. Oct. 7, 1762, at Coventry, Ct.; m. Henry Collins, and d. in Broom, L. Canada, about 1806, aged ab. 44.
3. Oliver, b. Oct. 14, 1764; d. Jan. 30, 1766, aged 1.
4. Tirzah, b. April 18, 1766.
5. Sarah, b. Sept. 24, 1768; m. 1788, Wm. Allen, Jr. of New Castle, N. H., and d. in South Berwick, Me., July 5, 1818, aged 49.
6. Fanny, b. April 9, 1771; m. 1. Jonathan Blake, Jr., 2. — Bickford.
7. Eunice, b. Nov. 24, 1773; m. David Thacher, and d. in Philadelphia, Pa., Dec. 1, 1842, aged 69.
8. Hannah, b. Oct. 3, 1775; d. unmar. aged ab. 28.
9. Elizabeth, b. Feb. 28, 1779; m. Dr. — Tribet.

All but the first two named were born in Newbury.

The publications of Mr. Noble are, —

1. Sermon at the Ordination of Mr. Silas Moody, in Arundel, January 9, 1771.
2. Sermon on Music, preached at the North Meeting-house, Newburyport, Feb. 8, 1774.
3. Strictures upon the Sacred Story recorded in the Book of Esther, showing the power and oppression of State Ministers, tending to the ruin

and destruction of God's people. And the remarkable interpositions of Divine Providence, in favor of the oppressed; in a Discourse delivered at Newburyport, North Meeting-house, March 8, 1775. In Commemoration of the Massacre, at Boston, March 5, 1770.

4. Sermon at the Funeral of his Wife, June 3, 1781.

CHRISTOPHER BRIDGE MARSH,

The first pastor of the North Church in Newburyport, was born in Boston, Oct. 11, 1743; and was the only son of Dea. Daniel Marsh. He was admitted a member of Harvard College in the fourteenth year of his age, and graduated in 1761. He officiated about three years as chaplain at Castle William, where his ministry was apparently blessed to the spiritual good of a number whose reformation was visible while he was there.

"*Resolved*, That there be allowed, and paid out of the public treasury, the sum of forty pounds to Mr. Christopher Bridge Marsh, Chaplain at his Majesty's Castle William, for one year, in consideration of his faithful discharge of that trust." — *Mass. Jour.*, Feb. 11, 1767, p. 270.

The following is the vote in regard to the call of Mr. Marsh to the North Parish.

"Whereas we have made choice, and called Mr. Christopher Bridge Marsh to settle with us in the work of the ministry: for his encouragement to undertake and engage therein, we will pay him one hundred pounds lawful money per year for four years ensuing, together with a free contribution; after which time is expired, for Mr. Marsh's encouragement, it was voted to give him one hundred and twenty pounds lawful money per year, together with the free contribution, during his continuance with us in the ministry." — *Records*.

The following obituary is from the Massachusetts Gazette, Dec. 20, 1773.

"NEWBURYPORT, December 15, 1773.

"On Friday, the 3d instant, departed this life, and on the 7th was decently interred, the remains of the Rev. Christopher Bridge Marsh, aged 30, pastor of the North Congregational Church in this town. He was of a studious and contemplative turn of mind from his childhood. He was ordained Oct. 19, 1768, at the unanimous desire of the church and congregation. He was richly furnished with ministerial gifts and accomplishments. He had a penetrating mind, ready invention, and a solid judgment. He thought justly and reasoned correctly. He had not only a peculiar talent in preaching, but was greatly gifted in prayer.

The great doctrines of the Gospel were the chief subjects he dwelt on in his public discourses. He came into his subject with ease and readiness; his language was plain yet manly, striking, and expressive. He was remarkably free from ostentation, and his conduct was such as plainly evinced that he strove to recommend, not himself, but the truth, for the honor of God and the salvation of souls. His whole deportment in the pulpit was grave and solemn. In a word, his preaching was calculated, both as to matter and manner, to enlighten the mind, awaken the conscience, affect the heart, and lead the hearers into a knowledge of themselves and the way of salvation by faith in Jesus Christ; and that he was influenced by the truth he preached to others, was evident from the constant practice of the duties which he urged upon them. His people lay very near his heart, for whom he entertained a very affectionate regard, mixed with a tender concern for their temporal as well as eternal welfare. He was confined about two months, and for most of the time too weak to admit much company. His mind was considerably impaired for some time in his sickness, but, for a few days before his death, God was pleased to favor him with the free use of his reason; and, notwithstanding his great weakness, he manifested great patience and calmness. He was so far from discovering a dread of death, that, on the other hand, he expressed a cheerful resignation to the will of God, a pleasure and satisfaction in the prospect of his approaching dissolution. Very few who have acted in a public character have conducted so worthily, or with so amiable a simplicity and godly sincerity. By his death his flock has lost an excellent pastor, his father a dutiful son, the neighboring ministers an affectionate brother, and the community a useful member."

Mr. Marsh bequeathed his Library to the church at his decease, to be kept for the use and benefit of their pastors in all subsequent times. It is a small collection of books, but some are rare and valuable.

After his death, his congregation published "Two Practical Discourses of the Rev. Christopher Bridge Marsh, late pastor of the North Congregational Church in Newburyport." (8vo, pp. 48. Newburyport, 1794.)

The communication of the Rev. Moses Hale of Newbury to the *Essex Journal*, published soon after the death of Mr. Marsh, was printed with these sermons as a preface. In this there is a happy delineation of his character by a neighbor and an associate; in spirit it is very similar to the obituary published in the *Massachusetts Gazette*. It is an evidence of the tenderness with which his memory was cherished, that this notice of his character, and two of his manuscript sermons, should have been published by his parishioners twenty years after his decease.

The following is the inscription upon the slab that covers his grave:

Underneath

are the remains of the

REV. CHRISTOPHER BRIDGE MARSH,

the worthy and only Son of

Deacon Daniel Marsh, of Boston;

and the much beloved and lamented Pastor of the North
Congregational Church, in this town.

He exchanged this mortal for an endless life,

December 3d, 1773,

aged 36 years and 2 months,

having a little more than completed the fifth year of his ministry.

He was a hard student, a good scholar, and a great Christian; a deep yet
plain and pungent preacher;

a benevolent, meek, humble, prudent pastor; his whole life
blameless and exemplary, his death peaceful.

His ministry, though short, was important, conveying much instruction and
bearing noble testimony to the great doctrines of God's Grace.

His grateful flock,

To show their just respect for him,

To his memory erect

This Monument.

JOSEPH DANA,

Was the son of Joseph and Mary Dana, and was born at Pomfret, Conn., November 2 (O. S.), 1742. His father was a respectable inn-keeper in that town. Among the recollections of his boyhood was the famous adventure of General Putnam with the wolf, which took place not far from his father's residence. He remembered to have seen the animal, which had spread so much terror through the neighborhood, dragged into the entry of their house, and to have run up stairs with other children, that they might feel the less terror in looking at it.

It having been determined that he should receive a liberal education, he was fitted for Yale College, where he was admitted as a member in 1756, and was graduated in 1760. Resolved to devote himself to the Christian ministry, he pursued a course of theological study under the direction of Rev. Mr. (afterwards Dr.) Hart of Preston, Conn., and was licensed to preach by the Association, of which Mr. H. was a member, in May, 1763, before he was twenty-one. He supplied the pulpit of the Old South Church in Boston with much acceptance for six months, and would, it is said, have received an invitation to a permanent settlement there, but that his voice was thought scarcely adequate to fill so large a building. He was subsequently invited to Ipswich, and, having remained

there as a candidate for a year or more, he received a call from the church and society to become their pastor. He accepted the call, and was ordained on the 7th of November, 1765,—the ordination sermon being preached by the Rev. Moses Parsons of Byfield.

The early part of his ministry, of course fell into the tempestuous period of the Revolution. Though he kept within the appropriate sphere of a Christian minister, he showed himself the decided advocate of liberty, and labored in every suitable way for the promotion of his country's interests. In 1801, he received the degree of Doctor of Divinity from Harvard College. The same year he preached the Annual Sermon before the Convention of Congregational Ministers in Massachusetts. The frequent demands that were made for his labors on public occasions, were sufficient evidence of the high estimation in which he was held, not only by his brethren in the ministry, but by the community at large.

Dr. Dana preached a sermon on the sixtieth anniversary of his ordination, at the age of eighty-three,—in which he stated, that all who were heads of families, at the time of his settlement, were deceased, except five; and that he had followed about nine hundred of his parishioners to the grave.

He after expressed the desire that he might not survive his usefulness; and this desire was signally granted. Though the infirmities of age had crept over him, diminishing somewhat his ability to labor and to endure, yet he continued in the regular discharge of his duties as a minister until within a few days of his death, which occurred on the 16th of November, 1827.

His funeral was on the 19th, and an appropriate sermon was preached on the occasion by the Rev. Robert Crowell, D. D., which was published.

Dr. Dana was first married Sept. 3, 1766, to Mary Staniford, dau. of Daniel and Mary (Burnham) Staniford, of Ipswich, and daughter-in-law of Rev. Nathaniel Rogers. She died May 14, 1772, in the twenty-eighth year of her age.

Their children were, —

1. Mary, b. June 26, 1767; m. Maj. Thomas Burnham.
2. Joseph, b. June 10, 1769; grad. D. C. 1788; approbated June 9, 1795; taught a school in Newburyport, and studied law; removed to Athens, Ohio, 1817; was Prof. of Ancient Languages in Ohio University, from 1822 to 1835; d. Nov. 18, 1849, aged 80; m. 1. Lucy Temple, May 31, 1805; m. 2. Hannah Lyons, ab. 1819.
3. Daniel, b. July 24, 1771; grad. D. C. 1788; approbated May 14, 1793; ord. first Presb. Ch., Newburyport, Nov. 19, 1794; dis. to take the Presidency of D. C. Nov. 19, 1820; resigned his office 1821: inst.

Presb. Ch., Londonderry, N. H., Jan. 16, 1822; dis. April —, 1826; inst. Second Presb. Ch., Newburyport, May 31, 1826; dis. Oct. 29, 1845; d. Aug. 26, 1859; m. 1. Elizabeth Coombs, Dec. 30, 1800; m. 2. Sarah Emery, Nov. 8, 1814.

Dr. Dana was married a second time, June 6, 1775, to Miss Mary Turner, dau. of Samuel and ——— Turner of Boston. She died April 13, 1803, in her fifty-third year. Prof. Tappan of H. U. preached her funeral sermon (which was published), in which he describes her as a person of uncommon excellence and loveliness. Their children were, —

4. Elizabeth, b. Nov. 6, 1776; d. July 21, 1816; unmarried.

5. Samuel, b. May 7, 1778; grad. H. U. 1796; approbated May —, 1800; ord. Marblehead, Oct. 6, 1801; m. 1. Susannah Coombs, m. 2. Henrietta Bridge, Feb. 28, 1808.

6. Sarah, b. May 6, 1780; m. Hon. Israel Thorndike of Boston.

7. Abigail, b. March 14, 1782; d. May 15, 1840.

8. Anna, b. Nov. 2, 1784.

9. Lucy, born and died the same day.

Dr. Dana was married a third time, Dec. —, 1803, to Elizabeth, widow of Rev. Ebenezer Bradford of Rowley, and daughter of Rev. Jacob Green of Hanover, N. J.

The following is a list of his publications:

Two Discourses from Proverbs 15: 8, on the Sacrifice of the Wicked, 1728. A Sermon at the Ordination of David Smith, 1795. A Sermon on the National Thanksgiving, 1791. Two Sermons on the National Fast, 1799. A Discourse on the death of Washington, 1800. A Sermon before the Convention of Ministers, 1801. A Sermon at the Ordination of Samuel Dana, 1801. A Sermon before the Merrimac Humane Society, 1804. A Lecture on Baptism, 1806. A Sermon on the worth and loss of the Soul, 1807. Integrity explained and recommended, — A Sermon before an Association, 1807. The question of war with Great Britain, 1808. A Sermon at the Ordination of Joshua Dodge, 1808. Two Sermons on a Special Occasion, Jan. 14, 1810. A Sermon on the Calamity at Richmond, 1812. A Sermon before the Society for promoting Christian Knowledge, 1812. A Sermon before the Essex Auxiliary Education Society, 1816. A Sermon on the death of Rev. Joseph McKean, D. D., 1818. A Thanksgiving Sermon, 1820. A Sermon on the Sixtieth Anniversary of his Ordination, 1825. A Discourse on the fifty-first Anniversary of American Independence, 1827.

To these may be added, —

A Charge at the Ordination of the Rev. Joseph Emerson, 1803. Right Hand of Fellowship at the Ordination of D. T. Kimball, 1806. Charge at the Ordination of Messrs Smith and Kinsbury, Missionaries,

1815. Charge at the ordination of Daniel Fitz, 1826. Also, many communications in periodical publications, both in prose and poetry.

“Dr. Dana the elder was a small, active man, quick in his motions, a respectable scholar, well acquainted with English literature, had a fine taste, and his sermons were generally crowded with thought, though his utterance was very defective. He was a Calvinist of the old formula, rather opposed to the Hopkinsian School; and, as it has been said, that the Calvinists were verging to Antinomianism, this is not true of Dr. Dana, except that he had an exaggerated view of the use of the means of grace, as they were called, in which he differed from his contemporary, Dr. Spring. That he had no Arminian propensities an anecdote may show, which was once brought out in the Association, in a conversation between himself and Dr. Spring. Dana, in his youth, was preaching for Dr. Chauncy in the Old Brick Church, Boston, and in his fervor was crossing the track of the old pastor, who sat behind him in the pulpit. The old gentleman became impatient, pulled him by the coat, and whispered, ‘Young man, you had better stop, or you go too far,’ or some such warning.

“Dr. Dana was married a third time to the widow of Rev. Mr. Bradford of Rowley, and sister of Dr. Green of Philadelphia. The marriage was not a happy one,—they separated. Incompatibility of temper was the reason; and it should be added, that whatever blame the council that was called put upon the venerable husband, all who knew the circumstances agreed, that his subsequent conduct to the wife, who refused to live with him, was generous, forbearing, noble, and Christian to the last degree. He was an irritable man, but by no means an unkind one. *Honestius putabat offendere quam odisse.*” — L. W.

DAVID TAPPAN,

The second pastor of the Fourth Church in Newbury, now the Second Church in West Newbury, was the son of Rev. Benjamin and Elizabeth (Marsh) Tappan, and was born in Manchester, Mass., April 21, 1752. His father was a graduate of H. U. in 1742, and was ordained at Manchester, Dec. 11, 1745, and died there, May 6, 1790, aged 69. His mother was Abigail Marsh of Haverhill.

Their son gave early indications of unusual promise. He pursued his studies, preparatory to college, in part with his father, and in part under the tuition of Master Samuel Moody, at Dummer Academy. He was admitted to H. U. at the age of 14, and graduated in 1771. During the third year of his collegiate life, a severe sickness, which brought him to a

near view of death, was the means of such awakening and convictions as he had not known before, and was followed some months after with such views of mind and actings of heart in divine things, as gave a new direction even to his unblamed and comparatively innocent life.

After leaving college he devoted himself to the study of theology for more than two years, though occasionally employed in teaching school. He was ordained pastor of the Third Church and Parish in Newbury, April 18, 1774. The parish voted to give Mr. Tappan yearly the sum of 80 pounds, and the use and improvement of the parsonage, with the buildings (they had just voted to erect a house and barn upon the parsonage land). Afterwards the parish voted to give Mr. Tappan one hundred and thirty three pounds, six shillings and eight pence, as a settlement in case he would release them from building the house and barn, to which proposal Mr. T. consented.

“Oct. 24, 1781. The Parish voted Mr. Tappan 80 pounds for a salary, in silver or gold, or in the produce of the earth in the following articles, at the following prices: corn at three shillings and four pence per bushel; pork at four pence per pound; beef at two pence halfpenny per pound; flax at eight pence per pound; butter at eight pence per pound; wheat at six shillings and eight pence per bushel; rye at four shillings and eight pence per bushel.

“In 1779, Mr. Tappan was voted sixteen hundred pounds of the present currency.”

Mr. Tappan was, from the first, considered a very able and attractive preacher. He published the sermons preached the Sabbath after his ordination, giving, as a reason, “that a sermon of mine preached to my own people, on some occasion that deeply interests their feelings, and printed by their request, will be eagerly read by them, when another sermon, on a similar occasion, and preached by a stranger a hundred miles distant, though it were far better than mine, would probably not be read at all.” Acting upon a similar principle, he printed more occasional sermons than almost any other clergyman of his day.

Dr. Daniel Dana says of him, “the pulpit was his throne. His sermons were replete with evangelical truth; they exhibited seriousness of spirit, depth of thought, richness of imagery, coolness in argumentative discussion, impassioned tenderness of address, purity and splendor of diction, and all in no common degree. His manner in the pulpit was perfectly simple, and unstudied, and unadorned, but full of meaning and force.”

Mr. Tappan was an eminent example of piety, and of all the Christian virtues. The religion which he inculcated from the desk, so beautiful, so heavenly, breathed in his spirit, and shone out in his life.

During his pastorate of eighteen years and four months, forty-nine persons were added to the church, all by profession.

In June, 1792, the Corporation and Overseers of Harvard College harmoniously invited him to the office of Hollis Professor of Divinity. The question was submitted to an ecclesiastical council, convened Sept. 6, 1792, and it was unanimously voted that duty and the general interest of religion required his removal. His people were very unwilling to give him up. The church passed the following votes in regard to his leaving :

1. "Voted, that we will not oppose his dismissal from us, but quietly leave him to act according to his own sense of duty in the case.

2. "That we can give our testimony in favor of his public ministrations and private behavior since he has been with us, excepting his late act in leaving a united people, which some of us cannot see to be agreeable to the will of God. Nevertheless, as he has repeatedly and solemnly declared, that he thinks himself bound in conscience to accept the invitation of the college, we think ourselves obliged, by the rules of Christian charity, to believe that he speaks the truth, and acts conscientiously in this matter, and we accordingly recommend him to the charity and fellowship of the First Church of Christ in Cambridge, and to all other Christian people where Providence may occasionally call him."

He was inaugurated Dec. 26, 1792. The honorary degree of D. D. was conferred on him by the college in 1794.

Dr. Tappan discharged the duties of his professorship for nearly ten years with great and growing acceptance, and was constantly gaining in reputation and influence. He was the last evangelical divine who filled the Hollis Professorship before the control of the college passed into the hands of the Unitarians. He died August 27, 1803, aged 51.

The following obituary notice was published in the *Columbian Centinel*, Aug. 31, 1803 :

"At Cambridge, on Saturday last, the Rev. *David Tappan*, D. D., Hollis Professor of Divinity in Harvard College, æ. 51. Previous to their interment, his remains were carried to the meeting-house, preceded by the students, and followed by a dignified and respectable procession, where, after prayer by the Rev. Dr. *Lathrop*, a sermon was delivered by the Rev. *Abiel Holmes*, from Acts 2 : 24 — '*For he was a good man.*' We have not received any account of the societies of which the deceased was a member, nor of his publications; but would be grateful to any correspondent who would make the communication.

"The historian, who collects brilliant examples of virtue for the instruction of mankind, will dwell with delight on the character of Dr. Tappan. He possessed, in an uncommon degree, the various qualifications which

adorn the gentleman, the scholar, and the Christian. His manners flowed from a heart replete with benevolence, and were calculated to conciliate the affection and esteem of men of all ranks, and of Christians of every denomination.

“He held a distinguished rank among the literati of our country. His studies were chiefly directed to those branches which were calculated to render him useful in his office at the University, and eminent as a minister of the holy religion. And though exalted attainments in these studies excite not that admiration which their intrinsic excellence deserves, though none but the wise and good can duly estimate that philosophy which inspires

‘The better fortitude
Of patience and heroic martyrdom,’

yet these are most necessary to render individuals happy, and states prosperous.

“The glory of Dr. Tappan’s character shone with unequalled resplendence in piety to God and benevolence to man. He possessed an exquisite sense of right and wrong, of decorum of character, and of chastity in conduct. Though firmly attached to those sentiments which he considered the doctrines of Scripture, his charity embraced the sincere of every denomination. No ambition is so pure as that which animates men to aspire to excel in deeds of benevolence. Of this spirit Dr. Tappan was possessed. He was qualified, in an eminent degree, to make men wise and good. In public, he was highly acceptable and successful. His eloquence flowed from a heart deeply impressed with the truth of that religion which he preached. Who ever heard him describe the charms of religion, without feeling that his good resolutions had gained some accession of strength? Who ever heard him dwell on the ‘terrors of the law,’ without confessing that the anger of Heaven against the finally impenitent would be just?

“Deeply is this loss felt by our University. Seeing that her sons have lost a father, her patrons an associate, her festival is changed into mourning, and her honorable seats are clothed with the habiliments of the grave.

“Cut down in the midst of his days and usefulness, his death, though happy for himself, is too soon for his country. How he loved her glory, and lamented her wrongs; how he endeavored to assuage the violence of party, and to vindicate the manners and principles of the pure age of our republic, are in the memory of all who observed him revolving in his exalted sphere.

“Those who feel gratitude ought to express it. But how inadequate

is language to give life to the sentiments of the heart. While we are humble under a sense of the calamity which we sustain, we must rejoice that the favored servant of heaven is translated from toil to glory, and that he is distinguished among those

‘*Quique sacerdotes casti, dum vita manebat ;
Quique pii vates, et Phœbo digna locuti.*’”

There is a still more extended notice of Dr. Tappan in the *Centinel*, of Sept. 14, 1803.

Mr. Tappan was married by Rev. Oliver Noble, March 21, 1780, to Mary Sawyer, daughter of Dr. Enoch and Hannah (Moody) Sawyer. She was born March, 1759, in West Newbury, and died Sept. 11, 1831, in Augusta, Me.

The names of their children were, —

1. Sarah, b. January 7, 1781 ; d. May 6, 1799.
2. Enoch Sawyer, b. March 4, 1783 ; d. July 26, 1847 ; grad. H. U. 1801 ; M. B. 1806 ; M. D. 1811 ; M. M. S. S.
3. David, b. —, 1785 ; H. U. 1804 ; d. May 26, 1843.
4. Mary, b. March 22, 1757 ; d. Nov. 7, 1757, in W. Newbury.
5. Benjamin, b. Nov. 7, 1788 ; H. U., 1805 ; ord. at Augusta, Me., Oct. 16, 1811 ; dis. 1849 ; appointed Sec. of the Maine Miss. Society, June 27, 1849 ; d. Dec. 23, 1863, in Augusta, Me., aged 75.
6. Hannah, b. Nov. 30, 1790 ; d. March 26, 1857, in Augusta, Me.
7. George Washington, b. Dec. 31, 1792 ; d. Sept. 17, 1793, in Cambridge.

8. Mary Eliza, b. Dec. 1, 1795 ; d. Sept. 14, 1796, in Cambridge.

9. Mary Eliza, } ^{Twins} b. in 1798. { One died July 30, the other Aug.
10. Joseph, } { 20, 1798.

The following is a list of Dr. Tappan's publications :

Two Discourses delivered on the Sabbath after his Ordination at Newbury, April 24, 1777. A Sermon on the Character of Amaziah, 1782. A Fast Sermon, 1783. A Thanksgiving Discourse on the Peace, 1783. A Sermon on the death of Rev. Moses Parsons, Dec. 14, 1783. Two friendly Letters to Philalethes, 1785. A Sermon at the Ordination of Timothy Dickinson, Feb. 18, 1789. An Address to the Students of Andover Academy, July 18, 1791. Election Sermon, May 30, 1792. A Sermon before an Association at Portsmouth, 1792. A Farewell Sermon at Newbury, 1793. A Fast Sermon at Cambridge and Charlestown, April 11, 1793. A Sermon at the Ordination of John Thornton Kirkland, Feb. 5, 1794. A Sermon on Eight Persons drowned at Newbury, July 24, 1794. A Discourse to the Class which was to graduate in 1794. A Discourse to the Class which entered in 1794. An Address to the Students at Andover, July, 1794. A Thanksgiving Sermon

at Charlestown, Feb. 19, 1795. A Discourse on the death of John Russell, a Student, Nov. 17, 1795. A Discourse to the Class which entered in 1796. A Sermon before the Convention of Ministers, June 1, 1797. A Fast Sermon at Boston and Charlestown, April 5, 1798. Two Sermons at Plymouth, after the Ordination of the Rev. James Kendall, Jan. 5, 1800. A Discourse on the death of Washington, Feb. 21, 1800. A Sermon at the Ordination of Nathaniel Hill Fletcher, in Kennebunk, Me., Sept. 3, 1800. A Sermon on the death of Lieut. Governor Phillips, 1802. A Sermon at the Installation of the Rev. Hezekiah Packard, Sept. 1802. A Discourse on the death of Enos Hitchcock, D. D. 1803. A Sermon on the death of Mrs. Mary Dana, April, 1803.

POSTHUMOUS.

Lectures on Jewish Antiquities, 1807. Sermons on Important Subjects, 1807; to which is prefixed a Biographical Sketch of Dr. Tappan, and the Sermon preached at his funeral, by Dr. Abiel Holmes.

NOTE.— The original spelling of the name was *Toppán*. Dr. Tappan so spelled his own name when he published the sermons preached the Sabbath after his ordination.

LEVI FRISBIE,

Was the son of Elisha and Rachael (Levi) Frisbie, and was born in Branford, Ct., —, 1748. He was baptized May 8, 1748. His father was a land-holder, and probably a farmer in easy circumstances. At the age of sixteen Levi gave evidence of piety, and began to fit for college under the Rev. Eleazer Wheelock of Lebanon, the founder and first President of Dartmouth College. He also studied with Dr. Bellamy, of Bethlehem. He entered Yale College in 1767. Here he stayed over three years, but finished his education at Dartmouth, in 1771, and was one of the first class, consisting of four, which graduated in that institution. In 1772, May 21st, he and David Maccluer were ordained at Dartmouth College, as missionaries to the Indians at Muskingum, "where a remarkable door is opened for the Gospel." In 1772, June 19th, he and his fellow-laborer set out on their mission, expecting to be supported by the Society for Propagating Christian Knowledge.

When on their journey, they heard that the Indians, to whom they were going, were inclined to a war with the English. Before getting to the immediate vicinity of their intended station, Mr. Frisbie was taken dangerously sick with a fever. He recovered, and as the condition of the Indians at Muskingum was very unsettled, he and Mr. Maccluer spent about seven months among the white population, making their

chief place of residence at Fort Pitt. After this period, he returned to New England.

We are informed that Mr. Frisbie, still desirous to prosecute the duties of a missionary, travelled to the southward and also to Canada. But this specific manner of preaching the gospel he was constrained to relinquish, on account of the unsettled state of the country, occasioned by the Revolution. In March, 1775, as Mr. Rogers was unable to perform his pastoral duties, Mr. Frisbie was engaged to assist him. Being approved by the people, they gave him a call, and he was installed Feb. 7, 1776. With his brethren in the ministry he was deeply interested in the struggle of our country for independence. When the tidings of peace came, he was selected by the town to deliver an oration. This was published; also a Funeral Address at the interment of Rev. Moses Parsons of Newbury, 1779; two Fast Sermons; a Thanksgiving Sermon; Eulogy occasioned by the death of Washington, 1800; A Sermon before the Society for Propagating the Gospel among the Indians; also, a Poem of one hundred and eighty lines, being a Eulogy on Moor's Charity School and Dartmouth College. This may be found in "Wheelock's continuation of the narrative of the Indian Charity School, etc., 1771." This was probably delivered at the Commencement that year.

The last days of Mr. Frisbie were considerably embittered by the loss of some of his parishoners, who left him to aid in the formation of a new society in the town. His sensibility was great, which, added to the infirmities of his age, led him to think more of such a defection than he would have done in his earlier life, and to apprehend worse effects from it than really followed.

Mr. Frisbie died Feb. 25, 1806. The last office which he performed in the house of God was to administer the communion, when he introduced Rev. D. T. Kimball to his pulpit. This was Sept 21, 1805. The parish voted \$100 to purchase mourning for his family. The Rev. Asahel Huntington of Topsfield preached his funeral sermon.

He was first married to Zeruah, the eldest daughter of Samuel Sprague of Lebanon, Ct. She died Aug. 21, 1778. He was married a second time, June 1, 1780, to Mehitable, daughter of Rev. Moses and Mehitable (Dummer) Hale, of Newbury, now West Newbury. She was born in Newbury, Nov. 2, 1751, and died April 6, 1828, aged 76.

Their children were, —

1. Sarah, b. Nov. 22, 1781.
2. Levi, b. Sept. 15, 1783; grad. at H. U. 1802; Tutor from 1805 to 1811; Professor of Latin Language from 1811 to 1817; inducted as Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity, Nov. 5, 1817. He died at Cambridge July 9, 1822; aged 38.

3. Nathaniel, b. Dec. 13, 1785.

4. Mehitable, b. Nov. 4, 1791.

Rev. Mr. Frisbie was of light complexion, above the common height, and rather large. His power as an orator we have no means of knowing, but from his published effusions. It appears he ventured on some daring flights, unusual among the moderns, and which nothing but success could justify.

Hume has mentioned one of the strokes in Cicero, in one of his orations against Verres, in which he says, *If I were to go into the most deserted solitude and deplore these deeds to the rocks and precipices, yet even these mute objects would respond to the atrocity*, and he asks, whether any modern would use such a bold and poetic figure.

In his Eulogy on Washington, Mr. Frisbie has the following paragraph :

“The sighs of sorrow are as sincere as his virtues, and as extensive as his fame. Our churches are hung with sables, and every object seems clad with a garment of woe. The countenances of the young and the fair have lost their smiles; their faces are covered with a gloom, and their eyes suffused with tears; children lisp the praises of Washington, and weep that he is dead; the hardy bosoms of statesmen and warriors are softened with grief, and their manly eyes do not disdain to pour a tribute of tears on the grave of their own and their country’s father and friend. Virtue and religion lament the loss of their favorite son; and were any so obdurate as not to lament it, they might expect that the plains, and the forests, and the rocks, which have witnessed his virtues and achievements, would reproach their stupidity by bursting into sighs and groans.” — *Eulogy on the late Gen. George Washington*, p. 33.

SAMUEL SPRING,

Was the son of John and Sarah (Read) Spring. He was born in Uxbridge (now Northbridge), Mass., Feb. 27, 1745–6. His father was a large landholder, a deacon and a justice of the peace. From his office in the church we infer that all his children were baptized in infancy. His son labored with him on the farm until he was eighteen years old. The father then consented, after much entreaty, to give him a collegiate education.

Dr. Spring graduated at the College of N. J., in 1771; received his doctorate from W. C. 1807. He studied divinity successively with Rev. Drs. Witherspoon, West of Stockbridge, Hopkins of Newport, R. I., and Bellamy of Bethlehem, Conn. He was a chaplain in the Revolutionary war, and attached to the division of Arnold in the assault on Quebec, and was engaged in the battle when Montgomery fell.

He was ordained over the North Church and Society, Newburyport, Aug. 6, 1777. He died in Newburyport, March 4, 1819.

He was President of the Merrimac Bible Society; of the Merrimac Humane Society; one of the founders and visitors of the Andover Theological Seminary; one of the original delegates who founded the American Bible Society; one of the founders and one of the executive committee of the A. B. C. F. Missions.

He was married Nov. 4, 1779, to Hannah Hopkins, daughter of Rev. Samuel Hopkins, D. D., of Hadley. Her mother was Sarah Porter, daughter of Judge Eleazer Porter, of Hadley, and widow of Rev. Chester Williams. Mrs. Spring was born at Hadley, Aug. 10, 1760, and died at Newburyport, June 11, 1819.

Their children were, —

1. A son b. and d. Sept. 4, 1780.
2. Margaret Stoddard, b. Apr. 26, 1783; m. Aug. 27, 1807, Bezaleel Taft, Jr.; who grad. H. U. 1804, and was Att'y-at-Law, in Uxbridge. She died July 25, 1816.
3. Gardner, b. Feb. 24, 1785.
4. Hannah, b. Sept. 5, 1788; d. Mar. 16, 1796.
5. Walton, b. Sept. 6, 1790; d. May 8, 1809.
6. Samuel, b. Mar. 9, 1792.
7. Lewis, b. Oct. 20, 1793; lost at sea, 1815.
8. Mary, b. Nov. 12, 1795; d. Aug. 30, 1796.
9. Pinkney, b. July 6, 1798; grad. Y. C. 1819; d. —, 1820.
10. Charles, b. July 25, 1800.
11. John Hopkins, b. Sept. 21, 1802.

Three sons of Dr. Spring grad. at Y. C. Gardener in 1805; S. T. D., Hamilton Coll. 1819; LL. D., Lafay., Penn., 1853; ord. in New York, Aug. 8, 1810.

Samuel grad. in 1811; Andover Theo. Seminary 1821; approbated May 8, 1821; ord. Abington, Mass., Jan. 2, 1822; dis. Dec. 6, 1826; inst. North Ch. Hartford, Ct., Mar. 21, 1827; dis. Jan. —, 1833; inst. First Ch. East Hartford, Ct., Feb. 14, 1833; dis. July 14, 1861; S. T. D., Columbia College, 1858.

Pinkney grad. in 1819, and died in 1820.

The following sketch is from his ministerial neighbor and friend, Rev. Dr. Withington, of Newbury:

Samuel Spring, D. D., was for many years a prominent member of our Association. He was rather in the minority, being on the Hopkinsian side of the chief dispute of his day. Dr. Dana of Ipswich, Dr. Tappan of West Newbury, and Mr. Braman of Rowley, were old school Calvinists. Dr. Spring and Dr. Parish were Hopkinsians, then called the New Divinity.

His mind was first impressed with religion while reading a Defence of the *Copernican System* to his class while in college; and this perhaps gave a type to his subsequent piety. The grandeur of God was his perpetual theme. Even Christ and redemption were, in his theology, affecting only as an exhibition of the grandeur of God. He was licensed to preach the gospel in 1774. The next year he joined that section of the army which was sent to seize Canada and subdue Quebec; and I have heard him describe pathetically the famine and sufferings of that expedition. Though a clergyman, there was not a braver heart in that heroic band than his own; and a story is told (though I never heard him allude to it), that when the army reached Quebec, one of the captains faltered, and Spring offered to head the company in the escalade, but was not permitted by the general, as he said it might confuse the men; no one could look on his eye and not believe the story credible. On the first Sabbath in February, 1777, he preached as a candidate to the people to whom, for forty-two years, he became a pastor. He labored among his people until within a few weeks of his death, which happened March 4, 1819.

His publications were, besides occasional sermons, a Dialogue on Duty, and a volume of Disquisitions. The first was a controversy with Dr. Tappan of West Newbury, and both of them were strongly marked with the peculiarities of his school.

It was impossible to meet Dr. Spring, and not be struck with the strength of his purpose and the quickness of his intuition. He saw into character with a glance, and was not often prone to err on the indulgent side. Lurking vanity, disguised ambition, foolish affectation, were sure to be detected by him; and when the occasion called for it, sharply rebuked. Yet he was very companionable; his relaxation was more agreeable from the general sternness from which he seemed to let himself down. Though he *seemed* to be a dogmatist in his preaching, yet he was a man with whom you could discuss any subject, even his most darling opinions. His range in the pulpit was too narrow, and his exhibition of the gospel was too partial. Sovereignty was his favorite theme. He was not an orator, but often when earnest, commanded the closest attention. He was a splendid specimen of New England's clergy; for *there were giants in the earth in those days.*

“FARMINGTON, Me., November 20, 1861.

“REV. S. J. SPALDING, NEWBURYPORT, MASS.

“My Dear Brother, — You have asked me to give you my recollections and impressions of the late Dr. *Samuel Spring*, of your city. This request is not the most easy with which to comply. The distance of time which has elapsed since his death, has taken much from the freshness and power of these recollections and impressions, and has tended to increase their indistinct and evanescent nature. My strong personal attachment to him also as my spiritual father, may have an undue influence in such matters; and after all, the very best things I may

fail to record, and note only those which may not suit the taste, or meet the approbation of others. But, in the language of the apostle Peter on a certain occasion, I will say, 'Such as I have, give I unto thee.'

Truly yours,

ISAAC ROGERS.

Dr. Spring was above the middle height. His bodily frame was strong and athletic, and his whole appearance was majestic and commanding, so that as you approached him, especially if a young man, it would be with emotions of diffidence nearly akin to reverence. His eyes were a light blue, penetrating and piercing, with a large round head that added not a little to his power in the pulpit and to his great influence over others. He was a man of strong prejudices, and yet of a consummate knowledge of human nature. To those whom he well knew, he was a firm and lasting friend and a most wise and judicious counsellor. With those who did not suit his tastes or views he cared not to associate, or with them to have much to do.

He was, however, quite easy to unbend, and very affable and even facetious in conversation with his intimate acquaintance. His wit was ready and keen, and he dearly loved and highly enjoyed a good joke. It is said, that before his marriage the General Association of Massachusetts met in the western part of the State. On his way to the meeting, he called on Rev. *Samuel Hopkins*, of Hadley, who had a number of daughters, from which he subsequently selected his wife. Dr. H. invited him on his return to stop and dine with him. To this Mr. S. agreed. Among other articles, a sparerib was served for dinner. Dr. H. says to Mr. S., "To which piece shall I help you?" "*To one of the ribs, if you please,*" says Mr. S., with a look and manner that gave no doubtful indication of his meaning.

Not long after I united with his church, I called to see a family in the south part of the town, who belonged to the Society of the Rev. Mr. Milton, with whom and the Doctor there had never been a very good understanding. This family desired me to invite Dr. S. to visit them, as they were in sickness and affliction. Several days after, I called on the Dr., and communicated to him their desires. Stretching himself up, and bending back his head, with an arch smile, "Do you suppose," said he, "that *I am going to call on that Miltonian?*" While the fact was, as he afterwards assured me, he had already made them a call, and had a most pleasant and agreeable visit.

Clergymen of his day were far more largely political than they are now, and had much more to say, both in their preaching and prayers, in relation to national affairs. Hence, when the embargo, non-intercourse, and war measures of the Jefferson and Madison administrations

were prosecuted, on Fast and Thanksgiving days, and even at other times, the Doctor was plain, and explicitly bold and fearless in his opposition to both the men and the measures. At one time he took his text in Ezekiel 27 : 26, — “Thy rowers have brought thee into great waters,” and applied the words to the civil rulers of that day, very much to the disquiet of the few of his hearers who differed from him politically.

At another time, when Napoleon I. had made his escape from Elba, and was, as the Dr. thought and believed, coming to America, he, in prayer, on one Sabbath morning, said, quoting from Jeremiah 20 : 7, “O Lord, thou hast deceived us, and we are deceived.” The next day one of his church members, who differed from him in politics, undertook to call him to account for using such language. “Why, brother K.,” replied Dr. S., “are you not any better acquainted with your Bible? Go home and read it over until you find the words I used in prayer there recorded.”

A few of us young men used to meet on Friday evenings for prayer and religious conversation. We invited the Dr. at one time to meet with us. On his inquiring as to the state of my mind, I recollect saying to him, that I thought the devil was very busy with me indeed, as I had a great many evil thoughts, and wandering thoughts also in prayer. “You must be careful, my young friend,” said he, “not to lay too much blame to the devil, for your own heart is bad enough to originate those thoughts.”

He was not so anxious to increase membership in his church, as he was to promote a heightened and stable piety in its members. I well recollect, that after I had indulged about six months a hope of having been renewed in the spirit of my mind, I went with considerable diffidence to see him about making a public profession and uniting with the church. He received me very cordially, but thought it was rather too soon, and advised me to wait still longer before taking such an important step. In his better judgment, as I viewed it, I acquiesced. Indeed, I supposed that he had seen or known something in my life inconsistent with my hope in Christ, and concluded, of course, to abide his decision, and it was not until six months more had elapsed, that with much trembling and many fears, the profession was made. The desire, however, to make it was strengthened, and my carefulness and prayerfulness promoted by the course which he thus pursued, and I always loved him the more for it. But this, perhaps, was one of the extremes of that age; and if it had its evils, it by no means follows that the other extreme of hasty admissions, into which the churches have now so generously fallen, has not many and great evils also. Few and far between were then the cases of discipline which are now multiplied, and numerous as the “leaves in

Vallombrosa." And the limited doctrinal knowledge and increasing worldliness of most professors of religion of the present day, is in striking contrast with the enlightened views and sober and godly lives of the church members of that generation.

The following is a complete list of the publications of Dr. Spring. They have all been collected by Rev. A. G. Vermilye, D. D., now of Utica, N. Y., and by him presented to the Library of the Essex North Association.

1. Thanksgiving Sermon. (Newburyport, 8vo, pp. 32. 1777.)
2. Sermon "On Sinners coming to Christ." (Newburyport, 8vo, pp. 47. 1779.)
3. Sermon on Family Prayer. (New Haven Magazine, pp. 28. 1780.)
4. Three Sermons to little Children. (Newburyport, 16mo, pp. 82. 1783.)
5. Dialogue on the Nature of Duty. (Newburyport, 16mo, pp. 192. 1784.)
6. Sermon at the Ordination of the Rev. Benj. Bell, Amesbury, Mass., Oct. 13, 1784. (Newburyport, 8vo, pp. 64.)
7. Sermon on knowing and trusting God. (Newburyport 8vo, pp. 46. 1785.)
8. Sermon at the Ordination of Rev. Pearson Thurston, Feb. 1, 1792, Somersworth, N. H. (Dover, 8vo, pp. 26.)
9. Sermon at the Ordination of Rev. Daniel Merrill, Sedgewick, Me. Sept. 17, 1793. (Newburyport, 8vo, pp. 50.)
10. Thanksgiving Sermon, 1793. (Newburyport, 8vo, pp. 40.)
11. Two Sermons in the American Preacher, vol. 4. 1793.
12. Thanksgiving Sermon, 1798. (Newburyport, 8vo., pp. 24.)
13. Sermon on the death of Washington, 1799. (Newburyport, 8vo, pp. 28.)
14. Sermon before the Mass. Miss. Society, 1802. (Newburyport, 8vo, pp. 56.)
15. Sermon on the Duel of Hamilton, 1804. (Newburyport, 8vo, pp. 28.)
16. Sermon at the Ordination of Rev. Charles Coffin, Vice-President of Greenville College, Sept. 11, 1804. (Newburyport, 8vo, pp. 47.)
17. Two Sermons on Christ's Self-existence, 1805. (Newburyport, 8vo, pp. 59.)
18. Sermon at the Ordination of Rev. Samuel Walker, Danvers, Aug. 14, 1805. (Salem, 8vo, pp. 40.)
19. Address before the Merrimack Humane Society, Sept. 1, 1807 (Newburyport, 8vo, pp. 32.)

20. Sermon on the death of Dea. Thompson, 1808. (Newburyport, 8vo, pp. 24.)
21. Two Fast Day Sermons, 1809. (Newburyport, 8vo, pp. 36.)
22. Sermon at the Inauguration of Dr. Griffin, Professor at Andover, June 1, 1809. (Boston, 8vo, pp. 34.)
23. Funeral Sermon of Rev. Nathaniel Noyes, 1810. (Newburyport, 8vo, pp. 28.)
24. Moral Disquisitions, 1815. (2d ed. Exeter, 16mo, pp. 240.)
25. Sermon; "United agency of God and Man." (Newburyport, 8vo, pp. 20.)
26. Sermon before the A. B. C. F. Missions, 1818. (Boston, 8vo, pp. 19.)
27. Sermon before the Howard Benevolent Society, Oct. 4, 1818. (Newburyport, 8vo, pp. 20.)
28. The Youth's Assistant, 1818. (Newburyport, 8vo, pp. 36.)

DANIEL BRECK.

The following letter was received from his son, Hon. Daniel Breck of Kentucky.

RICHMOND, Ky., July 16, 1861.

Messrs. L. WITHINGTON, etc., Committee, etc.

Dear Sirs, — Causes, too numerous to mention, have occasioned the delay in furnishing the desired information in your circular of March last, in regard to the Rev. Daniel Breck, deceased, and family. I take pleasure now, although at so late an hour, in furnishing the information requested.

REV. DANIEL BRECK was born at Boston, Massachusetts, on the 29th of August, A. D. 1748 (O. S.).

He was the son of John and Margaret Breck. The maiden name of the latter was Thomas. He was baptized in infancy.

He graduated at Princeton, Nassau Hall, in 1774. His theological studies were prosecuted under the care of the Rev. Drs. Bellamy and West. Was a chaplain in the Continental Army, and before Quebec in the winter of 1776. After leaving the army, he visited what was then called the North West Territory, and preached the first Protestant sermon ever delivered north and west of the Ohio River. This was at the spot where Marietta, in Ohio, now stands. His text was Luke 1: 33. "And of his kingdom there shall be no end."

On the 17th day of November, 1779, he was ordained as the pastor of a church in Topsfield, Massachusetts, and continued till the 26th day of May, 1788, when he removed to Hartland, Vermont, and November

11, 1789, became its first settled minister. He continued to preach there until dismissed by a council, January 27, 1797, and died there on the 12th day of August, 1845, retaining in a remarkable degree all his faculties, and departing in the full triumph of Christian faith.

He was married in March, 1786, in Topsfield, Massachusetts, to Hannah Porter, the daughter of Elijah and Dorothy Porter, Clark being the maiden name of the latter.

Names, birth, etc. of the children of David and Hannah Breck, as follows :

1. Elizabeth, born in Topsfield, 29th January, 1787 ; died the wife of Henry Hall of Ohio, 1853.

2. Daniel, born in Topsfield, Feb. 12, 1788 ; grad. D. C. 1812 ; LL. D. Transyl. Coll. 1843 ; Rep. in Congress from Kentucky 1849-51 ; appointed Judge of Sup. Court in that State 1843.

3. Hannah, born in Topsfield, 19th of August, 1789 ; died in 1848.

4. Samuel, born in Hartland, 16th of March, 1792 ; educated in Vermont, and at the Medical College in the city of New York, where he received the degree of M. D.

5. Dorothy, born in Hartland, on the 9th of July, 1793.

6. Abigail, born in Hartland, Vt., on the 13th of September, 1795.

7. Lucy, born in Hartland, Vt., on the 16th of October, 1799 ; died in 1839.

8. Clarissa, born in Hartland, Vt., on the 1st of July, 1802 ; died on the 17th of March, 1804.

9. Mary, born in Hartland, Vt., on the 23d of November, 1803 ; died in 1829.

He first united with the church of the Rev. Dr. Byles, of Hollis Street Church, Boston, Mass.

I am unable to furnish a list of sermons and addresses published by him.

Most respectfully,

Your Obt. Servant,

DANIEL BRECK.

STRAFFORD, August 22, 1861.

Nothing was ever published from his pen. Living so early as he did, and coming to Vt. when every thing was in infancy, it was not so easy as now to come before the public by the press. The Rev. Mr. Breck was a good scholar and a very accomplished gentleman. In close connexion with his dismissal at Hartland, he withdrew from the active duties and labors of the ministry. By reason of being the first ordained minister of the town, he received a lot of land of a hundred acres, well located, and he gave himself to the cultivation of that land. There he

lived to the end of his course. He was a magistrate and town clerk many years. Was greatly respected by all who knew him, and by many even venerated.

Very respectfully,

SAMUEL DELANO.

The following is the inscription upon a modest marble headstone, set up at his grave —

REV. DANIEL BRECK.

Died in Hartland, Vt. August 12, 1845, aged 97.

“ Mark the perfect man, and behold the upright, for the end of that man is peace.”

That of his wife is,

HANNAH.

wife of Rev. Daniel Breck.

died June. 15, 1838, aged 79.

“ Saviour! how dear that precious name, when Death's cold finger touches one we love.

TRUE KIMBALL.

Was born in Plaistow, N. H., January 28, 1757, and was baptized in infancy. He was the son of Dea. Jonathan and Abigail (True) Kimball. He united with the Congregational Church of Plaistow and North Haverhill. He graduated at H. U. in 1778, and studied theology with Rev. Giles Merrill of Plaistow. He was ordained pastor of the First Church in West Newbury, Nov. 20, 1782; dismissed April 4, 1797.

He then removed to Hampstead, N. H., and united with the Congregational Church in that town, July 2, 1797. He changed his views, and became a Universalist; and after continued but ineffectual efforts made to correct his errors, and to prevail on him to return to his former attendance on the means of grace, he was excommunicated, 1814.

He died at Hampstead, N. H., July 16, 1816. He was subject to fits of nervous depression, in one of which he hung himself in his barn.

Mr. Kimball was married May 7, 1784, in West Newbury, to Jane Short, daughter of Sewell and Jane (Brown) Short. She was born in Newburyport, Aug. 13, 1761, and died January 12, 1841, in Hampstead.

The names of their children were, —

1. James Brown, b. Sept. 23, 1785, in West Newbury; d. Apr. 26, 1746.
2. Joshua, b. June 22, 1787, in West Newbury; d. Jan. —, 1840.
3. Jane, b. Aug. 21, 1791, in West Newbury; d. March 16, 1800.
4. Jonathan, b. Dec. —, 1794, in West Newbury; d. Sept. —, 1797.
5. Jonathan Sewell, b. Aug. 16, 1798, in Hampstead, now living.
6. Mary Jane, b. April 20, 1801, in Hampstead, now living.

EBENEZER BRADFORD,

Was the son of William and Mary (Cleaveland) Bradford, and was born in Canterbury, Conn., May 29, 1746. He graduated at the College of New Jersey in 1773; and was licensed to preach Aug., 1774. He was ordained to the work of the gospel ministry by the Presbytery of New York, at a session held at South Hanover, N. J., July 13, 1775.

Mr. Bradford was the stated supply at Danbury, Conn., from April, 1777, to Nov. 1779, and was there when the town was burnt by the British in 1777. He fled with his family from the fire and sword of the enemy, but returned in season to extinguish the flames already kindled in his dwelling. Mr. Bradford preached and administered the ordinances in various parts of the county, wherever he was called in Providence.

He was installed at Rowley, August 4, 1782; and died there after a pastorate of 19 years, January 3, 1801, aged fifty five. In his call, Oct. 22, 1781, he was offered as a settlement real estate valued at £200, a salary of £100 to be made as good as in 1774, and twelve cords of wood annually.

He married April 4, 1776, Elizabeth Green, daughter of Rev. Jacob and Elizabeth Pierson Green of Hanover, N. J., and sister of Rev. Ashbel Green of Philadelphia.

They had nine children, all of whom survived their father.

1. Ebenezer Green, b. Feb. 19, 1777; grad. D. C., 1796; practised law, and was a Judge of a court in Penn; d. May 17, 1836. *Æ.* 59.
2. William, b. June 8, 1779.
3. John Melancthon, b. May 15, 1781; grad. B. U., 1800; tutor in C. N. J., 1803-4; S. T. D., U. C., 1812; d. 1827.
4. Jacob Pierson, b. January 18, 1783.
5. Elizabeth Green, b. Dec. 22, 1784.
6. James b. Sept. 11, 1786; grad. D. C. 1811; ord. Sheffield, Mass. Oct. 13, 1813; dis. May 1852; d. Dec. 16, 1858.
7. Moses, b. Oct. 11, 1788.
8. Henry, b. July 1, 1790.
9. Mary Cleaveland, b. March 25, 1792.

The first three were born in Danbury, Conn., the others in Rowley.

Mr. Bradford published, —

1. A Sermon : The Depravity of Human Nature illustrated. Preached at Rowley, July 5, 1789. Pub. 1791.
2. Sermon at the Ordination of Nathaniel Howe, Hopkinton, Oct. 5, 1791.
3. Strictures on Dr. Langdon's Remarks on Hopkins's system, 1794.
4. A Fast Sermon, 1795.
5. A Thanksgiving Sermon, 1795.
6. A Sermon at the Installation of Rev. John H. Stevens, at Stoneham, Sept. 11, 1795. Subject, — The Duty of a Minister of Jesus Christ illustrated.

Mr. Bradford had a strong voice, and was something of a *sensation preacher*. The following anecdote was told me by Judge March (Hon. Ebenezer March of Newbury), one of the Judges of the Court of Common Pleas. It had been the custom of the court, on the days of preparatory lectures, to adjourn the session and attend the lecture, paying this respect to the established religion of their country. On a certain lecture-day, at Ipswich, the court as usual adjourned, and Bradford preached. The judges belonged to that middle aristocracy then prevalent ; but they were not lawyers, and were suspected of leaning to Arminianism. Bradford was very pointed, very pungent in his preaching, and the court considered themselves as insulted ; and resolved no more to adjourn for a social lecture ; which I believe they never did afterwards. In those days it was customary to offer the pastor, whenever he visited a family, a glass of brandy, or some spirit ; so that, if he visited six families in an afternoon, and accepted every invitation, he might go home in a very cheerful tone of mind. Bradford was of a free, social disposition ; and the report is, that his example did not have the best influence on his people in the latter part of his ministry. His sun, at the setting, went into a drizzly cloud, and he fell a victim to the kindness of his people and the custom of the times. In this story we must allow something for ancient practices and the tyranny of fashion. — L. W.

EBENEZER DUTCH,

The second minister of the church in Groveland, was born in Ipswich, ———, and was the son of Benjamin Dutch, Jr., and Sarah Day, both of Ipswich, and whose intention of marriage was entered November 29, 1746. He was baptized March 29, 1752. He graduated at B. U. in 1776, and was ordained colleague-pastor with Rev. William Balch, Nov. 17, 1779. He died Aug. 4, 1813, aged 62.

The following obituary notice appeared in the Newburyport Herald for Aug. 10, 1813.

"This worthy man had for some months past been severely afflicted with the *angina pectoris*. Aware of the nature and consequences of his complaint, he viewed with a steady eye the approach of that hour which he knew must come soon, and might come suddenly; and has left his mourning friends the consolation of believing that his departure, though untimely to them, was not unexpected or unprepared for by him."

He married August 18, 1780, Mchitable Mighill, daughter of Jeremiah and Sarah (Lambert) Mighill of Rowley. She died —.

Their children were, —

1. Eben, b. Jan. 28, 1781; settled in Maine.
2. John, b. May 4, 1782; grad. D. C. 1800; d. —.
3. Hitty, b. Jan. 4, 1784; mar. Aaron Hardy, merchant of Boston. She died at her father's.

4. Jeremiah, b. Oct. 30, 1785; d. Aug. 15 or 16, 1787.

He was married a second time, Feb. 15, 1798, to Miss Phebe Eaton, daughter of Timothy and Abigail (Massey) Eaton, of Haverhill. She was born Sept. 7, 1767.

Their children were, —

5. Phebe Caroline, b. April 4, 1799.
6. Jeremiah, b. Oct. 4, 1801.

His widow married a second time, and lived in the State of New York.

He published at Haverhill, 1795, "A Discourse on occasion of the Numerous Deaths which took place among his people in a very short space of time." It was preached to his people January 25, 1795. Also a Sermon at the Dedication of the Church in East Bradford (now Groveland).

A parishioner of Mr. Dutch thus speaks of him. "I knew Mr. Dutch well; both his personal appearance and manner of preaching. He was of medium stature, rather fleshy; usually preached extemporaneously, — had a flow of words, much imagination, and, when engaged on any subject, was eloquent. He almost always preached all day from the same text, and was very long in his sermons. He died suddenly, falling down in his garden, and lived but a few hours after being taken up.

ELIJAH PARISH,

Was born in Lebanon, Conn., Nov. 7, 1762. His father was Elijah Parish. His mother's maiden name was Eunice Foster, daughter of Nathan and ——— Foster, and granddaughter of Josiah Standish, who was grandson of Capt. Myles Standish, of the Plymouth Colony.

He graduated at D. C., in 1785; studied theology with Rev. Ephraim Judson of Taunton, and was ordained pastor of the church in Byfield, Dec. 20, 1787; and died Oct. 15, 1825.

He was married Nov. 7, 1796, to Miss Mary Hale, daughter of Joseph and Mary (Northend) Hale, of Byfield. She died May 30, 1831.

The names of their children are,

1. Mary Hale, b. January 13, 1798; mar. Capt. Daniel Noyes of Byfield, 1818.

2. Ariel Foster, b. July 2, 1800; d. Feb. 26, 1801.

3. Hannah Standish, b. May 7, 1801.

4. Elizabeth Ann Morse, b. Aug. 29, 1802; d. Oct. 26, 1819.

5. Moses Parsons, b. Oct. 9, 1803; grad. at B. C. 1822; studied law with Hon. Ebenezer Mosley of Newburyport; he mar. Mary Sigourney Sawyer, daughter of Micajah and _____ Sawyer, of Newburyport.

The following biographical sketch is by Rev. Dr. Withington:

The life of a humble preacher of truth, placed in a peaceful village, and engaged in a circle of duties, which, though arduous, are still similar, cannot be supposed to be crowded with events which sparkle in narrative. The calling of Dr. Parish was honorable; he made it laborious; and he appears to have experienced in his ministry that blessing which is prayed for in the formula of the English Church, that God would pour upon his people the continual dew of his blessing. It was not his aim in preaching to make an impression on his people which should adorn a narrative in a newspaper. He was a gradual builder, but his materials were solid stone. *The continual dew of a divine blessing*, is an expression which best describes the effect of his instruction. Yet twice in this ministry a peculiar solemnity pervaded his parish. In the earlier part of his life he encountered difficulties among his people; when he died there was not a more united parish in the State. He was indeed a man peculiarly fitted to act in those scenes which try men's souls. Decided in his views, and firm in his spirit, he walked in the path of danger with an undaunted heart. It is a rare event in modern times that a clergyman is called to give such specimens of Christian courage. He boldly took his stand on the pedestal of duty, nor could the threats or sneers of an opposing world induce him to leave it. This was courage of the noblest kind; it is the very resolution which a minister's profession requires. Thousands who have faced the dangers of battle have been timid here. The teachers of religion, if they mean to fill their station, must copy our departed father; and to a holy heart add an independent mind.

As we have intimated, Dr. Parish was settled under great opposition. His people were not altogether reconciled to the peculiar type of his the-

ology. The council assembled; and so strong was the opposition, that all that day and all the next the people were held in painful suspense, and the ordination dinner (for then ordinations were seasons of great festivity) had ample time to cool. The services took place in the evening of the second day. Dr. Parish was often heard to say, that two or three times he had pressed his hand on his chair, to rise and announce to the council his resolution to decline the call, but something seemed to check him. Never was a young candidate settled under greater opposition, and never was an opposition so formidable, so completely lived down by prudence and time. In a few years the people became harmonious, some of the opponents relenting, and some dying. If it be asked by what means this rare victory was accomplished, we may say, partly by his earnestness, partly by his decision, and partly by the impression he made of his talents and piety. He was a very prompt man at a reply; he generally said the right thing at the right time. The word fitly spoken did much for him.

We have spoken of his moral courage. An incident may explain. He was chosen in 1809 to preach the election sermon by a Federal legislature. The sermon was to be preached in 1810, when the politics of the State had been changed. These were exciting times; the political wave, like Milton's fiery waves in the infernal regions, rolled backward and forward, burning and scorching every thing in its course. A good deal of curiosity was felt to know how the renowned Federal preacher would address a Democratic assembly. An old member of the House has often told me, it was a very exciting scene. He was actually afraid that they would pull the preacher out of the desk. As he proceeded to pour forth his sarcasm and searching rebukes, they hummed, and scraped, and coughed, and made every sort of disorderly noise, and when the noise became so great that the preacher's voice could not be heard, he would pause and look steadily at them, and as the tumult died away, he would begin again his objurgatory strain. It has been the uniform practice to vote to publish, at the expense of the public, election sermons; but no such vote could be obtained on this occasion. But mark the effect of political opposition. Benjamin Russell, editor of the *Columbian Centinel*, offered to publish the sermon at his own expense; and never was an election sermon so read and so sold. It fled on the wings of love and hatred over the whole State into other States; and had the honor to be quoted by Mr. Haynes, a senator of South Carolina, in his reply to Mr. Webster in 1830. If any should question the wisdom of the preacher's course, we only say, that we adduce it as a proof of his boldness, not of his caution.

Dr. Parish was a diligent and successful student. Judging from effects, we should conclude that he was a man that seldom found an idle hour.

A list of the publications of Dr. Parish :

1. A Sermon at the Ordination of Ariel Parish, Manchester, April 4, 1792.
2. A Discourse on the tenth Anniversary of his Ordination, 1797.
3. A Sermon on the death of Rev. John Cleaveland, Ipswich (now Essex), 1799.
4. An Oration on the Fourth of July, 1799.
5. An Oration on the 22d of February, 1800.
6. A Sermon preached at Hanover, the Sabbath preceding the commencement at Dartmouth College, 1801.
7. A Thanksgiving Discourse, 1804.
8. A Sermon at the Ordination of Nathan Waldo, 1806.
9. A Sermon before the Massachusetts Home Missionary Society, 1807.
10. A Sermon at the Ordination of David Thurston, Winthrop, Me., 1807.
11. A Sermon on the Annual Fast, 1808.
12. A Sermon before the Female Charitable Society of Newburyport, 1808.
13. Massachusetts Election Sermon, 1810.
14. A Eulogy on Prof. John Hubbard of Dartmouth College, 1810.
15. A Sermon at the Ordination of Nathaniel Merrill, in Lyndeborough, N. H., Oct. 30, 1811.
16. Protest against the War ; A Fast Sermon, 1812.
17. A Fast Sermon, 1814.
18. A Sermon before the Society for propagating the Gospel among the Indians and others in North America, 1814.
19. A Sermon at Ipswich, at the Ordination of Daniel Smith and Cyrus Kingsbury, as missionaries to the West, 1815.
20. A Sermon at the Ordination of Enoch Pillsbury, in Litchfield, N. H., Oct. 25, 1815.
21. A Sermon delivered before the Convention of Congregational Ministers in Massachusetts, 1821.
22. Dr. Parish published, in connection with Rev. Dr. Morse, a Gazetteer of the Eastern and Western Continents, 1802.
23. A Compendious History of New England, 1809.
24. A System of Modern Geography, 1810.
25. In connection with the Rev. David McCluer,—A Memoir of the Rev. Dr. Eleazer Wheelock, first president of Dartmouth College, 1811.
26. A Sacred Geography or Gazetteer of the Bible, 1813.

27. A Posthumous volume of Sermons, with a brief Memoir of his Life, was published in 1826.

ASAHEL HUNTINGTON,

Was born in Franklin, Ct. March 17, 1761. His paternal ancestors were among the earliest settlers of Norwich, of which Franklin was a part before its incorporation as a town. (The first white person buried in the town of Norwich, Conn., bore the name of Christopher Huntington.) His grandfather, Dea. Christopher Huntington, died at an advanced age, leaving four sons, namely, — Christopher, Theophilus, Elisha, and Barnabas. His father, Barnabas, was born June, 1728, and died April 14, 1787. He also worthily sustained the office of deacon, was an active and influential patriot in the days of the Revolution, and was greatly respected for his moral worth. His mother, whose maiden name was Anne Wright, was born October, 18, 1732, and lived to nearly the age of one hundred years. She was a woman of great excellence of character, and a pious and devoted Christian. Under the faithful instruction and guidance of such parents, the subject of the notice made an early public profession of religion, which he illustrated and adorned through the remainder of his life.

He determined to devote himself to the work and duties of the gospel ministry, and pursued his studies, preparatory for college, under the tuition of his pastor, the Rev. Samuel Nott, D. D. of Franklin, who still survives, as minister of the same church and people, being now nearly one hundred years of age; and it is but a few years past, that this truly venerable patriarch has had the aid of a colleague pastor. Mr. Huntington was graduated at Dartmouth College, under the administration of the elder President Wheelock, in the class of 1786. At the time of his graduation, he pronounced the valedictory address, then esteemed the most distinguished appointment of the exercises at commencement. Among his classmates at college were several who afterwards became much distinguished in public life, — among whom may be named, the late Judge Calvin Goddard, of Norwich, Ct., for many years a member of Congress, afterwards a member of the Hartford Convention, and eminent through life as a jurist and civilian; and the late Hon. Charles Marsh, LL. D., of Woodstock, Vt., — greatly distinguished at the bar, and in the public councils of his own State. In the clerical profession, we may also mention the names of the late Rev. Dr. Strong of Randolph, Mass., and Rev. Peter Sanborn of Reading, — both of them highly respectable in their profession, and who fulfilled all the duties of the ministry with great fidelity and success.

Mr. Huntington pursued his theological studies for the term of nearly three years under private teachers (public seminaries of theological instruction being then unknown), at first, under the direction and auspices of the Rev. Dr. Charles Backus, of Somers, Ct., an eminent divine of his day, who educated many of the clergy of that period; and afterwards under Rev. Dr. Levi Hart, of Preston (now Griswold), Ct.

He was ordained as pastor of the Congregational Church and Society in Topsfield, November 12, 1789, as successor of the Rev. Daniel Breck. His former instructor, Dr. Hart, preached his ordination sermon.

He was married to Althea Lord, daughter of Elisha Lord, M. D., of Pomfret, Ct., June 2, 1791. Having fulfilled a successful, harmonious, and useful ministry, among an entirely united and devoted church and people, for a period of nearly twenty-four years, he died April 22, 1813, after a sickness (throat distemper) of five days, leaving a widow, who departed this life at the residence of her son in Lowell, August 31, 1850, in the eighty-fourth year of her age, the day but one following the Centennial Celebration of the town. He left five children; namely, —

1. Althea, born Oct. 10, 1792; died Aug. 26, 1814.
2. Elisha, born April 9, 1796.
3. Asahel, born July 23, 1798.
4. Hezekiah, born June 30, 1800; died June 8, 1828.
5. Mary Anne, who was born Aug. 18, 1802, and died May 9, 1836.

Of the surviving children, Elisha Huntington, M. D., resides in Lowell, Mass., and Asahel Huntington, counsellor-at-law, in Salem, Mass.

The discourse, at the funeral of the Rev. Mr. Huntington, was preached by his long-trying and intimate friend, Rev. Isaac Braman of Rowley (now Georgetown), who still survives, and, in the enjoyment of a green old age, is still able to minister at the altar, — a model clergyman, as he is a model man. The discourse was published in connection with a sermon, partly written out by Mr. Huntington on the same day that he was stricken with his last sickness, from the text, — “Be ye also ready; for in such an hour as ye think not, the Son of Man cometh.”

Mr. Huntington published several occasional discourses. He was a discriminating and faithful preacher. His theological opinions were strictly evangelical; but being a truly wise man, and affectionate and conciliatory in all his intercourse with his people, he secured and retained their confidence, attachment, and respect throughout the entire period of his ministry. In the private relations of life, he was a model of all that was good and excellent. His praise is still in the churches, as well as in the hearts of all who possessed an intimate knowledge of his character and virtues.

We close this brief sketch with an extract from the funeral discourse of Rev. Mr. Braman.

His moral and religious character was without a blot. In all social and relative duties he was faithful and scrupulously exact. Of conjugal affection and parental tenderness and fidelity, he was a model. As a friend, (and to whom was he not a friend?) he was affectionate and sincere. Modest and unassuming, as well as of a social turn, he was uncommonly amiable as a companion. As if born for the sole purpose of comforting the afflicted, and making his fellow-creatures happy, his life was that of active benevolence. As a minister of the gospel, his praise is in the churches, among the people of God, who are willing to hear divine truth, though it come to them in a still small voice. In prayer, he was fervent, solemn, and devout. To know the mind of the Lord was his first object, and then to declare it to his hearers for their instruction and benefit. A faithful servant of Christ, mindful of his responsibility to him, and sincere in his affection for his people, he watched for their souls as one that must give an account; not shunning to declare the whole counsel of God."

At this period there was a remarkable partiality for Scripture *Christian* names, especially in Connecticut. The names of the five sons of Deacon Barnabas Huntington, and in the order of their birth, were *Barnabas*, *Azariah*, *Asahel*, *Hezekiah*, and *Gurdon*, all of whom are now deceased. There are two sisters still surviving, at a very advanced age. The paternal estate in Franklin, which has been in the family for five generations (no portion of it having been alienated), is now owned by *Azariah*, son of *Azariah*, above named, — a lineal descendant of the original settler, whose name was *Christopher*.

SALEM, August, 1851.

This account, drawn up by an affectionate son, tallies with the traditional memory which the preacher left, as I have always heard it. He was a man of the greatest kindness, delighting to oblige, and showing his love to God by his benevolence to man in great and little things. — L. W.

ANDREW BEATTIE,

Was the son of William and Hannah (Perry) Beattie. He was born at Chelmsford, about 1766, and at the death of his father, his mother removed to Bradford (now Groveland), and Andrew was placed under the care of his uncle, Dr. John Beattie, of Chelmsford. He graduated at H. U. in 1795, and received a bachelor's degree from B. U. the same year. May 8, 1792, he received a call from the West Church in Salisbury, having thirty-one out of thirty-five votes. He was ordained June 28, 1797, and died in office, Monday, March 16, 1801, in the fourth year

of his ministry, and the thirty-fifth year of his age. The following is the inscription upon his tombstone :

IN MEMORY
OF
REV. ANDREW BEATTIE,
who died
March 16, 1801,
in the 35th year of his age,
and the 4th of his ministry.

—
Mark the perfect man, and behold the
upright, for the end of that man is peace.

—
“ My mortal friends, if e'er with ill success,
Living, I strove important truths to press,
Your precious, your immortal souls to save,
Hear me at last, oh hear me from the grave.”

Mr. Beattie was married Jan. 29, 1799 (Newburyport records), to Mary Boardman, daughter of John and Judith (Marsh) Boardman, of Newburyport. She died in Newburyport, May 17, 1814. (See obituary, *Newburyport Herald*, May 18, 1814.)

Their only child was Eliza, born 1801, and died unmarried.

Of Mr. Beattie's marriage there is the following notice in the *Centinel* :

“ Married Feb. 6, 1799, Rev. Andrew Beattie, of Salisbury, to Miss Mary Boardman, of Newburyport. On their way to Salisbury the bridal pair were met by eighteen sleighs, filled with the most respectable of the bridegroom's parishioners, who congratulated them on the joyous event, and accompanied them to the parsonage house, where a liberal entertainment was provided. One such mark of respect shown to the Rev. clergy, reflects more honor on the inhabitants of the Northern States, and more fully demonstrates their good sense, than were ever conferred on, or exhibited by the deluded idolaters of French massacres and principles, in civic ox-feasts, carmagnoles, choruses, and riff-raff processions.”

The following obituary was published in the *Newburyport Herald*, for March 17, 1801.

“ The pious and devout life which Mr. Beattie exhibited, both as a neighbor and a friend, a husband, parent, and pastor, and that resigned and submissive temper which supported him during more than eighteen months' consumptive illness, call on the public to mourn the loss sustained, and to mingle the tears of condolence with the deeply afflicted widow, connections, and destitute flock.”

On the town records of Chelmsford the name is spelled Betty, Batty, Bettys, and Batties. There is no record of the birth of Andrew Beattie, son of William Beattie, but Andrew, son of Robert and Hannah Batties, was born June 16, 1767. May this not have been the birth of the subject of this sketch?

Rev. Andrew Beattie was admitted to the church of Chelmsford during the pastorate of Rev. Hezekiah Packard, — 1793—1802. The particular dates of admission are not given on the records.

LEONARD WOODS,

Was born in Princeton, Mass., June 19, 1774. His father was Samuel Woods, and his mother was Mrs. Abigail Underwood; her maiden name was Abigail Whitney. He was baptized the same day he was born. His father designed him for a farmer; but his strong love for study, and a severe illness which rendered him unable to labor for two years, induced his father to consent to his commencing a course of study, preparatory to entering college. This he did when about fourteen years of age, with the parish minister. Besides this he received three months' regular instruction at Leicester Academy, then under the care of Ebenezer Adams, afterwards Professor in Dartmouth College. He entered H.U. in 1792, and graduated from the same, with the highest honors, in 1796. His oration at graduation, and also his master's oration three years later, were both published. Of the latter, a writer in the *Columbian Centinel*, July 20, 1799, says,—

“The best performance of the day was the Oration on *Atheism*, by the Rev. Mr. Woods. In this half-hour sketch, the existence and attributes of a Supreme Intelligence were demonstrated by invincible argument, and displayed with dignified eloquence; and the deleterious effects of Atheism and Infidelity on civil society were powerfully illustrated in the debasing examples which France has given to the world; these he was necessitated to paint in glowing colors, the better to render them a beacon to his countrymen. His remarks were pointed, but they were not severe; his precepts pious, but liberal; and his eloquence dignified and energetic, but not boisterous. In short, he was a champion in the cause of his Redeemer and country. He received the liberal plaudits of a grateful auditory, and his future reward shall be greater. We should be happy in presenting the oration of this *divine* and *patriot* entire to our readers, but we understand it is to issue from the press in a pamphlet.”

After leaving college, Mr. Woods engaged in teaching for eight months, at Medford. During this time, and while occasionally under the paternal roof, that great change took place which gave tone and direction to his

subsequent life. "The purity of his early religious impressions had been corrupted by the infusions of a seductive and vain philosophy, but, in the seclusion of his own room, he was led to read 'Doddridge's Rise and Progress,' and his freedom from rationalistic philosophies was complete. No experimental means were now tried upon him; no excited assembly operated upon his mind and heart, but, in the anguish of his spirit, he knelt down, and clasping his Bible, he raised it over him as did John Huss, and cried, 'O God, my Lord and master of my life.' Henceforth Christ was to him all and in all, the beginning, the middle, and the end of his theology and his life."

He made a public profession of religion, and united with the First Church in Medford, in 1797. It was then under the pastoral care of Rev. Dr. Osgood. He studied theology three months in the fall of 1797, with Rev. Dr. Backus of Somers, Conn. The next winter he studied at home; confining himself chiefly to the Bible and Brown's System of Divinity.

He was approbated in the spring of 1798, by the Cambridge Association. He was ordained pastor of the Fourth Church in Newbury (now the Second Church in West Newbury), Dec. 5, 1798. The parish voted to give him four hundred dollars annually, also five hundred dollars by way of settlement; with the use of the parsonage land by the meeting-house, and eight cords of wood annually, with the liberty of going to see his parents for two Sabbaths every year.

When the Theological Seminary was established at Andover, in 1808, Mr. Woods was invited to the chair of Theology.

The church and parish presented the following remonstrance to the council against the dismissal of their Pastor.

"Must we so soon, after the recent and great sacrifice of our late beloved Tappan, be thrown into a destitute, and perhaps irreconcilably divided state, and with wounds scarcely healed, be called to make a second sacrifice of what we hold most dear and important to our temporal and spiritual interests, to mere opinion respecting an Institution, the importance and success of which are but in contemplation? Is not the claim, renewedly to strip this church and people of their pastor, of a doubtful nature and dangerous tendency, and a sacrilegious encroachment on their rights? Since the engagements ministers have taken upon themselves at their ordination ever have been, and still are, viewed by the people as most sacred, will not the frequent departure therefrom operate as a fearful discouragement in the way of settling a gospel minister, and impress the idea that there is nothing substantial in religion, and that the Christian ministry is but an engine employed for the benefit of the clergy, to the contempt and neglect of gospel ordinances, and in time to the destruction of the faith once delivered to the saints, — or is our sinful division eagerly

seized upon for a pretext to deprive us of the benevolent labors of an affectionate pastor, when our great wickedness is the only cause why they are needful."

The disunion above referred to, which had long agitated the parish, was in regard to building a new meeting-house. Notwithstanding this most earnest remonstrance, the Council unanimously voted that the pastoral relation should be dissolved. It terminated Sept. 28, 1808, the day of his inauguration at Andover. Dr. Woods continued in his professorship until the autumn of 1846, when he resigned. He received the degree of D. D. from Dart. College and the College of New Jersey, in 1810.

He was pastor nine years, nine months and twenty-eight days. During his ministry fourteen persons were added to the church; twelve of these by profession, and two by letter.

Dr. Woods was married at Worcester, Oct. 8, 1799, to Miss Abigail Wheeler, daughter of Joseph Wheeler, Judge of Probate in Worcester Co., and Mary Greenleaf, daughter of Daniel Greenleaf, M. D., of Bolton, Mass.

The names of their children are, —

1. Samuel, b. Oct. 26, 1800.
2. Joseph Wheeler, b. July 30, 1802; d. Nov. 8, 1827; grad. at D. C., 1823.
3. Mary G., b. Oct. 3, 1804.
4. Leonard, b. Nov. 24, 1807; grad. at Union Coll., 1827; S. T. D. at H. C., 1846; chosen President of B. C. in 1839.
5. Daniel B., b. Sept. 20, 1809.
6. Abby W., b. July 25, 1811.
7. Margaret O., b. April 12, 1813.
8. Harriet N., b. Aug. 19, 1815.
9. Sarah A., b. June 18, 1817; d. Sept. 3, 1836.
10. Sophia W., b. May 12, 1819.

Prof. Lawrence says of Dr. Woods, — "His personal bearing was manly and commanding. He was tall, six feet and two inches, and quite erect, even at the age of fourscore. There was a natural ease and dignity in his demeanor. He could with equal facility discuss a metaphysical question in a circle of acute theologians, or take a little child upon his knee, and amuse it by imitating the whippoorwill, or singing 'The pretty, pretty lark.'

"Dr. Woods was preëminently a Bible-preacher, bringing out from the Divine Word Christ as the central idea and life of Christianity. Hence, while his preaching was in the highest sense rational, it was not rationalistic, but distinctively Christian. He had a fondness for metaphysical studies, and qualifications natural and acquired for distinguished success

in them. His clear perceptions and power of discrimination, his ability to discover the causes and relations of things, — to meet and surmount difficulties, to trace analogies, weigh arguments and estimate the value of logical results, gave him peculiar advantages in mental and moral science. With almost the same ease he could work in the mines or the mint of truth, bring up pearls from the deep, or polish them for use. The theology of Dr. Woods was not a dead and dry dogma, but a system of living truths vivified by his experience, and wrought into the texture of his character. He claimed to be in the line of theological succession from Christ, through Edwards, Calvin, Augustine, and the Apostles. His creed was his Christianity. It was old, but he believed not worn out, nor the less true for its age. His trust in Providence and in the efficacy of prayer, are well illustrated by an incident which occurred in connection with the ordination of Dr. Hawes, at Hartford. Dr. Woods was to preach the sermon. It was in the spring of the year, and he was delayed by the bad travelling. When he reached the Connecticut, the bridge had been carried away by the freshet, and the ice made passing dangerous. There was no time to lose. He walked to the edge of the river, and ascertained that the boatman would attempt to get him across. Then he went to an old house which stood near, knocked at the door, and asked the privilege of a retired room for a short time. There he kneeled, and sought direction from God concerning his duty, then committed to the Divine care his wife and children and himself, — returned to the river, crossed in safety, and arrived just in season for the service he had engaged to perform.”

The following sketch is by a member of the Association, who knew Dr. Woods in a long personal acquaintance.

“The impression made on the public mind by the life and services of Professor Woods, is too recent and too definite to be easily effaced. Since death has shaded his imperfections and put a seal on his virtues, his character, as a teacher and a man remains, *graven with an iron pen and lead in the rock forever*. The first part of his official life was spent in our vicinity, and he was, to the day of his death, a recorded member of our Association. It may be proper to ask, what was the hue of the theology of this Association at that time, and the standing of Dr. Woods in particular. This Association never had a creed, but it never had any Arminian or liberal member. It was distinguished by a kind of comprehensive orthodoxy; the traditionary Calvinists and the strict Hopkinians, — then denominated men of the old and new divinity. It was understood by them in all their intercourse, and especially on councils, that they should tolerate each other’s differences, yet the lines were distinct, and the differences held to be important. Dr. Spring, Dr. Parish,

Mr. Dutch of Bradford, were of the New School, Dr. Joseph Dana, Mr. Braman, Mr. Miltimore, were of the old stamp. Dr. Woods was the warm friend of Dr. Spring; and, indeed, says in his funeral sermon on Dr. Spring, that he loved him better than any man on earth. It is evident that Dr. Spring placed the most unbounded confidence in the piety, talents, and orthodoxy of his junior friend; and selected him to be the head of a theological school which he intended to establish at West Newbury.

“The early preaching of Dr. Woods was well remembered when I first came into this region in 1816. The microscopic eye of party spirit could discern no difference between him and Dr. Spring of Newburyport, Dr. Strong of Randolph, and Mr. Norton of Weymouth. Mr. Kirby was his immediate successor; Dr. Tappan, his immediate predecessor at West Newbury. His preaching had a marked distinction from each, — as to the controverted points between the two sections of Calvinism, — a contrast. Dr. Dana of Ipswich, and his son at Newburyport, could not yield him their confidence. Dr. Spring did. Mr. Kirby was often complaining of the *muddy* metaphysics (I use his own phrase) which he had preached to the people of their charge. He particularly mentioned his discouraging the use of means of grace; and Kirby often lamented the omission of family prayer among the people.

“It was once my lot, after preaching a preparatory lecture (I think it must have been in 1817 or 1818, Kirby was drowned in 1819), to take tea with Kirby at the house of Mrs. Paul Bayley. Bayley was absent, and we three, namely, Mr. Kirby, Mrs. Bayley, and myself, were the party at the table. Mrs. Bayley was a strong devotee to Dr. Woods’s theology, and, though not disliking Kirby exactly, seemed to have a great partiality for the preaching of her old pastor. Among other things, she related how much his faithful preaching impressed her; it had been the means of her conversion; his views of Divine sovereignty, and the total insufficiency of all unregenerate exertions. She admired his boldness. He said, — when the devils were made, God made them on purpose to be devils; these were her words, and this the very instance she gave. I was struck with Kirby’s manner of managing the conversation; instead of softening matters, and diminishing the antagonism, as I confess I should have done, he spoke with freedom and almost contempt of such high flights of speculation; and when Mrs. Bayley mentioned such doctrines as necessary to bring the human heart to submission, I recollect, he told her that one practical act of self-denial was better than all the doctrinal sublimities of the pulpit. The conversation was remarkable for openness on both sides, and I always remembered it. Previous to this I had heard Dr. Woods at Andover say, in that half-lamenting way, with

which a man condemns his own course when his intentions have been right, but his judgment erroneous, 'If I were to begin my ministry again, I would be a more practical man. I would have less dogmatical and more experimental preaching.'

'In his funeral sermon on Dr. Spring, he calls him (March 9, 1819) 'one of the dearest fathers; one of the most precious friends I ever had on earth;' and manifestly alludes with approbation to some of his peculiarities; as 'he forcibly inculcated upon you the duty of immediate *repentance*, the duty of *turning to God without delay*.¹ He exposed your false refuges. He showed you that without faith it is impossible to please God, and that all the works of the unregenerate are an abomination *in his sight*.'

"No doubt after he advocated the union of the two sections of orthodoxy, and took the associate chair at Andover, his mind underwent some change. From a desire of exercising a wider influence, and perhaps from a justifiable ambition, he conceived the idea of ADJUSTING the two systems; and in this difficult task (difficult to the satisfaction of such minds as those of Emmons and Spring), he earned that part of his reputation by which he was regarded as more of a polemical peace-maker than an outspoken Hopkinsian. It is evident that he lost some of the confidence of Emmons, and whether he would have preserved to the brim that of Dr. Spring, had Spring lived longer, is a question which no man can answer, if any man be allowed to ask it.

"What might have been is unknown; what is appears.

"Dr. Woods, in the latter part of his life, candidly professed some mistaken apprehensions of ancient orthodoxy, and some change in his own views. He is not the only theologian whom age has mellowed into maturer light. No man, perhaps, is so firm as not to be influenced in some degree by his location, his history, his age, his friends, his enemies, and his surrounding circumstances. Even a tree changes the moss on its bark when it is transplanted." — L. W.

A LIST OF THE PUBLICATIONS OF REV. DR. WOODS.

Oration at his Graduation, 1796.

Oration at the taking of his Master's Degree, 1799.

A Testimony against the Publications of Marcus, 1806.

Sermon at the Funeral of Mrs. Thankful Church, wife of Rev. John H. Church, of Pelham, N. H., April 15, 1806.

Sermon before the Ancient and Honorable Artillery, June 6, 1808.

¹The emphasis is the author's.

Sermon at the Ordination of Samuel Newell, A. Judson, G. Hall, and L. Rice, as Missionaries, Feb. 6, 1812, at Salem.

Sermon before the Mass. Missionary Society, May 26, 1812.

Sermon at the Funeral of Samuel Abbot, Esq., May 3, 1812.

Sermon preached at Haverhill, in remembrance of Mrs. Harriet Newell, pub. 1814.

Sermon at the Ordination of John W. Ellingwood, at Bath, Me., Nov. 4, 1812; Jacob Ide, at Medway, Nov. 2, 1814; and William Eaton, at Fitchburgh, Aug. 30, 1815, pub. 1815.

Sermon at the Ordination of Joel Hawes, Hartford, Ct., March 4, 1818.

Sermon at the Funeral of Rev. Samuel Spring, D. D., Newburyport, March 9, 1819.

Sermon at the Installation of Rev. Warren Fay, Charlestown, Feb. 3, 1820.

Letters to Unitarians, pub. by Flagg and Gould, Andover, 1820.

Sermon at the Ordination of Benjamin B. Wisner, Old South Church, Boston, Feb. 21, 1821.

Sermon at the Funeral of Rev. Samuel Worcester, D. D., Salem, July 12, 1821.

Sermon at the Ordination of Alva Woods, Oct. 28, 1821.

Reply to Dr. Ware's letters, pub. 1821.

Sermon at the Ordination of Thomas M. Smith, Portland, Me., July 21, 1822.

Convention Sermon, May 29, 1823.

Sermon on the death of Moses Brown, Esq., preached at the North Church, Newburyport, Feb. 18, 1827.

Sermon at the Installation of Rev. Nathaniel Hewitt, D. D., Bridgeport, Ct., Dec. 1, 1830.

Sermon at the Installation of Rev. Thomas M. Smith, Pres. Church, Catskill, N. Y., June 15, 1831.

Sermon at the Funeral of Rev. Ebenezer Porter, D. D., April 11, 1834, pub. in *National Preacher*, July, 1834.

Sermon on the Death of Lyman and Munson, delivered in the Chapel, Andover, Feb. 1, 1835.

Essay on Native Depravity, pub. in Boston, 1835.

Sermon at the Ordination of Daniel Bates Woods, Pres. Church, Springwater, N. Y., Sept. 19, 1839.

Sermon at the Funeral of Rev. John H. Church, D. D., who died at Pelham, N. H., June 12, 1840, aged 68, pub. in the *National Preacher*, Aug., 1840.

An Examination of the Doctrine of Perfection, N. York, 1841.

Lectures on Church Government, New York, 1844.

Lectures on Swedenborgianism. Crocker and Brewster, Boston, 1846.
 Sermon at the Funeral of Mrs. Phebe Farrar, wife of Samuel Farrar, Esq., Andover, January 26, 1848.

Complete Works, in 5 volumes; containing Lectures, Essays, Letters, and Sermons. Andover, John D. Flagg, 1850.

ABRAHAM MOOR,

Was the seventh pastor of the First Church in Newbury, and the successor of Rev. John Tucker, D. D. The following letter is from the Rev. L. S. Parker, pastor of the First Church in Derry, N. H.

“DERRY, N. H., December 7, 1861.

“MY DEAR BROTHER SPALDING, — Since your letter of inquiry, touching Rev. Abraham Moor reached me, I have searched town and church records, talked with ‘the oldest inhabitant,’ etc. What I have been able to glean I will now write. My best informant is Mr. Joseph Morrison, who recollects Mr. Moor well.

“Rev. Abraham Moor was the son of Dea. John and Mary (Cochran) Moor of Londonderry (now Derry), N. H., where he was born Sept. 8, 1768. His parents were both of Scotch-Irish descent, and their grandparents were among the first settlers of the town. On both sides he came from a very respectable and pious ancestry. His father was an active and brave captain in the French and Indian War, which ended with the capture of Quebec. I do not find his name on the annals of the Revolution, though Mr. Morrison says he was in the battle of Bennington. He was long an elder in the First Presbyterian Church in Londonderry, now the First Church in Derry, and was greatly esteemed. His homestead was situated a mile east of the meeting-house of the First Parish in Derry. The house is still standing and occupied. Near it is the first parsonage built for Rev. Mr. McGregor, the first minister in the town, in 1719, in which Mr. Morrison now lives. It was the first framed house built in town. Mr. Abraham Moor fitted for college at a select school in town, and graduated at D. C. in 1789. He united with the First Presbyterian church under the pastoral care of Rev. Wm. Davidson, near the close of his ministry of fifty years. He is remembered as a good scholar, a most amiable youth, beloved by every one, akin in character to that disciple ‘whom Jesus loved.’ He is favorably remembered as a preacher. Mr. Morrison speaks of recollecting his visiting his father’s when out of health, and of his returning to his people to die. Dea. John Moor had four children, — *Mary*, who died single; — *Andrew*, who became a deacon in the church, and died here, had three

daughters, that died early; *James*, who was also a deacon, has one child now living, Elizabeth, wife of Daniel Davis of Dunbarton, N. H.; *Samuel*, who removed to Pennsylvania at the age of twenty-five, of whom nothing is now known. No relations of the family live here, that I can find.

“Most truly yours,

“LEONARD S. PARKER.”

January 4, 1796, Mr. Moor was called to the pastorate of the First Church in Newbury, and ordained on the 23d of March following. “A strong opposition,” says Dr. Popkin, “was made to his ordination, chiefly by those who were unwilling to settle another minister in the old meeting-house. A new one was much wanted, and they pleaded, that it ought to be placed nearer to them. This had been a subject of complaint of long standing.” A separation ensued, which was followed by long and troublesome consequences on both sides.

“Mr. Moor’s health was very feeble, and in the winter of 1800 and 1801 he fell into a deep consumption, and died June 24, 1801.

“He was a very serious, meek, prudent, pious, and faithful minister, reserved in conversation, but of a fruitful mind in the work of the ministry. His general style of preaching, I am informed, was clear, solid, and methodical; but a sermon on the Prodigal, which was published in 1793, is written with much animation. He was certainly a man of genius, as well as goodness. His sermons were composed with much thought and accuracy.”¹

“Mr. Moor,” says Dr. Withington, “was but about five years the pastor of the First Church in Newbury; a period too short to leave any distinct impression, after the lapse of more than half a century. It is certainly to his credit that he was chosen by a church not harmonizing with him in theology, and that he made his evangelical sentiments so long palatable to so *liberal* a people. He had not a strong constitution when settled; and a hemorrhage of the lungs soon terminated his precarious ministry. He was not eloquent; his speech has been described as defective. But he was a modest, mild, judicious man, who sought the salvation of his people without deviating to any extremes. His only publication is two sermons on the Parable of the Prodigal Son.”

Mr. Moor married, May 10, 1796, Miss Sarah Hook, daughter of Capt. Josiah and Sarah (Pike) Hook of Salisbury, Mass.

They had three children, —

1. Mary Ann, b. Aug. 1797, in Newbury.

¹ Dr. Popkin. See Appendix to his sermons on quitting the old church and entering the new, 1806.

2. Sarah, b. Jan. 1800, in Newbury.
3. Abraham, b. Dec. 3, 1801, in Newbury.

ISAAC BRAMAN,

Was the son of Sylvanus and Experience (Blanchard) Braman, and was born in Norton, Mass., July 5, 1770, the youngest of eleven children, three sons and eight daughters. His parents, grandparents, and great-grandparents, all lived in Norton. He graduated at H. U. in 1794.

It was said of him, by one who knew him well in childhood, that his disposition was amiable, and his deportment unexceptionable, from his earliest years. At the age of twelve he lost his father. His mother was a woman of consistent piety, and he remained under her care until her second marriage, when he was still quite a youth. He then left the house of his birth and resided with his guardian, where he was employed in diligent labor, and enjoyed religious advantages. He cherished an early and strong desire for a collegiate education, but, meeting with decided discouragement from his guardian, he was withheld from entering upon the requisite preparations until the close of his eighteenth year, when he resolutely overcame all obstacles, and applied himself to the necessary studies, under the direction of Dr. Samuel Morey of Norton, and Mr. Stephen Palmer, afterwards minister in Needham. He entered Harvard University in 1790, and graduated in regular course, with an honorable reputation for diligence and scholarship. At the close of his academical career he made choice of the ministerial profession, and, for the purpose of fitting himself for its duties, there being then no theological institutions, he placed himself successively under the tuition of Rev. Dr. West of New Bedford, Rev. Jason Haven of Dedham, and Rev. Pitt Clark of Norton. After a term of study, quite short compared with the usual course at the present time, he commenced preaching as a candidate for settlement in East Medway, Mass. At the close of the year 1795 he was invited to become pastor of the church in that place; but as there was a strenuous opposition to the call by a portion of the people, arising from disaffection with his theological sentiments, he declined the proposal, and withdrew, having occupied the pulpit for six or seven months. He preached for the first time in Georgetown, then called New Rowley, Nov. 8, 1796. He received an invitation to take charge of the Congregational Society, Jan. 26, 1797, to which he gave an affirmative answer, after a deliberation of some weeks. The people were divided in opinion on the points in agitation between Hopkinsians and Calvinists, and there was a great warmth of feeling in both parties to the controversy. There was

a considerable minority to whom the doctrinal views of the candidate were unacceptable, who did not unite in the call, and made great efforts to defeat his ordination, so that the public services on the day designated for this occasion, June 7, 1797, were deferred many hours beyond the appointed time, and were performed in the evening. The fact that Mr. B. was the sixty-fourth candidate employed after the retirement and death of Rev. James Chandler, his predecessor, is an evidence of the ardor and tenacity with which the conflicting opinions were maintained among the people. Their divisions rendered the position of the young pastor one of no small embarrassment, and required a good share of discretion and forbearance, for a successful prosecution of his ministry. He was however enabled to cope with the difficulties with which he was surrounded until the controversy subsided. Other forms of trial succeeded, which called into requisition his peculiar qualities of character as long as he continued his pulpit labors. After a service in the pastoral office of more than forty-five years, and he had reached the age of seventy-two, the Rev. Enoch Pond, Jr., son of Rev. Enoch Pond, D. D., Bangor, Maine, was associated with him as colleague, Dec. 5, 1842. Mr. Pond's health failed, and he died at Bucksport, Me., Dec. 17, 1846, about four years from his ordination. He was succeeded by Rev. John M. Prince, who was ordained on the third day of Feb. 1847. In consequence of declining health he resigned his pastoral charge in 1857.¹ Rev. Chas. Beecher followed, who was installed Nov. 19, of the same year. After Mr. Braman quitted the active labors of his profession, he passed a tranquil and cheerful life in the seclusion of his family, and the enjoyment of the regard and attentions of a kind people, until the period of his death. He was seized with a typhoid fever on the tenth of September, 1858, the effects of which, with the infirmities of an advanced age, brought him to his end the 26th of December following.

His funeral took place on Friday, Dec. 31st. The weather was extremely unfavorable, and prevented in a degree the anticipated attendance of clergymen and other friends in the county of Essex and elsewhere. The number present, however, was quite large. At half-past 10, A. M., the relatives and a few particular friends having assembled at the house of the deceased, prayer was offered by Rev. Mr. Parker of Haverhill, and the remains were then conveyed to the church, so long the scene of the ministrations of the departed.

As the body was borne into the church, the organ, in its softest and

¹ Mr. Prince was subsequently settled at Bridgewater, Mass., Feb. 23, 1859, and died at that place Nov. 16, 1859.

most plaintive breathings, gave expression to the sadness pervading the assembly. The church was draped with the emblems of mourning. The galleries were festooned with white and black drapery, which was also disposed in an arch over the pulpit. A chair near the latter, which had been frequently occupied by the venerable pastor, since his failing strength had prevented him from ascending the steps, was also draped with black.

On the coffin was a plate with this inscription, —

REV. ISAAC BRAMAN,
Died Dec. 26, 1858,
Aged 88 years.

Attached to the plate was a paper, upon which was written, —

“Remember that you have a soul to be saved or lost.”

These words were spoken by Mr. Braman on the evening before his death, and were about the last he uttered.

The services commenced with a chant and chorus, —

“Sweet is the scene when Christians die.”

Prayer was offered, and the ninetieth Psalm read by Rev. Chas. Beecher, of Georgetown, the present pastor, and the choir sang, —

“I heard a great voice from heaven.”

Rev. J. M. Prince, former colleague of the deceased, then offered prayer, after which was sung that beautiful hymn, —

“Why do we mourn departed friends !”

A discourse was then preached by the Rev. David T. Kimball, of Ipswich, an old and intimate acquaintance of Mr. Braman, after which Rev. Mr. Spalding of Newburyport offered the closing prayer, and the choir sang, —

“Unveil thy bosom faithful tomb.”

The benediction was pronounced by Rev. Mr. Kimball, and the congregation proceeded to look for the last time upon the face of their pastor and friend.

The remains were conveyed to the Union Cemetery, the six oldest clergymen present acting as pall-bearers, the other clergymen preceding them. The relatives followed; after them the members of the church and society, and others.

The people in Georgetown are entitled to the warmest thanks of the friends of Mr. Braman for their kind, provident, and unwearied attentions to him during his illness, and for their labors of love in behalf of the surviving members of his household. They defrayed the entire ex-

penses of the funeral, and contributed money for the purchase of mourning apparel.

Resolutions, bearing testimony to the virtues of the deceased, and expressing the sorrow, sympathy, and kindly feelings of the church, were conveyed to the family of Mr. Braman.

It may not be uninteresting to state, that this church, sanctified by so many memories of Mr. Braman, was erected in 1769. It has been thrice enlarged and otherwise improved. The dedication sermon was preached by Whitefield, before the house was quite completed.

Mr. Braman married, Aug. 31st, 1797, Hannah Palmer (born June 12, 1773), youngest daughter of Rev. Joseph Palmer, of Norton; she died Aug. 14, 1835.

They had five children, namely, —

1. Harriet, born July 17, 1798; married August 9th, 1821, Rev. John Boardman, minister in West Boylston, Mass., and afterwards East Douglass, Mass., at which latter place he died Nov. 8, 1841.

2. Milton Palmer, born Aug. 6, 1799, grad. H. U. 1819; Andover Theo. Sem. 1824; S. T. D. Dart. Coll. 1852, and Harv. 1854; ord. Danvers Mass., April 12, 1826; dis. Sept. 2, 1863.

3. James Chandler, born September 29, 1801, died at sea (on his passage from Calcutta for Salem, seventy-five days out), December 5, 1820.

4. Adeline, born July 10, 1805, died September 10, 1830.

5. Isaac Gordon, born March 12, 1813; a physician in Brighton, Mass.

Mr. Braman married for his second wife, March 22, 1837, Sarah Balch, daughter of John Balch, Esq., of Newburyport. She survives him.

The following notice of Mr. Braman is from his neighbor and friend, Rev. L. Withington, D. D., of Newbury.

“Mr. Braman had a long pastorate, nor was it accidental. He had every constituent of a permanent pastor. It was one of the laws of Providence, almost as permanent as the laws of nature. He had good, solid talents, respectable attainments; a kind of forbearing wit which marked his generosity as much as his power; excellent common sense, and a kind of unostentatious diligence, which was never in a bustle, but showed its energy only in its effects. He elaborated all his sermons; writing them out in full, and, like the waves of an uniform breeze on the sea, they rolled with equal elevation and power. His manner of speaking was agreeable, but not impressive. He read his sermons, holding his manuscript before his eyes, with no attempt at gesture or eloquence. But every discourse evinced thought and care. His type of piety was even and uniform; and he was a very profitable and pleasant companion. In writing his sermons, he was a contrast to his neighbor, Dr. Parish.

Dr. Parish elaborated, with repeated corrections, a few sermons, which he afterwards published; Braman diffused his exertion over all his performances. He lived to be old; and his last days had the cheerfulness of a ripened piety. No one could see his whole strength or moral excellence, without a long acquaintance, and sitting under his ministry for many years. I have spoken of his forbearing wit, — I should like to know how many keen repartees his invention had formed, but they died on his lips because his prudence suppressed them."

PUBLICATIONS OF MR. BRAMAN.

1. Eulogy on Gen. Washington, Feb. 22, 1800.
2. Oration, July 4, 1805.
3. Sermon on the Annual Fast, April 5, 1810.
4. Sermon preached in Salisbury, West Parish, July 29, 1810.
5. Sermon at the Funeral of Rev. Asahel Huntington of Topsfield, who died Apr. 22, 1813.
6. Sermon preached on the Parochial Fast, July 17, 1817.
7. Sermon at the Ordination of Rev. G. B. Perry, in Groveland, Sept. 28, 1814.
8. Sermon at the Ordination of Rev. John Boardman, at West Boylston, Feb. 28, 1821.
9. Sermon at the Ordination of Rev. Milton P. Braman, at Danvers, April 12, 1826.
10. Sermon preached Lord's day, March 27, 1831.
11. A Centennial Discourse at the reopening of the Cong. Meeting-house, Dec. 6, 1832.
12. A Discourse on the Fiftieth Anniversary of Mr. Braman's Ordination, preached June 7, 1843.

The following inscription was put upon the monument erected by the parishioners of Mr. Braman.

IN MEMORY

OF

REV. ISAAC BRAMAN,

Senior Pastor of the Congregational Church and Society in Georgetown. He was born in Norton, Bristol County, Mass., July 5, 1770; graduated at Harvard College, 1794; ordained June 7, 1797; died Dec. 26, 1858.

Erected by the Parishioners and Friends of Mr. Braman.

Rev. Mr. Braman was a man of decided piety, of great amiability, and much beloved. He possessed a strong mind, sound judgment, un-

common moral courage, and remarkable discretion. He was well versed in theological learning, a firm believer in the entire inspiration of the Scriptures, and an able and strenuous advocate of the primitive orthodoxy, institutions, and general principles of the New England churches.

In his preaching, he presented divine truth with clearness and a close application to the consciences of his hearers. In giving counsel, both public and private, he was conspicuous for integrity and wisdom. His love for his people, his friends, his country, and the whole church of Christ, was sincere and strong.

In the pangs of his last sickness he was patient and submissive to the divine will, and if not in triumph, yet in hope, he peacefully yielded up his soul to God who gave it.

DAVID TULLAR,

Was born in Simsbury, Ct., Sept. 22, 1749, graduated at Yale College, 1774; was ordained at Windsor, Vt., March, 1779; was dismissed —.

He was installed pastor of the Second Church at Milford, Ct., Nov. 15, 1784; dismissed Nov. 1802.

After hearing Mr. Tullar three or four months, the church and parish in Rowley voted, August 3, 1803, to give him a call, with the salary of \$450. This he accepted, and was installed Dec. 7, 1803. In accordance with the advice of a mutual council, he was dismissed Oct. 17, 1810, after a ministry of seven years. Mr. Tullar was the first minister dismissed from the Congregational church in Rowley from the commencement, a period of *one hundred and seventy-one years*.

Subsequently, Mr. Tullar preached some months at Williamstown, Mass., and received a call to settle there; then at Bloomfield and Leroy, in New York, for some seven or eight years, when he returned to Rowley, and for a number of years supplied the parish of Linebrook. When age and infirmity compelled him to discontinue his ministerial labors, he removed to Sheffield, Mass., where he deceased August 23, 1839, nearly at the close of his ninetieth year.

Mr. Tullar married, September 24, 1779, Charity Fellows of Sheffield, Mass. She was daughter of Major Ezra Fellows, and was b. June 14, 1758. She died in Sheffield, Jan. 2, 1849. They had no children.

E. F. Ensign, Esq., of Sheffield, resided with Mr. and Mrs. Tullar in his youth, and in their old age they resided with him. Mr. Ensign was the son of Huldah Fellows, half-sister of Mrs. Tullar.

DAVID TENNY KIMBALL,

Was the son of Lieut. Daniel and Elizabeth (Tenny) Kimball, and was born in Bradford, Mass., Nov. 23, 1782. His parents were members of the church at Bradford, and were persons of devoted piety. By them he was consecrated to God in baptism in early life. He united with the church in Bradford, Nov. 13, 1803.

As to the circumstances of his religious conversion, little is known. It appears from those who knew him best, that he was, from his very infancy, the subject, not merely of pious convictions, but of gracious affections toward God. So sober-minded was he in childhood, so exemplary in moral conduct, and so reverential toward God, that some of his friends thought him to have been sanctified from his birth. But *he* did not think so. In conversation with his eldest son on the subject, he once remarked, that, while he was in college, there was a time when his mind was exercised in religion as it had never been before, and when his views and feelings underwent such a change that he devoted himself to the service of God; and that he had ever since referred to this period as that of his conversion.

His attention was early turned toward the profession of the ministry, and at the age of seventeen he entered Harvard College, from which he graduated with honor in 1803. For one year he was a teacher in Phillips Academy, Andover. He studied theology under the direction of Rev. Jonathan French, pastor of the South Church, Andover, on the Abbot Foundation, which was the theological seminary in embryo. He was approbated by the Andover Association, August 6, 1805.

He preached in the First Church in Ipswich, for the first time, Sept. 22, 1805. It was the custom of this church from the beginning, and of the Puritan churches of New England generally, to observe a day of fasting and prayer previous to their meeting for the choice of a pastor. Such a day was observed by the First Church in Ipswich, June 17, 1806. In the evening the church made choice of Mr. Kimball as their pastor, without a dissenting voice. His ordination occurred Oct. 8, 1806.

The ministry of Father Kimball was long and useful. He was conscientiously faithful in his work, and found his enjoyment in it. His untiring labors were blessed with the repeated influences of the Holy Spirit. As a monument of his industry, he has left about two thousand sermons written out with remarkable legibility. Indeed, he took a pride in doing with clearness whatever he attempted, and on one occasion, when he was unable to decipher with certainty a note he received from a reverend Doctor, he wrote in his reply that his friend deserved to lose one of his D.'s unless he improved in penmanship. From the discourse

which he preached on the fiftieth anniversary of his ordination, we glean the following facts.

At the time of his settlement in Ipswich, the church consisted of fifty-three members, twelve males and forty-one females. During his ministry there were added to it, three hundred and fifty, of which three hundred and twelve were received on profession, and thirty-eight by letter. Only two persons who were members of the church at his ordination, were living Oct. 8, 1856. During his public labors, he attended more than one thousand funerals, of which 970 were in his own parish. He united more than a thousand persons in marriage.

Father Kimball was much esteemed by his brethren of the Association. He was punctual in his attendance, and was always ready to contribute more than his share of time and labor to its interest. He was chosen Scribe of the Association, May 12, 1812, and retained the office till the time of his decease.

He was warmly interested in the education of pious young men for the ministry, and did much to awaken the attention of the churches in his Conference and in the county, to the important claims of the American Education Society, which are too often overlooked by those who should feel bound to foster them. His love for this cause never flagged, and for forty years he annually made his report, at the Conference, and offered his plea for his cherished object. Akin to this, was his interest in the common schools of Ipswich, and in every movement looking toward the better education of the youth of that community.

In the latter part of his ministry a dissatisfaction sprung up between him and his people, which terminated in his dismissal from active duty.

He was invited to commemorate his semi-centennial anniversary, Oct. 8, 1856, when he preached in his own pulpit for the last time, from Isaiah 52: 7.

“The distinct impression which he leaves on the memories of all who knew him, is his fidelity and untiring industry. As the old divines used to say, he was a painful preacher, a painful pastor, a painful scholar, a painful man. This mark pervaded all his performances. His voice was confined in its compass and husky, and yet he contrived to impress on his audience the conclusion of most of his sermons. He always disappointed you on the right side, making a deeper impression than you anticipated. His sermons were very carefully written; he visited his people with uncommon diligence; he was a respectable scholar in sacred Greek, but began the Hebrew, after he was forty years old, and by perseverance enabled himself to profit by the exegetical commentaries of the times. O departed brother, if we have something to forget, we have much to remember; and may thy activity and devotion preach to us forever!” — L. W.

The last sickness of father Kimball was a lung fever, short, but very painful. On Monday, Jan. 30th, he was engaged in preparing for the press the sermon which he preached in Groveland, the Sabbath after the funeral of his friend, Dr. Perry. That evening he was suddenly attacked, and on Wednesday there was little hope of his recovery. His last hours furnished his family and the church the most pleasing evidences of Christ's near presence with him. Awaking from a troubled slumber, he exclaimed, "Oh, the gates are opening, I can see far within the city." On Thursday evening he urged his wife, who had watched unremittingly with him, to retire for rest; "but before you go," he said, "let us say our little hymn." And, drawing her near him, they repeated together, according to the custom of long years, —

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

On Friday morning it was evident he could not tarry long. He took affectionate leave of his family, and breathing benedictions on his people, he departed Feb. 3, 1860, at 12½ M.

All the members of the Essex North Association, at the time of the settlement of Father Kimball, had passed away from earth, and only two clergymen settled in the county at the time of his ordination survived him, namely, Rev. Samuel Dana of Marblehead, and Rev. Brown Emerson, D. D., of Salem. On Wednesday, Feb. 8, many of his brethren, and a large concourse of people who knew and loved him, assembled to pay the last offices of respect to this truly good man. The pulpit, communion table, and chairs were appropriately draped in mourning. After a prayer at the dwelling-house, by Rev. Dr. Withington, the remains were conveyed to the church, and placed before the pulpit. Introductory services by Rev. S. J. Spalding, of Newburyport; Reading of Scriptures by Rev. Dr. Withington, of Newbury; Prayer by Rev. Dr. Dimmick, of Newburyport; Sermon by Rev. Mr. Fitz, of Ipswich; Concluding Prayer by Rev. Mr. Southgate, present pastor of the church.

Mr. Kimball was married at Dracut, Oct. 20, 1807. The maiden name of his wife was Dolly Varnum Coburn. She was the daughter of Capt. Peter and Elizabeth (Poor) Coburn, of Dracut, and granddaughter of Deacon Daniel Poor, of Andover.

They had seven children, five sons and two daughters, all born in Ipswich, —

1. David Tenny, b. Sept. 7, 1808. He grad. at M. C. in 1826, and at Theo. Sem., Andover, 1834. He preached at Hartford, Ct., and in the

West, but was obliged to relinquish preaching on account of bronchitis. Oct. 10, 1837, he married Miss Harriet W. Webster.

2. Daniel, b. May 25, 1810. He received the honorary degree of M. A. from M. C. in 1855. He was engaged for more than ten years in the advocacy of the Temperance Cause, as a lecturer and editor. He was for some years principal of Williams Academy, Stockbridge. He was married June 9, 1842, to Miss Mary Ann Arms, of Dracut.

3. Augustine P., b. Sept. 9, 1812; merchant; died in Ipswich, Aug. 13, 1859.

4. Elizabeth, b. July 9, 1814; married Aug. 8, 1839, Eugene W. Gray, editor, — son of Rev. Cyrus W. Gray of Stafford, Ct.

5. John Rogers, b. Aug. 23, 1816; merchant in Boston, and resides in Woburn; married May 30, 1844, Lydia Ann Coburn of Dracut.

6. Levi Frisbie, b. April 25, 1818; died May 9, 1818.

7. Mary Sophia, b. Aug. 16, 1820; married John Dunning Coburn, merchant, Brunswick, Me., March 25, 1849. Both daughters of Mr. Kimball graduated at Ipswich Female Seminary.

8. Rachel Rebecca Coburn, niece of Mrs. Kimball, lost her mother in early infancy, and was adopted as a child of the family.

All the children and their partners are professors of religion. Two of the sons are officers in the church.

His publications were, an Address on the Obligation and Disposition of Females to promote Christianity, delivered before the Female Education and Charitable Societies in the First Parish in Ipswich, June 15, 1819; A Sermon preached in Boston before the Massachusetts Society for promoting Christian Knowledge, May 30, 1821; a Sermon on the Perfect Pattern for Christian Teachers, preached at the Installation of Rev. William Ritchie, of Needham, in 1821; a Sketch of the Ecclesiastical History of Ipswich, delivered in 1821; an Address delivered before the Essex County Foreign Mission Society, and published in the Missionary Paper of the American Board, No. 5, 1827; An Address of the Auxiliary Education Society of Essex County, Nov. 1828; A Centennial Discourse, delivered before the First Church and Congregation in Ipswich, August 10, 1834, two hundred years after the gathering of that church; a Sermon on "What doest thou here, Elijah?" preached at Ipswich, January, 1838; a Sermon on the Utility of a Permanent Ministry, in 1839; the last Sermon in the Ancient Meeting-House of the First Parish in Ipswich, Feb. 22, 1846; the first Sermon in the New Meeting-House of that Parish, at its Dedication, Feb. 4, 1847; a Discourse delivered in Ipswich on the Fiftieth Anniversary of his Ordination, October 8, 1856; a Discourse delivered at the Funeral of Rev. Isaac Braman, of Georgetown, Dec. 31, 1858; a Discourse occasioned by the

death of Rev. Gardiner B. Perry, D. D., of Groveland, delivered Dec. 25, 1859; The Right Hand of Fellowship at the Ordination of Rev. Cyrus Kingsbury and Daniel Smith as Missionaries to the West, September 29, 1815; and the Right Hand of Fellowship at the Ordination of Rev. Daniel Fitz over the South Church in Ipswich, June 28, 1826.

He contributed many articles to various religious publications, — the Home Missionary, Essex North Register, Boston Recorder, N. E. Puritan, Congregationalist, as well as to educational and temperance journals, etc.

THOMAS HOLT,

The son of Daniel and Mary (Barnes) Holt, was born in Meriden, Ct., Nov. 9, 1762; grad. at Y. C. 1784; studied divinity with Prof. Wales of Y. C. and Rev. Benjamin Trumbull, D. D., of North Haven, Ct. He was approbated by the New Haven East Association in 1786. He was ordained in Hardwicke, Mass., June 25, 1789; dis. March 27, 1805; inst. at Ipswich, now Essex, Jan. 25, 1809; dis. April 20, 1813. He afterwards resided on a farm at Hardwicke, although, for a large portion of his time, when he had not a special charge, he was employed as a missionary in Maine, New-Hampshire, Rhode Island and Connecticut.

He was baptized in infancy, and became a Christian while a member of college. His convictions of his lost condition, as a sinner, were deep and pungent, followed by a hope of acceptance with God through the merits of Jesus Christ, and a desire to serve his Master in the gospel ministry. He was sound in doctrine, and familiar with the Scriptures. In his last sickness, those who watched with him were edified by the portions of the Word of God which he repeated, and by his pertinent remarks upon them. He sustained an excellent religious character, preached the pure truths of the gospel, and was eminently a man of prayer.

Mr. Holt died Feb. 21, 1836, aged 73 years.

He published a Sermon which he preached at the Ordination of Reed Paige.

He was married May 5, 1796, at Sutton, Mass., now Millbury, to Miss Sarah Chaplin, dau. of Rev. Ebenezer and Mary Chaplin. Mrs. Holt died July 4, 1854.

The names of their children are,—

- | | | |
|--|---------------------|--|
| 1. Mary Chaplin, | } ^{Twins,} | b. Sept. 19, 1797, at Hardwicke. |
| 2. Sarah Chaplin, | | b. Sept. 19, 1797, at Hardwicke; d. July 13, 1848. |
| 3. Thomas Russell, b. June 13, 1799, at Hardwicke. | | |
| 4. Anna Tyler, b. Feb. 15, 1801, at Hardwicke. | | |
| 5. Daniel Leander, b. Nov. 4, 1803, at Hardwicke. | | |

6. Fidelia Morse, b. Sept. 9, 1804, at Hardwicke; d. Jan. 3, 1805.
7. John Jay, b. Nov. 2, 1805, at Hardwicke; d. Jan. 10, 1832.

JAMES MILTIMORE,

Was born in Londonderry, N. H., January 4, 1755. He was the son of James and Jane (Aiken) Miltimore, and was baptized in infancy. Graduated at D. C. in 1774, and studied theology with his pastor, the Rev. David McGregor. He was licensed to preach by the Old Presbytery of Londonderry, probably about 1776.

He received a call from the Presbyterian Church in Antrim, N. H., 1780, but declined it. He received a call from "N. E. Congregation" of White Creek, N. Y., Feb. 5, 1784, and was assigned "trial pieces" for ordination, as follows:

1. Exposition of the first six verses of seventeenth chapter of John.
2. Latin Discussion on the question, "Whether Christ died for all men equally."
3. To preach a popular Sermon on Ps. 119: 30,—"I have chosen the way of truth."

Sept. 8, 1784, he declined the call to White Creek and another to Deer Island. He supplied at Seabrook, N. H., and other vacant places for some time, his trial for ordination being continued till Sept. 13, 1785. It was not however completed, as he was ordained over the Congregational Church in Stratham, N. H., Feb. 1, 1786, according to congregational usage. This church became so far Presbyterian, during his pastorate, as to have a board of elders, and be occasionally represented in the Presbytery.

After a ministry of nearly twenty-two years in Stratham, he was dismissed Oct. 15, 1807, and installed at Belleville, Newbury (now Newburyport), April 27, 1808. In January, 1831, he gave up the active duties of his office, and preached only occasionally.

Mr. John C. March, who had for more than a year assisted him in his labors, was ordained colleague pastor, March 1, 1832.

Mr. Miltimore died March 23, 1836, aged 81.

He became a member of the Association, July 14, 1812, and so continued till his death. He also united with the Presbytery of Newburyport, when the Londonderry Presbytery was divided in 1826.

Mr. Miltimore was married at Stratham, N. H., Oct. 26, 1786, to Dolly Wiggin, daughter of Andrew and Dolly (Currier) Wiggin. She died Feb. 1824.

The names of their children are,—

1. Dolly, b. Sept. 9, 1787.
2. James, b. March 30, 1789 ; d. May 7, 1852.
3. Andrew William, b. July 24, 1791.
4. Elizabeth Jane, b. Nov. 26, 1792.
5. John Murray, b. Dec. 1, 1794.
6. Mary Lane, b. July 1, 1797.
7. Caleb Wiggin, b. February 3, 1800 ; d. Feb. 14, 1802.

The following sketch is from a manuscript sermon, preached at his funeral, by his colleague and successor.

“As a minister he was faithful and laborious. He seemed to feel that all his time and all his talents should be devoted to the great work in which he was engaged. It might literally be said that he was ‘instant in season and out of season.’ It is believed that few men have performed a greater amount of ministerial labor.

“As a *preacher*, he enjoyed, for a considerable portion of his life, a high degree of popularity. His appearance in the pulpit was dignified and solemn, and his manner remarkably impressive. He spoke as one whose heart was deeply penetrated with the truths which he uttered. Few men have probably excelled him in those external qualifications which are calculated to rivet attention and command respect.

“As a *man*, he was remarkable for the mildness of his disposition, and for all those amiable traits of character which are calculated to conciliate affection. No man, perhaps, ever entered more deeply into the feelings of others. His heart, like that of his divine master, seemed to be made of sympathy and love. The delicacy of his sentiments and feelings manifested itself in his outward demeanor. His politeness was something more than the external grace of the man who wishes merely to attract applause ; it was unstudied, spontaneous, genuine politeness of the heart. His social qualities were of a superior order. He had a high relish for the pleasures of friendship.

“But it is as a *Christian* that his character shines with its brightest and most attractive lustre. In the highest sense of the expression, he was a good man. His piety was not loud and ostentatious. It rather resembled the deep, broad river, which flows calmly and silently along, than the noisy, but shallow brook. No object seemed to be nearer his heart than the advancement of the Redeemer’s kingdom and the salvation of immortal souls. It was delightful to observe, during the last few years of his life, how his piety seemed to outlive the powers of his mind, and to triumph over the decay of nature. When he could scarcely recognize the members of his own family, he could think and speak of Jesus.”

“Of the truthfulness of this portraiture,” says the present pastor of the church at Belleville, “there are yet many living witnesses. Verily ‘the memory of the just is blessed.’”

Another, L. W., says, "Mr. Miltimore was a cultivated man; a Christian gentleman in dress, manners, and feelings. His voice was clear; his articulation good; he was never exhausted, and his manner of preaching peculiarly acceptable to those hearers that like expansion. His urbanity was seen in his style. He meant to be faithful, though he could not be harsh. We believe that he is gone to heaven, and has *allured*, if he has not *driven* many with him. No man in this vicinity ever pronounced his name but with the deepest respect and affection."

Mr. Miltimore published the following sermons :

1. Sermon and Oration on the death of Rev. John Murray, pastor of the Presbyterian Church in Newburyport, who died March 13, 1793. 8vo, pp. 62. Exeter, N. H., 1793.

2. Sermon at the Ordination of Rev. James Thurston, in Newmarket, N. H., Oct. 15, 1800. 8vo, pp. 30. Exeter, N. H., 1800.

3. Sermon preached at the Dedication of the New Meeting House at Belleville, in the Fourth Parish in Newbury, Nov. 24, 1807. 8vo, pp. 23. Newburyport, 1807.

4. Two Discourses preached on the occasion of the Annual Fast, April 9, 1812. 8vo, pp. 22. Newburyport, 1812.

WILLIAM BALCH,

Was the son of Rev. Benjamin and Joanna (O'Brien) Balch, and was born at Danvers, Mass., January 17, 1775; and baptized in infancy. The family was living there at that time, while the father, Rev. Benjamin Balch, who had been previously settled at Mendon, Mass., served as chaplain in the squadron of Paul Jones during the Revolution. After the Revolution he was settled at Barrington, N. H. William Balch prepared for college at Phillips Academy, Exeter, N. H., and was for three years in Harvard College. He belonged to the class of which Dr. Channing and Judge Story were members. He first united with the church at Barrington, N. H. He studied theology with his father. He excelled as a Latin scholar, and possessed a large library of miscellaneous English books, of which he was a diligent student. Previous to any settlement he served as chaplain in the navy, first on board the Congress, and then on board the Chesapeake, for a year or more, from Nov. 19, 1799.

He was ordained pastor of the Congregational Church in the West Parish of Salisbury, November 17, 1802. He was dismissed Feb. 20, 1816. He was installed at Salem, N. H., Dec. 1, 1819. Dismissed Aug. 6, 1835.

In the interval between the dismissal from Salisbury and the settlement at Salem, N. H., he preached for a time at Lubec, Maine, and also preached and taught a school at Elkridge, Maryland.

Mr. Balch spent the last years of his life at Dedham, and died there August 31, 1842, aged 67. He occupied the pulpit occasionally after his retirement to Dedham; but being the victim of a lingering disease, was laid aside from public labors during the last years of his life. His body lies in the cemetery near the village of Dedham, a few miles from the birth-place of his father, and the tomb of his grandfather, who was for thirty-seven years pastor of the Second Church in that town.

He was first married at Danvers, Mass., Oct. 31, 1805, to Polly Wadsworth, daughter of Rev. Dr. Benjamin and Mary (Hobson) Wadsworth, of Danvers. She died of consumption, June 27, 1816. "Six ministers were present at the funeral as pall-bearers, namely, — Rev. Messrs. Miltimore, Dana, D. D., Milton, Webster, Sawyer, and Hull. She was carried into the meeting-house, and a hymn was sung and a prayer made by Dr. Dana of Newburyport."

The names of their children are, —

1. Mary Wadsworth, b. August 10, 1806; mar. Prof. Horatio Balch Hackett, Sept. 22, 1834.
2. Joanna, b. April 29, 1808; d. April 17, 1809.
3. Benjamin Wadsworth, b. February 2, 1810; d. May 12, 1816.
4. Elizabeth, b. July 13, 1812; m. A. D. Dearborne, M. D. Jan. 18, 1834; d. at Methuen, Dec. 28, 1834.

Mr. Balch was married a second time in Dedham, July 10, 1822, to Miss Sarah Eaton, daughter of Isaac and Sarah (Carver) Eaton, of Dedham. They had one child, —

5. Benjamin Wadsworth, b. Oct. 10, 1823, d. at Chicago, Ill., Sept. 18, 1858.

The dates of their baptism, from the records of the church in the West Parish of Salisbury, are as follows:

1. Mary W., bap. Aug. 17, 1806.
2. Joanna, bap. May 1, 1808.
3. Benjamin W., bap. Feb. 4, 1810.
4. Elizabeth, bap. July 19, 1812.

Horatio Balch Hackett, son of Richard and Martha Hackett, was baptised Sept. 10, 1809.

Mr. Balch is known to have published some discourses, but I cannot learn their titles.

JAMES WAKEFIELD TUCKER,

Was the son of Thomas and Anna (Dibble) Tucker, and was born in Danbury, Fairfield Co., Conn., April 19, 1787, and was baptized July 29, 1787. He graduated at Y. C. in 1807, and while there became a member of the College church by profession. He studied theology with Pres. Dwight, and was approbated by the New Haven West Association in 1809. He was ordained in Rowley, June 24, 1812, to which place he came from the Seminary at Andover.

“Mr. Tucker,” says Dea. J. Jewett, “expressed a strong desire to live and die with us; but thought his salary (\$600) too small to live on. We loved him, and offered him temporary relief, and he wanted it to be permanent.” In consequence of this inadequate support he was dismissed June 24, 1817, just five years from his settlement.

After leaving Rowley he received several calls which he declined, one from Mansfield, Conn., and one from Harrisburg, Penn. He accepted the call from Springfield, New Jersey, and was installed June, 1818, and died February 11, 1819, after an illness of two days. He preached on the Sabbath morning previous to his decease, administered the sacrament of the Lord's Supper in the afternoon, and in the evening conducted a meeting of prayer and conference. Spent Monday in his study, was taken ill that evening, and died on Thursday morning.

Mr. Tucker married, October 17, 1809, at New Haven, Conn., Miss Harriet Atwater, fourth daughter and seventh child of Timothy and Susanna (Macomber) Atwater. She survived her husband more than twenty-five years, and died in the city of New York, October 1, 1844.

The names of their children are, —

1. Susan Atwater, b. April 7, 1811, at New Haven; d. July 9, 1846.
2. Anne Mary, b. March 3, 1813, at Rowley.
3. Harriet Atwater, b. Dec. 27, 1814, at Rowley.
4. James Wakefield, b. Oct. 29, 1816, at Rowley; grad. at Y. C., 1836.
5. Sarah Norris, b. Dec. 14, 1818, at Springfield, N. J.

The following account of the ancestors of Rev. Mr. Tucker, has been furnished by G. Grenville White, Esq., of New York.

“The Rev. James Wakefield Tucker was a descendant from John Tucker of Dorsetshire, Eng., who had a son Thomas, born in the same place, A. D. 1640. The latter had a son James born in Shaftsbury, same county, 17th Nov., 1696. He emigrated to New York, was a merchant there, and there married Mary Wartendych. He died in New York, Dec. 5, 1759. His son (my grandfather) Thomas was born 29th of January, 1743. He was also a merchant in New York, where

he married Hannah Barton, with whom and their children he fled, during the war, to Danbury, Ct. He joined the army in its struggle for liberty, and held the office of Ass. Commissary-General. His wife Hannah died A. D. 1780, and is buried near Danbury (Bethel). He married, for his second wife, Anna Dibble, of Danbury.

Mr. Thomas Tucker was in connection with the Church of England, and held the office of Vestryman in Trinity Church, New York. Upon his removal to Danbury, he united with the Congregational church, and held there the office of deacon until his death in 1820.

He was the author and one of the signers of the "Address of the Citizens of New York, who have returned from exile, in behalf of themselves and their suffering brethren, to his Excellency, George Washington, Esq., General and Commander-in-chief of the Armies of the United States of America." New York, Nov. 26, 1783.

"Mr. Tucker," says a near neighbor and a contemporary in the ministry, "was an acceptable preacher in this region, and he had a very strong hold on his own people. The ancient custom was preserved in Rowley, of waiting in the church until the pastor had left the pulpit, and there was no disposition to drop that custom during his ministry. Great efforts were made to give him, as the people conceived, an ample salary. He, however, during his last two years, became discontented; and was determined to ask a dismissal. Dr. Spring, whose ideas of the pastoral union were very high, endeavored to counteract Mr. Tucker's purpose, and to persuade him and his lady to be satisfied with his condition, and to remain. However, he was dismissed June 24, 1817; and soon after settled in Springfield, New Jersey; not much increasing his salary, and not much bettering his condition. In July 17, 1817, a parochial fast was held, and Rev. Mr. Braman of Georgetown, then New Rowley, preached the sermon. It contained the following paragraph:

"The present is a time of affliction in this church and society. God in his providence has visited you with a rod. Your minister, whom you valued for his gifts, and esteemed highly in love for his work's sake, is removed from you unexpectedly, and at a very early period. Had it been by death, however great the calamity, you that fear the Lord would have been dumb, and humbly acquiesced in the Divine will. But the circumstances attending the present removal are peculiarly trying. You loved your minister, and wished to retain him as your spiritual guide. You treated him, we believe, with kindness and respect; and hoped he would live to admonish and console you in your declining years; and to train up your children in the knowledge and love of the truth. When he asked for additional means of support, you came forward with ardor, and did as much as it appeared to you reason and duty required. In

this he differed from you in opinion. But whatever decision may be made by different minds in this, all who believe in a superintending Providence must agree, the hand of God was in it.'

"Mr. Tucker was a warm-hearted, impetuous man, very amiable, but sometimes lacking the necessary caution."

BENJAMIN SAWYER,

Was born at Boothbay, Me., Sept. 22, 1782. His father's name was Aaron Sawyer, and the maiden name of his mother was Sarah Hodgdon. He prepared for college with Rev. Abijah Wines, at Newport, N. H., and graduated at D. C., in 1808. He studied theology with Mr. Wines, and was approbated by the Orange Association, N. H., in May, 1809. He was ordained at Cape Elizabeth, Me. (then Mass.), Nov. 22, 1809; dismissed Sept. 15, 1813.

He came to Amesbury in March, 1814, and was installed pastor of the First Church in that town, June 19, 1816. This church became greatly reduced, and unable to support a pastor. Mr. Sawyer removed to Salisbury in November, 1835, and preached for the First Church in Amesbury, and the Rocky Hill Church, Salisbury, some five or six years. Since 1841 he has been with the church at Rocky Hill most of the time.

Mr. Sawyer was married, Oct. 30, 1810, to Mima Wines, daughter of Rev. Abijah and Ruth (Giles) Wines, of Newport, N. H. She died Sept. 8, 1817, aged 26.

The names of their children are. —

1. Benjamin Edwards, b. Aug. 11, 1811, in Cape Elizabeth, Me.; mar. Lucy C. Noyes, July 4, 1833; resides in Haverhill, Mass.

2. Ann Maria, b. March 9, 1813, in Cape Elizabeth, Me.; mar. Orlando S. Patten, Jan. 30, 1833; resides in Amesbury, Mass.

3. Henry Holmes, b. July 25, 1815, in Amesbury, Mass.

Mr. Sawyer was married a second time, January 12, 1819, to Charlotte Wild Long, daughter of Nathan and Mary (Blaisdell) Long, of Amesbury.

The names of their children are, —

4. Mima Wines, b. Nov. 9, 1819, in Amesbury, Mass.; mar. John Q. Evans, Nov. 8, 1841; resides in Salisbury, Mass.

5. Mary Wingate, b. Dec. 29, 1820, in Amesbury, Mass.; mar. Alfred B. Clough, Oct. 22, 1840; resides in Georgetown.

6. Ezra Worthen, b. Sept. 23, 1823, in Amesbury, Mass.; d. April 19, 1851.

7. Sarah, b. May 3, 1826, in Amesbury, Mass.; mar. Felix D. Parry, Nov. 26, 1848; resides in Salisbury, Mass.
8. Mary Green Wilbur, b. Feb. 9, 1830, in Amesbury, Mass.; mar. George W. Collins, Nov. 27, 1852; resides in Salisbury, Mass.
9. Charlotte Augusta, b. June 28, 1832, in Amesbury, Mass.

JOHN KIRBY,

Was born in Middletown (now Berlin), Ct., on the 30th of June, 1783. His parents removed in 1785 to Charlton, Saratoga Co., N. York, where the subject of this notice spent his early life on the farm of his father. His early advantages were limited. He pursued his preparatory studies under the care of Rev. Mr. Sweetman, and entered U. C. in 1803, and was graduated in the usual course in 1807, distinguished as a scholar and respected as a man. After leaving college he taught a year in the Academy at Aurora, Cayuga Co., N. Y. Mr. Kirby was converted during this residence at Aurora. He then put himself under the care of the Albany Presbytery, and commenced his theological studies, but on account of failing health he was obliged to desist from his studies, after pursuing them a little more than one year.

He concluded to give up the ministry, as he despaired of becoming a public speaker, and commenced farming, but his health becoming in a measure restored, he began his theological studies anew. Mr. Kirby was appointed tutor in Union College in 1811, which office he continued to fill with much acceptance till he came to Newbury, in the fall of 1815, to preach as a candidate. He was licensed to preach in the summer of 1813, without doubt, by the Presbytery of Albany, under whose care he studied theology. Mr. Kirby was ordained on the 12th of June, 1816. He was settled upon a salary of six hundred dollars.

In his reply to the call, Mr. K. says, "I have accepted the call upon the terms expressed, not under the impression that it contains a very ample support for a family according to the present prices of the means of living, but under the conviction that salary should not be made a matter of the first consequence in the great question of accepting a call, and a confidence that God will always make that provision for his ministering servants which it is best they should have."

Mr. Kirby was predisposed to a disease of the lungs, and his health demanding a change, he left Newbury on the 18th of Oct., 1818, for his father's house in N. Y. By the urgent advice of his physician, he at length decided to journey in a more southern climate. Mr. K. sailed

from New York in the Sloop———, on the first of Dec., 1818, for Charlestown, S. C. The vessel was driven ashore upon Ocracoke bar, off the coast of N. C., on the night of Dec. 5, 1818. After the vessel was aground, the waves broke over her continually. In this hour of distress and danger the conduct of Mr. K. was perfectly calm. He employed himself in exhorting the men to trust in Christ, and while engaged in prayer was washed overboard.

Dr. Perry says, Mr. Kirby "was rather distinguished for good sense and a sound judgment, than for quickness of thought, or brilliancy of imagination, and, as might be expected from this, was remarkable rather for a steady, respectable progress in the acquisition of knowledge, than for any extraordinary attainments in a short time. As a public speaker, when he first commenced preaching, owing, it is supposed, to bodily debility and mental depression, there was a want of animation in his manner. He soon mended in this respect, however, and if he never became, strictly speaking, very eloquent, there was in his appearance such an evidence of sincerity, and such solemn engagedness, as recommended him to the consciences of the people, and deservedly ranked him among the most acceptable and interesting preachers." Mr. K. is remembered to this day with great affection and respect by the older people of the parish. He was never married. He published one sermon preached at the Dedication of the Meeting-house in the Second Parish in West Newbury, January 3, 1816.

From the Columbian Centinel of January 30, 1819.

L I N E S

Tributary to the memory of the Rev. John Kirby, ordained June, 1816, preacher in the Third Parish in Newbury, and was shipwrecked on Ocracoke Bar, near Charlestown, S. C., to which place he was going for his health.

Ah! te mee si partem animæ rapit
Maturior vis, quid moror altera,
Nec carus æque nec superstes
Integer?

Kirby, 'twas thine religion's cause to plead,
And, by thy skilful efforts, to succeed.
In thee, as in thy Master, men might view
At once the precept and the pattern too.
Dark speculation's mysteries thou didst drop;
Careful to know, yet conscious where to stop.
Consistent, holy, tender, meek, sincere,
Vice had thy mild rebuke, and grief thy tear.
But oh! thy useful labors now are o'er;
That tongue that warned us once, shall warn no more.
What tears of love and reverence have been shed,

Since the cold billows closed around thy head!
 Go, parting spirit, mingle with the blest;
 Dear, modest brother, go and be at rest; —
 If Jesus loveliness in John could see,
 Resembling him, to heaven he welcomes thee.

LEONARD WITHINGTON,

Was the son of Joseph Weeks and Elizabeth (White) Withington; was born Aug. 9, 1789, in Dorchester. Fitted for college at Andover, under Deacon Mark Newman. Entered Yale Coll. in 1811, and grad. in 1814. Studied theology with Dr. Dwight at New Haven, also at Andover. Approbated to preach in 1816, at the house of Dr. Morse, in Charlestown, by the Union Association of Boston and vicinity. Ordained over the First Church in Newbury, Oct. 30, 1816. He received his degree of doctor of divinity from Bowdoin College, in 1850.

Dr. Withington was first married to Sophia Sherburne, daughter of William and — (Aspinwall) Sherburne, of Boston, Jan. 17, 1817, at Dorchester. She died April 1, 1826.

Their children were, —

1. William Sherburne, b. May 4, 1821; d. May 20, 1851.
2. Leonard, b. Sept. 17, 1823; d. July 16, 1850.
3. George Aspinwall, b. Feb. —, 1826; d. May 18, 1826.

He was married to Caroline Noyes, daughter of Dr. Nathan and Sarah (Niles) Noyes, of Newburyport, May 28, 1827. She died Aug. 5, 1860.

Their children are, —

4. Nathan, b. March 9, 1828.
5. Sarah Elizabeth, b. Feb. 6, 1830.
6. Lucy, b. Feb. 11, 1832.
7. Joseph, b. May 4, 1834.
8. Harriet Sherburne, b. March 18, 1836.
9. Richard, b. April 29, 1838.
10. Francis, b. Jan. 21, 1840; died Sept. 1, 1843.
11. William, } b. May 7, 1842; died Sept. 17, 1842.
12. Mary, } ^{twins} b. May 7, 1842.

Mr. Withington was educated under peculiar influences. Two impressions were made on his mind by surrounding circumstances. The family influence was Calvinistic; while the pulpit was indefinite and liberal. Progression was the watchword of the day. Our fathers were good men, but we must outgrow them. A youth so educated was likely to have a double desire, — a desire to move onward, and yet an impression of the orthodoxy of the past. Between these two powers Mr. Withington vibrated, from fourteen to eighteen years of age. In the year 1804, he went to serve as a printer in the office of Thomas and Andrews,

Boston. Here he remained until 1808, when he left Boston, and went to Andover to prepare for college at Phillips Academy. His object in this change was to prepare himself to become the editor of a magazine. This was his ruling purpose.

He became decided on the subject of religion at Andover, in 1809, under the preaching of Dr. Griffin and Prof. Stuart, whom he was wont to compare to Quin and Garrick, — the former artificial and oratorical, the latter simplicity itself.

He joined Dr. Codman's church, in Dorchester, in the autumn of 1810. He did not relinquish his chosen purpose of being an editor of a magazine until the very last; and with great hesitation he devoted himself to the work of the ministry, after he graduated in 1814.

Ne meos lapsus oculis acutis
Semper observa, numerave labes;
Sed malae culpa nimium tenaces
Ab luce sordes —.

He has often said that he did not want to be a minister. He tried to avoid it, but could not rid himself of the feeling of duty. "I felt that if I turned from it I should be a Jonah, and God would arrest me."

The following is a list of the publications of Dr. Withington.

1. Sermon. Excellence of the Scriptures. (American Evangelist, Oct. 1827.) 8vo, pp. 24.
2. Sermon. Take warning. Delivered in Newbury, Aug. 22 and 29, 1830.
3. Election Sermon. (Boston. 8vo, pp. 48.)
4. Sermon. Puritan Morals defended. Delivered at the Dedication of the Crombie Street Church, Salem, and at the Installation of Rev. William Williams as pastor, Nov. 22, 1832. (Salem. 8vo, pp. 36.)
5. Sermon. The Soul of man. Preached at the Tabernacle Church at Salem, April 22, 1832. (Salem. 8vo, pp. 22.)
6. Sermon. Cobwebs swept away. Fast day, April 6, 1837. (Newburyport. 8vo, pp. 25.)
7. Address before the Essex Agricultural Society, Sept. 27, 1836. (Salem. 8vo, pp. 25.)
8. Review of the Temperance movements in Massachusetts. (2d ed. Boston. 8vo, pp. 28, 1840.)
9. Sermon. Two Hundredth Anniversary of the First Church in Newbury, Oct. 20, 1846.
10. Sermon. A Bundle of Myrrh. Thanksgiving day, Nov. 28, 1850. (Newburyport. 12mo, pp. 24.)
11. Funeral Sermon of Mrs. Sarah E. Little. Preached April 1, 1851. (Newburyport. 8vo, pp. 16.)

12. Fast Sermon, April 7, 1853. The Blessings of our Institutions, and our Obligations to continue them. (Newburyport. 8vo, pp. 16.)

13. Two Sermons, occasioned by the death of Giles A. Noyes, killed Oct. 19, 1852. (Newburyport. 8vo, pp. 20.)

14. Memorial of Rev. Luther F. Dimmick, D. D., who died May 16, 1860. (Boston. 8vo, pp. 16.)

15. Solomon's Song, translated and explained, in three parts,—
1. The manuduction; 2. The version; 3. The supplement. 12mo, pp. 329. (Boston, 1861.)

Some have attributed to Dr. Withington,—

The Puritan; a series of essays, critical, moral, and miscellaneous, by John Oldbug. 16mo, 2 vols. pp. 248 and 268. (Boston, 1836.)

Penitential Tears, or a Cry from the Dust, by "the Thirty-one," prostrated and pulverized by the hand of Horace Man. (Boston, 1845. 8vo, pp. 59.)

Religious Taxation. (12mo, pp. 12.)

Good Tidings of Great Joy: or the doctrine of Universal Salvation clearly stated, incontestibly proved, and faithfully applied, in a Sermon preached and published by a Doctor of the Sect. (12mo, pp. 12.)

Letter to the Scornful Lady, published in the Evening Traveller, March 8, 1861.

In the Christian Spectator he wrote,—“A Review of Edward Everett's Oration at Plymouth.”

“A Review of Rev. Samuel P. Williams's Sermons.”

A Rhetorical Praxis on the First Eclogue of Virgil and the 110th Psalm.

Also several short pieces called “A Page from an Idler” and “Varieties.”

For the Bib. Sacra, he wrote the following articles :

1. South's Sermons. Vol. 2, pp. 312.
2. Observations on the Fourth Eclogue of Virgil. (Vol. 3, pp. 37-50.)

3. A Phenomenon in Church History. (Vol. 3, pp. 673-698.)

4. Shakspeare.—The old and the new Criticism on him. (Vol. 4, pp. 522-540.)

5. Remarks on a Sermon of Dr. Emmons. (Vol. 5, pp. 625-633.)

6. Man and his Food. (Vol. 11, pp. 139-155.)

7. Davus sum, non Œdipus. (Vol. 14, 770-784.)

8. Caprices and Laws of Literature. (Vol. 15, pp. 805-824.)

9. Epistola ad Rusticum Apologetica. Vol. 18, pp. 324-338.

10. Permanent Preaching for a Permanent Pastorate. Vol. 19, 310-327.

WILLARD HOLBROOK,

Was the son of Stephen and Mary (Penniman) Holbrook, and was born in Uxbridge, April 7, 1792, but early removed to Sutton. He was not baptized in infancy. In his preparation for college he was at Sutton Academy, also at Leicester, and, finally, with Rev. Mr. Goffe of Millbury. He entered the Sophomore class, and graduated at Brown University in 1814; studied theology with Rev. Dr. Emmons, and, at his suggestion, completed a regular course at Andover in 1817. He was approbated by the Mendon Association, June 3, 1817. He was a missionary for six months at Nottingham West, N. H. (now Hudson), where he declined an invitation to settle as pastor. He commenced preaching at Rowley the first Sabbath in April, 1818, and was ordained there July 22, 1818; dismissed May 12, 1840; installed over the church in Millville, now Blackstone, Aug. 18, 1841; dismissed Feb. 19, 1850. In April following, he removed to his own house in Rowley.

In March, 1851, he commenced his labors, as stated supply of the church in Linebrook, Ipswich, and continued for about four years. From that time, growing infirmities compelled him mostly to cease from the active duties of the ministry. In all these fields he labored with fidelity and success, and left many who trace their early religious impressions and subsequent conversion to his earnest presentation of the claims of the gospel. He died at his residence in Rowley, Tuesday, Feb. 7, 1860, aged 68.

He married June 22, 1819, at Londonderry, N. H., Margaret Crocker, daughter of deacon John and Margaret (Choate) Crocker of Londonderry, N. H. She died at Rowley, Oct. 2, 1863, aged 71.

They had six children, of whom the three youngest, daughters, died in infancy.

1. Amory, b. in Rowley, Aug. 15, 1820; grad. at Bowdoin Coll., 1841; read law with Hon. Rufus Choate and Judge Perkins of Salem, and was for two years District Attorney for Oregon, where he still resides.

2. John Crocker, b. —; d. —, 1829.

3. Willard R., b. in Rowley, March 1, 1824; is now a merchant in New York.

GARDNER BRAMAN PERRY.

On Friday, Dec. 16, 1859, this beloved brother and father fell asleep in Jesus. He had been ill for many months, and confined to his house. At last, the angel of death came to his release, and he quietly passed beyond the reach of pain. Dr. Perry was born at Norton, Mass., Aug 9, 1783. He was the son of Nathan and Phebe (Braman) Perry, and was

baptized in infancy. He entered Brown University in 1800, and continued there till the close of his second year. He then accompanied President Maxey to Schenectady, N. Y., and graduated at Union College in 1804.

For a short time he was principal of the Ballston Academy. With the ministry in view, he left the academy, to pursue a course of theological study at Schenectady, under the instruction of David Nott. About this time he was appointed tutor in Union College; but during the second year of this office, he was taken suddenly ill, and raised blood. His medical advisers interdicted all his plans for the ministry; and in 1807 he took charge of the academy at Kingston, N. Y. Here he remained until the spring of 1812, when he decided to resume his preparations for the ministry. He removed to Albany for the prosecution of his studies in theology, under Dr. Nott, and in March, 1812, he was licensed to preach by the Presbytery of Albany.

In the spring of 1814, he accepted an invitation to settle in East Bradford, now Groveland, and was ordained Sept. 28, 1814. He remained sole pastor of this church until 1851, when D. A. Wasson was settled as his colleague. Mr. Wasson was succeeded by Daniel W. Pickard, who was settled Sept. 28, 1853. After a brief pastorate Mr. Pickard resigned on account of ill health, and Rev. Thomas Doggett succeeded him March 4, 1857.

Dr. Perry sustained a long and useful connection with the church at Groveland. He was in active service thirty-six years, and, until a few months previous to his death, was most deeply interested in its affairs. The funeral was appointed on the day of the meeting of the Essex North Association, of which Dr. Perry was a member, having been admitted Oct. 12, 1819. Seventeen of his brethren were present, and we noticed, among other clergymen, Profs. Barrows and Stowe of Andover, and Dr. Cleaveland of Lowell. At the house, Rev. Mr. Hosford of Haverhill offered prayer, and the body was then taken to the church, which was draped in appropriate mourning. The following services succeeded: Reading of Scriptures by Rev. D. T. Fiske, of Newburyport; Prayer by Rev. Mr. Pike, of Rowley.

Dr. Withington followed with some remarks on the character of the deceased, with whom he had been associated more than forty years. Dr. Perry was a man of strong common sense. He had exhibited unusual tact in filling with success the posts of teacher, tutor, and pastor. He entered the ministry late in life, and carried into it a large experience of men in various professions. As a preacher, he was clear and effective in reasoning, but was more inclined to the practical application than the metaphysical analysis of truth. He took a deep interest in the cause of education in the county and the State. It was through his influence that

the exercises of the Essex North Association were made so profitable. He was a Christian reformer, and was decided and judicious in his influence against slavery and intemperance, and other evils of society. Dr. Perry was a man who diffused his influence through more diversified channels than most theologians. He was a reformer, a politician, a political economist, an advocate for education; he turned his attention to farming, gardening, and all the common arts of life. He considered theology as a social science, informing all its kindred sciences, and borrowing illustration from all. Some thought he injured his powers of concentration by this diffusion; but perhaps there were few who could be so much of a preacher and pastor amidst such a multiplicity of cares. He made all subservient to his main channel of thought. Hence his discourses had a detail in them, and a surprising remoteness of illustration, which marked the cast of his studies and the comprehensive character of his mind. It was curious to see how he threw the huge drag-net of observation over all the incidents of common life, and compelled them to subserve his important theme. At any rate, his preaching was characterized by variety; and none of his brethren could exchange with him without being pretty sure that he would fill a place to be supplied by no other co-laborer in the vicinity.

Dr. Withington was followed by Rev. Dr. Dimmick of Newburyport, who addressed consolation to the family of the deceased. The exercises were concluded with prayer by Rev. Mr. Doggett.

On Sabbath, Dec. 25, by special request, Rev. Mr. Kimball, of Ipswich, preached in Groveland, and his morning service had particular reference to his deceased brother. Mr. Kimball was of nearly the same age as Dr. Perry, but was settled in the ministry eight years earlier. They had been intimate friends, as well as fellow-soldiers in the same division of the church militant.

Mr. Kimball's text was in Romans 8: 28. "We know that all things work together for good to them that love God."

Dr. Perry married May 22, 1816, Maria P. Chamberlain of Exeter, N. H. She was the daughter of Samuel and Mary (Tilton) Chamberlain. She died March 11, 1817, aged 29.

They had one child,—

1. Maria Parker, b. March 1, 1817; mar. William Henry Shackford, grad. of H. U. 1835, Prof. at Phillips Academy, Exeter, who d. 1842.

He was married a second time in Acton, July 20, 1819, to Eunice Tuttle, daughter of John and Elizabeth (Leighton) Tuttle of Acton. She died June 15, 1824, aged 31.

The names of their children are,—

2. John Kirby, b. May 24, 1820; d. Feb. 11, 1837.

3. Sarah Campbell, b. Sept. 2, 1821.

4. Phebe Braman, b. January 12, 1822 ; d. May 4, 1851.

5. Elizabeth Leighton, b. May 8, 1824.

He was married a third time May 22, 1827, to Miss Sarah Brown of Groton, Mass. She was the daughter of Aaron and Elizabeth (Stowell) Brown, formerly of Beverly.

The names of their children are, —

6. Gardiner Blanchard, b. July 9, 1829.

7. Edward Hale, b. Oct. 1, 1831 ; d. Feb. 1860.

8. Charles French, b. June 3, 1833.

9. Mary Sophia, b. Aug. 16, 1835.

LUTHER FRASEUR DIMMICK.

The following Sketch was prepared by Rev. L. Withington, D. D., and published in the Congregational Quarterly.

Rev. Luther Fraseur Dimmick was born in Shaftsbury, Vermont, Nov. 15, 1790. He was the son of Solomon and Elizabeth (Frissoll) Dimmick. His father was from Mansfield, Tolland Co., Conn., and his mother from Leyden, Mass. In his youth he removed, with his father's family, to the State of New York. He was baptized in infancy, and united with the Presbyterian church in September, 1812. He graduated at Hamilton College in 1816, and immediately commenced his theological education at Andover, where he graduated in 1819, and delivered the valedictory address. He was approbated to preach by the Essex Middle Association (now Essex North), July 19, 1819, and the same evening he preached his first sermon in the North Congregational Church, Newburyport. From this church and parish he received a unanimous call on the tenth of November, and was ordained as their pastor, the 8th of December, 1819. He had previously offered himself to the American Board as a foreign missionary, but was induced to change his purpose by a pressing call to fill an important station. His first and last sermons were preached to the same people, with whom he had a pastorate of nearly forty-one years.

On Sabbath morning, May 13, soon after naming his text, he was taken suddenly ill, was assisted to retire from the pulpit, and conveyed to his residence. His illness was a disease of the heart ; and after a fluctuating state, between hope and fear, he passed away on Wednesday, May 16, 1860, at the age of sixty-nine years.

He received his diploma as Doctor of Divinity from his Alma Mater — Hamilton College — in 1849.

Dr. Dimmick was twice married, — first to Miss Catharine Mather

Marvin of Norwich, Ct., May 4, 1820; she was the daughter of Elihu and Elizabeth (Rogers) Marvin, and died Dec. 8, 1844. He was married the second time, March 13, 1849, at Bradford, to Miss Mary Elizabeth Ellison, of Boston; she was the daughter of Andrew and Alathea Ellison.

The names of their children were, —

1. Margaret Alathea, b. April 15, 1850.
2. Edward Augustus, b. July 27, 1851.

It is superfluous to remark, that in all the relations of life, as husband, father, brother, or friend, he exemplified his own instruction.

He was born for his profession. Few preachers of the gospel comply more truly with the Apostle's requisition, 1 Timothy 3: 2, *ἀνεπιληπτὸν εἶναι*, an expression which our translators have weakened by rendering it — to be blameless; *a bishop or preacher must be blameless*. The term is probably taken from the paneratian wrestlers of old, who anointed their bodies with oil, that there might be no place to seize hold of to throw an opponent. There was no weak spot in his character.

The sermons of Dr. Dimmick were not regarded by the public as the most striking exhibitions of his power. They were more judicious than sparkling, yet they had some qualities very uncommon. In the first place, he had more intellectual discretion than any man we ever knew. He seldom, if ever, selected a subject which he did not perfectly understand. When he drew his bow, he always had the vigor and the eye to hit his object. Dr. Dimmick would hardly have agreed with the writer of the Memoir of the late Dr. Peabody: "Preaching has become a very different thing from what it once was. In this our day, no easy generalities or worn-out common places will do any thing more than put people to sleep."¹ But can it be so? Is not the reverse true? Are not the most affecting truths as common as the light, and as old as the creation? The fact is, a *curious* thought is never an *affecting* one. The art of preaching consists in giving interest to what every man knew before. A preacher must tell the OPEN SECRET. What was Paul doing when Felix trembled? *He reasoned of righteousness, temperance, and judgment to come*. On the other hand, if you wish to put a popular audience to sleep, read to them the sermons (as he has called them) of Bishop Butler, some of the most acute speculations that ever honored the closet or disgraced the pulpit. Our departed brother always aimed at the conscience, and of course the consciousness of his audience.

He had another peculiarity in his preaching, remarkable in the successor of Dr. Spring; and that was a deep sympathy with human weakness

¹ See Memoir prefixed to Sermons of Ephraim Peabody, p. 22.

in its difficulties, its struggles, its temptations, and its defeats. This was a growing peculiarity in his preaching; it marked the mellowness of his riper years, and the benefits of experience. He knew well how to *lift up the hands that hang down*, and to strengthen *the feeble knees*, and to *make straight paths for the feet, lest that which is lame be turned out of the way, but let it rather be healed*. No pastor could be more welcome to the sick chamber, —

Beside the bed where parting life was laid.

His extemporaneous effusions were plain and simple, and his sermons to the last were carefully elaborated. But his great power was as a serious, earnest, diligent, and consistent pastor. The timid inquirer seldom feared to go to him for direction. He was sure of his counsel, his prayers, and his example.

It is a victory, not often appreciated by a superficial world, to continue to feed a single flock through a long pastorate; to give interest to old truths, variety to the simplicity and sameness of the gospel, to conquer this man's fastidiousness and that man's conservatism; to move with the times, and not leave the old landmarks, and have zeal without rashness, ardor without indiscretion, and all preserved through the first inexperience of youth, and through the last decays of maturity, — this is the task of a long continued preacher, and this is the victory which our modest friend never boasted of, and nobly won. He *turned many to righteousness; he shall shine as the brightness of the firmament and as the stars forever*.

His general character, both as a reasoner and a man, was CAUTION. This would be the impression on the slightest acquaintance; and yet his caution was combined with the most singular boldness in starting various questions and examining every foundation. In a society to which he belonged for theological investigation, he once proposed this motto: "Prove all things; hold fast that which is good." It seemed to be the ruling maxim of his own mind. He seemed to think to hold fast the good, it was necessary first to prove *all things*. He was not afraid to start the most critical and dangerous questions, though he was very safe in coming to his conclusions. The writer of these recollections was once present at an amusing conversation of our brother with the late Dr. Dana. After suggesting some questions which seemed to unsettle some fundamentals, as the older brother conceived, Dr. Dana exclaimed, almost in agony, "Now, Brother Dimmick, I did suppose that some points in theology were fixed." — "Yes, sir," was the reply; "but will they not be more fixed, if they are true, the more we examine them." In one respect, our brother was a freer thinker than Theodore Parker or any of

the members of that school. *They* shun the old paths like "vipers' blood;" innovation to them is always the road to truth. Our brother, like the eagle, after the widest flight, was not ashamed to return to the old nest, if that was found the point of the safest repose.

Dr. Dimmick's interest in education was unceasing. He held, for fifteen years, a responsible part in superintending the public schools of Newburyport; was, for a number of years, and at the time of his death, President of the Board of Trustees of the Putman Free School; also of the Board of Trustees of Hampton Academy; and for fourteen years a Trustee of the Andover Theological Seminary, — in fact, he was ever ready to give his influence and his time in aid of the instruction of the young, for whom he always evinced peculiar regard. He was a man of great industry; Biblical literature was his favorite study; he kept up a constant acquaintance with the Hebrew and the Greek; and he never was a better scholar than on the day he died.

On the fortieth anniversary of his ordination, Dr. Dimmick preached a Historical Discourse, which has been published. In this discourse he gives a review of his long ministry, and feelingly adverts to the few who remain that witnessed his ordination, and also an apprehension that his own labors had nearly closed. The statistics in this discourse give evidence of faithfulness and industry during his long pastorate; and the fact that he was present and acted on seventy-seven ecclesiastical councils, is significant.

One of the last impressions which the writer of this brief notice received from our departed friend, was a discussion concerning the manner in which heaven will open on the departed soul that has just left the lifeless clay behind it. It took place while we were treading with slow and sad steps to follow the remains of another clerical brother to *the house appointed for all living*, — the late Rev. DAVID T. KIMBALL, of Ipswich. He started the question, whether heaven would burst on the astonished soul with a sudden effulgence, or whether it would be a soft and more gradual dawn, like the first streak of twilight that brightens the morning. He mentioned Dr. Doddridge's dream. He had a quiet way of investigating these things, well suited to the time and place; and though he spake with caution, he concluded that we must wait with trembling hope for the blessed experience. Ah! my brother, thou hast solved the problem now; thou art wiser than all thy surviving companions. Thou hast entered the veil; thou hast left the darkness of this speculating world; thou hast entered the regions of eternal day. Little did I think that as we then paced side by side our solemn way to a brother's tomb, what was to thee then, as to me, doubtful speculation, would so soon become personal experience. But thou hast not lived in

vain, nor died in vain. Though thy exit was sudden, precluding the possibility of a parting word, or prayer—yet thy last scene suited thy character; thou wast summoned at the post of duty; Death touched thee in the pulpit, and struck thee soon after; and now we yield thy body to the ground and thy spirit to God; and the evening sun which will soon shed his parting beams on thy grave, will spread there a sweet emblem of thy temper and thy life; pure, but bright; illuminating earth, but having its source in heaven.

The following is a list of the publications of Dr. Dimmick:

1. Fast Sermon. — Intemperance; preached April 1, 1824. 8vo, pp. 30. Newburyport.
2. Sermon at the Dedication of the New Brick Church, March 20, 1827. 8vo, pp. 32. Newburyport.
3. Sermon preached Dec. 31, 1831. 8vo, pp. 20. Newburyport.
4. Sermon on the death of Amos Pettengill, who died Nov. 30, 1831. 8vo, pp. 16. Newburyport.
5. Thanksgiving Sermon. The position of the American Republic with reference to the rest of the world; preached Nov. 27, 1834. 8vo, pp. 24. Newburyport.
6. Hints for a New Year. 32mo, pp. 64. Newburyport, 1835.
7. Honor due to Jesus Christ. 32mo, pp. 96. Newburyport, 1835.
8. Sermon. National Preacher, vol. 26, No. 12. 1841.
9. Sermon. The end of the world not yet. 12mo, pp. 48. Newburyport, 1842.
10. Thanksgiving Sermon; preached Nov. 30, 1843. 12mo, pp. 24. Newburyport.
11. Sermon at the Funeral of W. D. Quimby, who died Oct. 2, 1843. 12mo, pp. 11. Concord, N. H., 1845.
12. Memoir of Mrs. Catharine M. Dimmick. 12mo, pp. 214. Boston, 1846.
13. Address before a Musical Convention in Newburyport, June 8th and 9th, 1851. 8vo, pp. 38. Newburyport.
14. Sermon. Fortieth Anniversary, preached Jan. 1, 1860. 8vo, pp. 28. Newburyport.

RODNEY GOVE DENNIS,

Was born in New Boston, N. H., April 17, 1791; and was the son of Arthur and Mary (Goodhue) Dennis. He was baptized when about five years of age. He fitted for college at Appleton Academy, New Ipswich, N. H. While pursuing his academic studies in that town, in the autumn of 1811, during a powerful and extensive revival of religion, his mind was specially impressed with his relations and accountability to

God; and at that time he became a Christian. He united with the Congregational church in New Ipswich, N. H., Feb. 2, 1812. In the autumn of 1813, he entered the Sophomore class in Bowdoin College. He graduated in 1816, and took his second degree in 1820. The same autumn in which he left college he entered the Theological Seminary at Andover, and graduated in 1819. He was approbated by the Association of Salem and vicinity July 13, 1819.

He was ordained at Topsfield, Oct. 4, 1820; dismissed May 18, 1829; installed at Somers, Ct., June 30, 1830. His health being seriously impaired, he was dismissed June 30, 1839. Since that time he has not resumed the pastoral office, but at different times has had the temporary pastoral care of several churches.

Mr. Dennis was married in Billerica, Nov. 28, 1820, to Mary Parker, eldest daughter of Stephen and Mary (Duren) Parker of Billerica.

The names of their children are, —

1. Mary, b. Nov. 30, 1821; d. Jan. 30, 1856, aged 30.
2. Theodosia, b. March 10, 1823, in Topsfield.
3. Jessie Appleton, } b. May 28, 1824, in Topsfield; d. Oct. 27,
 } ^{Twins,} 1854, aged 30.
4. Jane Abigail, } b. May 28, 1824, in Topsfield.
5. Rodney, b. January 14, 1826, in Topsfield.
6. Joseph, b. Feb. 14, 1828, in Topsfield; d. July 13, 1854, aged 26.
7. Edward Parker, b. Dec. 1, 1829, in Topsfield.
8. Isabella Homes, b. May 8, 1833, in Somers, Ct.
9. Frances Louisa, b. Aug. 25, 1834, in Somers, Ct.
10. Henrietta Pease, b. Oct. 26, 1828, in Somers, Ct.

They adopted, when a child, Elizabeth, the eldest daughter of Dea. Samuel Todd of Topsfield. She married Theodore D. Billings, Esq.

Jessie Appleton was educated at Amherst and Rutgers College; and Joseph at the College of Physicians and Surgeons in the city of New York.

The deceased children all died in the faith of the gospel, and all the survivors are members of the Christian church.

The publications of Mr. Dennis are, *A Right Hand of Fellowship*, given March 7, 1821, at the Ordination of Elijah Demond, in West Newbury.

1. *A Speech* delivered at the First Anniversary of the Auxiliary Foreign Missionary Society of Essex Co., held at Newburyport, April 10, 1827.

2. *An Address* delivered at the opening of the Topsfield Academy, May 7, 1828.

3. *Two Sermons*, — Christ seen by Every Eye, and a Pastor's Fare-

well to his People, preached to the Cong. Church and Society in Somers, Conn., June 30, 1839. Published in Hartford, Ct., 1840.

ELIJAH DEMOND,

The fifth pastor of the Second Parish in West Newbury, was born in Rutland, Mass., Nov. 1, 1790. He was the son of Israel Howe and Hannah (Henry) Demond, and was baptized in infancy. He was fitted for college at the Academy in New Salem, in this State, and graduated at D. C., in 1816, and at the Theo. Sem., Andover, in 1820. He was approved by the Suffolk South Association April, 1820. He was ordained pastor of the Second Church in West Newbury March 7, 1821. The parish voted to give Mr. Demond \$520 annually, also two Sabbaths in a year to visit his relatives.

Mr. Demond came to West Newbury in the face of a strong opposition. A remonstrance was presented to the council against his ordination signed by fourteen names; yet his course seems to have been so wise and judicious, that this opposition subsided. The movement for his dismissal took his people by surprise, and there is no reason to suppose that any obstacle would have arisen to a continued and harmonious ministry. He was dismissed at his own request Sept. 3, 1826. He was installed at Lincoln, Mass., Nov. 7, 1827; dismissed Oct. 31, 1832. Installed at Holliston, Mass., Oct. 31, 1832; dismissed April 12, 1836. Installed at Princeton, Mass., Oct. 26, 1836; dismissed November 8, 1839.

After leaving Princeton, Mr. Demond was employed some years as agent for the American and the Doctrinal Tract Societies. In consequence of a bronchial difficulty, he was for twelve years on a farm, yet preaching much of the time. Since recovering from this difficulty, he has been employed as stated supply in different places.

Of his religious experience, Mr. Demond says, "I was brought up under Unitarian preaching, and firmly believed the doctrines it usually inculcates, till I entered college. There I battled the Calvinistic system for one year. My foundations were undermined, yet, being reluctant to embrace Evangelical views, I floated as a wreck on the ocean for a year, having no settled religious belief. In the great revival in D. C., 1815, I was led to view my moral condition and relations to God in a new and different light, and to embrace, I trust, the offers of salvation as made in the gospel. From that time I have had but one settled and increasing conviction in regard to the truths of God's word, as being those briefly contained in the Westminster Catechism. I joined the church first in D. C., Aug. 4, 1815." Mr. Demond published a Sermon while at Holliston, on Lewdness.

Mr. Demond was married in Beverly, Mass., May 29, 1821, to Lucy Brown, daughter of Aaron and Elizabeth (Stowell) Brown.

The names of their children are, —

1. Charles Brown, b. August 4, 1823.
2. Lucy Ann, b. Feb. 6, 1825.
3. Sarah Ellen, b. April 2, 1826 ; d. July 28, 1841.
4. Mary Louisa, b. July 31, 1827.
5. Edward Henry, b. March 19, 1829 ; d. Dec. 19, 1832.
6. George Stowell, b. May 18, 1834 ; d. Sept. 28, 1834.

WILLIAM FORD,

Came from Scotland in 1813, and was educated in Edinburgh. After coming to this country he was for some years a merchant. At a meeting of the Essex North Association, July 8, 1823, Mr. Ford applied for approbation to preach the gospel. After examination, it was voted not to comply with the request. At a meeting Sept. 9th of the same year, the request was renewed and granted. Mr. Ford was ordained colleague pastor with Rev. John Giles over the Second Presbyterian Church, Newburyport, Mass., August 11, 1824. Some dissatisfaction soon arose in the congregation, on account of certain alleged heretical sentiments of Mr. Ford, and he resigned, and was dismissed March 23, 1826. He went to Augusta, Maine, in the fall of 1828, and was installed pastor of the Unitarian Church in that town September 4, 1829. He was dismissed 1831. After leaving Augusta, he resided for some time in Roxbury, Mass., and also in Baltimore. Of his subsequent history we can gain no information.

HENRY CLARKE WRIGHT,

The son of Seth and Miriam (Wright) Wright, was born in Sharon, Ct., Aug. 29, 1797. His parents were both members of the Congregational church, and carefully and regularly instructed their children in the doctrines of the Westminster Catechism. They were exact in observing the ordinances of the gospel, and Henry was baptized in infancy. When he was at the age of four, his father removed the family to Hartwick, Otsego Co., N. Y.

He was converted, as he supposed, in the winter of 1817, when about twenty years of age. He united with the Presbyterian Church in Norwich, N. Y., Jan. 19, 1817. Soon after this, he left the business to which he had been apprenticed by his father, that of a hatter, and commenced a course of study preparatory to the ministry. He returned to Hartwick, and attended a school about four miles from his father's. For the

greater portion of two years he resided in the family of Rev. Henry Chapman, the Presbyterian minister of Hartwick.

In Sept., 1819, he left home, and entered the Theological Seminary at Andover. At the commencement of the third year, he left the Seminary to teach a school in Newburyport. It was during this year that he became acquainted with Mrs. Elizabeth LeBreton Stickney, who afterwards became his wife. In Oct., 1822, he returned to Andover, and remained until the spring vacation, when he took up his connection with the institution. He was married June 26, 1823, and started the same day on a journey to the western part of New York. He was licensed to preach by the Presbytery of Otsego in June, 1823; and in the autumn of the same year went to reside in Newburyport.

In the year 1824, he preached for a few months each, in the towns of Warner and Franklin, N. H. After preaching some months in the First Church, West Newbury, he received a call, and was ordained June 21, 1826.

It appears from his autobiography, that he was troubled with sceptical views while in the course of his theological education. The council which convened at his ordination were evidently dissatisfied with his doctrinal views; but in the hope that further study would correct his erroneous tendencies, they consented to place him in charge of that ancient church. He was highly esteemed and eminently successful among this people. In the years 1831 and 1832, seventy-four were added to the church.

He was dismissed July 5, 1833, and immediately entered upon his duties as Agent of the Amer. S. S. Union. He remained in this service until Nov., 1834; when he was employed in Boston as a minister to the poor; and remained in that city until the spring of 1836. He subsequently visited Europe, and became noted as an anti-slavery lecturer.

Mr. Wright was not happy in his mental structure. He grasped a single idea strongly; but saw neither collaterals nor objections. His education had been irregular and imperfect; and his mind was as far from being comprehensive as his course was from being uniform. He was a good Hebrew scholar, and of a frank and open disposition. But his boldness was too great for his strength, and, venturing on questions which he could not solve, and ought not to have encountered, he became an infidel through the strength of his curiosity and the imbecility of his reason.

DANIEL FITZ,

Was born in Sandown, N. H., May 28, 1795, and was the son of Currier and Sarah (George) Fitz. He was not baptized in infancy. He

pursued his studies preparatory to college at the Academies in Derry, N. H., and at Atkinson, N. H. He graduated at D. C., Aug. 11, 1818, and at the Theological Seminary, Andover, Sept. 28, 1825.

Of his religious experience, he says, "I was brought up in Derry, N. H., always attending the Presbyterian church there. My attention was first seriously called to the subject of religion in the spring of 1815, while a member of college. A revival was in progress among the students. But these feelings in part passed away. My attention was *effectually* called to the subject, I hope, while I was preceptor of the Academy in Salisbury, N. H. During a revival in 1819, I united with the Congregational church in Salisbury, N. H., in May, 1820."

Mr. Fitz was approbated by the "Hopkinton Association," at Hopkinton, N. H., June 15, 1825; and was ordained colleague pastor with Rev. Joseph Dana, D. D., of the South Church in Ipswich, June 28, 1826. At the decease of Dr. Dana, Nov. 11, 1827, he became sole pastor of the church. He received the degree of D. D. from D. C., in 1862.

Mr. Fitz was married in Henniker, N. H., Sept. 5, 1826, to Miss Caroline Fitz Sawyer, daughter of Rev. Moses and Fanny (Kimball) Sawyer. She died January 10, 1862, aged 57.

Their children were all born in Ipswich, and their names are, —

1. Sarah Adams, b. June 30, 1827; d. Nov. 21, 1848.
2. George Currier, b. April 14, 1830.
3. Louise Adams, b. May 17, 1833; d. Oct. 17, 1847.
4. Daniel Francis, } *Twins* b. Aug. 14, 1837,
5. Caroline Frances, } b. Aug. 14, 1837.

Daniel Francis graduated at H. U., 1859, and is an attorney-at-law in Boston.

Mr. Fitz was married a second time April 14, 1863, in Westborough, Mass., to Mrs. Hannah B. D. Bowman. She was daughter of Thomas and Sarah Clark of Barre, and the widow, first, of Capt. Daniel J. Leland, and, secondly, of Hon. Joseph Bowman.

Mr. Fitz has published, —

1. A Sermon delivered in Essex, Feb. 11, 1837, at the funeral of Mrs. Hannah C. Crowell, wife of Rev. Robert Crowell, D. D., pub. in Boston.

2. A Sermon delivered Nov. 13, 1855, at the interment of the Rev. Robert Crowell, D. D., pastor of the First Church in Essex.

3. A Discourse at the Thirtieth Anniversary, preached in Ipswich, June 29, 1856.

4. A Sermon preached Feb. 8, 1860, at the funeral of Rev. D. T. Kimball, late senior pastor of the First Church in Ipswich.

PAUL COUCH,

Was the sixth pastor of the Second Church in West Newbury. He was the son of John and Sarah (Heard) Couch, and was born in Newburyport, Mass., June 20, 1803. He graduated at D. C. in 1823, and at the Theo. Sem., Andover, in 1826.

He was ordained at West Newbury, March 21, 1827, and dismissed Aug. 14, 1828. The parish voted to give Mr. Couch \$600 annually, and the use of the land near the meeting-house. No vacation was voted. "Mr. Couch," says Mr. Foster, the present pastor of that church, "is remembered as a very able preacher. I have heard a sermon by him on the subject of temperance, spoken of as producing a most marked effect upon his people in that respect, — inaugurating as it were a very happy change in the social customs of the parish. The people were very unwilling to give him up, and saw no sufficient reason why he should leave that field of labor."

He was installed in Bethlem, Ct., Oct. 14, 1829, and dismissed Nov. 4, 1834. Installed at North Bridgewater, Mass., Oct. 7, 1836; dismissed July 19, 1859.

Further particulars of Mr. Couch we have not been able to obtain.

PETER SIDNEY EATON,

Was born in Boxford, West Parish, Oct. 7, 1798. His father was Rev. Peter Eaton, D. D., for fifty-seven years the pastor of the church in West Boxford. His mother was Sarah Stone, daughter of Rev. Eliab Stone, for sixty years pastor of the Cong. Ch. in Reading, and sister of Rev. Micah Stone, for more than fifty years pastor of the Cong. Ch. in South Brookfield. He was baptized in infancy, when eight days old. Fitted for college under the supervision of his father, and graduated at H. U. in 1818, and at the Theological Seminary, Andover, in 1822.

He was licensed to preach, together with more than half of his classmates, by the Presbytery of Londonderry, in the spring of 1822.

Ordained at West Amesbury, Sept. 20, 1826; dismissed May 10, 1837. After leaving West Amesbury, he retired from the ministry. For some years he resided in Chelsea. He is still remembered by the people of his former charge with sincere respect and affection. He died in Chelsea March 13, 1863.

Of his religious life, he says: "My attention was called to an earnest consideration of the subject of religion while a teacher in Phillips Acad-

emy, Andover, through the awakening of a favorite pupil, remarkably amiable and intelligent, but who exhibited the most pungent convictions of sin. Quite a revival followed. I had been greatly perplexed by the doctrines of man's entire depravity, but now, after a course of thorough self-examination, was satisfied of its truth. I united with the church of which my father was pastor, May 7, 1820.

Mr. Eaton has published nothing except contributions to religious periodicals.

Mr. Eaton married, Dec. 4, 1828, in Charlestown, Miss Elizabeth Ann Leman, daughter of Daniel and Margaret Leman.

The names of their children are, —

1. Sidney Payson, born Sept. 16, 1829.
2. Henry Martyn, born June 28, 1835.
3. Elizabeth Ann, born May 16, 1841.

ISAAC RICHMOND BARBOUR,

The son of James and Dorcas (Doane) Barbour, was born in Bridport, Vt., Feb. 14, 1794. He was baptized in infancy, and united with the Congregational church in his native town in the sixteenth year of his age, at a season of special religious interest. Graduated at M. C., 1819, and was two years at the Theo. Sem., Andover. He was approbated by the Suffolk Association Sept., 1822; ordained as an Evangelist by the Harmony Presbytery in South Carolina (May or June), 1823; preached nearly two years in Sumpterville, S. C., as a missionary in the employ of the Young Men's Missionary Association of Charleston, S. C.

He was installed in New Ipswich, N. H., March 8, 1826; hoping that a southern climate might prove serviceable to the declining health of Mrs. Barbour, he obtained a dismissal Sept. 20, 1826. His wife, however, did not live to reach the South. He was installed at (Byfield), Newbury, Mass., Dec. 20, 1827; resigned March 26, 1833, and his dismissal took effect May 1st of the same year. Mr. Barbour was agent of the Boston Society for the Moral and Religious Education of the Poor, 1833 and 1834; resided for a short time in Philadelphia, Penn.; installed over the Calvinistic church in Charlton, Mass., Nov. 23, 1836; dismissed Aug. 8, 1839. Since that time he has not been settled, and is now residing in Brooklyn, N. Y.

Mr. Barbour was married in Keene, N. H., Sept. 22, 1822, to Clarissa Priscilla Adams, daughter of Benjamin and Olivia Adams. She was born May 12, 1798, and died Oct. 31, 1826.

Children, —

1. *Henry Martyn*, b. July 14, 1823, in Sumpterville, S. C.

2. *Benjamin Adams*, b. May 12, 1825, in New Ipswich, N. H.; died Sept. 9, 1825.

He was married a second time in Rochester, N. Y., Nov. 13, 1828, to Caroline Matilda Rogers, widow of ——— ———, and daughter of Samuel and ——— Woodbridge. She died Feb. 21, 1836.

Children, —

3. *Isaac Richmond*, b. Sept. 30, 1829, in Byfield.

4. *Charles Woodbridge*, b. June 10, 1832, in Byfield.

5. *Caroline Priscilla*, b. Feb. 24, 1835, in Philadelphia.

He was married a third time in Amherst, Mass., Feb. 7, 1838, to Elizabeth Greenough, daughter of Rev. William and Lydia (Haskins) Greenough of the West Parish, Newton, Mass. She was born Sept. 13, 1807.

Children, —

6. Elizabeth Greenough, b. July 27, 1839, in Charlton.

7. William Greenough, b. Oct. 4, 1841, in Oxford.

JOHN CHARLES MARCH,

Was born in Newburyport, Oct. 9, 1805, and was the son of John and Anne (Blaisdell) March. He was not baptized in infancy. He was the youngest of several children, none of whom, beside himself, survived the period of infancy. His father died when he was little more than twelve years of age, and about three years afterwards, his mother was removed. He entered Yale College in the autumn of 1821, and during the spring of 1825 (his last collegiate year) he obtained, as he hoped, the evidence and comfort of religion. He graduated at Y. C., 1825, and during the year following had charge of the Academy in Groveland.

In June, 1826, he made a public profession of religion, and united with the First Pres. Church in Newburyport. In the autumn of the same year, Mr. March entered the Theological Seminary at Princeton, N. J. Early in 1829, he received license as a preacher from the Presbytery of New Brunswick, and in September following, he graduated. His first engagement to preach was at Maysville, Ky. Here he remained three months or more. But the evils of slavery, as witnessed in that region, pressed heavily on his mind, and discouraged him not a little as to the success of his ministerial efforts. In the following spring he returned to New-England. Early in January, 1831, Mr. March was invited to aid the Rev. James Miltimore in his labors at Belleville.

In January, 1832, he received an invitation to take charge of that people, as a colleague pastor with Mr. Miltimore, whose growing infirmities compelled him to withdraw from the active duties of his office.

This call was given with great unanimity, and was unhesitatingly accepted. His ordination took place March 1, 1832.

April 23, 1832, Mr. March was married at Belleville to Miss Alice Little Hale, daughter of Thomas and Alice (Little) Hale, of Belleville. Newbury, now Newburyport.

The names of their children were, —

1. James White Hale, b. Sept. 5, 1834, in Newbury, now Newburyport; d. Oct. 27, 1838.
2. Sarah Hale, b. Dec. 19, 1836, in Newbury, now Newburyport; d. Oct. 8, 1837.

In the year 1840, Mr. March's health being somewhat impaired by study and pastoral labors, his friends proposed to him a voyage to Europe; and he embarked at Alexandria, D. C., on the first of May, 1840. Having been absent about four months, he returned with his health greatly improved, arriving in New York on the fourteenth of September. With the exception of a fortnight in Paris, Mr. March spent his time while absent in England. After a very useful and successful ministry of fourteen years, he died on Saturday, the 26th of September, 1846, near five o'clock in the afternoon.

A memoir of his life, together with four of his sermons and the sermon preached at his funeral by his valued friend, Rev. Daniel Dana, D. D., of Newburyport, was published in 1847.

JOHN QUINCY ADAMS EDGELL,

Was born in Westminster, Vt., Aug. 15, 1802, and was the son of Abel and Susannah (Holden) Edgell. He was baptized when about ten years of age. In his preparation for college he was first at Peacham, Vt., and afterwards at Thetford, Vt., leaving the latter place in the summer of 1824. He graduated at Vermont University, Aug. 8, 1827; and at the Theological Seminary, Andover, Sept. 28, 1831. He was approbated by the Andover Association April 20, 1831, and was ordained at West Newbury, Second Parish, Sept. 19, 1832. His salary was \$600 annually, and the use of the parsonage land. He was dismissed Oct. 27, 1853, and has acted since as Agent and Assistant Secretary of the Society for Promoting Collegiate and Theological Education at the West.

Mr. Edgell was married at Andover, Nov. 7, 1832, to Harriet Hannah Adams, third daughter of John Adams, LL. D., and Elizabeth Ripley.

The names of their children are, —

1. Susan Elizabeth, b. April 11, 1834; died Sept. 11, 1839.
2. John Adams, b. Nov. 13, 1835; died July 28, 1839.
3. George Cowles, b. Aug. 8, 1840; died March 17, 1851.

4. Harriet Elizabeth, b. Oct. 19, 1847.

All their children were born in West Newbury.

The following answer was returned by Mr. Edgell to the request that he would furnish a brief sketch of his

RELIGIOUS EXPERIENCE.

“In giving you some account of my *religious* change, you will allow me to be quite brief. At the time of my baptism on a communion Sabbath at Westminster West, Vt., by the Rev. Timothy Field, I was peculiarly excited with inquiries what it was all for? and what it meant? and have no recollection, prior to this Sabbath, of the Lord's Supper and its significance. At the age of twelve years, my father moved his family to Lyndon, Vt., where there was no Congregational church, and preaching very rarely by Congregationalists; Methodists and Free Will Baptists being prevalent, held many meetings in the neighborhood, and often of an exciting character.

“When about fourteen years old, I attended a preparatory lecture preached in a neighboring school-house, by a Congregational missionary, Rev. M. Goddard. Many boys of my age and acquaintances were present, and we boys did not enter the house till the meeting commenced. And then they devolved it on me to lead the way. As we entered, there were no seats but a slab-bench, stretching from the minister's knees towards the door. I was crowded along on the seat till I was near the minister, and the long bench was full of boys. In the conclusion of his sermon, the preacher addressed the long row of boys. It was new and very impressive. I remembered for some years all he said. I was very seriously impressed by his words, and ever after was anxious to attend religious meetings, to learn all I could about religion.

“I attended a meeting where Clarissa Danforth was allowed to preach. The solemnity of her theme, the tender expostulation with sinners, delivered with fine and natural tones of voice, aroused in me the deepest sensibility. I felt constrained to resolve at once to seek the Lord. Often, till I was sixteen years old, was I made deeply conscious what a sinner I was, and alarmed about my soul as out of Christ. I sought to live a Christian life by prayer and the habit of reading the Bible. I attended Methodist class meetings, and answered all their questions about resolutions to serve God. My mother was faithful to instruct me about the nature of a holy life, and what I was to pray for. On several occasions of secret prayer I was the subject of new emotions towards Christ as a Saviour, that comforted my mourning soul, and awakened the hope gradually that I could yield up all to Christ and follow him. But there

was nothing overwhelming in my experience; nothing so marked that I could declare *the time* of my change. I gathered it up slowly and doubtfully, during many months. I had many interviews with Methodist ministers, who encouraged me to hope and to exercise myself in public devotions in their meetings, and to exhort others. And some were anxious to have me commissioned to ride the circuit as a licensed exhorter.

"I attended my mother to the Congregational church, worshipping at Lyndon Corner, Vt., about five miles from my mother's house; and Deacon R. Stone was faithful to inquire all about my state of mind, and to enlighten me in regard to a genuine Christian experience, setting forth its evidence. He soon encouraged me to believe that it was my duty to make a public profession of my faith, and to join the church. I did so at sixteen years of age, after many months of reflection and self-examination, with the belief that I did love the Saviour. From and after this, I commenced an English course of study preparatory to teaching school, working summers on my father's farm, and teaching winters, till I was near my nineteenth year. I then began my preparatory course of study for college at Peacham and Thetford Academies, Vt., entering college just after I reached the year of my majority.

"Greatly was I benefited by the preaching of Drs. Worcester and Burton, and I learned every year to place less and less dependence on past experience as ground of hope. From all that I know of myself, I should as soon conclude that I was regenerated in my baptism as at any after period. For I have had many changes, and some so great to me even while in college and the Theol. Seminary, that all the former seemed as nothing. In some of the blessed revivals in West Newbury, I was the subject of new experiences, revealing to me more and more the sinfulness of sin, and the utter wickedness of my heart; that Christ was the only dependence, and faith in him as an atoning Saviour the only way to be saved; that eclipsed all the past, and sometimes it seemed as if all that I had known before was no evidence of a new birth at all. But now I believe in many conversions and but one regeneration, and the hope I now have is an entirely different thing from all that I had in my youth.

"Yours truly,

"J. Q. A. EDGELL.

"ANDOVER, NOV. 15, 1860."

ABIJAH CROSS.

The following is a copy of a letter from Mr. Cross to Rev. Wm. Cogswell, D. D.

“HAVERHILL, Oct. 23, 1840.

“REV. AND DEAR SIR,—I was born in Methuen, Oct. 25, 1793. My parents were Abijah Cross of Methuen, and Elizabeth Parker of Draeut. My grandparents on my father’s side were William Cross of Methuen, and Mary Corliss of Salem, N. H. My maternal grandparents lived and died in Draeut, and that is about all I know of my ancestry on my mother’s side. In the line of my father I am a German of the fifth generation. I was bred a farmer, and remained in that employment until more than twenty years of age. In the spring of 1814, I commenced the study of Latin at Bradford, under Daniel Noyes, with a view to the profession of medicine. At the request, and by the aid of my father, I commenced the study of medicine with Ralph Harris of Methuen, where I remained somewhat more than a year. With new views on the subject of religion, and a determination to enter the gospel ministry, I resumed the study of Latin and Greek in the summer of 1816, and prepared for college. I was three months at Andover under Mr. Adams, and three months at Bradford under Mr. Greenleaf. From this time I received no further pecuniary aid from my father, but found a friend in the American Education Society. In the month of February, 1817, I became a member of the Freshman class in Middlebury College, where I remained only three months, and then was obliged to return to my father’s in Methuen, on account of ill health. Having spent the summer at home on the farm, I entered the Sophomore class at Dartmouth in the fall of 1818. I taught school every winter, from the time I first commenced study in the spring of 1814, till I graduated in 1821. I was now in debt some \$250. This and my age, twenty-eight, determined me not to go through a regular course of study at Andover. My first object was to owe no man any thing. Accordingly I took charge of the Sanborn Academy in Ashfield, Mass., where I remained one year and three months with a salary of \$300 and board. About the middle of the first term God blessed my scholars with a spirit of solemn inquiry which resulted in the hopeful conversion of twenty-two of them in less than six months. Four of these have since been through a regular course in college, and at Andover, and are now pastors of churches;—three of them in this State, and one in the city of New York. The revival continued through the year, there being twelve hopeful conversions the second term, and some five or six in each of the last terms I was there. On leaving Ashfield free of debt, I became a member of the Theological Seminary in Andover in Dec., 1822, where I remained about four months. I then left and studied with Rev. E. L. Parker of Derry, and Rev. Daniel Dana, D. D., of Londonderry. I was licensed by the Haverhill Association, August 12, 1823. I was ordained at Salisbury, N. H., March 24, 1824; dismissed April 1, 1829.”

After this, Mr. Cross came to West Haverhill, and preached for two years as a stated supply. He was installed there May 18, 1831, and was dismissed Jan. 26, 1853. He then removed to the centre of the town, where he continued to reside until his death, April 14, 1856, æ. 62.

He married June 22, 1824, in Methuen, Pamela Swan, daughter of Dea. William and Jane (Dinsmore) Swan.

Their children are, —

1. William Francis, born in Salisbury, N. H., June 3, 1825 ; d. Oct. 19, 1827.

2. Pamela Jane, b. in Salisbury, N. H., May 1, 1828 ; married Eben Webster, Haverhill.

3. Francis Baxter, b. in Haverhill, Jan. 31, 1831 ; mar. Eliza Blodgett in Haverhill ; d. Oct. 31, 1859.

From the N. E. Puritan.

. . . "The writer of this notice became acquainted with the subject of it about twenty years since, and, from that first acquaintance, was on terms of intimacy with him as a neighbor and a minister of Christ, and he gladly takes this opportunity to bear his testimony to the excellent character and the faithful, successful ministry of one who has so unexpectedly finished his earthly course. As a man and a Christian, the departed brother was above reproach or suspicion. As a minister, he was serious, earnest, discriminating, faithful, and affectionate. He did not aim at display, but, in imitation of the Great Apostle to the Gentiles, he preached plainly, and as though he felt the importance of his message. His mind was clear, and his thoughts were frequently highly original. In seasons of religious interest, he was listened to with marked attention, as one whose instructions met the wants of inquiring minds. His sermons before the Association of Ministers to which he belonged, were always regarded with much favor by his brethren. But this good man is gone. Both he and his companion, so recently with us, are now removed forever from our sight ; or, rather, we shall see them no more in the flesh. Suddenly their change came ; they had finished their work, and now they rest from their labors. In the great day, many, as we cannot doubt, will rise up and call them blessed.

"NATHAN MUNROE."

JOSEPH WHITTLESEY,

Was born in Washington (New Preston Soc.), Litchfield Co., Conn., Dec. 8, 1797. He was the son of Joseph and Mary (Camp) Whittlesey,

and was baptized in infancy. July 7, 1816, he united with the Cong. church in New Preston, with forty-seven others, after a season of very extensive religious interest. He prepared for college in the Academy at New Preston, graduated at Y. C. in 1825, and studied theology in the Yale Theological department, where he graduated in 1829. He was approbated Aug., 1828, by the New Haven West Association. The day of the month cannot be known, as the records of the Association, from 1814 to 1832, are lost.

Mr. Whittlesey was ordained pastor of the First Church in Stonington, Conn., May 27, 1830, and dismissed Dec. 4, 1832; installed pastor of the Centre Church, Haverhill, Aug. 28, 1833; dismissed April 18, 1838; installed pastor of what is now the Second Church in Berlin, Conn., May 8, 1838; dismissed Aug. 9, 1841, on account of the loss of health; after he had partially recovered this, he engaged in teaching.

The clerk of the First Church in Stonington (R. A. W.) says, "The Council for the dismissal of Mr. Whittlesey was convened at his own request. His ministry here was eminently successful. I notice by the records that one hundred and eight persons were admitted to the church during his short stay."

Mr. Whittlesey was married at New London, Conn., Oct. 10, 1831, to Maria Arnold Chappell, daugh. of Ezra and Wealthy (Arnold) Chappell. She died Nov. 10, 1846.

The names of their children are, —

1. Ezra Chappell, b. at Stonington, Ct., Aug. 18, 1832.
2. Charles Boardman, b. at Haverhill, Dec. 4, 1834; graduated at Y. C. in 1858.
2. George William, b. at Haverhill, Aug. 7, 1836.

I add, E. C. W. is married; has an infant daughter, Maria Chappell; is a member of the First Cong. church, and a member of the City Council, New London.

C. B. W. is on a farm in Huron Co., Ohio; not a member of any church, but I hope not without reason for good.

G. W. W. is a member of the Broadway Church, Norwich; was at Bull Run, among the three months' men, is now an officer in 13th Reg. C. V., enlisted for the war.

Few young men have so rich an inheritance, as these three sons. A mother's prayers — such as few mothers ever offered — will keep blessings distilling upon them, till all shall meet in the world of praise.

Mr. Whittlesey published a Discourse preached at the Funeral of Mrs. Sarah Palmer, Stonington, Ct., 1830; an Address at the laying of the Corner Stone of the Centre Church, Haverhill, June 28, 1834; also, a Sermon preached at the Dedication of the Church in Haverhill, Dec. 17, 1834.

HENRY DURANT,

Was born in Acton, Middlesex Co., Mass., June 18, 1802, and was the son of Henry and Luey (Hunt) Durant. His grandparents were members of the church; and his mother, who was baptized in infancy, became a devoted Christian some time subsequent to his birth. Her son was not baptized until he united with the church in the Theological Seminary at Andover, while a member of Phillip's Academy in 1820. He was there engaged in his studies preparatory to entering college, from 1819 to 1823. He graduated at Y. C. in 1827. After which he taught the Garrison Forest Academy, Baltimore Co., Maryland, for two years, when he was appointed tutor in Y. C. He continued in that office four years, and in the mean time studied theology in the Divinity Department.

He was approbated April 9, 1833, by "The Association of the Western District of New Haven county, Ct.," now known as the New Haven West.

He was ordained pastor of the church in Byfield Parish, Newbury, Dec. 25, 1833. In April, 1847, he was invited by the trustees of Dummer Academy, to take charge of that institution. He accepted the position, and although he offered his resignation to the church on the 15th of the following September, he was not dismissed until the 31st of March, 1849, two councils having been called before the church was willing to give him up.

In May, in 1853, he went to California, and in June immediately following, he commenced the school in Oakland, Cal., which has since become "The College of California." Of this enterprise Mr. Durant says: "I began this school with three pupils. My house-rent (the lowest rate at that time for tolerable accommodations) was one hundred and fifty dollars per month, payable in advance. For two domestics, a man and his wife, to do the work *prospectively*, I paid seventy-five dollars each, per month, the common price for such service at that time. Mr. Durant is now professor in that college, "of the Greek Language and Literature, and of their relations to Civilization and Christianity."

Mr. Durant was married in Stanwich, Ct., Dec. 10, 1833, to Miss Mary Elizabeth Buffett, daughter of the Rev. Platt Buffett of Stanwich, Ct., and Mrs. Hannah (Lewis) Buffett, daughter of the Rev. Isaac Lewis, D. D., of Greenwich, Ct.

They have had one daughter, —

Sarah Lewis, b. Oct. 29, 1835, and who died June 18, 1843,— a child of precious memory, not only as a being naturally brilliant and lovely, but a hopeful subject of Divine grace.

Of his religious life, Mr. Durant has written as follows, —

“ I first became interested, as I trust savingly, in religion, when a boy, while living in the family of that most excellent man, and whole-hearted Christian brother, the Honorable STEVENS HAYWARD, of Acton, Mass. He had resided in Harvard, where he and Mrs. Hayward became members of the orthodox church, and earnest Christians. The death of his father — my step-father — occasioned his removal from Harvard, to his parental estate, in Acton, and thus my residence in his family. To the influence of this family, I may attribute the *beginning* of my religious experience, and my subsequent course of life. In this family *religion* appeared in a new light — nay, it was itself a new light, shining suddenly in a place where all had been darkness. There was a religion in the town — (there had been from the beginning) a *town religion*, which like the town school, the town common, and the town pound, was a mere *municipal* institution. The minister and the members of the church were the ‘ Priest and the Levites,’ to operate its ceremonies; and the town, which maintained the operation, appropriated its results, as it did the other revenues, to the common good. No one thought of putting his religion, or the benefits of it, to *his own personal uses*. How it should subserve the public weal, I know not. Whether its forms were so many pins, or braces in the *structure* of society, to keep it together, or only so many *breaks* on its motive machinery, to save it from precipitation, might be a question; and possibly not the right one either. Nobody ever asked any question about it; I never heard it discussed; its agency, whatever was thought of it, if any thing, was a very passive one. It was a body, without a soul. Religion as a power, and a life, was never taught nor thought of. With the coming of Mr. Hayward’s family to Acton, commenced in that town a series of religious events, which ought to become a part of the *Written History* of the Christian Church, illustrating in these latter days the same simple, yet mighty principles of the gospel, which, in primitive times, were shown in “ The Acts of the Apostles.” In that family seemed to exist the spirit of the Apostolic Church. It was here that I learned the nature, and the power of the gospel; and here, in consequence of the change which I had experienced, that the idea was suggested and encouraged of my preparing for the Christian ministry. *To me*, there are many circumstances profoundly interesting and instructive, interwoven with the greater facts of this new era in the town, and those belonging more properly to public history, which I must not mention here. I only regret, that what was perhaps intended for my private knowledge, and my personal use, has not been brought out more evidently, in the way of my greater fidelity and usefulness.

“ Of my pastorate in Byfield, I cannot trust myself to write. It was

my first, and my last. I had labors in it, and experiences in it, which I am sure will not be without their fruits; bitter ones, some of them, and some of them, I hope, otherwise. My dearest friends, and the happiest moments of my life, are associated with it. Ties, which neither time nor distance can sever, hold my affections still to the place and the people of my early, and my only pastoral charge. I would be glad to hope, that many, very many of my beloved flock, shall have been so much instructed and edified by what was most sincerely intended for their good, as I have been humbled by what I have seen and felt to have been defective and wrong in my ministrations.

“That the blessing of God may still rest on that people and their ministers, and on all the ministers, and churches, and congregations of our beloved ‘*Essex North*,’ is the prayer of your companion still, as he trusts, in the kingdom and patience of Jesus Christ.

“HENRY DURANT.”

BENJAMIN OBER,

Was born in Beverly, April 4, 1805, and was the son of Samuel and Mary (Ray) Ober. He was baptized in infancy, and united with the Tabernacle Church, Salem, Oct. 2, 1825. “I was awakened,” he says, “to a sense of my sinfulness, by a sermon preached by Eleazer Brainard, missionary from Charleston, S. C., from the text, ‘Be ye reconciled to God.’ After some weeks, I found peace in believing in Jesus Christ, and have found peace, joy, and comfort in Him ever since. One of the causes that brought me into the ministry, was a sermon by Samuel Worcester, the missionary to the Indians.”

Mr. Ober graduated at A. C., 1829, and at the Theological Seminary, Andover, in 1833. He was approbated by the Essex South Association, Sept. 3, 1833. He was ordained pastor of the Second Church in Newbury, now First Church in West Newbury, January 1, 1834; dismissed Dec. 25, 1835. Mr. Ober supplied at West Attleboro two years and six months; installed at West Woodstock, Ct., Dec. 5, 1839; dismissed, on account of ill health, March 25, 1846. He has since preached in Holland, Mass., Alstead, N. H., Saxton’s River, Vt., and is now at Wardsboro, Vt. For six years he was laid aside from the active duties of his profession by a diseased throat.

Mr. Ober has published, —

1. Two Sermons, printed at Newburyport, 1836.

2. A Lyceum Lecture, printed at Pawtucket, R. I., in 1838.

Mr. Ober was married in Wrentham, Mass., July 19, 1836, to Miss Nancy Everett Hawes, daughter of George and Nancy (Ware) Hawes.

The names of their children are, —

1. Anna Maria, b. Apr. 22, 1837, in Attleboro, Mass.; now a Teacher.
2. Israel Hawes, b. July 5, 1839, in Beverly, Mass.; merchant in Boston.
3. George Hawes, b. Oct. 2, 1841, in Woodstock, Ct.
4. Abby Kallock, } ^{Twins,}
5. Mary Ray, } b. April 7, 1844, in Woodstock, Ct.
6. Horace Benjamin, b. Feb. 23, 1849, in Holland, Mass.

JOSEPH HARDY TOWNE.

Of the personal history of Mr. Towne we are able to give but few items.

He graduated at Y. C. in 1827; was ordained pastor of the Pleasant Street Church in Portsmouth, N. H., June 13, 1832; dis. Nov. 7, 1833; installed pastor at Amesbury Mills, March 5, 1834; dis. Oct. 30, 1836; installed pastor of the Salem Church, Boston, June 2, 1837; dis. Dec. 27, 1843; installed pastor of the High St. Church, Lowell, Dec. 16, 1847; dis. May 22, 1854; installed pastor of the First Church in Bridgeport, Ct., June 14, 1854; dis. June 29, 1858; installed pastor of the First Presbyterian Church in Milwaukee, Wis., Dec. 4, 1861.

Mr. Towne published a Discourse delivered at the Tenth Anniversary of the Society for the Promotion of Collegiate and Theological Education at the West, in the Central Church, Worcester, Mass., Oct. 23, 1853. 8 vo, pp. 36. New York.

JAMES ROYAL CUSHING,

Was born in Salisbury, N. H., November 24, 1800, and was the son of Theodore and Abigail (Jackman) Cushing. He was baptized in early childhood. He received his academic education, principally, at Thetford, Vt., and was fitted for an advanced standing in college. Instead of taking the collegiate course, he entered the Theological Seminary at Bangor in Sept., 1825, and graduated from it Aug. 12, 1828. He was approbated by the Penobscot Association Dec. 27, 1827.

After preaching five months in Boston as a city missionary, he went to Boxboro, Mass., in April, 1829, where he was ordained on the 12th of August of the same year. He remained at Boxboro until June 10, 1833, when he was dismissed, having accepted an agency of the Tract Society. December 1st, of the same year, he again commenced his labors as city missionary in Boston, under the patronage of the society for the "Moral and Religious Instruction of the Poor." He continued in this service until April, 1835, when he resigned on account of poor health, and

immediately began his labors in the East Parish at Haverhill, Mass. He was installed June 10, 1835.

"Soon after my installation," he says, "there began to be apparent tokens of the special presence of the Holy Spirit. Two sisters of the ages of eighteen and twenty years were the first to make their feelings known. In September, a protracted meeting was held with the most blessed results; twenty-seven were hopefully converted, and twenty-three united with the church."

Mr. Cushing was dismissed July, 1844, and installed at Wells, Me., November 20th of the same year. He was dismissed 1854, and on the first of May of that year, he began to labor as stated supply at East Taunton, Mass. Having completed there a ministry of seven years, he went to North Rochester, Mass., Dec. 12, 1861.

Mr. Cushing was married Sept. 15, 1829, to Miss Hannah Lawrence of Woburn, Mass., daughter of Ebenezer and Hannah (Estabrook) Lawrence. She died June 24, 1843.

Their children were, —

1. Hannah Abigail, b. July 14, 1831, in Boxboro, Mass.
2. Ann Maria, b. Aug. 11, 1832, in Boxboro, Mass.; d. Oct. 16, 1843.
3. Joseph Lawrence, b. January 17, 1835, in Boston, Mass.
4. James Royal, b. Dec. 17, 1837, in Haverhill, Mass.
5. Milliscent Rosanna, b. Feb. 27, 1839, in Haverhill, Mass.; d. Sept. 22, 1842.

Mr. Cushing was married a second time at Boston, Nov. 14, 1844, to Miss Unity Myra Daniels of Franklin, Mass., daughter of Joseph and Susan (Fisher) Daniels.

SAMUEL HOWLAND PECKHAM,

Was born in Petersham, Mass., Sept. 19, 1793; and was the son of William and Elizabeth (Knapp) Peckham. He was baptized in infancy on the faith of his mother. Of his religious experience, he says, —

"I was blessed with a pious mother, whose instructions, prayers, and example, inspired me with a high respect for religion, and a desire to possess it. I was early and often a subject of religious impressions. But being reared under Arminian and Unitarian preaching, and losing my mother when I was seventeen years old, I dissipated them and became a Pharisaical Unitarian. In the winter of 1815 and 1816, I was a resident in Northampton, Mass., where the Lord poured out his spirit. I renounced entirely my former hopes, and my erroneous views

of the Bible, and of Christ, and of the way of salvation through him. From that day to this, I have had no doubt of the Saviour's divinity and equality with the Father; have embraced and advocated the doctrine of the Trinity, salvation by grace alone, and have always been deeply interested in revivals of religion, four of which occurred among my people while I was in the active duties of the ministry. I united with the church at Northampton, Mass., April 7, 1816."

Mr. Peckham did not graduate at college, but was for some time at the Academy in Amherst, Mass., and spent one year with a private teacher in Hollis, N. H. He was four or five years in the Theological Seminary at Bangor, and graduated there Aug. 4, 1824.

He was approbated January 6, 1824, by the Penobscot Association of Maine.

He was ordained pastor at Gray, Me., Sept. 14, 1825; dismissed Sept. 14, 1830. The sermon at his ordination was preached by Prof. Smith of Bangor.

He was installed at North Haverhill Feb. 23, 1831; dismissed Sept. 10, 1838; installed at South Royalston, Dec. 13, 1838; dismissed June 4, 1844.

He spent eight years as agent of the American Missionary Association. Mr. Peckham died at Westminster, Mass., Jan. 23, 1864.

He was married at East Hampton, Mass., July 12, 1826, to Sarah Clark, daughter of Eleazer and Sarah (Clark) Clark. She died Dec. 5, 1858.

The names of their children are, —

1. Horace Lyman, b. May 14, 1827.
2. John Smith, b. Dec. 3, 1828.
3. Sarah Elizabeth, b. Dec. 17, 1830.
4. Eliza Ann, b. March 5, 1833; d. Sept. 21, 1854.
5. Samuel Howland, b. Aug. 8, 1837.
6. William, b. Aug. 13, 1841.

Mr. Peckham was married a second time at Leominster, Mass., Sept. 25, 1860, to Miss Nancy Hatch, daughter of Nymphas and Nancy (Allen) Hatch.

An obituary notice of Mr. Peckham was published in the Congregational Quarterly for April, 1864, from which we extract the following:

"Mr. Peckham possessed strong powers of mind. His character was marked by the stern, faithful, unassuming, conscientious traits, showing his puritan lineage, more, perhaps, than by tenderness, and a conciliatory, pliant manner, which might have made his path in the ministry more smooth and pleasant and not less useful. He was honest and earnest.

"His faculties and attainments were consecrated to Christ, and he was

diligent in doing good. He excelled in the clear and forcible presentation of gospel truth, and his labors in the ministry were successful in winning many souls to Christ.

“As a sermonizer, logical method, simplicity, and solemnity characterized his productions. He made no attempt at display or embellishment. His theology was thoroughly Calvinistic. He labored to impress on the hearts of others the great truths of the gospel which he loved. And he died in the faith which he had preached, sustained in an unshaken trust and hope of a blessed immortality.”

NATHAN MUNROE,

Was the son of David and Ruth (Niles) Munroe, and was born March 16, 1804, in Minot (now Auburn), Me. He was not baptized in infancy.

He fitted for college at Gorham, Me., and grad. at B. C. in 1830, with the highest honors of his class. He studied theology at Andover, and grad. in 1835; and was licensed to preach by the Woburn Association Apr., 1834. He was elected Principal of Delaware College, Newark, Del., and entered upon his duties in the spring of 1834. After a residence of six months he resigned on account of ill health, much against the will of the Trustees. He returned to Andover, and completed his course of study, and while there, taught for a short time in Phillips Academy.

He was ordained at Bradford, Mass., Feb. 10, 1836. His health failing, he resigned his charge in May, 1853, and was dismissed by the council which ordained his successor, Jan. 25, 1854.

In 1853, he was appointed Secretary of the Am. Sunday School Union for New England; and remained in that office until he became Editor of the Boston Recorder in May, 1858. From that position he retired in May, 1863.

Mr. Munroe was married in Newburyport, Mass., Oct. 11, 1836, to Mary Jane Pike, daugh. of Joseph S. and Sally (Pettingell) Pike. She died Sept. 19, 1840.

Their children are, —

1. Robert Leighton, b. July 27, 1837; d. Oct. 9, 1838.
2. Nathan, b. Oct. 28, 1838; d. Oct. 1, 1839.
3. William Francis, b. April 30, 1840.

He was married a second time in South Reading, Mass., to Luccelia Theresa Yale, daugh. of Burrage Yale, Esq., June 22, 1842. She died Sept. 20, 1858, aged 46.

4. John Henry, b. March 17, 1843; d. March 22, 1843.
5. George Henry, b. April 8, 1844; d. Nov. 1, 1844.

6. Mary Jane, b. Oct. 6, 1845.
7. Sarah Smith, b. Sept. 5, 1847.
8. Nathan Niles, b. May 17, 1851.
9. John Alexander, b. Aug. 18, 1853.
10. Lucelia Stone, b. Aug. 19, 1856.

He was married a third time Aug. 22, 1860, in Brattleboro, Vt., to Mrs. Anna Maria Craig, widow of James Thompson Craig of Stanford, Ky., and daugh. of Henry and Ruth (Dickinson) Smith of Brattleboro, Vermont.

The publications of Mr. Munroe are, —

1. A Discourse — The Good Man — occasioned by the death of the Hon. Jesse Kimball, delivered in the First Church in Bradford, Mass., Dec. 27, 1846.

2. An Address before the American Institute of Instruction, delivered at Bangor, Me., Aug. 17, 1848.

Mr. Munroe has been a contributor to the Christian Spectator, The Spirit of the Pilgrims, Abbott's Religious Magazine, American Quarterly Review, and other publications. His article in the Quarterly Review was in the Oct. No. for 1836, "Biblical Criticism;" that in the Spectator appeared in Dec., 1836, entitled "The Puritan;" a review of Dr. Withington's work of that name.

SETH HARRISON KEELER,

Was born in Brandon, Vt., Sept. 24, 1800, and was the son of Seth and Fanny (Carver) Keeler. He was baptized, with several younger brothers and sisters, when he was about ten years of age. Of his religious experience he says, —

"I cannot remember the time when I was not the subject of more or less religious impression. My grandmother, on my father's side, was a woman of singular piety, — a piety at once deep, devoted, constant, and cheerful. I was with her much during my early years, and I feel that I owe much under God to her prayers and influences. One remark of hers on her dying bed made a deep impression upon me at the time, and has been a truly pious charm around the neck of memory during my entire life since. For two or three days previous to her death she had passed under a cloud of Satanic temptation, and so of darkness; when I saw her she had just come out into the light of God's countenance, through the reading of the 130th Psalm, and she said to me, — "My dear child, never, no never despair of the mercy of God!" Another prominent and immediate agency in my conviction, and, as I hope, my conversion, was the kind yet faithful earnestness of a fellow student in Castleton Academy,

Vt., where I fitted for college. The death of a beloved mother, too, about that time, led me to feel more and more my need of Jesus as my Saviour and friend. I sought him daily, and with much weeping, but found no peace for several days. Almost despairing, yet hoping, I resolved to seek him once more. While I was praying, a sweet, subdued, and unutterable peace pervaded my soul, — my prayer was turned to praise, and my weeping to rejoicing, — and although I have sometimes doubted on account of the inconsistency of my life, whether I was converted then, yet from that time I have cherished a hope in Christ. I think I can say that the more I know of him, the more precious he is to me, and the more delight I take in preaching his gospel. I united with the Cong. church in Brandon, Vt., then under the pastorate of Rev. Beriah Green, in the autumn of 1822.”

Mr. Keeler commenced his preparation for college at Brandon Academy, and completed it at Castleton, Vt., under the tuition of Prof. Howe. He entered M. C. at an advanced standing in the spring of 1823, and graduated in 1826. He engaged as principal in the academy at New Ipswich, N. H., in Sept., immediately after his graduation, but left that position, and entered the Theological Seminary at Andover in the autumn of 1826, and graduated in 1829. He received the degree of A. M. from M. C. the same year, and the degree of D. D. in 1864.

He was approbated by the Andover Association Apr. 22, 1829, and preached during his spring vacation at South Berwick, Me.

Having received a call, he was ordained at South Berwick, Maine, Oct. 15, 1829; dismissed April 18, 1836; installed at Amesbury Mills Dec. 7, 1836; dismissed Oct. 7, 1839; installed at Calais, Me., Nov. 20, 1839, where he has since remained.

Mr. Keeler has published, —

1. A Sermon. “The Apostolic Method of Church Extension,” preached before the Maine Miss. Society at their Anniversary in Saco, June 22, 1853.

2. A Sermon. “A long Life, and its timely Close,” preached on the decease of Samuel Darling, Esq., of Calais, Nov. 3, 1855; pub. in New York, 1856.

Mr. Keeler was married Nov. 26, 1829, Thanksgiving evening, to Miss Mary Felt, daughter of Col. Peter and Mary (Fletcher) Felt, of New Ipswich, N. H.

The names of their children are, —

1. Mary Priscilla, b. in South Berwick, Me., Sept. 30, 1830; d. in Amesbury, Mass., July 7, 1838.

2. Caroline Felt, b. in South Berwick, Me., Feb. 23, 1832; d. in South Berwick, Dec. 31, 1833.

3. Frances Rebecca, b. in South Berwick, Me., Nov. 21, 1834.

4. Martha Leigh, b. in Amesbury, Mass., Nov. 14, 1837 ; d. in Calais, Me., Sept. 17, 1842.

5. Seth Harrison, b. in Calais, Me., July 27, 1840 ; d. in Calais, Me., May 9, 1841.

6. Seth Harrison, b. in Calais, Me., Nov. 9, 1845 ; d. in Calais, Me., May 9, 1849.

7. Charles Wellington, b. in Calais, Me., July 12, 1849.

RANDOLPH CAMPBELL, -

Was born in Woodbridge, N. J., Dec. 31, 1809, and was the son of John Campbell. His mother was the widow of Abraham Tappan, and her maiden name was Martha Jackson. He was baptized in infancy. He fitted for college in his native town, and graduated at the College of N. J. in 1829. After leaving college he taught school in Easthampton, Long Island, for three years ; and there he became a new man in Christ Jesus.

He graduated at the Theological Seminary, Princeton, in 1834 ; was licensed to preach April 17, 1834, by the Presbytery of Elizabethtown, N. J. He was ordained as an Evangelist at Shelter Island by the Presbytery of Long Island, April 30, 1835. He remained here until——, 1837, when he removed to Newburyport. "The Presbytery met at Shelter Island, Sept. 29, 1837, for the special purpose of dismissing and recommending Mr. Campbell to the Essex Middle Association, Massachusetts."

He was installed pastor of the Fourth Church in Newburyport, Oct. 12, 1837.

Mr. Campbell was married at Woodbridge, N. J., Sept. 24, 1834, to Sarah Green, daughter of William and Catharine (Crow) Green of Woodbridge, N. J. She died Sept. 25, 1835.

They had one child, —

1. Sarah Green, b. May 23, 1835 ; d. Dec. 9, 1835.

Mr. Campbell was married a second time in Newburyport, July 5, 1839, to Elizabeth Perkins, daughter of Abram and Elizabeth (Knapp) Perkins of Newburyport. She died Feb. 21, 1860.

They had two children, —

2. Augustine, b. June 13, 1840 ; he enlisted early in the war, and is now serving in the 7th U. S. Infantry.

3. Sarah Elizabeth, b. January 1, 1842.

Mr. C. was married a third time at Worcester, Mass., May 16, 1861, to Mrs. Sarah Ann Hitchcock, widow of the late Rev. William Dorus

Hitchcock of Exeter, N. H., and daughter of James and Anna (Beaman) Kilburn of Stirling, Mass.

They have one child, —

4. Mary Randolph, b. in Newburyport, Aug. 16, 1863.

Mr. Campbell has published. — A Sermon, on Saul and the Witch of Endor; or, Ancient Spiritualism. 8vo, pp. 16. Newburyport, 1857.

JAMES BRYANT HADLEY,

Was born in Goffstown, N. H., January 8, 1805; and was the son of Thomas and Phebe (Bryant) Hadley. He was not baptized in infancy. "From early childhood," he says, "I was interested in the subject of religion; but it was not till I had attained the age of eighteen years, that I had a satisfactory hope that I was born of the Spirit of God. For several weeks prior to this change, I viewed myself one of the greatest of sinners, and felt that if I received pardon, it must be wholly of God's free sovereign grace; and when I experienced that grace, my heart was ready to give all the glory to God, through Christ Jesus my Lord."

Mr. Hadley united with the Congregational church in Chester, N. H., in 1823. He prepared for college at Phillips Academy, Andover, and graduated at A. C. in 1833, and at the Theological Seminary, Andover, in 1836. He was approbated by the Andover Association April 5, 1836. He was ordained pastor of the Amesbury and Salisbury Union Evangelical Church, Sept. 20, 1837; dismissed April 19, 1848; installed pastor of the Congregational church, Standish, Me., July 3, 1851; dismissed May 3, 1858; installed at Campton, N. H., Oct. 13, 1858; dismissed May 19, 1863.

Mr. Hadley was married in Amherst, Mass., January 8, 1838, to Miss Louisa Cowles, daughter of Eleazer and Sybbel (Montague) Cowles

They have no children.

LUCIUS WATSON CLARK,

Was the son of James and Jerusha (Morey) Clark of Mansfield, Conn., where he was born July 2, 1801. He was baptized in infancy; graduated in 1825 at Brown University; studied theology with Rev. Dr. Ide of West Medway, and was licensed to preach by the Mendon Association, Oct. 31, 1826; was ordained pastor of the church at South Wilbraham, Mass., Dec. 9, 1829; was dismissed after three years in that field; preached as stated supply five years in Plymouth, Mass., and removed from that place to Amesbury, Mass. (West Parish), where he was

installed Nov. 1, 1837. Mr. Clark was dismissed, at his own request, Aug. 31, 1842, and soon removed to Vermont, where, in feeble health, he continued occasionally to preach, though he was never again settled as pastor.

He was married April 20, 1830, to Mrs. Lucy Beard Jacobs, widow of Dr. Simon Jacobs of Oakham, Mass., and daughter of Rev. Daniel and Lucy (Beard) Tomlinson. Her father was the first Congregational pastor in Oakham, and held that office for fifty-six years.

Their children were, —

1. Lucy Maria, b. Feb. 12, 1832.
2. Lucius Watson, b. January 22, 1834.

The following obituary appeared shortly after his death in a paper published in Vermont.

“Died in Middlebury, Vt., Jan. 2, 1854, of lung fever, and after only a week's illness, Rev. Lucius W. Clark.

“Mr. Clark was born in Mansfield, Ct., in the year 1801. Afterward his parents resided in Brookfield, Mass.; and it was there that in the course of a revival of religion, he was brought, as he believed, to see and forsake his sins, and find refuge in the mercy of God in Christ. His academical education was at Brown University, then under the presidency of Dr. Messer, where he graduated in 1825. In preparing for the ministry, he studied with Rev. Dr. Ide of Medway. He gave himself to the ministry of the word for a period of about eighteen years, of which, as a pastor, three were passed at Wilbraham, five at Plymouth, and five at Amesbury. During the others of those years, he was employed in the way of temporary supply. He retired from his chosen calling as the one supreme work of life, because of insufficient health. With a constitution not naturally strong, it had become so impaired by the close, unvarying labor, and constant anxiety unavoidable by the preacher and pastor, that he was compelled to withdraw from the service he loved. His ministry was by no means a fruitless one. At least, four several revivals attended his labors, at various intervals, where the Spirit made his words of truth effective to convince and turn the heart; and we, who have known Mr. Clark as a Christian and a Christian minister, what the cost, and breadth, and thoroughness of his religious sentiments were, feel sure that a Christian character, formed and built up under his guidance, would rest on no sandy foundation.

“For the last eight or nine years, he has resided among the people where he died, and to whom he had become greatly endeared. Not his bereaved family alone, — all deeply feel his loss. As a man, a friend, a Christian, they only knew his worth who knew him well. Reliable, conscientious, and generous even to a fault; frank in his words, transparent in his mo-

tives, steadfast to principle and duty; kind, sympathizing, and true to his trust; a meek, humble, patient, prayerful follower of the Lord Jesus Christ, and whose earnest desire was, that God be honored, and man redeemed, — such was our brother who is gone. We might expect that such a life would have a calm and peaceful close. The nature of his sickness did not allow of many words; but in reply to a question whether ‘all was peace,’ he responded ‘yes,’ in that same prompt and emphatic manner he was wont to converse in, when in health. We cannot doubt that all *was* peace. Softly as the murmurs of a summer evening, he breathed his life away. Not a groan, not a sigh, not a struggle, not a tremor told us when he was gone; but he left the clayey, lifeless tenement so stilly,

“Gently, as to a night’s repose,”

that we knew not whether he did not still remain. Thus this good man died. It is pleasant to remember that almost his last work on earth was to address a company of grieving mourners, from these inspiring words: ‘Blessed are the dead which die in the Lord — they shall rest from their labors, and their works do follow them.’ — R. S. K.

EDWARD ALEXANDER LAWRENCE,

Was born at St. Johnsbury, Vt., Oct. 7, 1808, and was the son of Hubbard and Mary (Goss) Lawrence. He was baptized in infancy. Of his religious experience, Prof. Lawrence says, —

“I owe my conversion to God’s blessing on the faithfulness of my mother. My father, a godly man, died when I was only eight years old. At twelve years of age I left my mother, by whom I had been religiously instructed, to learn the trade of my father. At eighteen a thirst for knowledge led me to desire a liberal education. I visited my mother to procure her consent to a change of my plans. She said there were lawyers and physicians enough without me, and as I was wanting in what was essential to the office of the Christian ministry, she could not consent to any change. I gave up my plan. But as her custom was, the night before my return, she called in a few Christian friends to *pray* for the child that was going from home. That praying circle brought into activity the *enmity* of my heart, as I had never been conscious of it before. But while travelling the next day, God met me in the way, and *began* to subdue it, I trust. By the *grace of God* I am what I am. I united with the Cong. church in Craftsbury, Vt., 1828.”

Prof. Lawrence fitted for college at Meriden, N. H., graduated at D. C. in 1834, and at the Theo. Seminary, Andover, in 1838.

He was licensed to preach by the Belknap Association, N. H., in 1835.

He was ordained at Haverhill, Mass., May 4, 1839; dismissed June 12, 1844; installed at Marblehead April 23, 1845; dismissed July 12, 1854, and the following week, July 19, he was inaugurated Professor of Ecclesiastical History and Pastoral Theology in the Theo. Seminary at East Windsor Hill, Conn.

He obtained leave of absence from his people to go abroad Oct. 9, 1850, and returned in 1851. His tour extended eastward to Syria. He was at Constantinople and Athens.

Prof. Lawrence was married at Andover, Mass., May 20, 1839, to Margaret Olive Woods, daughter of Rev. Leonard Woods, D. D., and Abby (Wheeler) Woods.

The names of their children are, —

1. Margaret Louisa, b. July 18, 1842.
2. Caroline Matilda, b. Nov. 14, 1844; d. Sept. 11, 1848.
3. Edward Alexander, b. Jan. 16, 1847, in Marblehead, Mass.
4. Anna Dana, b. Jan. 16, 1854, in Marblehead, Mass.

The publications of Mr. Lawrence are, —

1. A Lecture on the Elements of Constitutional Law, as a branch of Education in Common Schools, — before the American Institute of Instruction, Aug., 1841.
2. Misinterpretation of Providence. A Discourse on the Disasters at Sea, Sept. 19, 1846, delivered at Marblehead, and published 1846.
3. A Discourse on the Death of Mr. Webster, Marblehead, 1852.
4. A Sermon on the Death of Dr. Woods, delivered at Andover Aug. 28, 1854.
5. An Inaugural Discourse at East Windsor Hill, July 19, 1854.
6. Mission of the Church. A Premium Essay on Systematic Beneficence. Published by the American Tract Society, at New York, in 1849, of which, between forty and fifty thousand copies have been published.

CHARLES MOULSON BROWN,

Was born in Exeter, N. H., July 29, 1794. He was the son of Rev. Joseph and Sarah (Carnes) Brown. His father, Rev. Joseph Brown, was born in Chester, England, Feb. 8, 1762, and was educated at Lady Huntingdon's Seminary, and was settled in the ministry at Epping, Essex County, England, until he came to this country. He was installed at Exeter, N. H., in 1792, and dismissed in 1797. He then removed to Deer Isle, Me., where he was installed in 1804, and where he died Sept. 13, 1819, aged 57.

Charles Moulson, was baptized in infancy at Exeter by his father, then a pastor there. "I graduated," he says, "from a ship's fore-castle in 1819, and from Bangor Theological Seminary in 1826." He was approbated by the Penobscot Association, July, 1825; ordained at Lempster, N. H., as colleague of Rev. Elias Fisher, Sept. 18, 1828. The salary of Mr. Brown at his settlement was \$400. He was dismissed Nov. 16, 1830. After leaving Lempster, Mr. Brown labored as a stated supply in Townsend, Newfane, Jamaica, and Stratton in Vermont. In 1835, he removed his family to Portland, Me., and acted as chaplain in the Bethel Church of that city for three years. After this he preached for a short time at Lane's Cove, Gloucester, Mass. In 1842, he removed to Mount Desert, Maine, and labored there under the patronage of the Maine Missionary Society.

Mr. Brown was married in Newburyport, Mass., January 4, 1827, to Miss Sarah Hawes Carnes, daughter of Joseph and Dorcas (Hawes) Carnes of Boston, Mass.

Their children are, —

1. Charles Hector, b. Dec. 11, 1827, at Newburyport; d. Sept. 25, 1831.
2. Joseph Carnes, b. Feb. 22, 1829, at Lempster, N. H.
3. Horace Chapin, b. June 9, 1831, at Townsend, Vt.
4. Sarah Jane Fairbank, b. Feb. 20, 1833, at Newfane, Vt.; d. Nov. 5, 1838.
5. Charles Coffin, b. Feb. 1, 1835, at Jamaica, Vt.; d. July 23, 1836.
6. Antoinette, b. May 2, 1840, at Newbury (Byfield), Mass.

SAMUEL HILL MERRILL,

Was the son of James and Susanna (Whitny) Merrill, and was born in Buxton, Maine, May 18, 1805. He was not baptized in infancy. Mr. Merrill is not a graduate at college, and, with the exception of six months at the Academy in Fryeburg, Me., and one year at Phillip's Academy, Exeter, N. H., his academical studies were pursued in private. "The great change in my religious state, he says, took place while I was teaching school in Brownfield, Maine. At a time of great religious declension I was led to see myself a guilty, self-ruined sinner, and despairing of recovery by my own efforts, I committed myself to God's method of recovering grace through the redemption of his Son. God's character and service then seemed as attractive, as they had before appeared repulsive. I united with the First Congregational Church in Exeter, N. H., Jan. 1827. My theological studies were pursued under the direc-

tion of the Piscataqua Association for the term of two years. Rev. Jacob Cummings, then of Stratham, N. H., now of Exeter, N. H., was my instructor, and to him—for encouragement and material aid (without which I might never have entered the ministry), for sound instruction and judicious counsel, and an example of singular devotedness to the Master's work,—I owe more than to any other man living or dead.

“Subsequently, after resigning my first pastoral charge, I was for one year a member of the ‘Troy and Albany Theological Seminary,’ under the gratefully-remembered instruction of the Rev. Drs. Beaman, Kirk, and Prof. Larned, afterwards of Y. C.”

Mr. Merrill was approbated by the Piscataqua Association, July 21, 1830. He was ordained at Barrington, N. H., Feb. 23, 1831; dismissed Aug. 18, 1835, to become agent of the Am. Tract Soc. at the West. He returned to N. E. in 1838 in feeble health, and labored as stated supply for a few months at Centre Harbor, N. H.; installed pastor of the Cong. church at Amesbury and Salisbury Mills Village, Sept. 16, 1840; dismissed Nov. 7, 1844; installed pastor of the Cong. church in Old Town, Me., January 5, 1848; dismissed July 19, 1854. After laboring some months in Bluehill, Maine, he became minister of the Bethel Church, Portland, Me., Feb. 5, 1856, which station he still occupies.

Mr. Merrill was married in Northwood, N. H., Nov. 8, 1831, to Hannah Prentice, daughter of Rev. Josiah and Nancy (Wiggin) Prentice, of Northwood.

The names of their children are, —

1. Edward Payson, b. Nov. 7, 1834.
2. Susan Prentice, b. April 6, 1840.
3. Marion Calista, b. January 10, 1842.

ANSON SHELDON,

Became a member of the Association Feb. 24, 1841.

He was installed at Falmouth, Me., Oct. 28, 1835; dis. Nov. 15, 1836; installed at Raymond, N. H., June 28, 1837; dis. Oct. 15, 1839; the church being divided on the question of his usefulness.

JONATHAN FRENCH STEARNS,

Was the son of Rev. Samuel and Abigail (French) Stearns, and was born in Bedford, Mass., Sept. 4, 1808. He graduated at H. U. in 1830, and was connected for one year with the class in Andover Theo-

logical Seminary which graduated in 1835. He received the degree of D. D. from the College of New Jersey in 1850. He was ordained pastor of the First Presbyterian Church in Newburyport, Mass., Sept. 16, 1835; dis. Oct. 14, 1849; inst. over the First Presbyterian Church in Newark, N. J., Dec. 13, 1849.

He was married to Joanna Chaplin, daughter of Dr. James Prescott Chaplin of Cambridgeport, Mass.

He was married a second time Nov. 15, 1843, to Anna S. Prentiss, daughter of Capt. William and ——— (Lewis) Prentiss of Portland, Me.

The names of their children are, —

1. Sargent Prentiss, b. Nov. 20, 1844.
2. Lewis French, b. March 10, 1847.
3. Ann Prentiss, b. June 27, 1853.

JOHN PIKE,

Was the son of Richard and Mary (Boardman) Pike. He was born in Newbury (now Newburyport), July 3, 1813, and was baptized in infancy. Of his religious experience he says :

“My first seeking of the kingdom of God seems to have been in the month of March, 1829, when I was fifteen years old. I was prompted to it by a few words from a fellow student in the Academy at Woburn, Mass., who thought he had lately found an interest in religion. The faithful instruction of Rev. Mr. Bennett, and the warm encouragement of the young man who knew the way to Jesus Christ, helped to keep alive my interest, until, upon the fifth day after my first impression, I thought it pleased the Holy Spirit to give me the repentance which needs not to be repented of, and the faith which works by love. The spring and summer were mostly spent by me in trying to lead the young to the hope I trusted and had found; nor has this employment since failed to be one of hearty interest to me. These many years have revealed to me the deep depravity of my nature, the feebleness of my purposes; the ease with which I forget God, notwithstanding all he has done for me, and at the same time the wisdom of God's government, the glory of redemption, the happiness of knowing and doing the will of God; the many spiritual blessings which we in our weakness may secure for others, when we are strengthened by Christ. I have never found occasion to change my earliest cry: ‘God be merciful to me a sinner,’ for one that is more self-reliant. I am expecting to be a ‘sinner saved by grace.’ But if this expectation should be disappointed, I feel that God will be just in sending

upon me the sorrows which are threatened to sin. I can cheerfully commit myself to his will, knowing that he does all things well, and confident that great multitudes will not be wanting, who will serve him in time, and praise him in eternity."

Mr. Pike was prepared for college at Newburyport and at Woburn by Alfred Pike, a late eminent teacher. He graduated at B. C., 1833, and at the Theo. Sem., Andover, in 1837; he was licensed to preach by the Newburyport Presbytery (afterwards united with the Londonderry), April 26, 1837; he was ordained as an Evangelist by the same presbytery, April 25, 1838, in the Second Presbyterian Church, Newburyport. He preached for two years at Falmouth, but being in feeble health, he declined a settlement. He was installed at Rowley, Nov. 18, 1840.

Mr. Pike was married August 11, 1841, to Miss Deborah Adams, only child of Col. Daniel and Mary (Adams) Adams of Newbury.

His publications are. —

1. Discourse on the death of Capt. Ward Eldred and Mr. William Eldred, delivered in the Congregational Church, North Falmouth, July 14, 1839.

2. Discourse at the Annual Thanksgiving, November 28, 1844, from Psalm 2: 11, — "Rejoice with trembling;" delivered in the Congregational Church, Rowley.

3. Discourse at the Annual Thanksgiving, November 26, 1846, from Ezekiel 21: 27; delivered in the Congregational Church, Rowley.

4. Discourse delivered at Rowley on the eighth Anniversary of his settlement, November 19, 1848, from 1 Samuel 4: 13.

5. Discourse delivered before Poore's Rifle Guards, in the Congregational Church, Rowley, November 29, 1855, from Judges 7: 20, — "And they cried, The sword of the Lord and of Gideon."

6. Election Sermon, delivered before the Government of the Commonwealth of Massachusetts, January 7, 1857, from John 8: 32.

7. The Bud, Blossom, and Fruit; or, Early Piety, permanent and progressive, published in 1858, by the Massachusetts Sabbath School Society.

HENRY AUGUSTUS WOODMAN,

Was born in Newburyport, Sept. 24, 1813, and was the son of Henry and Abigail Ward (Truesdell) Woodman.

Mr. Woodman spent three years at Woburn Academy, and entered A. C. in 1837, but was obliged to leave early in the Sophomore year, on account of ill health. He taught school in Berkley, Mass., about one year, and pursued his college studies with John Usher Parsons. He

read theology with Rev. Alvin Cobb of West Taunton, and was approbated by the Taunton Association Nov. 4, 1840.

He was ordained pastor of the First Church in West Newbury, Nov. 30, 1842; dismissed March 20, 1844.

He became editor and publisher of the Watchtower in November, 1844, and retained that position until 1849. He has been an invalid for many years, and unable to perform any ministerial labors. His residence is Newburyport.

Mr. Woodman married in Newburyport, January 11, 1843, Mary Jane Morton, daughter of Capt. Stephen and Mary (Ratcliffe) Morton.

The names of their children are,—

1. Charles Henry, b. Oct. 4, 1847.
2. Edmund Ratcliffe, b. Nov. 7, 1851.
3. Amy ——, b. July 14, 1854.
4. Mary Schaulfer, b. Aug. 4, 1858.

ENOCH POND,

Was the son of Rev. Enoch Pond, D. D., of Bangor, Me. His mother's maiden name was Wealthy Munson Hawes. She was a daughter of William Hawes, late of Wrentham, and a niece of the late Hon. Judge Daggett, of New Haven, Conn. He was born in Ward, now Auburn, Mass., June 20, 1820, and was baptized in infancy. He was hopefully converted during a protracted meeting in Bangor, Me., in the spring of 1833, when he was about thirteen years of age. He united with the Hammond Street Church in that city, Dec. 3, 1833. He prepared for college at Bangor, and graduated at B. C. 1858. He taught the High School in Bucksport, Me., one year, and then entered the Theological Seminary at Bangor, where he graduated in 1842. He was approbated by the Penobscot Association Feb. 16, 1842, and was ordained colleague pastor with Rev. Isaac Braman, of the Congregational church in Georgetown, Dec. 3, 1842.

At the time of his settlement, he was thought to enjoy perfect health. But at an early period in his ministry, his health began to fail. He performed the duties of his office until March 15, 1846, when with difficulty he preached one sermon, and was never able to perform that service afterwards. He left Georgetown in May, 1846, and resided alternately with his father and his father-in-law. He died of consumption at Bucksport, Me., Dec. 17, 1846, aged 26, and, at the earnest desire of his parishioners, was buried in Georgetown Dec. 24, 1846; Rev. Mr. Edgell, then of West Newbury, preached his funeral sermon.

The following is from an obituary published in the New England Puritan :

“In early youth he gave many indications of an active and energetic mind, and had the ability, beyond most persons of his age, of making himself agreeable, and of winning the respect and confidence of his companions. At the age of thirteen years, he received his first permanent religious impressions, during a revival in Bangor. Several lads, of about the same age, were hopefully converted at the same time. By his instrumentality they were gathered into a prayer-meeting by themselves, in his father’s study, the exercises of which were continued for a long period, and are now remembered by many young men, and by some ministers, with the deepest interest. In his wandering moments, during his last sickness, his heart seemed to be with his dear people. Once he imagined himself at the communion table with his church, and went audibly through with the service of giving thanks. About an hour before his death, he alluded to the circumstances of his conversion, and requested his father to repeat the text of that sermon which was blessed to his soul. His father’s sermon was founded on Ps. 119: 59. He then repeated Cowper’s Hymn (67th Select),

‘Oh for a closer walk with God,’ etc.,

and coming to the last verse but one, and looking up to his dearest earthly friend, he proceeded to repeat, with great emphasis, —

‘The dearest idol I have known,’ etc.

Soon after this, some alteration was perceived. His last words were, ‘*God is my support;*’ and then, without a struggle or a groan, he fell sweetly asleep.

“As a man, Rev. Mr. Pond was distinguished for his social qualities, for his sense of propriety, taste, prudence, decision, and unaffected modesty. His mind seemed to develop its powers symmetrically, and its efforts, if not yet brilliant, were harmoniously beautiful. As a preacher, he showed himself well fitted for his work. He wrote his sermons with care, delivered them with earnestness, was heard with marked attention and pleasure. The plan of his sermon, the style of composition, and his elocution, had a pleasing correspondence, and made him highly acceptable in the pulpit, at home or abroad. There was a manly vigor in all parts of his discourse. His devotional services were characterized for emotion, sincerity, adaptation, and lucid arrangement of thought. But with all these promises, big with the hope of an able and useful ministry, he has been called to the duties of a higher station, to mingle with the pure spirits of heaven. ‘Blessed are the dead who die in the Lord.’”

The following extract is from a letter of Rev. Dr. Pond of Bangor.

“It is a mournful pleasure to me to furnish you with these statistics respecting my departed son. He was, in all respects, a choice young man. He had a bright intellect; acquired knowledge easily and rapidly; was social and lively in his natural disposition; a pleasant companion; a faithful husband; a good preacher and pastor; and a dutiful son. He seemed to grow in grace rapidly during the latter part of his life, and died peacefully rejoicing in the Lord. We all said, when he was gone, that he had every thing we could desire except his life.”

Mr. Pond was married May 25, 1843, at Bucksport, Me., to Miss Mary Thurston Blodgett, daughter of Dea. Bliss and Mary (Thurston) Blodgett.

Mrs. Pond is still living a widow.

Their only child is Mary Bliss, born in Georgetown, Mass., Oct. 21, 1844.

We are not aware that any writings of Mr. Pond were ever published.

HENRY BOYNTON SMITH,

Was born in Portland, Me., Nov. 21, 1815. He was the son of Henry and Arixene (Southgate) Smith, and was baptized in infancy, by Rev. Dr. Nichols, pastor of the Unitarian church in Portland, with which his parents then worshipped. “My religious change,” says Prof. Smith, “was most marked in my views and feelings in respect to Christ, as a divine being and the only Saviour of the world.” He united with the Congregational church in Saccarappa, Me., August 3, 1834.

He graduated at B. C. in 1834. Studied a few months at Andover; was one year (1835–36) in Bangor Theological Seminary; was tutor in Bowdoin College in 1836–37; studied at Halle and Berlin in Germany, 1837–40; was again tutor in Bowdoin College for one year, 1840–1. He was approbated by the Cumberland Association, Me., August 11, 1840; was ordained pastor of the Congregational church in West Amesbury, Dec. 29, 1842, and was dismissed Sept. 29, 1847.

He was inaugurated Professor of Mental and Moral Philosophy in Amherst College, — 1847. He resigned his professorship in Dec., 1850, and was inaugurated Professor of Church History in Union Theological Seminary, New York, Feb. 12, 1851. He was transferred from this chair to that of Systematic Theology in the same Institution, and inaugurated May 6, 1855.

He received the honorary degree of S. T. D. from the Vermont University in 1851.

Prof. Smith was married at Northampton, Mass., January 5, 1843, to

Miss Elizabeth Lee Allen, daughter of Rev. William Allen, D. D., President of Bowdoin College from 1820 to 1839. The maiden name of her mother was Maria Malleville Wheelock.

The names of their children are, —

1. Arixene Southgate, b. in West Amesbury, Nov. 2, 1843.
2. Maria Malleville Wheelock, b. in West Amesbury, Dec. 15, 1845.
3. William Allen, b. in Amherst, Mass., Aug. 16, 1848.
4. Henry Goodwin, b. in New York City, January 8, 1860.

The publications of Prof. Smith are, —

1. *Articles* on theological and philosophical subjects in the Literary and Theological Review, Bibliotheca Sacra, Christian Review, Methodist Quarterly, New Brunswick Review, and in the American Theological Review.
2. *Relations of Faith and Philosophy.* Porter Rhet. Soc., Andover, 1849.
3. *Nature and Worth of the Science of Church History.* Inaugural, New York, 1851.
4. *Problem of the Philosophy of History.* Phi Beta Kappa Society, Yale, 1853.
5. *The Reformed Churches in relation to Church History.* Before the Presb. Hist. Society, 1855.
6. *The Idea of Christian Theology as a System.* Inaugural, New York, 1855.
7. *Inspiration of the Scriptures.* Before the Synod of New York and New Jersey, 1855.
8. *Argument for Christian Colleges.* Before the Collegiate Society, Boston, 1857.
9. *Jesus Christ, the Great Reconciler.* National Preacher, 1858.
10. *Ultimate Supremacy of the Kingdom of Redemption.* Williams College, 1851.
11. *The Science of the Beautiful.* New York University, 1861.
12. *History of the Church of Christ, in Chronological Tables.* Folio, New York, 1860.
13. *Memorial of Anson G. Phelps, Jr.* New York, 1860.
14. *Revision of Gieseler's Church History.* 3 vols. and translation of vol. 4. New York, 1858-61.
15. *Revision, with large Additions of Hagenbach's History of Doctrines.* 2 vols. New York, 1860-1.

JOHN PHELPS COWLES,

The son of Samuel and Olive (Phelps) Cowles, was born in Colebrook, Conn., January 21, 1805. He was baptized when about eleven

years of age. Of his religious life he says. "Early in the spring of 1821, at the age of sixteen, I was awakened to a sense of religious truth and obligation. I found myself a lost sinner, estranged from God, and knowing no way to return. After some weeks of painful and anxious inquiry, I think I was brought to feel a tender sense of the guilt of sin, and not long after I obtained an interesting and delightful view of the worth and excellency of Christ as a Saviour, and just such a Saviour as I needed. These views and feelings occupied my soul continually, and gave me much peace and comfort, although for a long time I did not indulge any hope of personal acceptance. In the course of a few months I was prompted by my father to begin a course of education with reference to the ministry, if it should be the will of God to call me to it; and on the first Sabbath in March, 1822, I joined the Congregational church in Colebrook, Conn."

Mr. Cowles graduated at Y. C. in 1826, and studied theology in the Theological Department of Y. C., under Dr. Taylor, three years.

He was approbated by the Litchfield South Association, June 5, 1832. He was ordained at Princeton, Mass., June 18, 1833; dismissed Dec. 18, 1834; inaugurated Professor of the Language and Literature of the Old Testament, in the Oberlin Collegiate Institute, Sept., 1836; resigned Oct. 21, 1839. Appointed principal of an Academy in Elyria, Ohio, March, 1840; resigned April, 1844. Mr. and Mrs. Cowles assumed the charge of the Ipswich Female Seminary, May, 1844, and since that time that useful and successful Institution has been under their management.

Mr. Cowles married at Ipswich, Mass., Oct. 16, 1838, Miss Eunice Caldwell, daughter of John and Eunice (Stanwood) Caldwell.

The names of their children are, —

1. Mary Phelps, b. Aug. 5, 1839, in Oberlin, Ohio.
2. Roxanna Caldwell, b. July 30, 1841, in Elyria, Ohio.
3. John Phelps, b. Jan. 23, 1844, in Elyria, Ohio.
4. Henry Augustine, b. April 30, 1846, in Ipswich, Mass. He enlisted in the spring of 1864 in the 150th Ohio National Guards, called out for one hundred days, being at the time a member of the Sophomore class in Oberlin College. He died July 14, 1864.
5. Susan Abby Rice, b. April 24, 1848, in Ipswich, Mass.

Mr. Cowles has published, —

1. Review of Ernesti, on applying the principles of Common Life to the Study of the Scriptures. — *Chr. Spect.*, No. 1, vol. 3.
2. Application of the Principles of Common Sense to certain disputed Doctrines. — *Chr. Spect.*, No. 3, vol. 3.
3. Review of Dr. Murdock's Translation of Mosheim's Ecclesiastical History. — *Chr. Spect.*, No. 1, vol. 4.

4. On the Early History of Theology. — *Chr. Spect.*, No. 2, vol. 4.
 5. Review of Douglas on Errors in Religion. — *Chr. Spect.*, No. 3, vol. 4.
 6. Review of Stuart on the Romans. — *Chr. Spect.*, No. 4, vol. 4.
 7. Progress in Theology. — *Chr. Spect.*, vol. 10.
 8. Letters to the Trustees of the Oberlin Collegiate Institute, 1839 and 1840.
 9. Lecture on Principles of School Government. — *Transactions of the Mass. Teachers' Association*, vol. 1.
- Also many miscellaneous articles.

BENJAMIN FRANKLIN HOSFORD,

Was born in Thetford, Vt., Nov. 11, 1817. He was the son of Joseph and Abigail (Bartholomew) Hosford, and was baptized in infancy by "good old Dr. Burton." He prepared for college in Thetford Academy, and graduated at D. C. in 1838, and at the Theo. Sem., Andover, in 1841. He was approbated by the Andover Association, April 13, 1841. The Centre Church, Haverhill, Mass., gave him a call to become their pastor, which he accepted, and he was ordained May 21, 1845. Here he remained until protracted ill health and the best medical advice compelled him to relinquish all thought of any further active service in his profession. He was dismissed Oct. 26, 1863. When asked for some account of his religious experience, he replied, — "I grew up into piety by baptism, religious training, and the grace of God." He united with the Congregational church, Hanover, N. H., April 17, 1836. After a lingering sickness of consumption, he fell asleep in Jesus, about one o'clock on the morning of Aug. 10, 1864.

"Our Brother Hosford," says Dr. Withington, "has left on our hearts an impression of deep veneration, for his consecrated talents and intelligent piety. He was a preacher to wear well, whose influence could only be appreciated in a permanent pastorate. He was constantly gaining on his friends and his people; and the more you knew him, the greater was your confidence in his sincerity and worth. His orthodoxy was sound, rather inclined to cleave to the old formulas than to depart from them, and never separating the doctrines of religion from their devotional influence. His pulpit performances were generally well matured, but he did not confine himself to the homiletics of his profession. He wrote many papers for our religious periodicals; and life and manners commanded his attention as well as theology. There was a vein of satire that ran through his communications, not at all inconsistent with the most solemn

designs of a servant of Christ. We never remember that he avowed himself as a poet, and yet there were published, a few years ago, some exquisite verses entitled, *Wanted, a Minister*, which we supposed must have flowed from his pen, because they had the shape and hue of his mind. Thus, whether he wept over sinners, or smiled at the follies of the wise, he had the same end in view, the repentance and rectification of mankind. Yes, brother, thy tears were drops of pity, thy smiles gleams of wisdom. *'For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.'*"

The mind of Brother Hosford was one of great delicacy and tenderness. He was not a metaphysician, though he often made fine distinctions, his taste serving him in the place of analytic power. His prominent mental development was through his taste and emotions. He loved music with a passion. The great festival of the year to him was to visit Boston and attend a rehearsal of an oratorio or a symphony from one of the old masters. He was a great lover of nature, and a quick observer of her moods and handiwork. Few, in passing through the woods and meadows, or in climbing the rocks upon the sea-shore, could find so many flowers and subjects of interest and study. But the place of greatest freedom and delight to him was his own home. Here his love was unchecked by his natural shrinking from publicity, and he allowed his feelings full play. Though he had a keen enjoyment of humor, and frequently allowed his satire free utterance, still his delight was in the contemplation of spiritual things above all criticism. And it was only when one was so near to him that he could speak freely of this higher life, that our brother was truly understood and appreciated.

As a minister, he was consecrated to his profession. He was not without ambition, but it was noble and worthy. To give up all his cherished hopes in his profession, in the midst of his years, was no common struggle; yet, through the grace of God, he was enabled to do this, and submissively to wait the appointments of the divine will. As his end drew near, there was a perceptible growth in his faith, and in his love for the verities of the gospel. On one occasion, as his wife was reading to him a hymn of beautiful sentiment, he requested her to put it aside, and take the Bible and read from the words of Christ, or from Saint Paul, saying, "I have got beyond these; I want the strong truths of the Divine Word." His departure was in harmony with his life, — peaceful and quiet, like the going down of the summer's sun.

Mr. Hosford was married in Saxonville, Mass., July 28, 1845, to Mary Elizabeth Stone, daughter of Luther and Mary (Eaton) Stone.

The names of their children are, —

1. Mary Stone, b. Dec. 8, 1848.

2. Benjamin Franklin, b. July 12, 1850.
3. Martha Wheeler, b. Nov. 12, 1854; d. March 13, 1862.
4. Isaac Bartholomew, b. Aug. 28, 1856.

All were born in Haverhill, Mass.

Mr. Hosford has published,—

1. A Lecture to the Young on Character.
2. Introductory Address before the Young Men's Christian Association.
3. Sermon at the Re-dedication of the Church in Haverhill.
4. Catacombs of Rome. — *Am. S. S. Union.*
5. Paul and the Chief Cities of his Labors. — *Mass. S. S. Society.*

Articles in Reviews. — Geological and Theological Analogies. *Bib. Sacra*, Apr., 1858. — Bhagvat Geeta. *Bib. Sacra*, Nov., 1859. — Modern Universalism. *American Theological Review*, Jan., 1859. — Minister's Wooing. *American Theological Review*, Dec., 1859. — Old Unitarianism New Orthodoxy. *Boston Review*, 1861. — Centres of Ministerial Influence. *Boston Review*, 1861. — The Professor at the Breakfast-Table. *Boston Recorder*, Jan., 1860. — A New Professor in Old Theology. *Boston Recorder*, June, 1859. — The Professor on the Clergy. *Boston Recorder*, March, 1859. — One Idea, and what it can do. *Boston Recorder*.

HORATIO MERRILL,

Was the son of Nathaniel and Phebe (Merrill) Merrill. He was born in Brownfield, Me., April 26, 1817, and was baptized in infancy.

"I am the youngest," he says, "of eight children, all of whom were brought to embrace Christ by a blessing on the faithfulness and in answer to the prayers of a pious mother, — a woman of a superior mind and strong faith. I was received into the Congregational church in Brownfield, Me., at the age of fifteen."

Mr. Merrill was fitted for college at Phillips Academy, Exeter, N. H., which he left in 1836, graduated at D. C. in 1840, and at the Theo. Seminary, Andover, in 1843. He was approbated by the Andover Association August 11, 1843; ordained pastor of the First Church, West Newbury, Mass., May 7, 1845; dismissed August 11, 1847. In Oct., 1847, Mr. Merrill received the appointment of Principal of the Washington State School, Princess Ann Co., Maryland, and resided there one year. He preached in Bloomfield, Ct., 1849-50; at New Gloucester, Me., 1850-54, and left the latter place on account of ill health. He removed to Portland, Me., and resided there from 1854 to 1857, when, on his recovery, he received a call from Salisbury, N. H., where he was installed March 19, 1858; dismissed —, 1863.

Mr. Merrill was married in Turner, Me., January 11, 1849, to Sarah Whitman, daughter of Royal and Sarah (Bradford) Whitman.

Their children are, —

1. Royal Whitman, b. in Bloomfield, Ct., Nov. 28, 1849.
2. Elizabeth Greeley, b. in Portland, Me., Sept. 18, 1854.
3. Catherine, b. in Portland, Me., Nov. 27, 1857.
4. William Bradford, b. in Salisbury, N. H., Feb. 27, 1861.

Mr. Merrill has published, —

1. A Sermon. *Voices of the Cross*. Hartford, Ct., June, 1850.
2. A Sermon. *The Ministry fulfilled*, 2 Tim. 4 : 5 ; its Day and Crown, 1 Thess. 2 : 19. Portland, Me., 1858.
2. Report as School Commissioner for Merrimack Co., 1861-62. Concord, N. H.
4. Address before the Alumni of New Ipswich Academy, Sept. 15, 1861. Pub. New York, Oct., 1861.

CALVIN EMMONS PARK,

Was born in Providence, R. I., Dec. 30, 1811. He was the son of Rev. Calvin and Abigail (Ware) Park, and was baptized in infancy. He was hopefully converted in a revival during his Freshman year at Amherst College, 1828. He united with the Congregational church at Stoughton, Mass., then under the pastoral care of his father, March 4, 1832. He graduated at A. C. in 1831, and at the Theo. Sem., Andover, in 1835 ; was approbated April 22, 1835, by the Woburn Association. Mr. Park was ordained pastor of the Cong. church in Waterville, Me., Oct. 31, 1838 ; dismissed April 24, 1844 ; installed pastor of the Cong. church in West Boxford, Mass., Oct. 14, 1846 ; dismissed June 4, 1859. Since that time he has been engaged as teacher of a select family school at West Boxford.

Mr. Park has published articles in the *Biblical Repository* and *Bibliotheca Sacra*.

He was married at Portland, Me., Nov. 5, 1839, to Harriet Turner Pope, daughter of Joseph and Caroline (McLellan) Pope, of Portland.

The names of their children are, —

1. Joseph Pope, b. January 7, 1841, in Waterville, Me. ; d. April 14, 1842.
2. Anna Pope, b. Sept. 18, 1842, in Waterville, Me.
3. Charles Ware, b. Sept. 8, 1845, in North Andover, Mass.
4. Caroline McLellan, b. July 23, 1847, in West Boxford, Mass.
5. William Pope, b. Aug. 4, 1853, in West Boxford, Mass.

JOHN MOOR PRINCE,

Was born in Portland, Me., June 6, 1820. He was the son of John Moor and Eleanor C. (Eaton) Prince, and was baptized in infancy by Rev. Dr. Payson of Portland, of whose church his parents were members. He was removed to Bangor, Me., at an early age, and was a resident of that city until after the completion of his studies in theology.

Among the papers of Mr. Prince we find the following:

SABBATH EVE, Sept. 30, 1838.

“While reflecting this evening on my past life, my thoughts ran back to the time when I was living without hope and without God in the world, and from thence to the time when I first found peace and joy in believing, which was in December, 1833. For a few weeks previous to that time, I had felt very anxious for the salvation of my soul, but had not come to the conclusion to be on the Lord’s side. There were at that time nine of my friends and schoolmates in the same condition with myself. We concluded to hold a meeting where we might converse and pray more freely. On the next Saturday evening we came together, ten precious souls, at the house of one of our number, and we had a meeting which will never be forgotten by me. We continued to meet week after week, until all indulged a hope that our sins were forgiven. We continued these meetings for about two years, when they were broken up, most of us leaving to fill different stations in life. Our names and ages were as follows: William H. Brown, 11; Thomas H. Rice, 11; Samuel Thurston, 11; George W. Brown, Jr., 13; Allen Tupper, 14; Benjamin Silsbee, 14; Enoch Pond, Jr., 13; Richard B. Thurston, 14; ——— Kimball, 15; John M. Prince, Jr., 13.”

This is the circle of lads alluded to in the sketch of Rev. Enoch Pond, Jr.

Mr. Prince united with the Hammond Street church, Bangor, March 5, 1837. He graduated at B. C., 1841, and at the Theo. Sem., Bangor, in 1845. He was approbated by the Waldo Association for three months, Aug. 29, 1844; and afterwards by the Penobscot Association, Nov. 12, 1844. He was ordained at Georgetown, Mass., Feb. 3, 1847, as colleague pastor with Rev. Isaac Braman. He left his pulpit on account of ill health and other causes in March, 1857, but was not dismissed until Nov. 19, 1857. He commenced preaching in the Trinitarian Church, Bridgewater, Mass., in Sept., 1858, and was installed Feb. 23, 1859. In June following, he was again compelled to give up preaching in consequence of failing health, and died November 16, 1859, aged thirty-nine years and six months. A sermon was preached at his funeral by Rev. H. D. Walker, of Abington. Text, Phil. 1: 21-24.

Mr. Prince was a devoted pastor, an earnest preacher, a faithful and loving disciple.

He was married in Philadelphia, Penn., Dec. 7, 1852, to Sarah Bartlett Coffin, daughter of Joshua and Clarissa Harlow (Dutch) Coffin of Newbury, Mass.

They had two children, —

1. Clara Coffin, b. in Georgetown, May 24, 1854.
2. Charles Lewis, b. in Georgetown, July 29, 1856.

His widow still resides in Bridgewater.

DANIEL TAGGART FISKE,

Was born in Shelburne, Mass., March 29, 1819. He was the son of Ebenezer and Hannah (Tirrell) Fiske, and was baptized in infancy. He united with the church in A. C., Aug. 23, 1839. He graduated at A. C. in 1842, and at the Theo. Sem., Andover, in 1846; was approbated by the Andover Association April 7, 1846, and ordained at Newburyport Aug. 18, 1847. Mr. Fiske was elected a member of the Board of Trustees of Phillips Academy, Andover, in 1861. He received the degree of D. D. from Amherst College in 1862. He was married in Boston Nov. 7, 1849, to Eliza Pomroy Dutton, daughter of Dea. George Damon and Mary (Pomroy) Dutton. She died in Newburyport, Oct. 22, 1862.

Their children are, —

1. Mary Fidelia, b. Aug. 11, 1850, in Newburyport, Mass.
2. George Dutton, b. March 9, 1856, in Newburyport, Mass.

Mr. Fiske has published, —

1. An Historical Discourse commemorative of the Fiftieth Anniversary of the Organization of the Belleville Congregational Church, preached on Thanksgiving day, Nov. 25, 1858. 8vo, pp. 41. Boston, 1859.
2. Article in the Bib. Sacra, April, 1857. The Theology of Dr. Gill.
3. Article in Bib. Sacra, April, 1861. The Necessity of the Atonement.
4. Article in Bib. Sacra, April, 1862. The Divine Decrees.

DAVID OLIPHANT,

Was born in Waterford, Saratoga Co., N. Y., Nov. 9, 1791. He was the son of Duncan and Rachel (Woodruff) Oliphant, and was baptized in infancy. Of his religious life and education he says :

“I regard regeneration as an instantaneous work wrought by the Holy Spirit in the soul, developing itself in a progressive work of sanctification by the same Spirit; which sanctification makes itself evident in a temper of mind, and manner of life, in accordance with the precepts of the Gospel. I do not fix any definite period of moral change in my own case. Sobriety of deportment, and regard for sacred things, marked my early years. My intercourse with religious people was confined mostly to such as I met on the Sabbath; no other religious meetings being held at that time in the community among whom I grew up. I entered college before I was fourteen. There I became acquainted with pious students, and attended private religious meetings. From that period my interest in religious things increased, till, in the year 1810, I united with the Reformed Dutch church in Kingston, Ulster Co., N. Y. My church connection is at present with the church in the Theo. Sem., Andover, where I reside. My common-school education was in the town of Ballston, to which my father removed in my early childhood. My academical course was at Ballston Academy, from which I graduated in 1805. I graduated at U. C. in 1809; at the Theo. Sem., Andover, in 1813; and was approbated by the Haverhill Association April 14, 1813.”

Mr. Oliphant was ordained at Keene, N. H., May 25, 1815, dismissed Dec. 1, 1817; installed over the Third Cong. Church in Beverly, Mass., Feb. 18, 1818, dismissed March, 1834; installed over the Second Cong. Church in Wells, Me., Sept. 24, 1834, dismissed March 28, 1838. He commenced supplying the pulpit of the Congregational Church and Society of Plaistow, N. H., and North Haverhill, Mass., Sept., 1838, and continued to supply the same for somewhat more than fourteen consecutive years. He left chiefly on account of impaired health, and has since resided in Andover, Mass.

Mr. Oliphant was married at Andover, Sept. 27, 1815, to Mary Pearson, daughter of Dr. Abiel and Mary (Adams) Pearson.

The names of their children are, —

1. David Sewall, b. at Keene, N. H., June 18, 1816; graduated at A. C. in 1836; took the degree of M. D. from the Homœopathic Med. Soc. in St. Louis, Mo., in 1859.

2. Henry Duncan, b. at Keene, N. H., Dec. 30, 1817; merchant.

3. Mary Elizabeth, b. at Beverly, Aug. 9, 1819; d. April 10, 1821.

4. James Woodruff, b. at Beverly, Dec. 29, 1821; merchant.

5. Robert Woodruff, and
6. Mary Pearson, } ^{Twins,} b. at Beverly, Dec. 28, 1824.

Robert graduated at A. C. 1845, and from the Harvard Medical School in 1848; is a physician in St. Louis, Mo. Mary graduated at Mount Holyoke Seminary in 1845; was married May 3, 1850, to Rev. Lauren C. Ford, and died at Coolville, Ohio, June 9, 1851.

Mr. Oliphant has published, —

1. Two Sermons, from Acts 20: 26, preached at Keene, N. H., on the last Sabbath of his ministry in that town.

2. A Sermon, from Psalm 144: 11-15, preached to his congregation in Beverly, Nov. 25, 1825, on the day of annual Thanksgiving. "The Happy Nation."

3. A Sermon, preached to the same congregation, May, 1831, from John 6: 65. "Why Sinners cannot come to Christ."

Mr. Oliphant has also contributed many articles to religious periodicals and papers. In 1829, he published an article in the "Panoplist," disapproving the "Clergyman's Almanac," which had then been published some twelve years, and had become a vehicle of Unitarianism. The first number of the "Christian Almanac" was published by the Amer. Tract Society the next year.

ALBERT PAINE,

Was born in Woodstock, Conn., July 21, 1819. He was the son of John and Betsey (Smith) Paine, and was baptized in infancy. The *occasion* of his conversion was a severe sickness, from which recovery appeared hopeless. He united with the church in East Woodstock, Conn., Nov. 1, 1835. Mr. Paine graduated at Y. C. in 1841. He was at the Theo. Seminaries in Andover and New Haven for a portion of his course in divinity, and graduated at Auburn Theo. Sem. in 1845. He was approbated by the Brookfield Association Oct. 2, 1844, and ordained at West Amesbury Sept. 7, 1848, dismissed April 11, 1854; and installed at North Adams, Mass., Dec. 3, 1856, dismissed April 21, 1862. He received a commission as Chaplain of the U. S. Hospital at Fortress Monroe, dated June 13, 1862.

Mr. Paine was married at West Amesbury, Nov. 20, 1849, to Sarah Sargent, daughter of Patten and Dolly (Sargent) Sargent.

The names of their children are, —

1. Edward Sargent, b. May 3, 1851, in Amesbury, Mass.
2. Charles Hamilton, b. March 27, 1853, in Amesbury, Mass.
3. William Alfred, b. Jan. 29, 1855, in Amesbury, Mass.
4. Dolly Elizabeth, b. Oct. 16, 1856, in Amesbury, Mass.

Mr. Paine has published, —

1. A Sermon in the National Preacher, 1857. "Responsibility of Men for each other."

2. Thanksgiving Sermon, pub. in North Adams, 1858. "Clouds in the National Sky."

3. A Sermon on the State of the Nation, pub. in North Adams, 1861. "Rectitude before Expediency."

WALES LEWIS,

Was born in Bristol, Me., July 20, 1798. He was the son of Frederick and Lucy (Wadsworth) Lewis, and was not baptized in infancy. He pursued his classical studies, preparatory to the ministry, in Bangor and Monmouth Academies, and graduated at the Theo. Sem., Bangor, in 1825.

He was approbated by the Penobscot and Hancock Association, Dec. 15, 1824. He was ordained at East Machias, Me., Sept. 27, 1826; dismissed June 15, 1831. Installed at Brewer, Me., Nov. 2, 1831; dismissed Sept. 1, 1838. Installed at South Weymouth, Mass., Sept. 12, 1838; dismissed June 15, 1848. Installed at East Haverhill, Mass., July 18, 1849; dismissed May 12, 1857. Installed at Lyman, Me., Oct. 21, 1857.

Mr. Lewis was married May 30, 1826, at Kingston, Mass., to Lucy Wadsworth Perkins, daughter of Daniel and Welthea (Wadsworth) Perkins. She died in South Weymouth, Mass., April 20, 1846, and was buried there.

The names of their children are, —

1. George, b. Oct. 21, 1828, in East Machias, Me.; d. Nov. 5, 1828.
2. Lorenzo, b. Oct. 11, 1829, in East Machias, Me.
3. Edward, b. Aug. 21, 1831, in Bristol, Me.
4. Horace, b. April 29, 1834, in Brewer, Me.; d. Aug. 16, 1834.
5. Alvan, b. Dec. 10, 1835, in Brewer, Me.
6. Horatio, b. January 13, 1838, in Brewer, Me.; d. March 10, 1839, in South Weymouth, Mass.

Mr. Lewis was married a second time in Weymouth, Mass., Dec. 1, 1846, to Lucy Pratt, daughter of Bela and Sophia Western (Lyon) Pratt.

They have one child, —

7. Walter, b. May 17, 1852, in Haverhill, Mass.

Mr. Lewis published a sermon preached in South Weymouth, Mass., Jan. 10, 1841.

JOHN EDWARDS EMERSON,

Was born in Newburyport, Sept. 27, 1823. His father was Charles Lee Emerson. His mother's maiden name was Rhoda Penelope Edwards of West Hampton. Her first husband was Harvey Tillotson. She was married to Mr. Emerson at Northampton, Mass., Sept. 4, 1819. Their son, John Edwards, was baptized in infancy by the Rev. S. P. Williams, then pastor of the First Presbyterian Church in Newburyport.

of which both his parents were members. At a very early age he manifested evident marks of a religious disposition and a high degree of conscientiousness. But in Dec., 1833, when he was but little more than ten years of age, his religious character took a decided form, and early in 1834 he became a joyous disciple of Jesus. He united with the First Presbyterian Church in Newburyport, Feb. 12, 1836. He was prepared for college at the Brown High School in his native town. Mr. Emerson graduated at A. C. in 1844, and in Sept. of the same year took charge of a school in Conway, Mass., where he remained for two years. He graduated at the Theo. Sem., Princeton, N. J., in 1849, and was licensed to preach the gospel by the Londonderry Presbytery, at a meeting in Newburyport, April 26, 1848. He was ordained pastor of the Whitefield Church, Newburyport, on the evening of January 1, 1850, on which day the church was constituted. Very soon his health began to fail, and about the first of June his public services were in a great measure suspended. He made an address to his people Jan. 1, 1851, in which he alluded to his probable early departure.

The last Sabbath that he was with them was March 2, 1851, on which occasion he baptized a child who was named after himself.

He fell asleep in Jesus, Sabbath night, at ten minutes before one o'clock, A. M., March 24, 1851. His funeral services were performed in the Federal Street Church, Newburyport, on Thursday, March 27. A sermon was preached by Rev. J. F. Stearns, D. D., of Newark, N. J.

He was buried in the Oak Hill Cemetery, in a lot provided by the gift of one of his parishioners, and a simple monument was erected to his memory by the members of his congregation.

A Memoir of Mr. Emerson, by Rev. R. W. Clark, D. D., was published in 1852. (8vo, pp. 406. Boston.) An abridgment of the same has been published by the Am. Tract Society.

Mr. Emerson was unmarried.

He published the sermon which he preached the first Sabbath after his ordination, Jan. 6, 1850, in Market Hall, Newburyport. Subject: "Church Members reminded of their Duties."

FRANCIS VERGNIES TENNEY,

Was born in Newburyport, April 19, 1819. He was the son of Samuel and Deborah (Pearson) Tenney, and was baptized in infancy. For the first seven years of his life he lived in Newburyport; afterwards in Boston. He fitted for college at Phillips Academy, Andover; graduated at A. C. in 1841, and at the Theo. Sem., Andover, in 1844. He first

united with the Salem Church, Salem St., Boston, May 3, 1835. "About six months previous to this time," he says, "I became especially interested in the subject of religion. I had many seasons of thoughtfulness before, and sometimes I had been led to seek, with some degree of earnestness, the salvation of my soul. My awakening at this time was intimately associated with my first experience of home-sickness. I had just left a pleasant home and gone to Andover to prepare for college. Finding myself among strangers, I felt lonely and desolate; then came thoughts of my sinfulness, and the importance of yielding my heart to God without delay. My convictions, I think, were deeper than ever before. And various encouragements, which were presented to me in my reading and conversation with friends, together with the fear of losing my concern and going back to the world, helped, with the Divine Spirit, to keep me in a course of duty and earnest prayer, until I was led to entertain the hope that I had become a new creature in Christ Jesus."

Mr. Tenney was approbated by the Andover Association, April 9, 1844; ordained at South Braintree, Aug. 7, 1845; dis. Nov. 14, 1848. Installed at Byfield, Newbury, March 7, 1850; dis. April 22, 1857. Installed at Manchester, Mass., Aug. 18, 1858.

Mr. Tenney was first married in Boston, October 8, 1846, to Jane Robinson Hutchings, daughter of Solomon and Sophia (Webb) Hutchings. She died Nov. 24, 1851, aged 29, and was buried in Byfield.

The names of their children are, —

1. Albert Francis, b. July 24, 1847, in South Braintree, Mass.
2. Granville Storrs, b. Feb. 13, 1849, in Boston, Mass.; d. Sept. 3, 1864.
3. Ella Jane, b. March 31, 1851, in Byfield, Mass.

He was married a second time in Boston, Nov. 17, 1852, to Miss Almira Dodge Webb, daughter of Joshua and Almira (Dodge) Webb. She died January 26, 1854, aged 32 years; and was buried in Byfield.

They had one child.

4. Georgianna Webb, b. Sept. 4, 1853, in Byfield, Mass.; d. Sept. 25, 1853.

He was married a third time in Ipswich, Dec. 4, 1854, to Miss Joanna Stanwood, daughter of Isaac and Joanna (Caldwell) Stanwood.

Mr. Tenney has published a sermon occasioned by the death of Mrs. Martha Lee. Preached at Manchester, May 6, 1860; pub. in Boston, 1860.

ELAM JEWETT COMINGS,

Was born in Berkshire, Vt., April 22, 1812. He was the son of Andrew and Betsey (Jewett) Comings, and was baptized in infancy. In

the autumn of 1829, Mr. Comings united with the Cong. church in East Berkshire, Vt. He entered Vermont University, and remained there for about a year and six months. He graduated at Oberlin College in 1838, and at the Theol. Seminary in Oberlin in 1841. He was appropriated by the Lorain County Association, Ohio, Sept. 3, 1840, and ordained by the same body as an evangelist, at Oberlin, August 24, 1841.*

The ministerial life of Mr. Comings has been largely that of a missionary. He was three years in Fredericktown, Knox Co., Ohio; four years in Montpelier, Vt., as stated supply of the Free Church, commencing in 1844; then he was four years at Haverhill, Mass., as S. S. of the Free Church, afterwards known as the Winter Street Church. In June, 1852, he took charge of the Cong. church at Gustavus, Ohio; resigned that position in 1859, and removed to Lenox, Ohio, and spent one year. From thence he went to East Berkshire, Vt., in Oct., 1860.

Mr. Comings has never been installed over any church.

He was married in Enosburg, Vt., Feb. 1, 1839, to Fanny Woodbury Fletcher, daughter of Comings and Sarah (Wheeler) Fletcher.

The names of their children are, —

1. Sarah Dawes, b. in Oberlin, Ohio, July 5, 1840.
2. George Harwell, b. in Fredericktown, Ohio, May 24, 1843; died the same day.
3. Eliza Stewart, b. in Montpelier, Vt., Nov. 29, 1847.
4. George Roberts, b. in Gustavus, Ohio, June 20, 1857.

RUFUS KING,

Is the son of De Lanson and Sarah Jeffres (Smith) King; was born in Freehold, Greene Co., N. Y., April 13, 1821; fitted for college partly at the academy in Gallupville, and partly at the academy at Schoharie Court House. He graduated at U. C. 1844, and at the Union Theological Seminary, New York, in 1848. One year between his college and theological course, he taught school in Catskill, Greene Co., N. Y. After leaving the Theol. Seminary, he preached one year, on alternate Sabbaths, in Newport, Herkimer Co., and Deerfield, Oneida Co., N. Y. He was licensed to preach the gospel by the Fourth Presbytery of New York, May 29, 1848.

He was ordained at Amesbury Mills, April 17, 1850, dismissed May 17, 1853; installed at Jamestown, Chautaugua Co., N. Y., Aug. 22,

* This association was dissolved some years since, and its records were placed in the hands of its last scribe, Rev. M. W. Fairfield, of Oberlin, Ohio.

1855, dismissed June 20, 1860. He left his people, however, some six months earlier, on account of ill health.

He was married March 17, 1855, to Abby B. Bagley, adopted daughter of Dea. Daniel C. and Abigail (Bailey) Bagley, of Amesbury.

JAMES MONROE BACON,

Was born in Newton, Mass., January 3, 1818. He was the son of Joseph and Beulah (Fuller) Bacon, and was baptized when about ten years of age. The following is the account which he has given of his religious experience :

“ I united with the First Church in Newton (then under the pastoral care of Rev. J. Homer, D. D., and Rev. James Bates), in April, 1833. During the previous autumn, there was considerable religious interest in the parish, and neighborhood meetings for prayer, and, at the same hour, in an adjoining room for inquirers. I was induced to attend one of these meetings, — up to this time my opposition to religion remaining bitter and outspoken. I was determined I would not go into the inquiry meeting. I took my seat, surveyed my fellows, and felt assured that I was right, until I heard singing in an adjoining room. Then I saw my mistake, and that I had been taken in my own craftiness ; but I was too proud to rectify my mistake at that late hour, and I resolved to sit and brave it out. But when the minister came to me, — so mild and affectionate in his manner, and so moved in his feelings, — I was completely unmanned, and went home feeling ashamed and dissatisfied with myself. My convictions of guilt were more or less pungent for some days, when I strove to make a compromise with conscience by promising to lead a correct life, read my Bible attentively, and daily engage in secret prayer ; hoping to enjoy religion secretly, for fear of my schoolmates and other companions. This course, pursued for a while, only increased my unrest, until I at length resolved that I would make an open avowal of my purpose to assume the yoke of Christ, and rely upon his merits rather than upon my own good carriage and outward religion. The struggle was now over ; relief came gradually, accompanied with compassion for the souls of others, — which compassion at length found expression in my purpose to devote my life to the work of preaching the gospel.”

He fitted for college at Phillips Academy, Andover, in the years 1836; '37, and '38, but, on account of long-continued ill health, was obliged to forego the cherished wish to pursue the regular college course. He read theology privately, and completed his studies with Rev. Dr. Ide of Medway, in 1845. He was approbated by the Mendon Association

Dec. 18, 1844, and was ordained at Littleton, Mass., Oct. 8, 1846; dismissed Nov. 13, 1849; installed over the Union Evangelical Church of Salisbury and Amesbury, June 25, 1851; dismissed Oct. 9, 1855; installed over the First Church in Essex, July 9, 1856.

Mr. Bacon was married in Newton, Mass., Sept. 17, 1846, to Maria Woodward, daughter of Elijah Fuller and Anna (Murdock) Woodward. She died Jan. 31, 1863.

The names of their children are, —

1. James Henry, b. July 14, 1849, in Littleton, Mass.
2. Joseph Woodward, b. Oct. 30, 1851, in Amesbury, Mass.

Mr. Bacon published, —

A Memorial Sermon on the death of his beloved wife, preached Feb. 22, 1863. 8vo, pp. 39. Boston, 1863.

SAMUEL JONES SPALDING,

The second pastor of the Whitefield Church, Newburyport, was the son of Abijah and Hannah (Eastman) Spalding, and was born in Lyndeborough, N. H., Dec. 11, 1820. In April, 1824, his parents removed to Nashua, N. H.

He was baptized when about ten years of age.

In June, 1834, two clergymen tarried at the house of his parents during a meeting of the Hillsboro' County Conference. On the last day of the meeting, his mother desired that they should make special mention of her absent son. This was done at family prayers that morning. He was at the time ignorant of his mother's request and of the hour of prayer, and wholly indifferent to religious things. But while they were praying he first felt his guilt as a sinner. The night which followed this day was one of unrelieved misery. The second day, on reading the parable of the prodigal son, he was enabled by the grace of God to say, "I will arise and go to my Father." Immediately the burden was uplifted, the darkness disappeared, and peace, a sweet, calm, and divine peace came in their stead. On the 1st of February, 1835, he united with the church now known as the Olive Street Church, in Nashua, N. H.

Mr. Spalding was prepared for college under the instruction of David Crosby, Esq., of Nashua. He graduated at D. C. in 1842, and at the Theo. Seminary, Andover, in 1845. He was approbated by the Andover Association, April 8, 1845. Immediately after leaving the Seminary he entered the service of the Maine Home Miss. Society, and preached for a few weeks at Winslow, Me. In April, 1846, he went to Salmon Falls, N. H., to take the charge of a new religious enterprise. A Con-

gregational church was organized May 1, 1846, and Mr. Spalding was ordained its pastor, Oct. 26, 1846. A house of worship was built and dedicated May 1, 1850. After a pastorate of five years he resigned his charge, to accept the call of the Whitefield Church, Newburyport, and was dismissed June 1, 1851.

This, too, was a new enterprise; and at the time of Mr. Spalding's installation, June 30, 1851, the people were worshipping in Market Hall. A church was built and dedicated March 2, 1852.

On the 29th of Dec., 1862, he was appointed by Col. E. F. Stone, Chaplain of the 48th Mass. Reg. of Volunteers, and sailed from New York for New Orleans on the 17th of Jan., 1863. This regiment was in active service at the siege of Port Hudson and at Donaldsonville, and arrived in Boston, on its return, Sunday morning, Aug. 30, 1863.

Mr. Spalding was married June 27, 1848, to Miss Sarah Lydia Metcalf, daughter of Hon. Luther and Sarah B. (Phipps) Metcalf of Medway, Mass. She died Sept. 1, 1849, and was buried in Medway.

He was married a second time, Sept. 16, 1851, to Miss Sarah Jane Parker Toppan, daughter of Hon. Edmund and Mary (Chase) Toppan of Hampton, N. H.

The names of their children are, —

1. Mary Toppan, b. at Newburyport, Dec. 22, 1856; bap. April 12, 1857, by D. Dana, D. D.

2. Annie Toppan, b. at Newburyport, March 23, 1860; bap. July 22, 1860, by L. Withington, D. D.

LEONARD STICKNEY PARKER,

Was born in Dunbarton, N. H., Dec. 6, 1812. He was the son of William and Martha (Tenney) Parker of Bradford, and was baptized in infancy. May 6, 1830, he united with the Congregational church in Dunbarton, N. H.

Speaking of his religious experience, Mr. Parker says, "I was early the subject of deep conviction. During the years 1826-28 my distress was almost insupportable. I sought relief on every side, but found none. My mother placed on my table Dr. Justin Edwards's tract, 'The way to be saved,' which was blessed to my illumination, and, as I trust, to my conversion. My hope was faint at first, and I unwisely waited two years before uniting with the church. I have had a steady peace of mind, and the work of the ministry is growingly precious to me."

Mr. Parker fitted for college in the Boston Latin School, and entered Dartmouth in 1832; but was compelled to leave in consequence of ill

health. He completed his theological course at Oberlin, Ohio, in 1838, and was approbated Aug. 12, 1837, by the Loraine County Association, Ohio. He was ordained an evangelist at Fitchville, Ohio, Dec. 16, 1837. His "being ordained before he left the seminary," he says, "was a Western necessity. I was supplying a church, and no ordained minister was near."

Installed pastor of the Congregational church at Mansfield, Ohio, Sept. 9, 1838; dis. Oct. 16, 1840. Installed pastor of the High St. Church, Providence, R. I., Dec. 28, 1840; dis., on account of ill health, Oct. 9, 1843. Installed pastor of the First Church, West Brookfield, Dec. 19, 1844; dis. April 7, 1851. Installed pastor of the Winter Street Church, Haverhill, June 1, 1853; dis. March 26, 1860. Installed pastor of the First Church in Derry, N. H., Feb. 20, 1861.

Mr. Parker has published the following discourses, —

1. Thoughts on Temperance. Providence, R. I., 1841.
2. A Farewell Sermon. Providence, R. I., 1843.
3. A Plea for Missions. West Brookfield, 1846.
4. The Good Name. Two Discourses addressed to the Young Men of West Brookfield. West Brookfield, 1848.

Mr. Parker married, Sept. 20, 1838, Miss Caroline Augusta Goodale, daughter of James and Eunice (Wilder) Goodale, of Oakham. She died in Providence, R. I., Sept. 12, 1842.

Their children were, —

1. Leonard Goodale, b. Aug. 2, 1839. A teacher in Iowa.
2. Caroline Augusta, b. Nov. 27, 1840. Teacher in Mississippi.
3. Mary Ann, b. June 3, 1842. Adopted in infancy by her uncle, Prof. James Dascomb of Oberlin, O., and now bearing his name.

He was married a second time in Exeter, N. H., Oct. 28, 1845, to Mrs. Abigail Blake French, widow of Prof. Henry French of Exeter, N. H., and daughter of Sherburne and Apphia Blake of Exeter, N. H.

Their children are, —

4. Abbie Blake, b. Oct. 14, 1845.
5. Henry French, b. July 31, 1848; d. March 5, 1850.
6. Mary Lilian, b. May 6, 1854.

ASA FARWELL,

Was the son of Gurden and Anna (Farnsworth) Farwell, and was born in Dorset, Vt., March 8, 1812. Of his religious experience Mr. Farwell says :

"I was baptized in infancy, and early taught, by a praying mother and by my good pastor (Dr. Jackson, of Dorset, Vt.), the great truths

of our religion. Though often *impressed*, and sometimes deeply, by special providences, and, during seasons of religious interest, with others, yet I did not resolve seriously to do any thing on the subject until near the close of my eighteenth year. This was in the month of January, 1830, and while attending a Bible class under the charge of my pastor. The truth then seemed to gain a hold on me as it had not done before. After a few weeks, there commenced a season of religious revival in the church and congregation. The subject became to me all-absorbing. My convictions of guilt, and of the need of an Almighty Helper, were strong, and past questioning. This state of mind continued, amid alternate struggles and ineffectual resolves to become better, until the day of the annual Fast (April 9th, of that year), when I thought new light and peace were mine, — even the *joy of forgiveness through Jesus*. I soon began to hope, and, after a few weeks, made a public profession of my faith in Christ. During the next year I passed through many very severe spiritual conflicts, but at length found great peace and rest in the “doctrines of grace,” which are loved more and more as years pass away. I united with the Congregational church in Dorset, Vt., May 2, 1830.”

Mr. Farwell was fitted for college with Rev. Dr. Jackson of Dorset, and at Burr Seminary, Manchester, Vt. He graduated at M. C. 1838, and at the Theo. Seminary, Andover, in 1842. He was approbated by the Andover Association April 12, 1842. He was Principal of the Abbot Female Academy, Andover, Mass., from May, 1842, to November, 1852, a period of ten years. From November, 1849, to May, 1850, he was in Europe. He was ordained pastor of the Cong. church in West Haverhill, April 21, 1853.

Mr. Farwell was married Dec. 10, 1845, to Hannah Sexton, daughter of Chester and Lucinda (Warriner) Sexton, of Springfield, Mass. She died Sept. 4, 1848.

Their children were, —

1. William Holden, b. in Andover, Mass., May 6, 1847; d. Aug. 9, 1847.

2. Hannah Sexton, b. in Andover, Mass., Aug. 27, 1848.

He was married Aug. 10, 1849, to Mary Ann Sexton, sister of his first wife.

Their children are, —

3. Charles Gurden, b. in Andover, Mass., Sept. 23, 1851.

4. Francis Howard, b. in Haverhill, Mass., July 31, 1856.

5. Edwin Chester, b. in Haverhill, Mass., April 2, 1859.

6. Henry Curtis, b. in Haverhill, Mass., Oct. 18, 1861.

Mr. Farwell wrote a series of letters while he was abroad, which were published in the Congregationalist.

DANIEL WEBSTER PICKARD,

Was born in Rowley, June 7, 1830, and was the son of Samuel and Sarah (Coffin) Pickard. His mother died Oct. 7, 1831. The maiden name of his step-mother was Hannah Little, by whom he was carefully nurtured and trained in the fear of the Lord. At the age of twelve, with his own consent, his parents consecrated him to God. At this time he became deeply interested in his soul's salvation, and expressed the hope that he had experienced a saving change. His parents then felt that he was young, and might not fully understand his state, and advised delay in his making a profession of his faith in Christ. "They have since," says his father, "felt that they erred in their advice, as he never gave his parents reason to feel that his life was inconsistent with the hope he expressed. He ever felt that his work on earth was the Christian ministry. He made a public profession of his religious faith, and united with the church in Platteville, Wis., in April, 1849. Immediately after this, seeing the destitute condition of the West, he decided to prepare himself for the service of his heavenly Master. He loved his chosen work, and devoted himself to it as long as his health permitted.

He prepared for college in the academy at Lewiston Falls. Graduated at B. C. in 1848, and at the Bangor Theological Seminary in 1852; after which he spent a year as a Resident Licentiate at Andover.

He was approbated by the Penobscot Association Dec. 16, 1851.

He was ordained at Groveland, as colleague of Rev. Dr. Perry, Sept. 29, 1853. The relations of these pastors were of the most pleasant character. In June, 1856, he left his people, as he supposed for a few weeks, and made the journey to Illinois and Wisconsin. Shortly after his arrival in Jacksonville, Ill., he was seized with a hemorrhage from the lungs, which prostrated him for several months. Soon after, he deemed it his duty to ask a dismissal from his people, which was granted, on the advice of an ecclesiastical council, Jan. 7, 1857.

Mr. Pickard returned to Maine in the spring of 1858 in feeble health, but for several months supplied the First Congregational Church at Lewiston Falls. In January, 1859, at the urgent request of the church in Platteville, Wis., he engaged to preach for them one year. He preached a few Sabbaths, when he was again attacked, and obliged to close his ministerial labors. He returned home enfeebled in health and strength. He continued to decline, until, on the 6th of February, 1860, he fell asleep in Jesus.

His last days were days of peace and comfort, such as come only from a Christian faith and hope, and his death was triumphant. His funeral

was attended in the First Cong. Church, Lewiston, Me., Feb. 8th. The sermon was preached by his former pastor, the late Rev. James Drummond, of Springfield.

Mr. Pickard was married in Thomaston, Me., June 14, 1854, to Miss Helen Woodall, daughter of Rev. Richard and Sarah (Forbes) Woodall, then of Thomaston, but now of Bangor.

Their only child was, —

Sarah Little, b. Nov. 22, 1858; d. Jan. 15, 1860.

JAMES TOMB McCOLLOM,

The son of John and Mary (Graham) McCollom, was born in Salem, N. Y., Sept. 20, 1814, and was baptized in infancy. He fitted for college in the academy at Derry, N. H.; and graduated at D. C. in 1835, and at the Theo. Sem., Andover, in 1840. He was tutor in D. C. for a year, 1837-38. He was approbated by the Andover Association April, 1840.

In reply to a request for a sketch of his religious experience, he gave the following narrative:

“The first distinctly marked religious impressions of which I have any recollection, were made upon my mind when I was some eight or nine years of age. It was during a revival of religion in my native town. And the interest I saw everywhere around me, the exhortations of my teachers, and, above all, the faithful admonitions of my mother, at times affected me very deeply. These impressions, however, soon wore off, leaving no other effect than a clearer idea of the way of salvation than I should, perhaps, have otherwise possessed.

“Some six years later, when about fourteen years old, I became again interested in the subject of personal religion. I know of no outward call of God that particularly affected me. There was no revival of religion in the place. No person had spoken to me pointedly on the subject of religion for a long time. I do not remember any sermon that specially awakened my attention. There seemed to be within an impulse to seek something higher and better than the world could furnish. I longed for some higher good than I saw in the world around me. No particular fears of the future troubled me. Indeed, I do not think I had then, or for some time after, any adequate impression of the exceeding sinfulness of sin, and God’s indignation against the impenitent sinner. I wanted to be a Christian. I was uneasy, unhappy, and felt the claims of God in some measure upon me. But I did not very particularly analyze my feelings at the time, and cannot now very distinctly recall them.

At that time, all alone, I tried to be a Christian. I communicated my feelings to no one; but I read the Bible, I recalled past instructions, I tried to find light and peace from the Word of God. At this time, a good woman, without knowing my state of mind, put into my hands Baxter's 'Saint's Rest.' This was like cold waters to a thirsty soul. I read it, I devoured it; for it seemed to meet my wants exactly. In the seventh chapter, I think it is, a number of scriptural tests of religious character are brought together and arranged in that simple and forcible manner peculiar to Baxter. I had been trying to do what the book had told me to do, — give myself unconditionally to the Saviour, and trust him for my salvation. And now I brought myself up squarely to these tests of religious character. I read that seventh chapter; I prayed over it; I tried honestly to apply its tests to my own heart; and, very much to my surprise, found myself indulging some feeble hope that I, really was a Christian. The idea was like a flash of sunlight on my soul. But it seemed too good to be true. And though I was calm, peaceful, happy, yet the whole thing, especially on first awaking in the morning, seemed like a beautiful dream. I went over the same processes of examination again and again, and generally came to the same conclusion. From that time I went forward in what I then thought, and still think, a true Christian life, with much weakness indeed, with some despondings, with many drawbacks, from 'the law of sin' within me, but with increasing confidence in Him who, I trust, will bring me off conqueror in the great battle of life.

J. T. McCOLLOM."

He was ordained pastor of the Cong. church in Pittston, Me., June 25, 1841, was dismissed Sept. 24, 1844; was installed pastor of the First Cong. Church in Great Falls, N. H., Oct. 2, 1844, was dismissed Dec. 25, 1853; was installed pastor of the Cong. church in Bradford Jan. 25, 1854.

He married, May 12, 1841, Elizabeth Philips Hildreth, daughter of Rev. Hosea and Sarah (McLeod) Hildreth, of Gloucester. She died Aug. 8, 1857.

They had two children, —

1. John Hildreth, b. in Pittston, Me., May 6, 1843.
2. Thomas Chalmers, b. in Somersworth, N. H., May 9, 1847.

He was married a second time March 30, 1858, to Mrs. Louisa Reynolds Kimball, widow of Wm. N. Kimball, of Bradford, and daughter of Paul and Sally (Morse) Hopkinson, of Groveland.

The oldest son of Mr. McCollom enlisted in the 30th Mass. Regiment early in the war, and is still in the service.

Mr. McCollom has published, —

1. A Sermon on Future Punishment. 1848.

2. A Sermon occasioned by the death of Rev. John E. Farwell. 1859.

LEANDER THOMPSON,

Was born in Woburn, March 7, 1812. His parents were Dea. Charles and Mary (Wyman) Thompson, who offered him for baptism when he was five years of age, they uniting with the church at that time, then under the pastoral care of Rev. Joseph Chickering, father of Rev. Dr. Chickering of Portland, Maine. In a very powerful and extensive revival, during the years 1827-29, he became interested in personal religion, and united with the church then under the pastoral care of Rev. Joseph Bennett.

He fitted for college at Woburn Academy; graduated at A. C. in 1835; at the Theo. Sem., Andover, in 1838. He was approbated by the Andover Association April 10, 1838; and, together with Mr. Charles S. Sherman, his classmate and future colleague in the missionary field, was ordained at Woburn, Nov. 30, 1838, as an evangelist. After supplying the church in Granby nearly a year, Mr. Thompson sailed, with others, from Boston, for Syria, January 24, 1840, and reached Beirut, April 2d. During his residence in Syria and the Holy Land, he passed through four wars of great ferocity and of most desolating results. Such were the solicitude and excitement occasioned by almost continuous scenes of bloodshed, with the prostrating influence of the climate, and the nature of his work, that his health utterly failed. A very severe and protracted fever in Jerusalem left him so enfeebled, as to preclude any reasonable hope of usefulness or even of life in that distracted land. Accordingly, after being advised by some of the oldest missionaries in the East, as well as by other friends, to return to the United States, he left, with the most painful regrets, the land where he had fondly hoped to labor many years, and at length find his grave, and returned with his family to the United States in the summer of 1843. After some months of inability to labor, he was installed as pastor of the South Church in South Hadley, Dec. 13, 1843. He was compelled at length by failing health to retire from the field, and was accordingly dismissed, at his own request, Aug. 28, 1850. From that time until his installation in Amesbury, Sept. 20, 1854, he was unable to preach except occasionally a single Sabbath, or, at most, a few Sabbaths in succession.

Mr. Thompson married, Nov. 6, 1839, Ann Eliza Avery. She was the daughter of Samuel and Mary (Clark) Avery, of Wolfboro', N. H. The names of their children are, —

1. Charles Henry, b. in Jerusalem, Sept. 27, 1840; d. Oct. 16, 1841.

2. Edwin Wheelock, b. in Beirut, Dec. 13, 1841 ; d. Sept. 28, 1849.
3. Mary Avery, b. in South Hadley, March 25, 1844 ; d. Feb. 10, 1846.
4. Everett Augustine, b. in South Hadley, March 28, 1847.
5. Anne Eliza, b. in South Hadley, Oct. 29, 1848 ; d. Sept. 6, 1849.
6. Samuel Avery, b. in Wolfboro', N. H., Oct. 16, 1850.

Mr. Thompson has published, —

1. A Sermon. The influence of Memory. 1840.
2. A Sermon, at the Annual Fast, April 3, 1845. "A Nation's Increase not a Nation's Joy."
3. Sermon at the Annual Fast, April 10, 1856. "The Nation's Danger."
4. "The Lay Element in the Church." Pub. by the Am. Tract Society, Boston, 1860.

DAVIS FOSTER,

Was the son of Richard and Irene (Burroughs) Foster, and was born in Hanover, N. H., Oct. 26, 1822.

He pursued his preparatory course of study at Hanover, at Concord, and at Henniker, and graduated at D. C. 1849. After leaving college, he taught school in Bucksport, Me., for three years ; graduated at the Theo. Sem., Andover, in 1855.

He was approbated by the Andover Association, Feb. 13, 1855, and was ordained pastor of the Second Church in West Newbury, Nov. 1, 1855. His salary was \$1,000 annually.

Mr. Foster was baptized in infancy, and came to a saving knowledge of Christ during a revival at Hanover Centre, in the year 1841. The same year he united with the Second Congregational Church in Hanover.

He was married at Bucksport, Me., March 20, 1856, to Harriet Louise Darling, daughter of Dea. Henry and Eliza (Cobb) Darling.

Their children are, —

1. Henry Richard, b. at West Newbury, June 28, 1859.
2. Herbert Darling, b. at West Newbury, June 22, 1863.

WILLIAM GREENOUGH THAYER SHEDD,

Was born in Acton, Mass., June 21, 1820. His father was the Rev. Marshall Shedd, and the maiden name of his mother was Eliza Thayer. He was baptized in infancy ; united with the Fourteenth Street Presby-

terian Church, New York, February, 1840; graduated at the University of Vermont in 1839, and at the Theo. Sem., Andover, 1843. He was approbated by the Andover Association, April 11, 1843; ordained at Brandon, Vt., January 4, 1844; dismissed from Brandon, August, 1845. He commenced the duties of Professor of English Literature in V. U., Sept., 1845; resigned this professorship August, 1852; was inaugurated Professor of Rhetoric and Pastoral Theology in Auburn Theological Seminary, June 16, 1852, and commenced his lectures in September of that year; accepted the appointment to the chair of Ecclesiastical History and Pastoral Theology in the Theo. Sem., Andover, in Oct. 1853, and was inaugurated Feb. 15, 1854. He resigned this position in the spring of 1862, and was installed associate pastor of the Brick Church, New York (O. S. Presbyterian), April 3, 1862. He was inaugurated Professor of Biblical Literature in Union Theological Seminary, New York, January 11, 1864.

Prof. Shedd was married in Whitehall, N. Y., Oct. 7, 1845, to Lucy Ann Myers, daughter of Peter Joseph Henry and Lucy Fitch (Kirtland) Myers.

The names of their children are,—

1. Margaret Jane, b. Nov. 4, 1846, at Burlington, Vt.
2. William Thayer, b. Feb. 17, 1850, at Burlington, Vt.
3. Catharine Eliza, b. Feb. 16, 1855, at Andover, Mass.
4. John Myers, b. Aug. 20, 1859, at Andover, Mass.

Publications of Prof. Shedd:

1. Address before the Temperance Society in Vermont University, April, 1844. "Intellectual Temperance."
2. Sermon at the Installation of Rev. F. B. Wheeler, Brandon, Vt., May, 1850. "The true Method of Preaching."
3. *Theremius' Rhetoric*, translated from the German. New York, 1850. Second revised edition. Andover, 1859.
4. *Coleridge's Works*: edited, with an Introductory Essay. New York, 1853.
5. Address before the American Education Society, May, 1855. "The education of a Ministry the proper work and care of the Churches."
6. *Discourses and Essays*. Andover, 1856.
7. *Philosophy of History*. Andover, 1856.
8. *Guericke's Church History*, translated from the German. Andover, 1857.
9. Address before the Massachusetts Colonization Society, May, 1857. "Africa and Colonization."
10. Address before the Congregational Library Association, May, 1858. "Congregationalism and Symbolism."

11. Augustine's Confessions, edited, with an Introductory Essay. Andover, 1860.

12. Thanksgiving Sermon, preached in the "Brick Church," New York, May 27, 1862.

13. Sermon preached for the Board of Foreign Missions in the Presbyterian Church, May 3, 1863.

14. History of Christian Doctrines. 2 volumes. New York, 1864.

HERMAN ROWLEE TIMLOW,

Was born in Amity, Orange Co., N. Y., April 6, 1831. He was the son of Rev. William and Ruth (Wilbur) Timlow. He was baptized in infancy, and united with the Presbyterian church at Amity, N. Y., under the pastoral care of his father, Oct. 3, 1851. Of his early religious experience Mr. Timlow says: "The more I reflect upon my early life, the more I am inclined to believe I was converted at about thirteen years of age. I was in early childhood the subject of deep religious feeling, and I never neglected secret prayer even then, for more than a few days at a time. From the age of fourteen until nineteen, I yielded quite freely to the solicitations of worldly pleasures, but yet my conscience was in a state of unabated unrest. The death of a brother (a classmate in college, and devoted to the ministry), called me from a vain life to a more perfect consecration of myself to Jesus. A voice seemed to be continually urging me to the duty of taking my brother's place in the Master's service. I found no peace until I resolved, in the strength of Christ, to give myself to the work of the ministry."

Mr. Timlow was prepared for college at Ashland Hall, West Bloomfield, N. Y., under the care of Rev. D. A. Freme; graduated at the College of New Jersey, 1852; his theological course was private. He was approbated by the Association of New York and Brooklyn, April 4, 1854. He was ordained at Dunkirk, N. Y., by the Presbytery of Buffalo, Oct. 4, 1854; and was installed pastor of the First Presbyterian Church in Dunkirk at the same time. On account of ill-health he resigned his charge at Dunkirk, and was dismissed January 4, 1856. He supplied the Second Presbyterian Church in Newburyport during the year 1856; and was installed pastor of said church, Dec. 30, 1856, by the Presbytery of Londonderry; received a call from the Reformed Dutch Church in Rhinebeck, N. Y., in Dec., 1859, and was released Dec. 22, 1859, from his pastoral charge in Newburyport, and was installed at Rhinebeck by the Classis of Poughkeepsie, Feb. 2, 1860.

Mr. Timlow married at Groton, July 11, 1854, Martha Fay Bigelow, daughter of Josiah Francis and Harriet Murroe (Sawin) Bigelow.

The names of their children are, —

1. Mary Josephine, b. April 17, 1855, in Dunkirk, N. Y.
2. Alice Wilbur, b. Aug. 7, 1857, in Newburyport.
3. Bessie Weston, b. June 24, 1861, in Rhinebeck, N. Y.
4. William, b. March 5, 1863; d. Aug. 5, 1863.
5. Ruth } ^{Twins} b. April 24, 1864; d. July 25, 1864.
6. Grace } ^{Twins} b. April 24, 1864.

Mr. Tinlow has published an Anonymous Pamphlet. — Two Review articles, and occasional contributions to the public journals.

ALEXANDER CROCKER CHILDS,

Was the son of James and Elizabeth (Crocker) Childs, and was born in Nantucket, Mass., August 31, 1823. He was baptized in infancy. Of his religious experience, he says: "Very early in life I was impressed with a sense of my sinfulness, and felt the reasonableness of God's claims upon me. I wanted to be a Christian, because it seemed as though I ought to be, but was kept back by the fear of what others would think and say, until the age of thirteen, when, on going home from school one day, my mother informed me that a certain lad had become pious. It occasioned great surprise to me, and I immediately thought, now is the time for me; I must be a Christian some time, and I shall never have a better opportunity than the present. I thought it dangerous and wrong to delay. The subject occupied my mind constantly for several weeks, and finally I gave up all, as I then supposed, and regarded myself a Christian. Three or four years passed, and I had not made a public profession of religion. I was deferring it with the hope that it would be easier after my entrance into college. Conversation with my pastor gave me new light upon the subject. I was led to review my whole religious experience, and learned that my religion was not what it should be. I had been deceiving myself, and probably building my hopes on a false foundation. Renewedly I sought and found Christ. One evening, sitting alone with my mother, I said to her, 'I think I am a Christian now.' 'My son,' said she, 'I thought you had been one for some time.' 'No,' said I; 'never till now have I given up all for Christ; now I am ready to go anywhere, to do any thing, and be any thing for Christ.'"

Mr. Childs united with the Congregational church in Nantucket, January, 1841.

He prepared for college at the school in his native town; graduated at Y. C., 1845; at the Union Theo. Seminary, New York, 1849; was approbated by the Association of New York and Brooklyn, April 5,

1849; was ordained at East Falmouth, May 18, 1853; dismissed Oct. 9, 1855. Installed pastor of the Cong. church at Amesbury Mills, Nov. 19, 1856; dismissed from the same, August 11, 1858. Commenced preaching in Rehoboth, January 1, 1860.

Mr. Childs was married in Nantucket, August 17, 1851, to Eunice Hussey Barney, daughter of William and Mary (Sprague) Barney.

The names of their children are,—

1. William Barney, b. July 12, 1853, in East Falmouth.
2. Elizabeth Crocker, b. Sept. 6, 1858, in Amesbury.

THOMAS DOGGETT,

The son of Elkanah and Eunice (Barker) Doggett, was born in Free-town, Bristol Co., Mass., Nov. 25, 1827. He was baptized in infancy, and united with the First Cong. Church in Cleveland, Ohio (then the First Pres. Church of Ohio City), in 1843. "In that year, during a revival of religion, the excellence of the service of Christ was presented to my mind in a light so attractive that it seemed impossible for me, henceforth, to serve any other master than Jesus. I think I was then led to choose Him, not from any deep sense of the evil of sin, but from the new loveliness of religion. Every impulse of my soul seemed to urge me to Him. From that time the conviction of my sinfulness has been increasing, and my need of such a Saviour. My conscience was not so much moved as my heart."

Mr. Doggett graduated at Western Reserve College in 1848, and at the Western Reserve Theological Seminary in 1852. He was licensed by the Portage Presbytery, Ohio, Sept. 3, 1850, and was ordained at Groveland, as colleague with Rev. Dr. Perry, March 4, 1857; dismissed April 20, 1864, to accept a call from the Presbyterian church at Niagara Falls, N. Y., where he was installed by the Presbytery of Niagara, July 20, 1864.

He married at Andover, Mass., Sept. 28, 1853, Miss Frances Lee Barrows, daughter of Prof. Elijah Porter and Sarah Maria (Lee) Barrows.

Their children are,—

1. William Elkanah, b. March 17, 1855, at Madison, Wis.
2. Charles Stebbins, b. Nov. 29, 1859, at Groveland, Mass.
3. Allen Barrows, b. June 18, 1860, at Groveland, Mass.

CHARLES DICKINSON HERBERT,

The son of George and Charlotte (Tuttle) Herbert, was born in Ellsworth, Me., Sept. 28, 1818. He was baptized in infancy, and united with the Congregational church at Ellsworth, June 3, 1838. He says :

“ I had been a youth of serious impressions, and had at times felt the sinfulness of my heart, and the need of a part in the atonement of Christ. In the summer of 1836, I renounced all, and made a private surrender of myself to Jesus, and ever after felt the peace of one accepted of God : but, as no one spoke to me on the subject, my hope did not lead me to an open Christian life until the winter of 1837-38, when my office as a teacher called out religious decision.”

With the exception of about a year and a half, Mr. Herbert received his entire education preparatory to college at home. He graduated at B. C. in 1841, and at the Bangor Theological Seminary in 1844. He was approbated by the Hancock Association, Maine, April 9, 1844.

He was ordained by the Lexington Presbytery, Missonri, April 24, 1846, as a missionary at Parkville, Mo.

After laboring three years in Parkville, Osceola, and vicinity, his health failed, and he was obliged to return East. He preached for about fifteen months at Frankfort Mills, Me.

He was installed at Mount Vernon, N. H., Nov. 6, 1850 ; dis. — ; installed at West Newbury, First Parish, March 5, 1857.

He married in Durham, N. H., Sept. 28, 1853, Miss Sarah Ann Flanders, only daughter of Thomas and Anna (Hilliard) Flanders, M. D.

Their children are, —

1. George, b. April 24, 1855, at Mont Vernon, N. H.
2. Charles Edward, b. April 7, 1857, at West Newbury, Mass.

CHARLES BEECHER,

The son of Rev. Dr. Lyman and Roxanna (Foote) Beecher, was born in Litchfield, Conn., Oct. 7, 1815. He was baptized in infancy, and united with the Hanover Street Church in Boston, in 1828, while they were worshipping with the Salem Church, on account of the burning of their house. Of his religious experience he says :

“ My convictions under preaching were early, and continued long. I first hoped in Christ in Boston, when about twelve years of age. I have, however, since been a backslider to such an extent that I know not whether that early conversion was real. I attach little importance to

the evidence of dates and days past. My only hope is in an ever-living Saviour."

Mr. Beecher was in the Boston Latin School in 1827, and at Lawrence Academy, in Groton, in 1828-29, where he completed his preparation for college. He graduated at Bowdoin College in 1833, and at Lane Theological Seminary in 1836.

He was licensed to preach by the Presbytery of Indianapolis, Ind., August 11, 1843; ordained pastor of the Second Presbyterian Church, Fort Wayne, Ind., by the Presbytery of Fort Wayne, Nov. 9, 1844, dismissed Sept. 2, 1850; installed pastor of the First Cong. Church, Newark, N. J., — —, 1850, dismissed Oct. 3, 1854; installed as colleague pastor with Rev. Isaac Braman, Georgetown, Mass., Nov. 19, 1857. By the death of Mr. Braman, Dec. 26, 1858, he became the sole pastor of the church.

Mr. Beecher was married July 23, 1840, at Jacksonville, Ill., to Sarah Linwood Coffin, daughter of Nathaniel and Mary (Porter) Coffin.

Their children are, —

1. Frederick Henry, b. at New Orleans, La., June 23, 1841.
2. Charles McCulloch, b. at Ft. Wayne, Ind., Aug. 16, 1845.
3. Helen Louisa, b. at Ft. Wayne, Sept. 23, 1847.
4. Mary Isabella, b. at Ft. Wayne, Nov. 7, 1849.
5. Esther Lyman, b. at Newark, N. J., Feb. 15, 1852.
6. Edith Harriet, b. at Newark, N. J., June 5, 1854.

Frederick grad. at B. C. in 1862; enlisted as a private in April or May of the same year; mustered in as a 2d Sergt. 16th Maine Vols.; was wounded at Fredericksburg; promoted 1st Lieut., and wounded again, and lamed for life, at Gettysburg. He was also under fire at Chancellorsville.

The publications of Mr. Beecher are, —

The Incarnation; or, Pictures of the Virgin and her Son. Harper & Bros., N. Y. — Two Sermons on Creeds. About 1845. — The Metro-nome; a Musical Work. New York, 1850. — Sermon on the Duty of Disobedience to Wicked Laws. Newark, N. J., 1851. — Sermon on the Nebraska Bill. — Report on Spiritual Manifestations, read before the Association of New York and Brooklyn. — The Diary in Sunny Memories of Foreign Lands. — The Musical Arrangement of the Plymouth Collection. — Sermon on the Divine Sorrow. — Sermon on the Antichrist of New England. — Redeemer and Redeemed; an Investigation of the Atonement and of Eternal Judgment. pp. 347. Boston, 1864.

ABRAHAM BURNHAM,

The son of Bradford and Hannah Dane (Whipple) Burnham, was born at Dunbarton, N. H., April 9, 1829, and was baptized in infancy. He united with the Cong. church in Dunbarton, N. H., in 1849.

He graduated at D. C. in 1852, and at the Theo. Sem., Andover, in 1857; was approbated by the Essex South Association Jan. 6, 1857; was ordained pastor of the Cong. church in East Haverhill, Sept. 30, 1857.

Mr. Burnham was married at Middleton, Mass., Nov. 27, 1856, to Lizzie Helen Phelps, daughter of Ebenezer Smith Phelps, M. D., and Mrs. Elizabeth Howard (Sawtelle) Phelps.

The names of their children are, —

1. Charles Henry, b. Feb. 7, 1861.
2. Francis Phelps, b. July 27, 1863; d. April 6, 1864.

GEORGE WASHINGTON FINNEY,

The son of Silvester and Rebecca (Rice) Finney, was born in Brothertown, an Indian reservation in the township of Paris, Oneida Co., N. Y. He was not baptized in infancy. He united with the Cong. church in Henderson, Jefferson Co., N. Y., in January, 1819. Speaking of his religious life, he says :

“In the twenty-first year of my age, I was, when alone in the field, quite suddenly caused to see my great sinfulness. At that time, none of my father’s family professed religion. I had heard no preaching that made an impression on my heart. An intimate friend had become anxious, and conversed with me a few moments, but I turned from him in disgust. This was about two days previous to my first sight of my own sinful and lost state. For three days and nights I was overwhelmed with a sense of my great criminality in the sight of God, and felt that it would be most just in the Divine Being to cast me off. I felt that I richly merited the strange punishment God had reserved for the workers of iniquity. On the third day, I started for a forest to pray, and the thought alarmed me, for I had not heard my own voice in prayer for ten years. In the attempt my heart gave way; my mind became tranquil and peaceful; and my soul rejoiced in God my Saviour.”

Mr. Finney was approbated by the Black River Association of Jefferson and Lewis counties, N. Y., Feb. 3, 1835. He was ordained as an evangelist at North Adams, Jefferson Co., N. Y., Feb. 4, 1836.

In April, 1835, Mr. Finney became the stated supply of the Presby-

terian churches of Litchfield and Columbia, Herkimer Co., N. Y. In May, 1836, he was stated supply of the Cong. church in Holland Patent, Oneida Co., N. Y. In November, 1838, he removed to Jersey City, as an agent of the Amer. Anti-Slavery Society. During the winter of 1839-40 he preached to a Cong. church in Philadelphia. In August, 1840, he removed to Lebanon, N. Y., and supplied the Cong. church of that place for one year. In 1842 he removed to Haverhill, Mass., and was the stated supply of the Union Evangelical Church. From 1844 to 1846 he was agent for the State temperance societies of New Hampshire, Vermont, and New York. In 1851, he was City Missionary at Charlestown, Mass. In 1856-57, he preached to the Cong. church at Salisbury Point, Mass. In his work as a temperance lecturer, he delivered about three thousand addresses, organized eighty-one societies, obtained eighteen thousand pledges (six thousand of which were against intoxicating drinks, tobacco, and profane language). Mr. Finney went to California in the year 18—, and is now a resident of Oakland in that State.

He published the following addresses and sermons :

The Deceptive Power of Intoxicating Drinks. — The Pathology of Drunkenness. — The Nature and Power of the Appetite for Strong Drinks. — First Principles of the Temperance Reform. — The Power of Example. — Sermon on the Miracle of changing Water into Wine. — Objections Answered.

Mr. Finney was married in Mexico, Oswego Co., N. Y., Sept. 12, 1822, to Miss Lydia Whitney, daughter of Benjamin and Mercy Harris Whitney.

Their children are, —

1. Sarah Lucinda, b. Oct. 29, 1823, in Henderson, Jefferson Co., N. Y.
2. Cyrus George, b. April 6, 1825, in Henderson, Jefferson Co., N. Y.; d. at Oakland, Cal., April 11, 1862.
3. Mary Philinda, b. Jan. 29, 1827, in Mexico, Oswego Co., N. Y.
4. Ann Eliza, b. July 15, 1828, in New Haven, Oswego Co., N. Y.
5. Lydia Elizabeth, b. Aug. 16, 1832, in Mexico, Oswego Co., N. Y.

CHARLES BROOKS,

The son of Samuel and Sarah (Campbell) Brooks, was born in Townsend, Mass., March 24, 1831, and was not baptized in infancy. He united with the Cong. church in Yale College, Dec. 2, 1849.

He prepared for college in Lawrence Academy, Groton, which he left to enter upon his collegiate course in 1849. He graduated from Yale

College in 1853, and from Yale Theological Seminary in 1857. He was, for nearly a year, a resident graduate at Andover Theological Seminary. He was approbated by the New Haven East Association, May 27, 1856, and was ordained pastor of the Cong. church in Byfield, Mass., June 16, 1858; dismissed Nov. 11, 1863.

Mr. Brooks was married in Townsend, Mass., Aug. 1, 1858, to Nancy Lewis Adams, daughter of Daniel and Mary (Marshall) Adams, of Townsend.

JOHN ROGERS THURSTON,

The son of John and Abigail King (Lawrence) Thurston, was born in Bangor, Me., Sept. 4, 1831. Both his parents died when he was about two years old. He was baptized in infancy, and was their only living child.

Of his religious experience he says: "My first religious impressions, of lasting value, were received at the time I entered college. The prominent thought was, that I had never submitted to God, and that I ought to do it. After weeks of absorbing seriousness, I yielded, as I hope, to his rule. There was no religious interest at that time in the college, nor did I communicate my feelings to any one for a long time. The day and hour of the change I cannot tell." He united with the Yale College church, Aug. 6, 1848. Mr. Thurston prepared for college at Bangor, Me., and graduated at Y. C., 1851; graduated at Bangor Theological Seminary, 1858; was approbated by the Penobscot Association, Me., July 28, 1857; was ordained colleague pastor with Rev. Leonard Withington, D. D., at Newbury, Mass., Jan. 20, 1859.

Mr. Thurston was married Sept. 4, 1858, at Orrington, Me., to Miss Frances Orella Goodale, daughter of Walter and Eliza (Hinks) Goodale.

Their children are, —

1. Walter Lawrence, b. at Newburyport, May 2, 1860; d. Dec. 31, 1860.
2. Margaret Mead, b. at Newburyport, April 21, 1862.

TIMOTHY DWIGHT PORTER STONE,

The son of Rev. Timothy and Mary (Merwin) Stone, was born in Cornwall, Litchfield Co., Ct., July 27, 1811, and was baptized in infancy. His grandfather was the Rev. Timothy Stone of Goshen, Ct. — *Sprague's Annals*, vol. 1, p. 631.

Of his religious experience Mr. Stone says: "I had no marked developments of conviction and conversion until, in a revival in 1826-27, I resolved upon a Christian life, and after earnest struggles with pride, found myself happy in trusting Jesus. Then followed a *deep season of conviction* accompanied by a peace in believing." Mr. Stone united with the church at the Chapel, Andover, in 1827.

He prepared for college at Phillips Academy, which institution he left in 1827; graduated at A. C., 1834. Before entering upon pastoral duties, Mr. Stone was Principal of the Literary Institution, Concord, N. H.; of the Teacher's Seminary, Plymouth, N. H.; and of the Abbott Female Seminary, Andover. He was approbated by the Deerfield Association, N. H., Nov. 8, 1836, while engaged in teaching. Afterwards he went through the course of study at the Theological Seminary, Andover, and graduated in 1842.

He was ordained pastor of the Cong. church, Holliston, Mass., March 1, 1843; dismissed March 2, 1849, to accept the appointment of Chaplain and Principal of the Reform School in Westboro', Mass. In 1850, he resigned this office, and accepted the position of Principal in the Normal School at New Britain, Ct. In 1853, he opened the Normal School at Norwich Town, Ct. From April, 1856, to April, 1857, he acted as stated supply for the church in Bozrah, Ct.; from April, 1857, to January, 1859, he discharged the same duties for the church in Fitchville, Bozrah, Ct. He commenced acting as stated supply at Amesbury Mills, Feb. 17, 1859, and was installed there Oct. 1, 1860. He was dismissed July 30, 1862, that he might accept the charge of the Lafayette Literary Institution, located in Lafayette, Indiana. The climate of this place proved most injurious to the health of his children. All were taken ill, and three died within the space of three months. Mr. Stone resigned his position and came East in 1864.

Mr. Stone was married August 20, 1835, to Phœbe Cummings Holt, daughter of Dea. Solomon and Mary (Cummings) Holt, of the West Parish, Andover. She died very suddenly at Norwich Town, Ct., August 14, 1858, aged 47.

Their children are, —

1. Timothy Porter, b. June 25, 1838, in Plymouth, N. H.; grad. at A. C., 1862; died in Lafayette, Ind., Jan. 30, 1863.

2. William Pierce, b. April 25, 1841, in Andover, Mass.; d. in Lafayette, Ind., Oct. 26, 1862.

3. Mary Irene, b. Oct. 8, 1842, in Andover, Mass.; d. May 28, 1864.

4. Ellen Frances, b. Sept. 8, 1845, in Holliston, Mass.; died in Lafayette, Ind., Nov. 9, 1862.

Mr. Stone was married a second time in Worcester, March 15,

1859, to Sarah Margarett Dickinson, daughter of the late Dr. Edwards and Sarah (Henry) Dickinson, of Holliston.

They have one child.

The publications of Mr. Stone are in part the following :

Ventriloquism Explained. — The Child's Reader. — The Biblical Reader. — The Rhetorical Speaker. — Father's Pictures of Family Influence. — Stories to teach me how to Think. — Memories of Mrs. Rebecca G. Webster. — Juvenile Sabbath School Series. — Lecture on the Culture of Eloquence, before the American Institute of Instruction. — Also, a variety of anonymous works for children, and a number of Essays and Discourses on Temperance, Agriculture, and Education.

ELIAS CORNELIUS HOOKER,

Was born in Bennington, Vt., July 9, 1832. His father was the Rev. Edward W. Hooker, D. D., formerly of Bennington, more recently of Fairhaven, Vt.

The maiden name of his mother was Faith Trumbull Huntington.

Mr. Hooker was baptized in infancy. "I met," he says, "a change of heart in a revival which occurred during the fall term of the Normal School at Westfield, of which I was a member in the year 1849." He united with the First Cong. Church in South Windsor, Ct., January 5, 1850.

He fitted for college at Phillips Academy, Andover; graduated at W. C., 1857, and at the Theological Seminary, Princeton, N. J., in April, 1860. He was approbated at Fairhaven, Vt., May 3, 1859, by the Rutland Association.

He was ordained pastor of the North Church, Newburyport, Dec. 11, 1860.

A Sermon of Mr. Hooker's was published in the Boston Daily Evening Traveller of June 4, 1861.

Mr. Hooker was married at West Boxford, June 19, 1861, to Margaret Cecelia De Bevoise, daughter of James and Ann (Van Dervort) De Bevoise. She died in Newburyport, April 25, 1862.

JAMES CRUICKSHANKS,

Was born in Haddington, East Lothian, Scotland, November 12, 1828. He was the son of James Hunter and Mary (Jack) Cruickshanks, and was baptized in infancy.

Of his religious experience he says: "During the summer of 1845,

there was quite a religious interest in the city of Lowell in which the Kirk Street Church largely shared. More than usual attendance on meetings, and conversations held with different individuals in relation to spiritual things, awakened my attention to personal religion. While my mind was tender, an event occurred, in the providence of God, which seemed to lead me to a decision. During a severe thunderstorm, I was very near a friend who was killed by the lightning. This produced such an impression on my mind, that I regarded it as a voice from God saying: 'Be thou also ready; for in such an hour as thou thinkest not, the Son of man cometh.'"

Mr. Cruickshanks graduated at Kimball Union Academy, Meriden, N. H., in the summer of 1851, and at Yale College in 1855. He entered the theological department of the college the same autumn, and remained there two years. In 1857, he removed to the Theo. Seminary, Andover, where he graduated in 1858.

He was approbated by the New Haven East Association, May 27, 1856, at a meeting in New Haven. He was ordained pastor of the Congregational church in South Malden, Mass., Sept. 8, 1857. The sermon on the occasion was preached by Prof. Austin Phelps of Andover.

On account of ill-health and other causes, he was dismissed June 29, 1859. Mr. Cruickshanks soon after (July 6) sailed for Europe from New York, and travelled in Scotland, England, and France. He returned in the September following, having been absent about two months, much improved in health. He was installed pastor of the Second Presbyterian Church in Newburyport, Mass., June 6, 1860. The sermon on the occasion was preached by Rev. Dr. Blagden of Boston. He was dismissed by the Presbytery of Londonderry, Oct. 29, 1862; the dismissal to take effect on the last Sabbath in November following. Installed at Spencer, Jan. 13, 1864.

The publications of Mr. Cruickshanks are, —

A Thanksgiving Sermon, preached in the Second Pres. Church, Newburyport, Nov. 21, 1861. — Fast Sermon; preached Aug. 4, 1864.

Mr. Cruickshanks was married Dec. 23, 1862, at Newburyport, to Miss Anna Maria De Witt, daughter of John and Anna Maria (Bridgen) De Witt, of Albany, N. Y.

RAYMOND HOYT SEELEY,

Was born in Norwalk, Ct., ———, ———, and was the son of Rufus and Nancy (Raymond) Seeley. He was not baptized in infancy. Of his conversion he says, it was "a change from an irreligious and careless

life, wrought — as I believe — by the Holy Spirit in quietness, but in power; months having been passed by me in painful anxiety, caused by convictions of sin and uncertainty as to what I must do and what would become of me, — nothing of which was known to any human soul but my own, — till some week or two before I found Christ." He united with the Congregational church in Ridgefield, Ct., under the pastoral care of Rev. Charles G. Selleck.

Mr. Seeley graduated at the University of New York, in 1839, and at Union Theological Seminary, New York, in 1842. Licensed by the Third Presbytery, New York City, 1842. He received the degree of D. D. from New York University, 1864.

He was ordained in Bristol, Ct., July 5, 1843; dismissed Feb. 28, 1849. Installed in Springfield, Mass., March 1, 1849; dismissed from Springfield to assume charge of the American Chapel, Paris, France, Feb. 6, 1858. Returned from Paris, December, 1859. Installed in Haverhill, Mass., Aug. 8, 1860.

Mr. Seeley was married Oct. 7, 1843, to Catharine L. Cowles, daughter of Timothy and Catharine (Deming) Cowles, of Farmington, Ct. She died May 19, 1854.

Their children are, —

1. Jennette Deming, b. July 25, 1844.
2. Frances Hooker, b. Aug. 31, 1846.
3. Raymond Cowles, b. Sept. 13, 1851; d. March, 1853.
4. Robert Channing, b. May 19, 1854.

He was married a second time Nov. 18, 1857, to Fanny Barton Stiles, daughter of Richard Wayne and Elizabeth (Cook) Stiles, of Morristown, N. J.

Their children are, —

5. Charles, b. Sept. 26, 1858; d. Jan., 1859.
6. Arthur Wayne, b. March 7, 1860; d. Sept. 2, 1860.
7. Elizabeth Worthington, b. July 24, 1861.

The publications of Mr. Seeley are, —

1. A Sermon in the National Preacher. Subject, "Characteristics of Natural Religion as distinguished from True Piety."
2. Election Sermon. 1857. Text, 2 Sam. 23: 3 and 4.
3. Sermon on Christian Unity. Text, John 17: 21. Preached at the Dedication of the American Chapel in Paris, France.

EDWARD WILLIAM HOOKER,

Was born in Goshen, Ct., Nov. 24, 1794. He was the son of Rev. Asahel and Phebe (Edwards) Hooker, and was baptized in infancy.

Grad. at M. C., 1814, and at Andover Theo. Seminary, 1817; licensed to preach by the Londonderry Presbytery, April 30, 1817. He was ordained at Green's Farms, Ct., Aug. 15, 1821; dismissed Jan. 27, 1829; in Associate General Agency for the American Temperance Society, and editorship of *Journal of Humanity* at Andover, during 1829; preached on temporary engagements in the North Church, Newburyport, and in Wiscasset, Maine, in 1830-31. Installed in Bennington, Vt., Feb. 22, 1832; dismissed May 14, 1844. Inaugurated Professor of Sacred Rhetoric in the Theo. Seminary, East Windsor Hill, Aug. 25, 1844; resigned the professorship Aug. 24, 1848. Installed pastor of the First Cong. Church, South Windsor, Ct., Sept. 5, 1849; dismissed April 16, 1856. Installed at Fairhaven, Vt., Aug. 20, 1856; dismissed Nov. 18, 1862, when he removed to Newburyport, where he now resides.

The hopeful religious change in Mr. Hooker occurred in 1813, shortly following the death of his father, Rev. Asahel Hooker, then of Norwich, Ct. He united with the Second Cong. Church in Norwich, Ct., in 1814.

Mr. Hooker was married at Norwich, Ct., Oct. 10, 1821, to Faith Trumbull Huntington, daughter of Jabez and Mary (Lanman) Huntington. She died May 5, 1850, aged 54.

Their children are, —

1. Mary Lanman, b. Oct. 8, 1822.
2. Faith Huntington, b. Nov. 16, 1824.
3. Elizabeth Peck, b. Feb. 10, 1827; d. Dec. 31, 1849.
4. Elias Cornelius, b. July 9, 1832. See list of members of Association.
5. Sarah Huntington, b. April 6, 1835.
6. Edward Trumbull, b. Oct. 31, 1837; grad. W. C., 1860.

Mr. Hooker was married at Bennington, Vt., Nov. 19, 1850, to Mrs. Elizabeth Hunt (Lyman) Sheldon, daughter of William and Sarah (Holt) Sheldon, of Clinton, N. Y. She died Sept. 3, 1856, aged 45.

He was married at Newburyport, Dec. 28, 1857, to Lucy Bagley, daughter of Philip and Sarah (Bigelow) Bagley.

PUBLICATIONS OF DR. HOOKER.

I. BOOKS. *Memoir of Mrs. Sarah L. H. Smith.* Boston, 1840; and Amer. Tr. Soc., N. Y., 1844, to the present. — *Life of Rev. Thomas Hooker.* Mass. S. S. Soc., 1849. — *Early Conversions.* Mass. S. S. Soc., 1850. — *Elihu Lewis; or, the Fatal Christmas.* Mass. S. S. Soc., 1851. — *Thomas Hooker's "Doubting Christian."* Revised, with Introductory Article. Hartford, 1845. — *Memorials of the Thompson Family.* Hartford, 1854.

II. TRACTS. 1. *Of Amer. Tract Soc.*, Nos. 326, 353, 377, 429, 480. 2. *Of Cong. Board of Publication*, Nos. 25, 32, 38. 3. *Of Presb. Board of Publication, Philadelphia*: Love to Divine Truth an Element in Christian Character. 4. *Occasional*: To the Spectator of a Public Execution. Troy, N. Y. 5. *Of Amer. Board of Comm. for Foreign Missions*: Use of Maps in the Monthly Concert. — Cultivation of the Spirit of Missions in Literary and Theological Institutions.

III. DISCOURSES. MISCELLANEOUS. Preaching the Word. Gen. Asso. Conn., 1828, Andover. — The Sinner Insane, not the Christian. National Preacher, 1833. — The Spirit of the Ministry; Alumni of Andover Theo. Sem., 1837. In Lit. and Theo. Rev., N. Y. — Duties to the Aged; funeral of Geo. D. Robinson, 1843, Bennington. — The Christian called Home; following funeral of daughter Elizabeth, 1850. Hartford. — God Glorified in the Christian's Death; funeral of Dea. A. Thompson, S. Windsor, Conn. Hartford, 1851. — The Lord's Voice; catastrophe of the U. S. ship-of-war Princeton, 1844, Troy, N. Y. — Regeneration and Conversion Theologically distinguished. Hartford, 1853.

IV. ADDRESSES ON SACRED MUSIC. Sacred Music a Medium of Worship; Theo. Institute, Conn. Hartford, 1839. — Advancement of Sacred Music; Pittsfield, Mass., 1837. — Embarrassments and Encouragements in Cultivation of Sacred Music; Rutland Co. Conv., 1843, Windsor, Vt. — Progress of Music in America; Amer. Mus. Convention, 1845, N. Y. — Music as Part of Female Education; Anniv. Gothic Sem., Northampton, Mass., 1843. — Historic Sketch of Sacred Music; Gen. Conv. N. Hampshire and Vermont, 1852, Windsor.

V. ADDRESSES BEFORE SOCIETIES, LYCEUMS, SCHOOL INSTITUTES, &c. Union of Religion and Scholarship; Philadelphian Society, Midd. Coll. Vermont, 1835, Windsor, Vt. — Development of Character in Literary Men; Soc. of Alumni, Midd. Coll., 1840. — Development of Character under the Influence of Popular Education; Young Men's Lyceum, Troy, N. Y. Boston, 1840. — Divine Discipline of the Christian Ministry; Soc. Inquiry, Theo. Inst., Conn., 1839, Hartford. — Address at Anniv. Amer. Ed. Soc., 1823, Boston. — Speech before Fairfield Co., Conn., Miss. Soc., 1824, Norwalk. — Delineations of Religious Society in Litchfield Co., Conn., for Century ending 1847; at Centennial of the Consociations of that County, Hartford. — Review of the Temperance Reformation; Rutland Co. Temp. Soc., 1860, Rutland. — Lecture on the Bible and Daily Devotions in Schools; to School Institute Rutland Co., 1861, Burlington, Vt.

VI. ARTICLES IN MONTHLY AND QUARTERLY MAGAZINES. 1. *In American Quarterly Register*, 1830, &c., Boston: Love an Element in

the Christian Ministry. — Moral Estimate of the Character of Payson. — Clerical Habits of Study. — Pastoral Labor in Colleges. — Review of Orne's Life of Richard Baxter. 2. *In Amer. Quarterly Observer*, 1830: Duties of the Christian Citizen. 3. *In Baptist Missionary Magazine*, 1836, &c.: Sympathy in the Trials of Missionaries. — Influence of the Missionary Character on the Home Ministry. — Review of Sharp's Counsels and Cautions. 4. *In the Christian Review* (Baptist): Instrumentality of the Ministry in the Formation of Christian Character. 5. *In the Christian Observatory*, 1849, &c.: Intellectual Independence in the Minister. — Review of Tyler's Letters to Burbank on Christian Nurture. — The Prospects of the Cause of Religious Truth. 6. *In the Spirit of the Pilgrims*, 1829: Review of Payson's Sermons. 7. *In the Princeton Theo. Repertory*, 1854: Review of Life of Augustine, illustrating Ministerial Fidelity to the Truth. 8. *In Amer. Theo. Review*, 1858-59: Condition of the Jewish Mind relative to the Scriptures of the Old and New Testaments. 3 Nos. — Natural Manner in Pulpit Delivery. 9. *In the Panoplist*, New Series, 1850-52: Preaching the Doctrine of Atonement; 2 Nos. — "The Spirit of the Lord [not] Straitened." — Conviction of Sin a Part of Christian Experience. — The Christian Conflict. — New England Theological Education with Pastors prior to the Establishment of Theo. Seminaries. — Instinctiveness as a Characteristic in Preaching. — Conviction of Sin through the Law. — Conviction of Sin through the Cross. — Reflections on the Memoir of David Garrick as a History of the Histrionic Art. 10. *In the Christian Sentinel*, 1845-46: a. Vol. I. Why do I Pray in Secret? — The Guileless Man. — Wandering Thoughts in Prayer. — "Change of Governing Purpose." — The Preaching of Rev. Nathan Strong, D. D., of Hartford. — Notice of Life of Evarts. — Reasons for the Study of Westminster Catechism. — Meeting of the Amer. Board of Missions at Norwich. — Catechetical Instruction in the Olden Times. — Two Questions on the Spiritual Conflict. — Confession of Theological Errors. — The Bible the best Prayer-Book. — The Personal and the Professional Character distinguished. — Telling Secret Trials. — Prayer for Seminaries. b. Vol. II. "No Difference." — Christianity a Distinct Religion. — Injury to Spiritual Frames. — Four Stages of Human Life. — Why Christians love Searching Preaching. — Fragment from a Note-Book. — The Inquirer and his Teachers. — Kind of Preaching needed in a Revival. — Study of Revivals. — Sin Embittered to the Revived Soul. — Notices of Jew's Lectures. 11. *In Congregational Quarterly*: Sacred Music in Andover Theological Seminary.

A DISCOURSE

DELIVERED AT THE

CENTENNIAL CELEBRATION OF THE ESSEX NORTH ASSOCIATION.

BY REV. D. T. FISKE.

OF the numerous streams flowing from the northern highlands of New England into the Atlantic, the fourth in size is the Merrimac. The historian, Hubbard, calls it "a gallant river." Manchester, and Lowell, and Lawrence, with their myriad spindles have proclaimed to the world its utilitarian virtues. Whittier, whose home is close by its "wooded rim," has sung its beauties, and made it classic, as "Our River."

The lower section of the valley of the Merrimac, extending from its mouth inland some twenty miles, with an average width of about twelve miles, is the "local habitation" of the Essex North Association. This region includes the following towns, viz.: on the northern bank of the river, Salisbury, Amesbury, and Haverhill; on the southern bank, Newbury, Newburyport, West Newbury, Groveland, Bradford, Ipswich, Rowley, Georgetown, and the West Parish in Boxford.

But while I thus define the field which is now to be historically surveyed, it should be stated, that the territorial limits of our Association have been quite variable, enlarging and contracting from time to time, as the pastors of the several churches in this neighborhood have, or have not, chosen to connect themselves with this body. Two pastors of the church in Essex, and three pastors of the church in Topsfield, were among our early members; while none of the pastors of what is now the First Church in Newburyport, and none of the pastors of the First Church in Salisbury were ever connected with this Association; and neither of the present pastors of the churches in Ipswich is now connected with it.

Still, it has seemed to me, that the proper field from which to gather items of ecclesiastical history for this Centennial Celebration, is that, whose geographical boundaries have just been given. To it I shall, therefore, confine myself.

Within this territory, a century ago, there were to be found twenty Orthodox Congregational churches. Of these, five had then been in existence more than a hundred years, viz.: the First Church in Ipswich, formed in 1634, being the twelfth church gathered in Massachusetts (including both the Plymouth and the Bay Colonies); the First Church in Newbury, formed in 1635, being the fourteenth church gathered in Massachusetts; the First Church in Salisbury, formed in 1638, being the twenty-third church gathered in Massachusetts; the church in Rowley, formed in 1639, being the twenty-eighth church gathered in Massachusetts; the First Church in Haverhill, formed in 1645, being the thirty-seventh church formed in Massachusetts.

To the twenty churches existing within the territorial bounds of the Association in 1761, eleven have since been added, making thirty-one in all; while, during the century, five of these have become extinct, and two, having apostatized from their primitive faith, are now connected with another denomination; so that the present number of churches is twenty-four, only four more than there were a hundred years ago.

I will now give a list of these thirty-one churches in chronological order, with the date of their organization, and the name of their several pastors, with the dates of their settlement and removal.

[This list is here omitted, as the facts contained in it are found elsewhere in this volume.]

EXTINCT CHURCHES.

It has been stated, that five of these churches have become extinct during the century. It seems proper that some biographical and obituary notice of them should have a place in this discourse.

THE FIFTH CHURCH IN NEWBURY.

This church stands first in this mortuary list. It was organized July 22, 1762, in that part of Newbury (now Newburyport), called "The Plains." It had but one settled minister, Rev. Oliver Noble, who was installed Sept. 1, 1762, and dismissed April 28, 1784.

The following is a part of the Confession of Faith and Covenant, adopted by the church at the time of its formation.¹

"Forasmuch as it has pleased God in his holy Providence, to ordain a

¹ This Confession and Covenant, and those given in the sketches of the other "Extinct Churches," were not originally included in this discourse, but are inserted to render these sketches more uniform with those of existing churches to be found in another part of this volume.

new Parish in this part of the Town, we unanimously agree to unite together to uphold the Worship and Ordinances of God by ourselves. To this end, we look upon it necessary to enter into an explicit Covenant, binding ourselves to the Lord, and to one another, according to his will. Therefore, we, whose names are hereunto subscribed, in a sense of our inability to do any thing acceptable to God, of ourselves, would humbly rely upon Divine Grace for all help requisite to fulfil our engagements agreeable to his will, thankfully taking hold of his Covenant, and choosing the things that please him.

“ We declare our serious belief in the Christian Religion contained in the Sacred Scriptures of the Old and New Testaments ; and with such a view thereof, as the Protestant Confessions of Faith have exhibited, especially as contained in the Westminster Confession of Faith and Catechism, or the Confession of Faith annexed to the Cambridge Platform ; all which we look upon as materially the same, and esteem them evident summaries of Christian Doctrine and Duty ; — heartily resolving to conform our lives to the rules of our holy religion as long as we live in the world. And with dependence on the promised grace of God, we engage to walk together as a church of our Lord Jesus Christ, in the Faith and Order of the Gospel, conscientiously attending to the public worship of God, the Sacraments of the New Testament, and submitting to the discipline —” The remainder is torn from the Records.

At a meeting of the church, Aug. 13, 1862, the following heads or articles were unanimously agreed upon, viz. :

“ 1. That the Congregational church discipline, or the platform thereof, we receive (as to the substance of it) as a good directory, and so calculated, as well to answer the ordinance of discipline.

“ 2. That (accordingly) it appears to the church very expedient, that, as soon as is convenient, the church choose out such a number of the wise and judicious among themselves, as they judge sufficient, with whom they may intrust the care and management of difficulties that may at any time arise in the church ; which brethren, so chosen yearly, shall be a committee for the purposes aforesaid.

“ 3. That the pastor, by the advice of the brethren so intrusted to manage and advise in different cases, may, ex-officio, call before them any member of the church as appears to them necessary for the honor of God and the purity and welfare of the church, and may deal with such member, i. e., either by advising, affording light to, or giving their judgment concerning, and sentiments respecting, such member, according to the rules of the gospel.

“ 4. That if such person or persons are dissatisfied with the opinion, judgment, or advice of the pastor and brethren, so intrusted respecting

him or them (or others), desire it, they may have the whole affair, with the proceedings of the committee thereupon, laid before the church for their hearing; and, by their vote, they shall have liberty to join with the judgment or doings of the pastor and brethren so intrusted, or to dissent from them; and if so 'the majority of the church' (i. e., dissent), 'the person whom it doth immediately concern, or any dissatisfied party shall have liberty of a mutual council to help, according to the next article.'

"5. That, considering the 'Third way of Communion,' mentioned in our platform (as we understand), is looked upon impracticable in our churches, we think it very expedient, that in case any difficulty should arise in the church, or with any member of it, that cannot be accommodated by the pastor and brethren, as aforesaid, the dissatisfied shall have free liberty of a mutual council of churches, if he or they desire it, to advise and help in such difficulty; which churches, for a mutual council (if either party desire it), shall be of Presbyterian, as well as of Congregational churches, and to which a Christian regard shall be paid by all concerned. And if either party hinder such mutual council, either by being the majority, or refusing to choose such mutual council, so that a council, as aforesaid, cannot be obtained according to the true intent of this article, the injured and dissatisfied (we look upon it), is at liberty to call in such ecclesiastical help as he or they shall think proper for their own safety.

"6. That we cheerfully hold communion with Presbyterian churches, and churches of all denominations that expressly adhere to the Orthodox confessions of faith, that have been approved of in the Reformed churches, and walk in the order of the gospel."

Many of those with whom this church and parish originated, had been Episcopalians; or, at least, had been connected with the church and society worshipping in "Queen Ann's Chapel." When Episcopal service was removed to St. Paul's, nearer the centre of the town, unwilling to go so far to meeting, some thirty families agreed to embody themselves into a society to worship God in a dissenting way, as it is commonly called. The Fifth Parish was incorporated April 17, 1761. The church was never very large. But few statistics concerning its growth and decay can be given, as only a mutilated fragment of its records has been found. It is known, however, that a committee was appointed in 1784 to purchase a new book, and transfer the records to it, and complete them wherein they were defective. If such a copy was made it cannot now be found.

During the latter part of Mr. Noble's ministry, many of his people were alienated from him by some injudicious business transactions, in which he was involved. After ineffectual efforts to restore mutual confidence, it was decided to call a council "to recognize a friendly separation, which the said Mr. Noble, and the said church and parish have

agreed should take place between them, as what they judge in their present circumstances and difficulties will be for their mutual comfort, and the interests of religion." Only two churches appeared by pastor and delegates at the appointed time, April 28, 1784. These, not deeming themselves "a sufficient number to constitute an ecclesiastical council in form," gave their advice "only as individual churches," which was, that the separation take place.

After Mr. Noble left, no serious effort appears to have been made to settle another minister. For nine years, money was annually raised to supply the pulpit a part of the time. Then for three years there seems to have been no preaching. In April, 1796, it was voted "to hire preaching six months." This was the last action taken on the subject, so far as parish records show. Annual parish meetings were held till 1800, and were then discontinued eight years, when the parish was re-suscitated, at the formation of a new church within its limits, now the Belleville Church, Newburyport. Probably the Fifth Church was never formally disbanded, but gradually died out. The meeting-house was blown down in 1808.

THE FIRST CHURCH IN SALISBURY.

This was the second church of Essex North to become defunct. It was formed in 1638. Had five settled ministers: Rev. Wm. Worcester, ordained 1638, died Oct. 25, 1662; Rev. John Wheelright, ordained Dec. 9, 1662, died Nov. 15, 1679; Rev. James Allen, ordained May 4, 1687, died March 4, 1696; Rev. Caleb Cushing, ordained Nov. 9, 1698, died Jan. 25, 1752; Rev. Edmund Noyes, ordained Nov. 20, 1751, dismissed Aug. 3, 1790. As the records of this church cannot now be found, it is impossible to ascertain what its first Covenant was. The following is on the fly-leaf of a Bible belonging to Rev. Mr. Noyes, and was doubtless used by him, and may have been the one used by his predecessors:

"The Covenant for Full Communion.—You and each of you, professing a firm belief in the Christian religion, do now, in an everlasting covenant, give up yourself unto God, in our Lord Jesus Christ, humbly asking of God, through the blood of Christ, pardon for all your sins; solemnly promising, before God and the holy angels, and in the presence of this assembly, that, by the assistance of the Divine Spirit, you will forsake the vanities and follies of this evil world, and approve yourself the true disciple of Jesus Christ in all good carriage, both toward God and man. And, particularly, you promise, so long as God shall continue you among us, to walk in communion with the church of Christ in this place, and, as you have opportunity, in love to watch over your fellow-

members; as also to submit yourself to the discipline and government of Christ in his church, and duly to attend the seals and censures, and whatsoever ordinances Christ has appointed to be observed by his people, so far as God has, or shall, by his Word and Spirit, reveal unto you to be your duty, — adorning the doctrine of God our Saviour in all things, and avoiding even the very appearance of evil. This you promise.

“I, then, in the name of Jesus Christ, do declare you to be a member in full communion with the church of Christ; and, in the name of the church (here), do promise that we will, by the help of the Divine Spirit, carry it towards you as towards a member of the same body with ourselves, — watching over you, for your good, with a spirit of meekness, love, and tenderness. — earnestly praying that the glorious Head of the church would take delight to dwell among us; that his blessing may be upon us, and his glorious kingdom be advanced by us. Amen, amen.”

How long the foregoing covenant continued in use is unknown. In 1817, June 19, a new covenant and a very full confession of faith, drawn up by Rev. Dr. Dana of Newburyport, were adopted. During the early part of Mr. Cushing's ministry, the families in the west end of the town began to feel that they had to go too far to meeting, and that they must have a meeting-house among themselves. After much contention and delay, the town finally voted to build a new house at “Rockie Hill.” The house was not finished and occupied till 1716. In 1714, the town voted, instead of forming a new parish, to have two meeting-houses and two ministers, “the salaries of both to be paid by the whole town.” This vote was not carried into effect till 1718, when Mr. Parsons, having accepted a call, began to preach in the new church at the west end; Mr. Cushing for the two previous years having preached there half of the time. This arrangement continued till 1793, when the town was divided into two distinct parishes, each supporting its own minister. This is believed to be the only instance in this vicinity in which there were two separate churches, each having its own meeting-house and minister, while all the expenses were defrayed by one parish.

Soon after the meeting-house at “Rockie Hill” was completed, measures were taken to build a new house in place of the old one in the east part of the town. It was finished as early as 1721.

The most flourishing period in the history of this ancient and now extinct church was from 1720 to 1760. In 1745, it had a membership of one hundred and seventy-five. From 1760 it steadily and rapidly declined.

In 1787, a difficulty arose between the town and the ministers of the two churches in regard to salaries. The ministers insisted that the town

ought to make up to them what they had lost by the depreciation of the currency of the country, to the amount of more than \$1,300. This the town refused to do in full. Up to this time, the salaries of both ministers had been raised in pursuance of votes passed at the time of their settlement, no action being taken in regard to the matter from year to year. But now, in town meeting, the following significant vote was passed: "Voted, not to raise any more money for the support of ministers by virtue of any vote or votes passed in the town in the year 1756, and prior thereto; and also that the town call upon the Rev. Samuel Webster and the Rev. Edmund Noyes for a final settlement to this day." This vote seems to have had its designed effect. A settlement was soon made, the ministers deeming it prudent to materially abate their claims. But this settlement did not restore good feeling. Dec. 18, 1788, the town chose a committee "to treat with Rev. E. Noyes, to see if, on any terms, he will give up his ministerial relation to this people," &c. Mr. Noyes was unwilling. The matter continued to be agitated, till at length the people, being determined to get rid of Mr. Noyes, having almost entirely forsaken his meeting, took action in town meeting, Aug. 3, 1790, which seems to have terminated Mr. Noyes' ministerial relation to them. There is no evidence, however, that any council was ever called formally to dismiss him, and quite possibly he still considered himself pastor of the church. But, as there is subsequently no allusion to him in the town records, and none whatever in the parish records, which commence in 1793; and as, in repeated instances, the parish invited other men to settle with them in the ministry, and offered them the use of the parsonage and lands, as if there were no incumbent, it seems proper to infer that Mr. Noyes was actually dismissed, and that his ministry terminated in 1790. The church was at this time in a very low state. The Methodists now began to get a foothold in the place, and at length to make their voice heard in the parish meetings. March 30, 1802, it was "Voted, that the Congregationalists shall have the meeting-house one half of the time, four or six Sabbaths at a time, as they shall choose; and the Methodists the other half of the time." July 10, 1806, "Voted, that the committee let in and shut out what ministers they please." April 2, 1807, "Voted, that the Methodists have the house all the time this year." Oct. 1, 1813, a committee was chosen "to meet the Methodists, in order to settle the difficulties existing between this parish and the Methodist society." Feb. 28, 1833, "Voted, to unite with the Methodists in the support of the gospel, if we can compromise with them." Also, "Voted, to pull down the old meeting-house, if both societies agree to build a new one." Also, "Voted, to appoint a committee of correspondence with the Methodists, and that this committee be

authorized to invite the Methodists to poll back to this parish." March 28, 1833, "Resolved, that, on condition the Methodists will come back and unite with the parish, and assist in building a new meeting-house on the spot where the old one now stands, we will guarantee said meeting-house to them exclusively for the benefit of a minister of their denomination to preach in for any term of years, not to exceed ten from the time of its dedication, and likewise the use and improvement of the parsonage lands and buildings for the time aforesaid; provided they will give liberty for a minister of any other denomination, in good standing in the society to which he belongs, to preach or lecture on the Sabbath, or any other day or evening, when not improved by a minister of their denomination, if requested to do so by some person or persons belonging to this parish." This resolve was unanimously adopted, and was, on the same day, communicated to the Methodists, and by them unanimously accepted with the following amendment, viz., — "That the new meeting-house shall be open at all times for such preachers to preach in as shall be appointed from the Methodist Conference to preach in this station or circuit from year to year, and the use of the parsonage shall be for the support of such preacher from year to year for the term of ten years; and the Methodist Episcopal church in this parish shall have the right of holding all meetings of religious worship for the same time of ten years; and at any time when said meeting-house shall not be used by the Methodists according to the above, any orthodox preacher may preach in said house; and, after the expiration of ten years, it shall take two-thirds of the legal voters in the parish to deprive the Methodists of the right to use the said house and parsonage." The parish accepted this amendment, only substituting the word "*majority*" for "*two-thirds*," to which the Methodists acceded.

By the above arrangement, the parish and meeting-house, and parsonage property, passed permanently into the hands of the Methodists. So far as appears, no effort was ever made by the Congregationalists, after the expiration of the ten years, to gain possession again.

The last service in the old house was held April 14, 1833, at which Rev. L. F. Dimmick, of Newburyport, preached a sermon appropriate to the occasion. At the time this arrangement was made with the Methodists, the old church was very small. Just how long it continued to exist cannot be ascertained. In the fall of 1834, six persons were received into communion on profession of their faith, and these were probably the last. A few years later, the surviving members who could not be converted to Methodism united with the different churches in Newburyport. After the ministry of Mr. Noyes terminated, the parish extended a call to several persons, while others were hired to preach

temporarily. Nov. 14, 1793, a call was extended to Rev. Jonathan Brown, which he declined. March 26, 1799, "Voted, to hire Rev. Mr. Pickering one year." March 25, 1800, "Voted, to hire Rev. Mr. Williston one year." Dec. 19, 1806, gave a call to Mr. McLane "to settle for four years in the Congregational form." He declined. March 22, 1808, gave Mr. McLane a call "for five years or more, with the liberty of preaching half the time at East Kingston." He accepted, but only remained a short time. July 26, 1810, "Voted, to hire Rev. Daniel Gould one year." Dec. 13, 1810, "Voted, to hire Rev. Daniel Gould three years in addition to the one for which he is already engaged." Nov. 27, 1811, "Voted, to hire Mr. Hull one half of the time for one year." Similar votes were passed Feb. 4, 1813, and Jan. 14, 1815.

Sept. 30, 1816, "Voted, to engage Mr. Harlow for one year." July 24, 1817, "Voted, to continue Mr. Harlow." Similar votes Aug. 10, 1818, and Aug. 30, 1819. April 25, 1820, "Voted, to hire Rev. Mr. Thurston part of the time in connection with the West Parish." April 30, 1822, "Voted, to continue to hire Rev. Wm. C. Grant one half of the time." Similar vote the next year. March 31, 1825, "Voted, to hire Dea. Jabez True to preach the whole or part of the time." Dea. True was a Baptist, and was probably the last person employed to preach stately by the Congregationalists.

THE FIRST CHURCH IN AMESBURY.

This was the third of the golden candlesticks to be removed out of its place. The church records cannot be found, though supposed to be in existence.

The church was probably organized in 1668. Its pastors were as follows:— Rev. Thomas Wells, ord. 1672; died 1734. Rev. Edmund March, ord. July 3, 1728; diss. March 12, 1743. Rev. Elisha Odlin, ord. Jan. 25, 1744; died 1752. Rev. Thomas Hibberd, ord. Nov. 6, 1754; diss. 1781. Rev. Benjamin Bell, ord. Oct. 13, 1784; diss. 1790. Rev. Stephen Hull, ord. 1802; diss. 1811. Rev. Benjamin Sawyer, inst. June 19, 1816; ceased to preach 1841.

From 1669 to 1672, a Mr. Hubbard (spelled also in the town records, Hobbert, Hobberd, Hobards), preached. Dec. 3, 1669, the town voted, "That fifty acres of land, already granted to the minister, be now granted to Mr. Hobbert, in case he live with us four years."

There is some doubt whether Mr. Wells was actually settled before 1692, though he began preaching in 1672. Oct. 25, 1689, it was voted, that "Ye town was cleare of Mr. Wells, and Mr. Wells was cleare of ye town." Dec. 26, 1689, the "town made choice of Mr. Wells to be their minister for this year." A similar vote was passed in 1690 and in 1691.

March 21, 1692, "Voted, that we be willing to have Mr. Wells to be our minister, to settle amongst us, and to allow him £50 a year at present, and more when we are able." Mr. Wells accepted this call. May 18, 1694, "Voted to give Mr. Wells £20 to keep a school and teach all persons that attend except such little ones as cannot say their A B C's."

No copy of any covenant used by this church can now be found, nor can I learn any thing important concerning its history for the first century after its organization. Its decline seems to date from the troubles which sprung up during Mr. Hibberd's ministry, and resulted in the secession of a portion of the church and society, who set up separate worship as Presbyterians, taking Mr. Hibberd with them. He was a man with whom temperance was not a crowning virtue. It is related of him, that while conducting the funeral of a person killed by another when intoxicated, he was himself so under the influence of liquor, as to say, in the course of his remarks, "I would sooner pour down my throat a glass of boiling lead, than of that d——d N. E. rum!"

His successor, Mr. Bell, was an able man, but addicted to the cups, and the habit grew upon him after he left the ministry to such an extent, that when death came for him, it found him in the poor-house.

Mr. Hull had the same infirmity, and the church waned under him. He was not a strong man; was at first a Methodist, and one council refused to settle him. Dr. Woods, of Andover, is reported to have said of him, that he "was all *hull*."

Under Mr. Sawyer, the church, for a time, rallied, and was united and prosperous. But the centre of population had changed, and most of the people found it more convenient to worship elsewhere, churches having been formed near by on either side. Mr. Sawyer continued to preach there regularly till 1835, and half the time till 1841, and occasionally till 1847. The church then ceased to meet, and so became extinct, without any formal act of disbandment. Mr. Sawyer was never formally dismissed, but his relation as pastor practically terminated in 1841. The meeting-house remained standing till within a few years. Mr. Sawyer says, that in it the first temperance society north of the Merrimac River, in Essex Co., was formed, — an eminently fit place. The old sounding-board over the pulpit was surmounted by a spread eagle, bearing upon his breast an open Bible, and in each talon a hymn-book.

THE CHURCH AT PARKER RIVER VILLAGE, NEWBURY.

This was the fourth church in Essex North to become extinct. Its existence was brief. It built no meeting-house, and had no settled pastor. The following sketch has been furnished by one familiar with the facts (Dea. Danforth):

“In the spring of 1829, Rev. Humphrey Perley (Unitarian), who was teaching school in this district, began to preach in the school-house, at the solicitation of the people. A religious society was soon formed; and Mr. Perley continued to preach, in connection with his teaching, until April, 1832. The religious interest which prevailed so extensively at that time, appeared here. Under the ministrations of the neighboring pastors, and the students of the Theological Seminary (Andover), who now began to preach here regularly, a goodly number were converted. It was thought best, in order to preserve the interest, that these should be gathered into a church; though it was not expected that it could be a permanent organization, as the population was not such as made a growth, sufficient for self-support, possible.

“A council of pastors and delegates from the neighboring churches met Nov. 2, 1832, and organized a church of twenty-eight members; twenty-seven professing their faith, and one coming from another church. Subsequently, eight more were received.

“Preaching was continued seven years by students from the Seminary at Andover. The church retained its organization until October, 1846. At this time, it had been reduced, by death and dismissals, to fourteen members, several of whom were non-residents. It was therefore thought expedient by the members, with the advice of neighboring pastors, to dissolve their separate organization, and become connected with other churches.

“Two of the neighboring pastors, — Dr. Withington and Dr. Dimmick, — with their delegates, met with the church; and, after hearing the reasons for the dissolution, the necessary steps were taken to transfer the members to other churches. These being carried out, the church was dissolved.”

THE WINTER STREET CHURCH, HAVERHILL.

This closes our list of extinct churches. Organized May 15, 1839. Its pastors were, — Rev. Job H. Martyn, settled May 15, 1839, dismissed May 3, 1841; Rev. Charles Fitch, settled May 23, 1841, dismissed May 8, 1842; Rev. George W. Finney, settled June 12, 1842, dismissed 1843; Rev. D. N. Merritt, settled Jan. 1, 1844, dismissed July 10, 1848; Rev. Samuel J. Comings, settled Dec. 5, 1848, dismissed April 20, 1852; Rev. Leonard S. Parker, installed June 1, 1853, dismissed March 26, 1860.

The following Principles of Church Government, and Confession of Faith and Covenant, were adopted at its organization:

PRINCIPLES.

1. We hold that the Lord Jesus Christ is the supreme Head and Lawgiver of the church.

2. That the Bible is the supreme and only binding code of laws for the government of the church, and that, in all matters of government and discipline, the church is bound to follow the gospel rules.

3. That each congregation of Christians meeting in one place, and united by a solemn covenant, is a complete church, having no superior but the Lord Jesus Christ, subject to no authority but his, and from him deriving the right to choose its own pastor and church officers, and to discipline its own members.

4. That between the churches so constituted, as also between all ministers, there is a perfect equality; but that mutual fellowship and communion should subsist between them, leading them to seek each other's counsel and advice or rebuke whenever needed.

5. That, such church being made by the Lord Jesus Christ the sole depository of all ecclesiastical power, ecclesiastical bodies distinct from the church, by whatever name they may be called, are only *advisory*, and have no right to reverse or annul the decisions of a particular church.

6. That the ministry is of Divine origin, intended for the sanctification of believers, for the conversion of sinners, and the reproof of the wicked, and to continue to the end of the world.

7. That deacons were appointed in the primitive church for the assistance of the ministry, and the care of the temporal concerns of the church.

8. That every individual church should be supplied with pastors and deacons according to the pattern of the primitive church.

9. That the choice of pastors and deacons should be made by the whole church, and that they should be set apart to their office by prayer and the laying on of hands.

10. That the admission of members to the communion should be the act of the church at large, and that the Lord Jesus Christ has laid upon the church the duty of watching over its own members, and of administering discipline, as an important exercise of Christian graces, and a means of sanctification.

11. That in all cases of offence, either against individual members or the church at large, discipline should proceed upon the rule laid down in the 18th chapter of Matthew, verses 15-18.

CONFESSION OF FAITH.

THE FOUNDATION OF FAITH.

ART. 1. You believe that the Scriptures of the Old and New Testaments are the word of God, written by the inspiration of the Holy Spirit, and are the only infallible rule of faith and practice.

TRINITY.

2. You believe that the Scriptures teach that the Lord our God, who is one Lord, subsists in an incomprehensible Trinity, denominated the Father, Son, and Holy Ghost.

CREATION AND GOVERNMENT OF GOD.

3. That God created all things for his own glory, and administers over moral beings a most wise and holy moral government; and that, as a sovereign, he also administers a universal providential government, all the events of which he so disposes as to subserve the highest interests of his moral kingdom.

PRIMITIVE STATE OF MAN—THE FALL AND ITS CONSEQUENCES.

4. That Adam's first moral character was holy, but, since he sinned, every

person begins to sin when he becomes a moral agent in the sight of God; and although this result is connected with the sin of Adam, yet not so connected but that it is the sinner's own voluntary choice of wickedness.

DEPRAVITY OF MAN.

5. That all the *moral exercises* of unregenerate men are wholly sinful, and that continually.

NATURE AND DESERT OF SIN.

6. That sin, being a transgression of God's law, deserves eternal death.

WAY OF SALVATION.

6. That God has made an atonement for sin, by the death of his beloved Son, sufficient for the wants and salvation of all mankind, which is freely and sincerely offered to all; and yet those only will be saved who repent of sin, and believe in the Lord Jesus Christ.

AGENCY OF THE HOLY GHOST IN REGENERATION.

8. That while all men voluntarily reject this salvation, God, by the influence of the Spirit, employs the truth of the Bible to induce as many to accept it as he can consistently with the wisest administration of his government according to his eternal purpose.

PERSEVERANCE OF THE SAINTS.

9. That although the saints, if left to themselves, would fall away and perish, yet they will differ from hypocrites and apostates by persevering in voluntary obedience to God's commandments; being secured from falling away by the promise of God, and kept by the power of God through faith unto salvation.

GROUNDS OF ADMISSION TO THE CHURCH.

10. That credible evidence of a change of heart is an indispensable ground of admission to the privileges of the visible church.

INSTITUTIONS OF CHRIST.

11. That Christ has appointed baptism and the Lord's Supper to be perpetually observed in the church; the former to signify the necessity of holiness of heart, and the latter as an expression of faith in the atonement made for sin by the death of Christ.

DUTIES OF CHRISTIANS.

12. That the keeping of the moral law as a rule of life; a conscientious and uniform attendance on public, family, and secret worship; and an unreserved and entire consecration of property, influence, talents, and time, to promote the glory of God and the salvation of men, are duties which every Christian is bound to observe.

PERPETUITY OF THE CHURCH, FINAL JUDGMENT, AND FUTURE STATE.

13. That God will have a church in the world to the end of time, after which the dead will be raised, and be judged according to their conduct in this life; the righteous will be received into everlasting life; and the wicked will go away into everlasting punishment.

Do you now, before God and his people, adopt and profess your belief in the foregoing summary of gospel doctrine and duty?

COVENANT.

Professing unfeigned sorrow for your past sins, and renouncing all ungodliness and every worldly lust, you do now, in the presence of God, angels, and

men, solemnly avouch the LORD JEHOVAH to be *your God and portion*, the object of your supreme love and delight; and the LORD JESUS CHRIST to be your Saviour from sin and death, your *Prophet* to instruct you, your *Priest* to atone and intercede for you, and your *King* to rule, protect, and enrich you; and the HOLY GHOST to be your *Sanctifier, Comforter, and Guide*, looking to HIM for light, grace, and peace. Unto this TRIUNE GOD — this wonderful “Name of the Father, and of the Son, and of the Holy Ghost,” into which we are baptized — you do now, without reserve, give yourselves away, in a covenant never to be revoked, to be his willing servants forever, to observe all his commandments and all his ordinances, in the sanctuary, in the family, and in the closet.

You receive the brethren in Christ of this church as your brethren, and his friends as your friends; and promise to watch over them with all Christian fidelity and tenderness. You do also submit yourself to the government of Christ in his church, and to the regular administration of it in this church in particular.

You promise to assemble with the people of God during the week, as opportunity may afford, particularly upon stated and occasional meetings of the church, for the purpose of instruction and devotion; and to discharge all those duties by which God may be glorified, and the religion of the Bible extended and established among men.

You do also bind yourselves by covenant to this church, to watch over us in the Lord, to seek our purity, peace, and edification, and conscientiously to submit to the government of discipline of Christ as here administered; counting it a privilege and a favor — not a privation or a grievance — to be subject in the Lord to authority which himself hath established in his church.

All this, in the Divine strength, you do severally profess and engage.

The following sketch of this church was prepared by its last pastor :

“This church had its origin in a difference which arose in the Centre Congregational Society in 1838, in the act of choosing a successor to Rev. Joseph Whittlesey. A council having declined to install over them Rev. Job H. Martyn, some of the members of this church and some from the Baptist church desired him to remain in town. He soon commenced preaching at the Academy Hall. An interest in religion shortly appeared, issuing in the organization of Winter Street Church. Its records run thus : ‘A number of brethren, members of the Congregational and Baptist churches of Haverhill, feeling that the interests of the cause of Christ required the organization of a new church in this place, met at the house of brother Joseph Johnson on Thursday, May 2d, for consultation on the subject. After a season of prayer, and a free and protracted discussion of the subject, it was unanimously “Resolved, That, in the judgment of this meeting, the interests of the cause of Christ demand the organization of a new church in this village.”’ One week later, ‘a Confession of Faith, Covenant, and Principles of Church Government’ were adopted. May 15th, 1839, twenty-eight persons — eleven males and seventeen females — were formed into a church; Rev. Job H. Martyn officiating, no council being called. Rev. J. H. Martyn was chosen, on the same day, its first pastor.

“During the first eleven years of its existence, this church stood alone.

By request of the church, a council from the neighboring Congregational churches met May 7, 1850, and, after careful inquiry, resolved to receive this church into 'fellowship,' provided 'they would adopt the Congregational platform as the basis of their ecclesiastical order.' To this the church unanimously agreed, and were recognized publicly May 15, 1850.

"The Second Advent excitement in 1842-43 greatly injured this church. Quite a number of its members was carried away by it; others withdrew to other meetings. The church did not recover from the shock for ten or twelve years.

"A meeting-house was erected on the corner of Winter and Franklin streets soon after the formation of the church. In 1850 it was remodelled; and again, in 1858, twenty pews were added, a spacious vestry put into the basement, and other improvements made, at a cost of \$3,000. A fine organ also was set up in the church at an expense of \$1,000. Under the ministry of Rev. Mr. Parker, the number of the church was trebled, and the society increased in like manner. The Sabbath School became one of the largest in the village, being mainly composed of the children of parents who did not regularly attend public worship.

"The formation of the North Congregational Church in 1859, led some to inquire whether it would not be best to unite this church with that and the Centre Church. A family feud, that was unexpectedly revived and brought into the church, resisting its utmost efforts to settle it, though aided by the unanimous advice of two councils, and issuing in the secession of thirty-four members, strengthened the persuasion in the minds of many that this was the path of duty. After most careful consultation with friends most competent to judge and advise in the case, and earnest prayer for Divine guidance, the vote to disband was unanimously passed June 25, 1860.

"During its brief existence of twenty-one years, this church had been useful in many ways. Its work was pioneer, missionary work. Its history has bright pages along with dark ones. It is believed that no church in this region ever showed a more self-sacrificing spirit in sustaining public worship. Its late members are now valued members of the Centre Church, and of other churches; while some have joined the church triumphant above."

CHURCHES DENOMINATIONALLY EXTINCT.

Two of the ancient churches of Essex North have departed from their original orthodoxy, and are now in connection with the Unitarian denomination.

THE FIRST CHURCH IN NEWBURYPORT.

This (formerly the Third Church in Newbury) was organized Jan. 12, 1726. Before its connection with our denomination was fully sundered, it had three pastors: Rev. John Lowell, ordained Jan. 19, 1726, died May 15, 1767; Rev. Thomas Carey, ordained May 11, 1768, died Nov. 24, 1808; Rev. John Andrews, ordained Dec. 10, 1788, resigned May 1, 1830.

Since the church became avowedly Unitarian, it has had four pastors: Rev. Thomas B. Fox, ordained Aug. 3, 1831, dismissed April, 1844; Rev. Thomas W. Higginson, ordained Sept. 15, 1847, dismissed Sept., 1849; Rev. Charles Bowen, ordained Nov. 20, 1850, dismissed Nov., 1853; Rev. A. B. Muzzey, installed Sept. 3, 1857.

The following is the covenant adopted by the church at its organization. It was prepared by Rev. Caleb Cushing, of Salisbury:

"Whereas, it hath pleased Almighty God, of his free grace, to call and accept us sinful creatures into covenant with his Majesty in Christ, we do therefore, in a deep sense of our own unworthiness, and with an humble dependence on Divine grace for assistance and acceptance, solemnly professing our firm belief of the Christian faith according to the doctrine of the Holy Scriptures, avouch the God whose name alone is Jehovah, Father, Son, and Holy Ghost, to be our God, and the God of our seed; and do make a firm covenant with his Majesty in Christ, and one with another, promising, through his grace, to give up ourselves to God in Christ, — acknowledging him to be our Prophet, Priest, and King, — to submit to his government, to all his holy laws and ordinances, to shun all errors with all ungodliness and unrighteousness, and to walk before him in all things according to the rules of his holy Word; and to walk together, as a church of Christ, in the faith and fellowship of the gospel, in mutual love and watchfulness, for the carrying of the worship of God, and promoting our mutual edification in faith and holiness."

For some time, this was a large, prosperous, and influential church. During Mr. Lowell's ministry, five hundred and seventeen were received into full communion, and two thousand two hundred and twenty-nine were baptized. In 1775, to render easier the act of uniting with the church by diminishing its publicity, it was voted that candidates, after being propounded a fortnight, as usual, might be admitted by assenting to the covenant "before the church only."

The doctrinal defection of the church was gradual, nor is it easy to say precisely when it was completed. Its first pastor, Dr. Lowell, was a moderate Calvinist. During his ministry, the more Calvinistic portion of the church withdrew to unite with others in forming the First Pres-

bysterian Church in Newburyport. After his death in 1767, "the church were unable to agree in the choice of a successor in the ministry, in consequence of a difference of opinion as to some of the important doctrines of Christianity."¹ An amicable division was the result of this diversity of religious sentiments, the withdrawing party being constituted the North Church in Newburyport. Mr. Carey, the second pastor of the old church, was, like his predecessor, a moderate Calvinist; though, in so styling him, more emphasis should be laid upon "moderate," and less upon "Calvinist." Still, we may safely infer that he had not professedly departed far from the generally recognized standard of orthodoxy, from the fact that he gave the right hand of fellowship to Dr. Spring at his ordination in 1777.

Dr. Andrews, who was the colleague and successor of Mr. Carey, was settled in 1788, and was an avowed Arminian; and his Arminianism gradually ripened into something not easily distinguishable from what has, since his day, been called Unitarianism. He, however, retained so much of the savor of the olden faith, that he continued to exchange pulpits with several ministers of our denomination till the close, or near the close, of his active ministry in 1830. But the remnant of Calvinism in the church was sifted out, or driven out, in his day. One member who left, and united with a neighboring church, has often told me that what finally decided her to leave, and made her unwilling to hear Dr. Andrews preach ever after, was, his saying to her, when, on one occasion, she had been stating some of her religious views, "If I believed as you do, I would throw my Bible into the fire." His colleague and successor, Mr. Fox, was a decided Unitarian; and from the commencement of his ministry, this ancient church was considered as fully belonging to the Unitarian denomination.

THE FIRST CHURCH IN HAVERHILL.

This is the only other church among us which has apostatized from its original evangelical faith.

This church was organized in October, 1645. Previous to its lapse from Orthodoxy to Unitarianism in 1833, it had nine settled ministers: Rev. John Ward, installed Oct., 1645, died Dec. 27, 1693; Rev. Benjamin Rolfe, ordained Jan. 7, 1694, died Aug. 29, 1708; Rev. Joshua Gardner, ordained Jan. 11, 1711, died March 21, 1715; Rev. John Brown, ordained May 13, 1719, died Dec. 2, 1742; Rev. Edward Barnard, ordained April 27, 1743, died Jan. 26, 1774; Rev. John Shaw, ordained March 12, 1777, died Sept. 29, 1794; Rev. Abiel Abbot, or-

¹ Dr. Dimmick's Fortieth Anniversary Sermon, p. 4.

ordained June 3, 1795, dismissed June 13, 1803; Rev. John Dodge, ordained Dec. 21, 1808, dismissed June 18, 1827; Rev. Dudley Phelps, ordained Jan. 9, 1828, dismissed Aug. 28, 1833.

“It would be in place here to show, if possible, what was its first confession and covenant. We cannot determine this with certainty from the facts now within our reach, but we may perhaps reach a probability.

“The first church in Haverhill was constituted at the same time, and by the same ecclesiastical council which constituted the first church in Andover. It is reasonable, therefore, to suppose that both churches adopted the same symbols. The church at Andover still holds the following, and there is no evidence of its ever having held any other. May we not, then, assume that this is probably the earliest adopted in town, more than two centuries ago? —

“‘You profess to believe in one God the Father, Maker of all things; and in Jesus Christ his Son, the Messiah, and Saviour of men, the only Mediator between God and man; and in the Holy Spirit, which bears testimony to the truth, and confirms the faith of Christians.

“‘You receive the Holy Scriptures of the Old and New Testament as being profitable for doctrine, reproof, correction, and instruction in righteousness, and, through faith in Christ, sufficient to make men wise unto salvation.

“‘You profess repentance of all past sins, and a full purpose of heart to forsake every evil and false way, and to cleave to that which is good.

“‘You do now publicly covenant with God that you will search after and obey the truth as it is in Jesus; that, fleeing sinful lusts, you will follow after righteousness, charity, and peace; that you will not forsake the assembling of yourselves with the people of God for public worship, but make it your constant study to walk in all the commandments and ordinances of the Lord blamelessly; and that, walking in communion with this church, you will submit to its watchful care and discipline, praying for its edification, and the prosperity of Zion.’

“This creed, though less full and explicit than those of later times, is yet sufficiently distinct for a people among whom was no diversity, and no apprehension of diversity, of sentiment on doctrinal points. The great doctrines of grace are either expressed or implied; and nothing but a heresy or division would render a more explicit declaration necessary. Moreover, the creed and covenant are blended together, but this was the common practice at that early day.”¹

Arminianism here did not, as in most of the neighboring churches, find its corrective and antidote, but, in 1833, developed into positive Uni-

¹ Rev. B. F. Hosford.

tarianism under an anti-Hopkinsian Calvinistic ministry. This Unitarian element having gained the ascendancy in the parish, and having carried the vote to have more liberal preaching a part of the time, the evangelical portion of the church withdrew (leaving only two male members behind), and formed the Centre Church. It has been given as "the opinion of some candid observers, that the division might not have occurred, and the whole body might have remained substantially Orthodox, had the minister of that day been one who could be soundly Orthodox, and at the same time not constitutionally and intensely controversial. He not only believed and preached the gospel truth, but he did it *in opposition* to all others. In this way his very Orthodoxy stimulated Unitarianism, and precipitated the final separation."

There is reason to believe that this is not the only instance in which a New England Unitarian church originated in a reaction against an ultra, angular, and pugnacious type of Orthodoxy.

OTHER DENOMINATIONS.

An intelligent historical survey of the churches of our own orders requires us to note the rise and growth of other denominations within the bounds of this Association. One hundred years ago the twenty Orthodox Congregational churches possessed the whole land, except the little that had been appropriated by two societies of Quakers, one Episcopal, and one Presbyterian church. There are now on this same ground eleven denominations besides our own, represented by more than forty churches and societies.

THE QUAKERS.

The Quakers, or Friends, were the first to interfere with the monopoly of this lovely valley by the "Standing Order." I am unable to determine when the Quakers first became permanent residents in this vicinity. In 1659, Thomas Macy, of Salisbury, was fined thirty shillings for entertaining four Quakers, in violation of law, although the extent of his offence was, that he allowed them to shelter themselves in his house, three quarters of an hour one morning, during a violent rain storm.¹

On the 21st of Jan., 1716, the first church in West Newbury observed a day of fasting and prayer, one object of which was to pray "that God would prevent ye spread of errors in this place, especially the errors of the Quakers."²

¹ Coffin's Hist. Newbury, p. 62.

² Coffin's Hist., p. 187.

The first society of Quakers was organized in 1704, at Amesbury. Its membership has never been large, consisting at present of about sixty persons. It has the honor of enrolling the name of that true poet, whose sweet and simple numbers, and noble, stirring sentiments are fast winning for him a world-wide fame.

In 1744, another society of Quakers was formed in Newburyport (then Newbury), and a house of worship erected near where the Belleville meeting-house now stands. In 1822, they changed their place of worship and built a new house at Turkey Hill, near the eastern line of West Newbury, which was occupied for the first time on the 25th of Dec. of that year, and in which a few families of excellent people, numbering about forty persons, are still accustomed to meet for religious worship, according to the usages of their sect.

EPISCOPALIANS.

The first Episcopal church in this vicinity was formed in 1712, in Newburyport (then Newbury), on "the Plains." The determination to form it, says the Rev. Dr. Morss, "created a strong sensation throughout the State, occasioning evil surmises, and violent opposition."¹ It originated on this wise. When the Second Church in Newbury (now the First Church in West Newbury) had removed its house of worship some two miles further westward, a few families, residing near its first site, felt aggrieved, and were unwilling to go so far to meeting, and at length proceeded to the building of another house for themselves, and petitioned the General Court to be erected into a new parish, intending to form a new Congregational church. Their petition was denied, and they were forbidden to complete their house, and were taxed to support the minister of the second parish. Most, if not all of them, were Congregationalists, and at first had no thought or wish to be any thing else; but being thwarted in their original purpose, after much delay and vexatious effort, they were induced to declare themselves "members of the Church of England," and as such were allowed to maintain separate worship.² This was the first of many instances in which, as we shall have occasion to notice, the old parish law operated to the disadvantage of our denomination, in this vicinity.

The house of worship for this little body of "dissenters" was soon finished, and was called "Queen Ann's Chapel." That some of those

¹ "Hist. of the Episcopal Church in Newburyport and vicinity," p. 15.

² Coffin's Hist. of Newbury, pp. 176-184.

plain men, who had been educated under the simpler forms of Puritanism, did not take easily to the new order of things, is inferred from the following extract of a letter from Rev. Christopher Tappan of Newbury, to Rev. Cotton Mather of Boston. "Perceiving that some of the ceremonies were camels too big for them at first to swallow, he [Mr. Lamp-ton the Rector] told them they should be left to their liberty as to kneeling at the Sacrament, baptizing with the sign of the cross, and so forth. This has been wonderfully taking with them, and a great means to encourage them in their factious proceedings."

In 1740, a new house of worship called St. Paul's, was completed nearer the centre of the town, and for some years services were held in both houses alternately. Gradually, however, the attractions of the new house increased and those of the old house waned, and in 1766, Queen Ann's Chapel was abandoned, and St. Paul's became the sole place of worship. The fourth minister of this church, Rev. Edward Bass, was the first bishop of Massachusetts. Its present number of communicants is about one hundred and eighty.

There was an Episcopal church gathered at Amesbury, soon after the one mentioned above was gathered in Newbury. Its house of worship stood on ground now occupied by the Sandy Hill Cemetery. Rev. Mr. Plant, Rector of Queen Ann's Chapel, says of it: "I gave a calf towards a dinner for the men who raised it, and £5, this currency, for nails towards shingling it. . . . I have preached there for many years in a house, before the church was built, and since in the church, where I also had a numerous congregation."¹ How long public services were maintained there, is unknown. The church was subsequently removed, and converted into a dwelling-house.

In 1771, another small Episcopal church was built in Amesbury, on a lot of land opposite the present town-house, which was called "King George the Third's Chapel," and in which the Rev. Moses Badger officiated, until "ordered off" by the government in 1778, for some reason now unknown. The building stood unoccupied till Jan. 22, 1810, when it was blown down.

The St. James Church in Amesbury was organized Oct. 8, 1833, its present number of communicants fifty-two.

The Trinity Church in Haverhill was formed Oct. 8, 1855. Present number of communicants, fifty-six.

It thus appears that there are now within the bounds of our Association three Episcopal churches, with an aggregate membership of two hundred and eighty-eight.

¹ Dr. Morss' Brief Hist., &c., p. 25, note.

PRESBYTERIANS.

Several unsuccessful attempts were early made to introduce Presbyterianism into this region. In 1634, certain Scotch and Irish gentlemen wrote "to know if they might be freely suffered to exercise their presbyterial government amongst us," and the General Court "answered affirmatively that they might," and ordered that they "shall have liberty to sett down upon any place upp Merrimac river, not possessed by any." Thus encouraged, a goodly company embarked to take possession of this grant; but, as Mather says, "Meeting with manifold crosses, being half seas through, they gave over their intendments," so that first Presbyterian enterprise failed.

It is evident that the first pastors of the First Church in Newbury were, at heart, Presbyterians, and desired to have that form of polity adopted by the New England churches. But they failed to persuade their own church even, to accept their views of government.

The First Presbyterian Church in Newbury (now Newburyport) was organized Jan. 3, 1746. It was originally composed of persons who separated from the First and Third Churches during the Whitfield excitement.

This church was not at first Presbyterian but Congregational, as is evident from the following facts. 1. Those members who withdrew from the Third Church, in asking a dismission, say that it is "in order to be formed into a Congregational church agreeable to the word of God." 2. Their first petitions to the General Court to be erected into a distinct parish, contain no intimation that they were Presbyterians. In answer to their petition, presented Dec. 1, 1752, the First Parish say, "As to our brethren forming themselves into a society and settling a minister divers years since, and *then afterwards*, under the frown of the government, seeking shelter and relief under the Presbyterian form, but all in vain, &c." This implies that the "Presbyterian form" was adopted, after they had failed to secure from the General Court the rights of a distinct parish, and as a more hopeful means of securing those rights. 3. In the organization of the church and the installation of the first pastor, the extreme Congregational method was adopted. No aid of Presbytery or council was had, or asked. They organized by mutually covenanting "to walk together as a church of Christ, according to the rules and orders of the gospel." Previous to his installation, Rev. Mr. Parsons, the pastor elect, was received as a member of the church, according to the usages of Congregational churches in that day. The installation services were conducted wholly by Mr. Parsons and the church. After a sermon by Mr. Parsons, the church formally renewed

to him their call, which he formally accepted, saying, "In the presence of God and these witnesses, I take this people to be my people;" the clerk, in behalf of the church, replying, "In the presence of God and these witnesses, we take this man to be our minister." The whole of these proceedings were ultra-Congregational. The Third Parish, in answer to a petition from this church to the General Court, under date of May 4, 1749, say, "They incorporated themselves and installed a minister; the whole was purely a *lay business*, and transacted in a clandestine manner." 4. Mr. Parsons says, that in Sept., 1746, he consulted the ministers of Ipswich and Rowley "whether it was best to seek in a public way for the communion of the churches by a council, &c."¹ Such a measure was purely Congregational, and would have been thought of by none who did not regard themselves as Congregationalists. 5. The form of government established by the "Platform of Church Discipline," adopted by the church soon after its organization, viz., Feb. 26, 1746; though it has been called "Independent Presbyterian," might more justly be called "Independent Congregational." The Platform provides that the power of discipline which belongs to the whole church shall be exercised through "a representative body" of not less than six, nor more than twelve, to be chosen annually. This body, answering to the "Committee" which most churches of our order annually appoint, were to adjust such cases of difficulty as they could, and such as they could not adjust, were to be referred to the "church collective;" and there is not the slightest recognition of any higher judiciary. The Platform also provides for the calling of mutual and ex parte councils of neighboring churches, "for their counsel and help," in specified cases. Verily there is little genuine Presbyterianism here. There is no doubt that this church was Congregational at first, and remained such for nearly three years. But in Sept., 1748, it was voted to unite with the Boston Presbytery, retaining, however, by an express proviso, one of the essential principles of her original Congregationalism, viz., the right to elect her elders annually, a right which she still exercises. Various reasons have been assigned for this change of polity. Any one, however, familiar with the politico-ecclesiastical history of that day in this Commonwealth, and with the facts in this particular case, will be satisfied, that the principal, if not the only reason why this church did not remain Congregational, was the impossibility of obtaining exemption from taxation in the old parishes, and an incorporation as a distinct parish. The General Court was unwilling to divide parishes of the standing order where there was strong oppo-

¹ Rev. Mr. Stearns, Hist. Dis., p. 56.

sition to the division. Hence "Separatists" in order to be freed from the old rates, and to obtain distinct parochial rights, were under the necessity of changing their denominational name and character. Failing in their object as Congregationalists, they often succeeded as Episcopalian, or Baptists, or Presbyterians. It was not till after repeated failures, that this church, in their petitions to the General Court, avowed themselves Presbyterians, and claimed the same privileges as were already granted to Quakers, and Baptists, and Episcopalians. Their denominational change did not secure for them the object in view so soon as they expected. But this was evidently the reason which led to the change. Again we see the old parish law, working detriment to our denomination.

The new church, notwithstanding the troubles attending her birth and infancy, grew apace, and has had an honorable history, and is not unworthy to stand to-day, as she does, in living sympathy and fellowship with the Congregational churches of Essex North; having still her old Congregational heart, in a Congregationalized Presbyterian body. God bless her! And if any others wish to go out from the old fold, and form Presbyterian churches within our bounds, may the experiment prove no more disastrous to them, nor to us, than in the case of the Old South Church in Newburyport! The present membership of this church is about three hundred and fifty.

In 1761, a serious difficulty having arisen between certain members of the church and parish in West Haverhill and their pastor, Rev. Samuel Bachellor, the parish voted to request Mr. B. to ask a dismission; to take the parsonage from him; to close the meeting-house against him and his friends, and to prosecute any man found preaching in it without leave of the committee; and "*to put themselves under the care of the Boston Presbytery.*" The next year, Mr. Bachellor having been dismissed, the church voted that it would "resettle upon Congregational principles." So that experiment of Presbyterianism came to a speedy end.

About 1783, the pastor of the First Church in Amesbury, being addicted to intemperance, was expelled from the Association, and dismissed from his charge. He was unwilling, however, to be dismissed; and the doors of the meeting-house had to be nailed up, to prevent him from occupying the pulpit. But a portion of the church and parish adhered to him, and, under his lead, withdrew, and formed a Presbyterian church, and built a house of worship, which went by the name of "Dea. Tuxbury's wilful meeting-house,"—Dea. Tuxbury being a prominent and "wilful" man in the Presbyterian movement. Mr. Hibbird preached for them but a short time, although the church had a lingering existence

of about twenty years. The last preacher was a negro, named Paul. The "wilful meeting-house" still stands, and makes a very useful barn, its wilfulness having departed.

The Second Presbyterian Church in Newburyport was organized by the Londonderry Presbytery, Oct. 29, 1795, composed originally of thirty-three members, who withdrew from the First Presbyterian Church at the settlement of Dr. Dana over it, on suspicion that he was doctrinally unsound or heterodox; a suspicion, however, which, if well founded by a change either in him or in them, or in both, had so entirely disappeared, that, thirty years later, he was called to settle over this same church, and continued its pastor for twenty years. The members of this church now number one hundred and six.

In 1795, the First Church in West Newbury put itself under the Londonderry Presbytery. This was not owing to any change in sentiment, but through the influence of the pastor, Rev. Samuel Tomb, who was a Presbyterian by birth and education, a licentiate of the Synod of New York and Philadelphia, and had been twice invited to settle over the First Presbyterian Church in Newburyport, before Dr. Dana's settlement. As soon as he was dismissed, the church returned to its original polity, satisfied with its twelve years experience of the "care of Presbytery," — that is, satisfied that it could do without it.

In 1796, Jan. 1, a portion of the church and society in Byfield, Newbury, who were dissatisfied with the settlement and preaching of Dr. Parish, withdrew, and formed a Presbyterian church, or society; probably not because they were Presbyterians, but because they could be exempted from taxation in the old parish only by declaring themselves to be of another denomination. A Rev. Mr. Sleigh was their first and only minister. They built a house of worship, but, in 1805, sold it, and soon disbanded, and gradually came back to the old church. Their meeting-house was moved, and converted into a school-house, in which Rev. Joseph Emerson was teacher, and Mary Lyon, Harriet Newell, and other women of note, were pupils.

This, so far as I am aware, is the extent of Presbyterian endeavors and success within the local boundaries of our association. The soil of Essex North does not seem to have proved particularly congenial to this kind of ecclesiastical polity.

The two churches of this denomination have a membership of four hundred and fifty-nine.

BAPTISTS.

As early as 1682, a small Baptist church was formed in Newbury (now Newburyport), which had no settled minister, and only an

ephemeral existence.¹ The first permanent church of this denomination in this region, was formed in Haverhill May 9, 1765, by Rev. Hezekiah Smith, of whom Backus says: "Having travelled and preached to the southward as far as Georgia, he came into New England in the spring of 1764, and preached much among various denominations, with an expectation of going back in the fall; but a destitute parish in Haverhill prevailed with him to stay and preach to them, which he did with success, and a Baptist church was formed in the heart of the town, May 9, 1795."² This "destitute parish" could have been only a company of "Separatists" wishing, probably, to be erected into a parish, and the more willing to become Baptists, because, without a change of denomination, they could not be freed from rates to support preaching which they disliked for other than denominational reasons, and from which they had withdrawn. It was not known for some time that Mr. Smith was a Baptist;³ and had he been a Presbyterian, he could doubtless as readily have gathered these "Separatists" into a Presbyterian church. This church was not only the first in years, but, till recently at least, the first in numbers and prosperity, belonging to this denomination, in this vicinity. Its present membership is two hundred and sixty-eight.

The church in Georgetown was formed, or became a distinct Baptist church, in 1784. It had, however, a previous history, antedating even that of the church in Haverhill. "As early as 1754, individuals in the Second Church in Rowley" (now Georgetown) "became dissatisfied with the preaching of their pastor, and withdrew from the ordinances, and ultimately from the church; and, with others, principally from Rowley, Bradford, and Newbury, sustained worship by themselves."⁴ These "Separatists" did not profess to be of a different denomination from that of the churches they had left, and for a number of years employed Congregational ministers to preach for them, and, but for the obstacle which the old parish law threw in their way, would undoubtedly have become a permanent Congregational church. At length, in 1781, they became a "branch" of the Baptist church in Haverhill, and, in 1784, a distinct church. Present number of members, ninety-three.

The First Baptist Church in Newburyport was formed in 1805, and now has a membership of one hundred and thirty-one. In 1846, a portion of it withdrew, and formed the Second or Green Street Baptist

¹ Coffin's Hist. Newbury, p. 135.

² Backus' Hist. of the Baptists, abridged ed., p. 184.

³ "His ardent manner and Calvinistic sentiments, which at that time were scarcely known in that vicinity, drew together considerable numbers from neighboring parishes. It was not known that he was a Baptist."—*Mass. Hist. Coll.*, 2d series, vol. 4, p. 151.

⁴ Gage's Hist. Rowley, p. 38.

Church in Newburyport, which has a membership of eighty-three. A Baptist church was formed at Ipswich in 1806, was rent asunder in 1816, and the two parts expired, one in 1817, and the other in 1823. A church was formed at Amesbury Mills in 1821, and now has a membership of three hundred and eleven.

The Second Baptist Church in Haverhill was formed Jan. 31, 1821, and has a membership of eighty-nine.

The church in Rowley was formed in 1830, and has a membership of eighty-seven.

A church was formed at South Amesbury in 1849, and has a membership of eighty-three.

The Third Church in Haverhill was formed in February, 1859, and has a membership of about one hundred.

UNITARIANS.

The principal facts relative to the only two Unitarian churches have been given in another place.¹

In 1830, there was a nucleus of Unitarianism in Ipswich, but no church, I believe, crystallized about it, and it soon disappeared. About the same time, a like experiment was made at Amesbury Mills, with a like result.

Dr. Eaton, of Boxford, during the latter part of his ministry, was a member of the American Unitarian Association; but the church never became Unitarian, and, in 1846, settled a thoroughly Orthodox man as colleague and successor of Dr. Eaton.

CHRISTIANS, OR CHRISTIAN BAPTISTS.

A church of this denomination was formed in Haverhill April 9, 1806, which declined after a few years, and was reorganized in 1823, and now has one hundred and sixty-five members.

In 1808, a church was formed in Ipswich, which continued several years, and became extinct.

A church was formed in Salisbury in 1820; present number of members, one hundred and sixty.

A church was formed in Newburyport in 1820, which now reports four hundred and ninety members.

The "Tabernacle Church" was formed in Haverhill in 1843.

¹ Page 235.

METHODISTS.

There are seven churches of this denomination within the bounds of this Association, viz.:

One in Ipswich,	present membership	267
Two in Newburyport,	“	“	} 175
One in Byfield, Newbury,	“	“	
One in Groveland,	“	“	62
One in Salisbury,	“	“	28
One in Haverhill,	“	“	137

UNIVERSALISTS.

This denomination has, in this vicinity, eight societies, which sustain preaching the whole or a part of the time; but whether distinct churches exist in connection with these societies, I am unable to say. The societies are located as follows: one in Newburyport; one at Amesbury Mills; one in West Amesbury; one at Haverhill; one in North Haverhill; one in Georgetown; one at Rowley; one at Ipswich.

FREE-WILL BAPTISTS.

They have three churches: one at Amesbury Mills, organized originally at South Hampton, N. H., in 1830, and reorganized at Amesbury Mills in 1849, with about one hundred and fifty members; and two in Haverhill,—one organized in 1859, with about thirty members, and one organized in 1860, called the “Randall Church,” with about fifty members.

SECOND ADVENTISTS.

They have one church in Newburyport, organized Dec. 18, 1848, with seven members; now has eighty-three.

ROMAN CATHOLICS.

They have one church in Newburyport, with fifteen hundred communicants; and one in Haverhill, with one thousand communicants. Public services are held twice a month at Amesbury Mills and West Newbury, and occasionally at Ipswich and West Amesbury.

NUMBER OF SETTLED MINISTERS AND LENGTH OF
PASTORATES.

We now return to the churches of our own order. These thirty-one churches have had one hundred and sixty-nine settled ministers. Four of them had a pastorate of over sixty-years, — and twelve of them a pastorate of over fifty years, among the same people. Sixty-nine of them retained the pastoral relation till death, and their bodies await the resurrection beside those of their loved and loving flock. The average length of the pastorate, exclusive of the present incumbents, has been about twenty and a half years; inclusive of the present incumbents, about nineteen years. Changes in the pastoral office have been much more frequent during the last fifty years than previously; though not so frequent as in some other parts of New England. Several of our churches never learned how to dismiss a minister; while some have never learned how to bury one.

ANNUAL ADDITIONS TO THE CHURCHES.

Of the spiritual state of these churches previous to 1761, I can only speak in a general manner. The accompanying table¹ of additions from year to year, commencing with 1701, furnish nearly all the data I have to reason from. According to this table, the growth of these churches was less during the first quarter of the last century, than during the second quarter. From 1720 to 1730, was the period of greatest increase. The years 1727 and 1728, were remarkable for the large accessions to nearly all the churches then occupying this field. Several received more than a hundred each, in a single year. The First Church in Haverhill received one hundred and ten in the months of November and December, 1727. The entire first half of the century, was a period of great growth compared with the last half. The additions to the church in Bradford from 1700 to 1751, were four hundred and eighty-six, and from 1751 to 1801, one hundred and eighty-one. The additions to the First Church in West Newbury for the first half of the century, were six hundred and four; for the last half less than one hundred — (the Records are imperfect). To the First Church in Newbury for the same periods, respectively, five hundred and twenty-six, and fifty-eight were added. Taking these churches as a fair sample of the whole, the increase in

¹ See Appendix.

numbers was from eight to ten times as large, during the first, as during the last half of the 18th century.

WHITFIELD AND THE GREAT AWAKENING.

It may be thought that one reason why fewer were added to the older churches during the last half of the century, was the formation of new Congregational churches. But the fact is, that while twelve new churches of our order were formed between 1700 and 1750, only three such churches were formed between 1750 and 1800. Nor can this disparity be accounted for by the greater encroachment of other denominations, during the latter of the two periods, for they had just the same number of churches formed, viz., *two*, in each period. Is it said that the Great Awakening, in connection with Whitfield's labors, explains the matter? But the truth is, the Great Awakening produced no "great awakening" in most of these churches. Whitfield preached in nearly all these towns, but in most of them, in the open air, the meeting-houses being closed against him, and generally with no very marked results. In Newburyport and Ipswich, there was more good fruit of his preaching than in all Essex North besides. Not more than five or six of the pastors of these churches are known to have favored at all the movement under Whitfield,¹ while several of them are known to have been earnest opposers of it. The names of eleven of them appear, subscribed to a letter dated Dec. 16, 1744, from "Two neighboring Associations," and addressed to the "Associated Ministers of Boston and Charlestown!" sharply remonstrating with them for admitting Whitfield to their pulpits, and countenancing him in his work.²

When, on one occasion, Whitfield was preaching in the open air at

¹ Attached to "The Testimony and Advice of an Assembly of Pastors of Churches in New England, at a Meeting in Boston, July 7, 1743, occasioned by the late happy revival of religion in many parts of the Land," are the following names of pastors of churches in Essex North: Rev. Nathaniel Rogers of Ipswich; Rev. Jedediah Jewet of Rowley; Rev. James Chandler of Georgetown (then Rowley); Rev. Samuel Baehellor of West Haverhill. — *Prince's Ch. Hist.*, Vol. I. p. 164. Rev. Moses Hale of Byfield (Newbury), also favored the revival. — *Prince's Ch. Hist.*, Vol. I. p. 382.

² Their names were as follows:

"Rev. Caleb Cushing of Salisbury; Rev. John Lowell of Newburyport; Rev. Elisha Odlin of Amesbury; Rev. Samuel Webster of Salisbury; Rev. Joseph Parsons of Bradford; Rev. Wm. Balch of Groveland (then Bradford); Rev. Wm. Johnson of West Newbury; Rev. John Cushing of West Boxford; Rev. Thomas Barnard of West Newbury; Rev. Edward Barnard of Haverhill." — *Great Awakening*, p. 345.

Haverhill, a letter was handed him from the Congregational ministers of the town, remonstrating with him for preaching there, and requesting him to withdraw. At the close of his sermon he read the letter to his hearers, and added, "Poor souls! they shall have one more sermon for this. I appoint a meeting here to-morrow morning at 6 o'clock," and he had a meeting, and preached accordingly.

The churches, with a good degree of unanimity, stood by the pastors in this opposition to Whitfield and the Great Awakening. There were, however, in almost every church, a few who fully sympathized with that movement and its promoters; and became very restive under the opposition. In some instances they withdrew, and, as we have seen, ultimately formed churches of different denominations. In other places they caused much trouble, and became subject to the discipline of the church. Whether, in view of some of the uncharitable speeches and unwise doings of Whitfield, and the irregularities and extravagancies which, in many places, attended the revival, we can now look leniently upon this opposition, or must pronounce it wholly unjustifiable and unchristian, — certain it is, that it was very general in this region, and that these churches did not, like so many other churches in New England at that period, receive large numerical increase.¹ The additions from 1725 to 1730, were quadruple those from 1740 to 1745, though, during the latter period, the revival in Boston and Northampton, and other parts of the State, was at flood tide. The additions during this period were by no means small, yet they scarcely exceeded those of the average of periods of five years, from 1700 to 1750. During that whole half century, these churches were, at least outwardly, prosperous and growing in numerical strength.

It seems, however, extremely doubtful whether that was the highest

¹ Rev. Caleb Cushing of Salisbury says, in a letter dated Oct. 4, 1742, "The times are now very much like those of the last century, when so many New Lights and new doctrines and corrupt errors threatened to overrun the country. Indeed, the many trances, visions, and dreams and wild extacies and enthusiastic freaks and phrensies, which have abounded in some places, have cast a great damp on the work, and much cooled the fiery zealots, and we hope God will in mercy prevent the growth of those errors which seem to be creeping in apace (as Enthusiasm, Antinomianism, Familism, Deism, Quakerism, &c.), and spare his people, and not give his heritage to reproach, &c. But whatever design the adversary may have against these churches by these unaccountable extravagancies and wild commotions, yet I hope God, who can bring good out of evil and light out of darkness, will overrule all these things for the revival of religion, awakening both ministers and people, and the further growth and establishment of his church in the truth, and not to suffer blind zealots, nor men of corrupt mind, to proceed any further, when their folly shall be manifest to all men."

type of piety which then prevailed in this region; and whether the number of true conversions, even proximately, corresponded to the number of additions to the churches. During the latter part of that period especially, it is manifest, that in the ministry there was a material departure from the high doctrinal standard of the early fathers, and that Arminianism, or an exceedingly diluted Calvinism, was, in many, if not most of the pulpits, the staple of preaching; and that religion had come to be regarded, to a great extent, as something outward and formal.

Works, rather than faith in Christ, — ordinances, rather than inward renewal by the Holy Ghost, — were put in the foreground. It would not be strange, therefore, if many gained admission to the church who only "had a name to live, while they were dead." But, beyond a certain point, doctrinal error loses the power to make even formal Christians; and so we find that from 1745, the additions to these churches became fewer and fewer for more than a score of years, until the table is almost a blank. There were exceptions, but take the churches as a whole, this was true of them. In 1761, when this Association was formed, they were, spiritually, at a low ebb, although a few signs of a reaction already began to appear, not the least hopeful of which was the formation of this body, which at the outset included the most orthodox and evangelical element in the ministry of Essex North.

DECADAL REVIEW OF THE CENTURY.

We will now rapidly glance at the general condition of these churches, during the century which the history of our Association covers, dividing it into decades.

• The *first decade*, from 1761 to 1771, was a time when our Zion had reason to mourn. In addition to the untoward influences at work which have already been mentioned, were those arising from the disturbed state of public affairs. The French war did not close till 1762. Three years after, the Stamp Act passed; and the colonial troubles that preceded the great Revolutionary struggle engrossed the attention of all classes of people. Whitfield's final visit to this region was in 1769 and 1770, but was attended with no marked results; and in the latter year, Sept. 30, this remarkable man rested from his labors, at Newburyport where he was expecting to preach on the day of his death, and where his bones lie entombed.

The *second decade*, from 1771 to 1781, was, like the preceding period, a time of political excitement and spiritual declension. In almost no part of the country did the people enter more zealously into the great

War of Independence than in the towns around the mouth of the Merrimac. Nor, with a single exception, did the ministers fail to encourage them in their noble and patriotic work. But there was one royalist, or tory — I regret to say it — in the ministerial ranks of Essex North, — Rev. Benjamin Parker, pastor of the church in East Haverhill; though his toryism — I am almost glad to say it — ultimately caused his dismissal. During this decade, the additions to the churches were very few.

But they were fewer still during the *third decade*, extending from 1781 to 1791; the same adverse influences as before being in operation, and intensified. In respect to growth, this was the darkest period in the whole history of these churches. In 1788 and 1789, however, three or four of them enjoyed a season of reviving, and were considerably enlarged.

The *fourth decade* extends from 1791 to 1801. The political war is ended, but a theological war has begun. Hopkinsianism is beginning to be felt as a power in this vicinity; represented, as it is, by three such stalwart men as Spring, Parish, and Woods. Moderate Calvinism and Arminianism must needs be disturbed by this new vital and vitalizing force. The churches are aroused to scrutinize more carefully the doctrinal views of their pastors; and when a pulpit is vacated by the removal of an Arminian, or a semi-Arminian, it is somehow pretty sure to be filled with a man of a more Orthodox stamp. There begins to be more of what is called “metaphysical preaching,” — which means, more discriminating and logical and pungent preaching. The fruits of the change will in due time appear.

The *fifth decade* extends from 1801 to 1811. In Newburyport, a revival, which began the previous year, marked the opening of this period. It was most powerful, in connection with the Fourth, or Prospect Street Church; the present pastor of which has recently said that the influence of it “extended over this whole community, and seemed to mould the characters of scores of God’s children in this city for eternity.”

In 1806, a revival of considerable power, extending into the following year, was enjoyed in Bradford, “by which the languid graces of the church were quickened, the fundamental doctrines of the gospel brought into greater prominence, and the pastor himself converted to more evangelical sentiments, and a more spiritual life.” A few other churches were not wholly left without cheering tokens of the Spirit’s special presence. This was not, however, eminently a revival period; but it was made memorable by two important events intimately related to the interests of religion at large, and to the religious history of Essex North. I refer to the founding of Andover Theological Seminary, and the institution of the American Board of Commissioners for Foreign Missions. In

1807, two parties — one in and around Andover, composed of moderate Calvinists, and the other in and around Newburyport, composed of Hopkinsians, each ignorant of the movements of the other — had formed the plan, and taken the preliminary measures, for the establishment of a seminary for the study of theology. Had these plans been carried out we should have had two seminaries, — one at Andover, representing low, or moderate Calvinism, and the other at West Newbury, representing high, or Hopkinsian Calvinism. But the two parties, becoming acquainted with each other's designs, after much negotiation, effected a union by the adoption of a compromise creed, or platform of doctrine, and the result was one well-endowed seminary, — an institution in which the churches of our denomination in this vicinity, and throughout our land, have a most vital interest; an institution which has done and is doing a noble work in behalf of sacred learning and evangelical religion. Two sons of Essex North,¹ members of Dr. Spring's congregation, gave to this institution more than \$200,000. Rev. Leonard Woods, pastor of the Second Church in West Newbury, and a member of this Association, was elected the first professor to fill the chair of Didactic Theology.

The American Board of Commissioners for Foreign Missions was instituted at Bradford in 1810. Foremost among its originators and early patrons were men from this vicinity. The second band of missionaries which it sent out were ordained at Newburyport in 1815, and sailed from that place. The wives of two of the first missionaries were members, one of the church in Bradford, and the other of the church in Haverhill; and their names — Harriet Newell and Ann Judson — are everywhere familiar and cherished names among the friends of missions. Such are some of the links which connect the early history of this great Missionary Board with the religious history of Essex North.

The *sixth decade* extends from 1811 to 1821. During this period, five or six churches enjoyed seasons of refreshing which added materially to their strength. But the most noteworthy thing in our history for this decade is the fact that we were so little affected by the great Unitarian controversy that was then beginning to drive the ploughshare of division through the churches of the Commonwealth. It was a time of comparative peace and quietness in this whole region. A higher tone of doctrine was becoming generally prevalent; and a recuperative process was silently going on, without stirring up hostile elements, and producing those scenes of painful strife and division which were witnessed in so many places.

¹ Wm. Bartlett, Esq., and Moses Brown, Esq.

The spirit of active benevolence had an unusual development also during this period. And the American Tract Society, formed in 1814; the American Education Society, formed in 1815; and the Massachusetts Domestic Missionary Society, formed in 1818, were all largely indebted to the ministers and churches of Essex North for their origin and early success.

The *seventh decade*, extending from 1821 to 1831, was one of marked interest, especially the latter portion of it. On April 30, 1828, the Essex North (then called Essex Middle) Conference of Churches, was formed at Newburyport. Fifteen churches were represented in that initial meeting. The present number of churches, connected with the Conference, is twenty-five. At first its meetings were semi-annual, in April and October, and were held one day only. Since 1837, they have been annual, held in October, and for several years each meeting has continued through two days. The Conference, in its Articles of organization, pledged itself to "exercise no ecclesiastical authority," and I believe it has faithfully adhered to the pledge. It has been a bond of union, and a means of fellowship among these churches, and has, in many ways, contributed to their spiritual prosperity.

Such bodies, if not peculiar to our denomination, are eminently congenial with our simple ecclesiastical polity. They illustrate the free, spontaneous, and efficient working of our system of Congregationalism, in distinction from Independency on the one hand, and from Prelatic and Presbyterian forms of government on the other hand. They have long been known to our Puritan churches. Something like them, seems to have existed almost from the first settlement of New England. As early as 1641, the General Court of Massachusetts Colony, which then assumed a paternal control of all ecclesiastical matters, passed the following vote, or law, viz., "The elders of churches and messengers have liberty to meet monthly, quarterly, or otherwise, in convenient numbers, and places for conference consultations about Christian and church questions and occasions, provided that nothing be concluded and imposed by way of authority, from one or more churches upon another, but only by way of brotherly conference and consultation."

The closing years of this decade ushered in that great Revival, which was so extensive and powerful throughout New England and the Middle States, from 1830 to 1834. As early as 1827, several of the churches began to feel the incoming tide. During this year the church in Bradford received fifty-four to its communion, and the church in West Haverhill, twenty-nine. But 1831 was the year in which the interest became deep and general. Almost every church then received very large additions. The same was true of the three following years. And thus while trac-

ing with wonder and delight these marvellous displays of divine grace, we pass into

The *eighth decade*, from 1831 to 1841. The largest number added to these churches in one year was in 1832. The "*four days' meetings*" were a marked feature of that revival. These were held in many of the towns in this vicinity, and eminent preachers from abroad were called in to aid in conducting them. Some evils doubtless grew out of them, but certainly they were attended generally with most happy results; and with the wisdom gained from the experience of that period, is it not worthy of serious consideration whether a somewhat similar agency could not now, *occasionally*, be employed with advantage? Should a measure, so honored of God at that time, be wholly and forever cast aside, because it has sometimes been abused? In this age of intense worldliness, is not something of the kind sometimes needed, to arouse the attention of men, and hold it continuously to the great doctrines and facts of religion? Though the interest, in a measure, began to subside in 1834, yet some of the churches were greatly blessed in 1838, 1839, and 1840.

The *ninth decade*, from 1841 to 1851, presents little of special interest upon which we need to dwell. It was not, as a whole, a period of marked revivals, nor was it one of great declension. In 1850, five churches were again blessed with a special work of grace, whose additions for that year were respectively, twenty-nine, forty-nine, fifty, sixty-two, and sixty-seven.

The *last decade*, from 1851 to 1861, will be memorable for the revival of 1858, if for nothing else. With four or five exceptions, all these churches shared richly in that precious work of grace, receiving during that year more than seven hundred additional members, a larger accession than they had in one year during the entire century, or since 1728. Seven churches received more than fifty each, and ten more than forty each. It was emphatically, among us, a year of the right hand of the Most High, and the record of it forms an illuminated page in our history.

From this hasty survey we see enough to warrant us in saying, that, as a whole, the condition of these churches, during the latter half of the century, has been vastly better than during the former half; and my own conviction is, that, in respect to numbers, and purity, and efficiency, they have not for considerably more than a hundred years, if ever, stood so well as they do to-day. Let us thank God, and take courage.

They have at present an aggregate membership of about thirty-five hundred.

ANCIENT CUSTOMS.

Let me now allude to some of the customs which prevailed among these churches in olden times, and which seem to have sufficient historic interest to justify their mention in this discourse.

When a man had been elected to the pastoral office by any church, he had to transfer his church relation to that church, and become a regular member of it, before he could be ordained, or installed, as its minister. He was often formally received into fellowship by the church when assembled for his ordination services. This practice was in accordance with what was deemed by the fathers an important principle of Congregationalism, viz., that the minister is only one of the brotherhood, called to occupy an official position, and, like every other member, is under the watch and care of the church, and subject to its discipline. A church sometimes employed a man to preach for them temporarily, and to perform all the duties of pastor, without requiring him to become a member; but he could not be ordained until he had united with the church over which he was settled. The church in Rowley employed a Mr. Jeremiah Shepard, son of the godly Shepard of Cambridge, to preach for them three years, who was not even a professor of religion; and in whose piety, in 1674, after a year's trial, they had not sufficient confidence to admit him to their communion and fellowship, even though Mr. Phillips, the teacher, after examination, had recommended him as a suitable candidate for church membership. This, however, was an exceptional case; although at a later day, and during the Whitfield excitement, it was openly affirmed by some, that there was nothing wrong or inconsistent in having even unconverted men in the ministry.¹ But the general doctrine of our fathers was, that a man must not only be a Christian and a member of a church, but also a member of the particular church that wished his services, before he could become its spiritual teacher and guide. The North Church in Newburyport early passed the following vote: "That this church will not invite any person to preach for them as a candidate, who will not consent to take up his connection with the church to which he belongs and connect himself with this church." The doctrine now held by some among us, that a minister should be subject to the discipline, not of the brotherhood, but

¹ Dr. Charles Chauncy in his "Seasonable Thoughts" says, — "But that this" (conversion) "is necessary to their being true ministers, we nowhere find in the word of God." p. 244. "'Tis indeed a downright popish principle, to make the efficiency of ordinances depend on the unknown secret holiness of the administrators of them." p. 246.

of his peers only, (as if all were not peers, who are one in Christ Jesus!) was repudiated by the early fathers, as un-Congregational and unchristian.

In former times the churches severally claimed, and sometimes exercised the right and power to ordain and dismiss, or depose their own ministers. Usually, in such matters, as an act of Christian courtesy and fraternal communion, the aid of a council of neighboring churches was sought; but occasionally a church dispensed with such aid, and fell back on its inherent right to manage its own affairs in its own way, accountable only to the Great Head. Thus in 1670, the first church in Newbury, being in a divided state, the party claiming to be the church proceeded to suspend their pastor, Rev. Mr. Parker, from the pastoral office, so far as respects the administration of the ordinances, and matters of government; but consented that as "a gifted brother," he might preach for them if he pleased." The church in Rowley, in 1782, settled the Rev. Mr. Bradford as their pastor, without the aid of any council. In like manner the Fourth, or Prospect St. Church in Newburyport, settled their first pastor, Rev. Mr. Milton. The validity of such independent church action was never questioned; the only question was, whether it was courteous and expedient.

Our Puritan ancestors were so excessively jealous of the forms of the English and Romish churches, that they would not permit the Scriptures to be read as a part of the public Sabbath service, except for exposition. The practice was regarded by them as "an improper conformity to the hierarchical service, and qualified by the opprobrious name of *dumb reading*."¹ These scruples gradually abated with the lapse of time; and the public reading of the word of God on the Sabbath was just beginning to be introduced into the churches in this vicinity, when this Association was formed. The First Church in Newburyport, May 20, 1750, "Voted, *nemine contradicente*, that the Scriptures be read in public on the Lord's Day." The First Church in West Newbury voted, April 15, 1769, that "it is agreeable that the Scriptures be read in public."

Three of the churches in this vicinity, viz., the church in Ipswich, the church in Rowley, and the First Church in Newbury, during their early history, had two settled ministers at the same time, the one called Teacher, and the other Pastor. The distinctive work of these two officers is thus defined by the Cambridge Platform (chap. vi. § 5): "The pastor's special work is, to attend to exhortation, and therein administer a word of wisdom; the teacher is to attend to doctrine, and therein to administer a word of knowledge; and either of them to

¹ Palfrey's Hist. New Eng., Vol. II. p. 42.

administer the seals of that covenant, unto the dispensation whereof they are alike called; as also to execute the censures, being but a kind of application of the word; the preaching of which, together with the application thereof, they are alike charged withal." The offices of pastor and teacher long since became merged in one; and the shoulders of a single modern minister are deemed broad enough to bear the burden, now greatly augmented, which the fathers thought sufficient for two of their strongest men.

The Sabbath services were much more protracted in former times than at present. The sermon usually ran on till the sands of the hour-glass, which stood upon the pulpit, had run out once, and often twice. If any of the hearers became drowsy, or inattentive, a gentle tap from the tithingman's pole served to quicken their interest, and fix their attention upon the preacher. And it is within the memory of persons now living, that good men, to relieve the fatigue of long sitting, or to guard against falling asleep, would often rise, and stand for a while during sermon-time. The slamming of the seats also — which were hung on hinges, and upturned in prayer, making a noise like a volley of fire-arms — must have conduced more to wakefulness than to devotion.

The Puritan theory of singing as a part of public worship was, that it should be congregational rather than choral. The fathers did not believe in worshipping God by proxy, nor in musical exhibitions in the sanctuary, by a few professional performers, for the entertainment of the congregation. They believed that *all* the people should praise God with heart and voice. But their correct theory failed in practice, because they neglected to provide the means of popular musical instruction; and at the beginning of the eighteenth century, this important part of public worship had fallen into a deplorable state. "The congregations throughout New England were rarely able to sing more than three or four tunes. The knowledge and use of notes, too, had so long been neglected, that the few melodies sung became corrupted, until no two individuals sang them alike. Every melody was 'tortured and twisted' (embellished?) 'as every unskilful throat saw fit,' until their psalms were uttered in a medley of confused and disorderly noises, rather than in a decorous song."¹ At this stage of affairs, a few good men undertook the work of reforming church music. Two of the ministers of Essex North were among the earliest and most efficient promoters of this reform. In 1714, Rev. John Tufts, then recently settled over the Second Church in West Newbury, published a small musical work entitled "A very plain and

¹ Hood's Hist. of Music in New England, p. 84.

easy Introduction to the Art of Singing Psalm-Tunes ; with the Cantus, or Trebles of Twenty-eight Psalm-Tunes, contrived in such a Manner as that the Learner may attain the Skill of Singing them with the greatest Ease and Speed imaginable. By Rev. Mr. John Tufts. Price, 6d., or 5s. the duz." This little book was "a great novelty, it being the first publication of the kind in New England, if not in America."¹ It passed through at least eleven editions, somewhat modified and enlarged, the number of tunes being increased to thirty-seven. Several of the latter editions were bound up with the Bay Psalm-Book.² Rev. Mr. Symmes, pastor of the church in Bradford, published three works in aid of the reformatory movement ; the first in 1720, entitled, "The Reasonableness of Regular Singing, or Singing by Note. In an Essay to revive the true and ancient mode of Singing psalm-tunes according to the pattern of our New England psalm-books, the Knowledge and practice of which is greatly decayed in most Congregations. Writ by a Minister of the Gospel. Perused by several Ministers in the town and country, and published with the approbation of all who have read it." The second was published in 1722, entitled, "Concerning Prejudice in Matters of Religion ; or, an Essay to show the Nature, Causes, and Effects of such Prejudices, and also the means of removing them." The third was published in 1723, entitled "Utile Dulci ; or, a Joco-Serious Dialogue concerning Regular Singing. Calculated for a particular town (where it was publicly had on Tuesday, Oct. 12, 1822). but may serve other places in the same climate. By Thomas Symmes, Philomusicus."

The reform in church music thus begun by Mr. Tufts, and carried on by Mr. Symmes and others, encountered violent opposition. In many places, the excitement ran high, and most disgraceful scenes of strife and bitterness were witnessed. Says Mr. Symmes : "A great part of the town (Bradford) has, for nearly half a year, been in a mere flame about it." The argument of some of the opposers was, "If we once begin to sing by rule, the next thing will be to pray by rule and preach by rule, and *then comes popery*." But the reformers gradually won the day. Singing societies were formed, the members of which would naturally take a leading part in the Sabbath singing ; and at length this service passed wholly into their hands. This, I believe, is the origin of choir singing, which, however, was not generally introduced into our churches until after the formation of this Association.³ It was the displacement of

¹ Coffin's Hist. of Newbury, p. 186.

² A copy of the eighth ed., thus bound, published in 1731, is in the Historical Society's library, Boston.

³ "Hence the origin of choirs in this country. They grew out of circumstances. Those who had sung together, who thought and felt alike upon the great subject that

a greater evil by a lesser evil; and among the hopeful signs of the times, I joyfully recognize a manifest and growing tendency to displace this lesser evil by that true congregational singing which seems so congenial with the whole spirit of our ecclesiastical polity, and which is unquestionably, where the people, by musical culture, are prepared for it, most conducive to true spiritual worship in "the service of song in the house of the Lord."

The expense of supplying the sacramental elements was usually defrayed by a tax levied annually on all the members of the church, or, in some instances, on all the male members only. On the records of most of the older churches may be found entries of votes like this, passed by the First Church in Salisbury: "May 25, 1733, voted by the church, that every communicant pay 2s. apiece to the deacons for a supply of the Lord's Table." The wine and bread remaining after the communion, were usually given to the minister. The Second Church in West Newbury voted, Oct. 18, 1731: "When there is a considerable quantity of wine left, the deacons are to take care of it; but when there is but a small quantity left, then it is to be given to the pastor. What bread is left after each and every communion, is to be given to the pastor."

It was customary for churches, where many families lived too great a distance from the meeting-house to go home at noon, to make provision whereby the intermission might be a season of spiritual improvement, rather than of idle gossiping and sinful amusement. Thus the church in Byfield, Newbury, appointed several men "to tarry at the meeting-house by turns, and read some suitable discourse between the public services, for the benefit and edification of such as tarry at noon." A similar arrangement was made by the church in Georgetown, from 1766 to 1779, and by other churches in the neighborhood.¹

The churches formerly were accustomed to observe days of fasting and prayer much more frequently than at present. Usually, on such

had for years agitated almost every congregation in New England, would be very apt to seek each other on the Sabbath, and thus form a choir at once. Schools, too, had their influence in grouping the best singers, and uniting their influence and voices in the songs of the temple. And the very spirit of opposition to regular singing which had for many years existed, and which did exist for many years afterwards, being deeply seated in ignorance and prejudice, had its influence in banding together those who had been so long and so virulently opposed. While there was much concerted action, there is no mention made of a regular choir, having separate seats, in any church, for thirty or forty years; and they certainly did not become common until near the time of the American Revolution."—*Hood's Hist. of Music in New England*, pp. 179-80.

¹ In Prince's Christian History, Vol. II. p. 97, we find an account of a like provision made by the church in Middleboro' for several years prior to the revival of 1741.

occasions, several neighboring ministers were invited to be present, and participate in the services. The old "Ministers' Meeting," an association formerly occupying a portion of the ground now occupied by the Essex North Association, on one occasion voted that their regular bi-monthly meetings should, for a year, be changed into fasts, to be observed in connection with the several churches to which they would come in order. In connection with these fasts, the churches often solemnly renewed their covenant. The Third Church in Newbury (now First in Newburyport) voted, Dec. 7, 1727, "That, once a quarter, the church will meet and renew their covenant." Sometimes, in thus renewing their covenant, all the members of the church held up the right hand, to give to the transaction more of the sacredness and force of an oath.

Social religious weekly meetings for conference and prayer, like those now regularly held in connection with almost all our churches, were not known a century ago. Still, meetings of a somewhat different character were established and maintained by some of the churches. In the records of the Third Church in Newbury, under date of Dec. 7, 1727, we find the following: "The church met, and, after prayer, voted that Wm. Titcomb, Stephen Greenleaf, Joseph Morse, Wm. Johnson, Nathan Hale, Edward Emerson, Eleazer Hudson, should be joined with the Rev. Pastor and the hon'd Justices belonging to this church, to represent the church at a meeting to be held once a month, and consider what may be for the good of the Town in general, especially the churches in it, and more particularly our Church and Precinct; the choice to be renewed once a year. N. B. The other churches in Newbury have proceeded in the same method, and upon the same design. God grant success to us in this affair, and, by his Holy Spirit, lift up a Standard against vice and prophaneness, and revive dying religion among us."

Such societies were common in other parts of the country. The idea of them seems to have been imported; for in Prince's Christian History, vol. 1, p. 109, we read of Rev. Mr. Danforth, of Taunton, in 1705, that, "having seen some printed accounts of the Methods of Reformation in Old England, in imitation thereof (after earnest prayers to God for success), obtained of several Inhabitants of the Place (that were noted for sobriety and zeal against sin) to meet with him once in each month, to consult what might be done to promote a Reformation of Disorders there."

Besides this monthly society, there were, in connection with the Third Church in Newbury, several societies of young men, which held stated meetings for prayer and religious improvement. There is a record of six such societies existing there in 1741, and a list of the names of those belonging to them, and of the persons at whose houses they stately met.

The number of members were : fifteen, seventeen, seventeen, twelve, ten, six, — seventy-seven in all, certainly a large number of young men to be enrolled by one church for such a purpose.¹ It does not by any means follow that all these young men were Christians, and members of the church in full communion. It is within the memory of some now living, that such societies or meetings were established for young men who were not professors of religion, exclusively, and, in some instances, with the special design that, by participating in the exercises of such meetings, they might be aided and encouraged in maintaining worship in their families." It is to be feared that now, instead of there being non-professors who conduct family worship, there are too many professors who have no domestic altar.

I now proceed to speak, more at length, of a few things of vital interest, connected with the history of these churches, which could not be duly considered in our rapid chronological review.

PARISH LAWS AND MINISTERIAL SUPPORT.

At first, both in the Plymouth and in the Massachusetts Bay Colonies, ministerial support was provided for by the voluntary contributions of the people, made weekly or monthly in the church at the close of the Sabbath services.² The ministers themselves favored this voluntary system. "I have seen a letter," says Gov. Hutchinson, "from one of the principal ministers of the colony, expressing some doubts of the lawfulness of receiving support in any other way."³ And Gov. Winthrop says, that Mr. Cotton, in a sermon from 2 Kings 8 : 8, "taught that

¹ Such societies, including all classes, were formed in many places. They appear to have differed from the prayer and conference meetings of our day chiefly in this, — that they had a constitution, or certain rules, which those belonging to a particular society signed, and they only were expected to attend the meeting. The Rev. Mr. White, of Gloucester, giving an account of a revival among his people in 1744, says : "And in our Parish, there have since been formed no less than nine distinct Societies, of Young and Old, Male and Female, Bond and Free (for one of them is a Society of Negroes, who, in their meetings, behave very seriously and decently. They have been greatly impressed. One of them gave a very satisfying account of his experience, and was taken into church fellowship. Most of them entered into Covenant, and were baptized themselves, and also their issue), who meet, several of them, twice in a week, to pray and sing, as well as to read Books of Piety, and the rest once a week. And the younger say their Catechism to the Head of the meeting. And several sermons have been preached unto them." — *Prince's Christian History*, vol. 2, p. 44.

² Lechford's Plain Dealing, Mass. Hist. Coll., 3d S., Vol. III. p. 78.

³ Hist. Mass., Vol. I. p. 376.

when magistrates are forced to provide for the maintainance of ministers, then the churches are in a declining condition," and "that the minister's maintainance should be by voluntary contribution, not by lands, revenues, or titles."¹

In Boston, and some other places, "this method was kept up for considerably more than a century."² The following extract from the records of the Third Church in Newbury, under date of Jan. 9, 1733, imply that it was then employed by that church. "The church was excited to do their duty with respect to the contribution for the support of public worship, which lately has failed of its sufficiency." It was continued in the First Church in Ipswich, till 1763.³ But in many towns, this purely voluntary system, at an early day, failed to secure the requisite amount; all persons not being willing to contribute their fair proportion; and some of the churches soon began to "be beholden," as Lechford says, "now and then to the General Court, to study ways to enforce the maintainance of the ministrie."⁴ The church in Newbury was one of the first to seek and receive such legislative aid. In 1637, only two years after the church was formed, the General Court enacted as follows: "Whereas, it appeareth unto this court, that the inhabitants of Newbury are indebted to divers persons near the sum of sixty pounds, which hath been expended upon public, and needful occasions, for the benefit of all such as do, or shall, inhabit there, as building houses for their ministers; and whereas such as are of the church there, are not able to bear the whole charge, and the rest of the inhabitants there do, or may enjoy equal benefits thereof with them, it is, therefore, ordered that the freemen of said town, or such of them as upon public notice shall assemble for that end, or the greater number of them, shall raise the said sum of sixty pounds by an equal, and proportionable rate of every estate, as well of such as are absent, as of those that are dwelling there present; and for default of payment shall have power to levy the same by distress and sale thereof, by such persons as they shall appoint; and the same being so collected, shall satisfy said debts, and if any remainder be, the same shall be employed upon other occasions of the town."⁵ By such special legislation the difficulty was at first met. But increase of Quakers and Anabaptists, and others who were unwilling to aid in supporting Congregational ministers, led to the enacting of general

¹ Journal, Vol. I. p. 355.

² Palfrey's Hist. New England, Vol. II. p. 39.

³ Rev. Mr. Kimball's Sermon on Leaving the Ancient Church, p. 14.

⁴ Mass. Hist. Coll., 3d S., Vol. III. p. 78.

⁵ Mass. Colonial Records, Vol. I. p. 216.

laws on the subject. The first was in 1646, to this effect, that in each town every inhabitant who shall not contribute, proportionably to his ability to all common charges, both civil and ecclesiastical, shall be compelled thereunto by assessment, and distress to be levied by the constable."¹ This law appears to have originated with the Commissioners of the United Colonies, who, in 1644, recommended that each colony order "That those that are taught in the word in the several plantations be called together, and that every man voluntarily set down what he is willing to allow to that end and use" (the support of ministers). "And if any man refuse to pay a meet proportion, that then he be rated by authority in some just and equal way."² The design was to encourage and supplement the voluntary system. But the difficulty continued to increase, and, in 1654, the General Court appointed, "a commission to investigate the matter," which resulted in the passage of an order that the county courts be empowered to assess upon any town which neglected to support the ministry, a sum sufficient to make up the defect, "and the constable of the said town to collect the same, and to distrain the said assessment upon such as shall refuse to pay."³ The same year (1654), the Plymouth Colony enacted a law authorizing the magistrates to "use all gentle means to upbraid delinquents, and giving them discretionary power to use compulsory means with such as "resist through plain obstinacy against an ordinance of God." In 1657, a more stringent law was passed, levying a tax on all in each town who "refuse to clear their part with the rest of the church or town in the due maintenance and support of the ministry, this law to be in force only to them, but not unto others that do their duty."⁴ Thus, we see how reluctant our fathers were to give up the voluntary principle of ministerial support, and that they resorted to forced taxation only to supplement the imperfect working of their favorite method. But their descendants, as we shall see, were quite as reluctant to give up the compulsory method, when once fully established, and return to the voluntary system.

The mixed system of freewill offering, and legal constraint, did not long answer the purpose. In 1692, one of the first acts under the new charter granted by William and Mary, was an act, "For the settlement and support of ministers and school-masters," one section of which reads thus, "And further be it enacted, That every minister, being a person of good conversation, Able, Learned, and Orthodox, that shall be chosen by

¹ Mass. Colonial Records.

² Acts of Commissioners of the United Colonies, Vol. I. p. 20.

³ Mass. Colonial Records, Vol. IV. p. 199.

⁴ Cong. Quarterly, Vol. I. p. 661.

the major part of the inhabitants of any Town, at a Town-meeting, duly warned for that purpose (Notice thereof being given to the Inhabitants, Fifteen Days before the time of such Meeting), shall be the Minister of such Town; and the whole Town shall be obliged to Pay towards his settlement and maintenance each man his several proportion."¹

Thus the old practice at length gave way to the new; and, for more than a century and a quarter, public worship was almost universally maintained by taxation legally assessed upon all within town or parish limits. But this system was attended with evils, which the General Court tried to remedy by a great amount of special legislation. As one has well observed, "the friction thus introduced into the machinery of these Congregational churches was hard to be overcome. Nor did any lubricating process, however often and thoroughly applied, entirely stop the creaking, till legal compulsion had given place to the voluntary principle again, as it was in the beginning, and as it is now."²

The law, at first, made no exemption and no allowance for any diversity of opinion, or scruples of conscience. All within each town or parish must be taxed to support Congregational ministers. Many were, of course, restive under this intolerant law, and sought in many ways to evade it. This induced the General Court, in 1702, to pass an additional law, entitled, "An Act more effectually providing for the Support of Ministers," the preamble of which runs thus: "Whereas, in some few Towns and Districts within this Province, divers of the Inhabitants are Quakers, and other Irreligious Persons, averse and opposite to the

¹ This Act gave the right of choosing ministers to the towns, which had before been regarded as belonging to the church, where one was organized. But at an adjourned session of the General Court, the same year, that part of the Act which gave the choice of minister to the town was repealed, and in the place of it, it was enacted, "That each respective gathered Church in any Town or Place, within this Province, that at any time shall be in want of a Minister, said Church shall have power, according to the Directions given in the Word of God, to choose their own Minister;" and the major part of the inhabitants, concurring with the choice of the church, the person thus chosen shall be the minister, "towards whose Settlement and maintenance all the inhabitants and ratable Estates" in the town, "shall be obliged to pay in proportion." It was also enacted, that in towns where no church was gathered, the major part of the inhabitants, with the advice and approval of "three neighboring ordained ministers," should "choose and call an Orthodox, learned, and pious person to dispense the word of God to them."

In 1695, it was enacted, that in case the town or precinct do not concur with the choice of the church, a council of the elders and messengers of three or four churches shall be called, and if they approve the action of the church, the person chosen shall be the minister, and be supported as already provided; "otherwise the church shall proceed to the election of another minister."

² Rev. J. S. Clark, D. D.

Public Worship of God, and to a Learned Orthodox Ministry ; and find out ways to Elude the Laws provided for the Support of such, and pervert the good intentions thereof, to the Encouragement of Irreligion and Prophaneness ; For Remedy Whereof, &c., Be it Enacted, &c., providing for the more stringent enforcement of the Law of 1692.”¹

But at length, in 1728, the work of exemption for scruples of conscience was initiated. In that year, a law was passed that “none of those persons commonly called Anabaptists, nor any of those commonly called Quakers, shall have their polls taxed towards the support of the ministers of the churches established by law ; provided such persons do usually attend the meetings of their respective societies on the Sabbath, and live within five miles of the place of such meetings ; provided, also, they subscribe a declaration of fidelity to the government, and of their faith in God and in the inspiration of the Scriptures.” This was the entering wedge of toleration, which it took more than a century to drive home ; but the legislative blows upon it were frequent, and almost every blow told. In 1729, the law was modified so as to exempt the real and personal estates, as well as the polls, of Baptists and Quakers. In 1731, an act “to the intent that it may better be known who are Quakers” was passed, directing the assessors of each town annually to hand a list of Quakers to the town clerk, who was to enter it on the town records. If any persons were omitted, they could have their names entered on the list if two members of the society certified that they believed them to be Quakers. This act was to be in force five years, and was renewed in 1737 for ten years. A similar act relating to the Baptists was passed in 1734, to be in force five years, which was renewed in 1740 for seven years. In 1739, the law relating to the exemption of Baptists was so modified as to require of those who would be exempted a certificate from the minister and two principal members of some Baptist church, setting forth that they conscientiously believed such persons to be of their

¹ In 1716, an additional act was passed, “for the rendering of said Laws more effectual, and to prevent the growth of Atheism, Irreligion, and Prophaneness ;” which provides that towns and districts that neglect to make suitable provision for the maintenance of their minister, shall be presented to the Grand Jury, and the court shall “rigorously put the laws in execution.” And in case the orders of the Court of Justices are not observed, the delinquents are to be reported to the General Court, which shall send them “an able, learned, and Orthodox minister,” and provide for his support “by adding so much to the proportion of Town or District of the Public Taxes, from time to time, as they may judge sufficient for that end. And the additional sums, so laid as aforesaid, shall be assessed, collected, and paid into the Public Treasury, together with the other Public Taxes, and shall be drawn out thence by warrant from the Governor,” &c., “and be duly paid to the minister.” This law was to continue in force seven years.

persuasion, and to be regular attendants on public worship on the Sabbath in their church. As many persons obtained exemption, under this law, who were not Baptists, by presenting certificates from churches which were not regularly constituted, or which had no real existence, in 1752 it was enacted that no minister nor members of any Baptist church should be qualified to give the legal certificate unless that church itself should have obtained, from three other Baptist churches in this or the neighboring provinces, a certificate that they esteem such church to be of their denomination. These laws, exempting Quakers and Baptists, were renewed from time to time, with slight changes in the mode of granting certificates, and so continued in force till the adoption of the Constitution in 1780.

The Episcopalians, or "members of the Church of England," as they called themselves, were the third denomination that obtained exemption. In 1735, a law was passed to this effect, — that Episcopalians and their estates should be rated for the support of public worship, the same as others; but the treasurer of the town or parish receiving their tax should pay over the same to the minister of the church where they usually worshipped, provided the minister and wardens of that church first certified that such persons were members of the Church of England, and usually worshipped with them. This law was to be in force seven years, and was renewed in 1742, and thenceforth secured exemption for that denomination. Why a difference was thus made between them and Quakers and Baptists, as to the mode of exemption, does not appear. They were to be taxed under the general law, and then have their proportion paid over from the town or parish treasury for their own denominational use; while Quakers and Baptists were not to be taxed at all, but were left to support public worship for themselves, if they chose, in their own way.

The Presbyterians were the next to complain that they were unreasonably taxed, and to pray for exemption. The Separatists in Newbury having formed a new church in 1746, and being unable to procure from the General Court an act of incorporation as a distinct Congregational parish, in 1748 adopted the Presbyterian form of government, and then claimed, as Presbyterians, the same exemption which had already been accorded to other dissenting denominations. But it was not until 1752 that they obtained relief, and then not, as they had hoped, in such a way as to be put on the same footing as Quakers and Baptists and Episcopalians. In that year, by a special resolve, in answer to a petition, certain individuals mentioned by name, belonging to the Presbyterian church and society in Newbury, residing within the limits of the first and third parishes, were, with their estates, exempted from taxation in those par-

ishes. The same exemption was subsequently extended to other individuals. But by no general act of exemption did Presbyterians obtain the same privileges which were enjoyed by other exempted denominations.

In 1780, the Constitution was adopted. By the third article in the Bill of Rights, the principle on which Episcopalians had before been exempted was extended to all denominations. Towns and parishes were required to support public worship. All persons were to be taxed, but all monies paid in were to go, if desired, to support ministers of the denomination to which those who paid it belonged. This did not, as some have supposed, give full liberty to all to go to meeting where they pleased, and be taxed there only. The Supreme Court decided that a person must be of a *different denomination* from the parish in which he lived, to have a right to withdraw his taxes for the support of worship elsewhere.¹ Congregationalists must become something else, or they could not secede, and set up worship for themselves, without still being obliged to pay their taxes to the parishes from which they seceded. No general laws were passed to carry this provision of the Constitution into effect till 1800; so that, for twenty years, the people were living under the operation of the former laws on the subject, except so far as these were modified by special legislation. In 1794, an act was passed incorporating several religious societies in Newburyport, which provided "that all inhabitants of said Newburyport shall be, and hereby are, entirely exempted and freed from paying taxes, either for their polls, or estates lying within the bounds of said town, towards the payment of any charges or expense for the settlement or support of any teacher or teachers of Piety, Religion, and Morality, or support of public worship, in any place or society therein, other than that wherein they usually attend public worship." This was ample toleration, but it was only for a single town. But, in 1800, a law was passed to carry into effect the provisions of the Constitution, by which all were to pay their tax into the treasury of the town, parish, or society in which they lived, but could, on certifying that they belonged to a different denomination, withdraw it for the support of worship where they attended. But this did not satisfy all; and, in 1811, another law was passed, making it easier for persons of another denomination to withdraw their taxes to be applied where they worshipped. Still there was no relief for seceders of the same denomination. They must still pay to the old parish. In 1820, a State Convention was called for revising the Constitution. The third article of the Bill of Rights was long and ably discussed; and an

¹ Journal and Debates of the Mass. Convention of 1820, p. 400 (ed. of 1853).

amendment was adopted providing that all ministerial taxes should be applied to the support of the ministry on which those who paid them attended. But this amendment, when submitted to the people, was rejected by a large majority of votes. But, in 1833, an amendment *was* adopted which removed all restrictions, and allowed to all full liberty to belong to what parish or society they pleased, and to pay only where they belonged; or to belong nowhere, and pay nothing, — thus securing a full return to the voluntary principle of the early Puritan Fathers.

The old compulsory parish law of taxation, with all its modifications, worked disadvantageously to the Congregational churches in this vicinity. It may have helped keep some feeble churches alive, and some feeble ministers in their places. But we have seen that it led to the first introduction of at least three different denominations into Essex North. It caused much ill-feeling and litigation. In one instance, it subjected the members of an Orthodox church (West Haverhill), which had withdrawn from the parish, to a tax for the support of Universalist preaching, for the space of two years; their proportion of the tax being two-thirds of the whole assessed. And when some refused to pay their assessment on the ground of its injustice, warrants were issued against them, and one of them was imprisoned.

It may, in this connection, be remarked, that, as a general thing, the ministers of Essex North have been cheerfully and comfortably maintained. In olden times the salary was nominally small, at least such it sometimes seems to us, as we read that it ranged from £50 to £150, that is, from about \$160 to \$500. But we are apt to underrate the relative value of a pound in those days. The salaries of the early governors was not so large as that of many ministers ranging from £50 to £100. Then, there was in nearly all cases the parsonage, and quite a farm attached. Besides, there was a settlement donation often equal to the salary for two or three years, *e. g.* Mr. Chandler of Georgetown was to have a stated salary of £110, and £300 for settlement. Sometimes, in addition to the stipulated salary, the minister was to have so many cords of wood, twenty or thirty, also the "contributions of strangers," and special contributions three or four times a year for his benefit.

The depreciation in value of the paper currency at one period caused considerable embarrassment, but in most cases the people seem cheerfully to have made up the loss to their ministers. In 1779, Dr. Tappan, of West Newbury, whose nominal salary was £80, had £1,600 voted him. The same year Dr. French, of North Hampton, N. H., whose nominal salary was £150, received for it, £12,000. It is said that Dr. Tucker, of Newbury, once sent a wheelbarrow to the treasurer to bring his quarter's salary home.

THE HALF-WAY COVENANT.

There was a practice prevalent among the churches of New England generally during the last century, adopted I believe by all the churches of Essex North, and by some of them continued through the first quarter of the present century, but now universally laid aside, which seems entitled to some mention in this discourse. I refer to what is now called the Half-Way Covenant. It was not so called by its originators and friends; but probably received this designation in derision from those who at length opposed and overthrew it. But it will be convenient to retain the name, especially as it is so aptly suggestive of the thing. That we may the better understand the facts gleaned from the history of our own churches illustrative of the subject, it may be well to go back and inquire into the origin and nature of the Half-Way Covenant.

The early Puritan Fathers held most strenuously, in opposition to the views prevalent in their day through a large part of the Christian world, that only regenerated persons should be admitted to full communion, and all the privileges of the church. They also attached great importance to household baptism, and held that the children of believers, as included in the covenant of their parents, were in a qualified sense members of the church. Such children were regarded as under the watch and discipline of the church; and were often dismissed with their parents from one church to another. Most of the early settlers were church members in full, and, as a matter of course, had their children baptized. But many of those children, on reaching mature age and becoming heads of families, did not feel prepared to own their baptismal covenant, and come into the full communion and fellowship of the church; and so could not have the ordinance of baptism administered to their children. This was the occasion of much grief to the godly grandparents. As Cotton Mather observes, "The good old generation could not, without many uncomfortable apprehensions, behold their offspring excluded from the baptism of Christianity, and from the ecclesiastical inspection that is to accompany that baptism; indeed it was to leave their offspring under the shepherdly government of our Lord Jesus Christ and his ordinances, that they had brought their lambs into this wilderness."¹

What shall be done? Shall they, on the one hand, make "No ecclesiastical difference," between their children who have been baptized and educated in the church, and "Pagans who might happen to hear

¹ Magnalia, Vol. II. p. 277.

the word of God in their assemblies?" This, they think, will be "quickly to abandon the biggest part of the country to heathenism." Or shall they, on the other hand, with the English Episcopalians and Scotch Presbyterians, lower the terms of communion, so that all who have been baptized, and are outwardly moral, though unregenerated, may be admitted to all the privileges of the church? This they fear will bring into the church a "worldly part of mankind, and so work mischief." In this dilemma they found themselves. To solve the difficulty, at the motion of certain ministers in Connecticut, a Council, or Synod of ministers, was convened at Boston, in 1657; and in 1662, another and larger Synod was convened at the same place, composed of ministers and messengers of the churches. Substantially the same result was reached by both Synods in regard to baptism, viz., "Church members who were admitted in minority" (*i. e.* who were baptized in childhood), "understanding the doctrine of faith, and publicly professing their assent thereto, not scandalous in life, and solemnly owning the covenant before the church, wherein they give up themselves and their children to the Lord, and subject themselves to the government of Christ in the church, their children are to be baptized."

This decision caused a great and mischievous innovation upon the good old Congregational way. Some of the churches, one at least, had in practice anticipated the result of the Synods. Thus in 1655, the First Church in Ipswich, among other votes relating to the subject, passed the following: "5. We judge that the children of such adult persons" (those baptized in infancy), "that were of understanding and not scandalous, and shall take the covenant, that their children shall be baptized." This is precisely the ground taken by the Synods; and quite possibly the hand that shaped this vote, shaped the Synodical result also; for the vote of the church of Ipswich was passed about the time that Rev. T. Cobbet began his ministry there, who was a member of both Synods. But while a very few churches may have anticipated this result, it was evidently an innovation upon the practice of most of them. At first it met with extensive and strenuous opposition, but gradually gained ground, and at length was almost universally adopted by the New England churches. It has often been said that its adoption was due to political, quite as much as to religious considerations. By a law passed in 1631, the elective franchise was limited to members of the church, and the Half-Way Covenant scheme, it is alleged, was devised to enable those who were not communicants, to exercise the rights of freemen. This view is put forth by scores of writers, and yet, so far as I can discover, it is unsupported by facts.

1. This reason does not appear in the discussions which the new

measure called forth. Cotton Mather gives a summary of the arguments advanced on both sides, but makes no allusion to this.

2. There is no evidence that persons admitted to this half-way membership in the church, were thereby invested with any of those civil rights from which non-church-membership had excluded them. They were not entitled to vote, even in ecclesiastical affairs,¹ and hence we infer that they were not entitled to vote in civil affairs, and so were as much as ever disfranchised by the law of 1631. 1631

3. The law of 1631 was, by royal order, repealed in 1644, or so far modified that any person, obtaining from a minister a certificate that he was a man of Orthodox principles and good morals, could be admitted to the rights of freemen, even though not a member of the church at all.

4. The whole controversy on the subject originated in the Connecticut colony, where there never was any law which, like that in the Massachusetts Bay colony, restricted the right of suffrage to church members.

These facts, I think, show conclusively that the motive which led to the adoption of the Half-Way Covenant was not a political one. The originators and promoters of the new scheme were evidently actuated by purely religious considerations. And it would have been comparatively harmless in practice if its original form and spirit had been retained. But it underwent various changes, all of which lowered it, and increased its mischievous tendencies. Facts illustrating the nature of these changes are found in the history of the churches of Essex North.

According to the original plan, those who sustained this qualified church membership, and were entitled to the ordinance of baptism for their children, must themselves have been baptized in infancy. The Synod of 1662 describe them as "church members who were admitted in minority." By "church members" they of course meant, not members in full communion, but members by baptism; and by "admitted in minority" they evidently meant, baptized in infancy or childhood on the strength of their parents' faith. The action of the Synod had reference exclusively to this particular class of persons,—viz., those who had been baptized by their believing parents, but who had not yet come into full communion with the church. But, in the course of time, others, who had not been baptized in infancy, children of unbelievers, began to desire baptism for their children. Seeing this privilege accorded to those who made no professions of piety, they naturally claimed it, and were not denied; and so it became customary for any who desired it, irrespective of the question whether they were "church members ad-

¹ Magnalia, Vol. II. pp. 303 and 305.

mitted in minority," to have their children baptized. Thus we find on the records of our churches many entries similar to the following, made by Rev. Edmund Noyes, pastor of the First Church in Salisbury: "Dec. 14, 1755. Thos. Eaton owned ye Covenant, and was baptized;" and on the list of baptism, under the same date, "Josiah, Jedediah, Mercy, Olive, Rhoda, children of Thos. Eaton." This was a greater "enlargement of baptism" than was contemplated by the Synodists.

Another departure from the original intent of the half-way plan of the Synods was, great laxity in regard to the morality of those who availed themselves of its provisions. At first, they must be "not scandalous in life,"—that is, a man must be free from outward immorality, or he could not have his children baptized, even though he had himself been baptized in infancy, and had owned the covenant. This condition was virtually, if not formally, set aside in many of our churches. Persons guilty of the grossest breach of morality were admitted to the privileges of the Half-Way Covenant. True, usually they must first make a formal confession; but such confessions, in multitudes of cases, were evidently a mere form, unaccompanied by any proof of repentance or reformation. The great aim seemed to be, to have as many children as possible baptized; and the tendency was to break down all those barriers which a purer age had thrown around the ordinance. The old records of many of our churches are full of cases where persons chargeable with heinous offences are said to have given satisfaction to the church, and were "restored to charity," and allowed to have baptism administered to their children. And that must have been a marvellously large charity which could so easily be satisfied that the persons in question came within the rule, "not scandalous in life!"

Another modification of the original practice related to the inward spiritual character of those persons for whose children it was designed to secure Christian baptism. The Synodists held that "there ought to be true saving faith in the parent, according to the judgment of rational charity, or else the child ought not to be baptized;" and the existence of such faith, at least in its "initial" stage, was, in the absence of positive evidence to the contrary, to be presumed in the case of all persons who had been baptized in infancy. They were to be looked upon as believers, though their faith might yet be in a latent or germinal state. And such faith, though sufficient to entitle them to baptism for their children, was not deemed sufficient to entitle them to admission to the Lord's Table, and all the privileges of full communion. Presumptive evidence of justifying faith was enough for baptism, while positive and palpable evidence of such faith was requisite to full communion.

It was an easy step, and one almost sure to be taken, from such a posi-

tion to the more consistent one, that if such persons were really Christians, and had saving faith at all, they were entitled to all Christian ordinances, though conscientious scruples about the duty of coming to the Lord's Supper should be respected. This was the view actually adopted by many churches, and their practice conformed to it. In a discourse on "Covenant Engagements," preached at Dorchester Dec. 6, 1801, the author, Rev. T. M. Harris, says: "Because of the scruples of some conscientious persons, it was antiently allowed, in the discipline of some of our churches, that they should take the covenant upon themselves, and have their children baptized, but be excused from coming to the Lord's Table till such fears as they might have imbibed with respect to eating and drinking unworthily should be removed." Confirmatory of this statement, is the following vote of the church in West Amesbury, in 1790, that "those who wish to offer their children in baptism join with the church, and have a right to all the ordinances and privileges of the church. But if any have doubts with regard to their preparation for the Lord's Supper, they may have the liberty to stay away from that ordinance until their doubts shall be removed." In such cases, persons owning their baptismal covenant were debarred from full communion, not by the church, on the ground that they had not made the requisite "Christian proficiency," or did not give evidence of that "exercised faith" which was a necessary qualification for the Lord's Supper, but by their own doubts, or conscientious scruples.¹

A still further departure from the original Synodical plan was that by which the Half-Way Covenant became, what many have mistakenly supposed it was at first designed to be, a mere arrangement by which any persons who wished might have their children baptized, though they were regarded by themselves and by the church as unregenerate, and wholly unfit for full communion. The idea of "initial" or presumptive

¹ The church in West Springfield, Sept. 4, 1785, adopted a series of resolutions, among which are the following:

"2. That they who have been baptized in infancy ought, as soon as they arrive to proper age, seriously and solemnly to renew their baptismal covenant," &c.

"3. That they who are qualified for such solemn renewal of their covenant are also qualified for complete communion in all gospel ordinances.

"4. That, still, a church ought to treat scrupulous persons with tenderness; and if she judges them qualified for all the privileges, she ought not to exclude them from all, because they doubt their meetness for one.

"6. That they who have made, or may hereafter make, a public profession of religion in this church (*i. e.*, by 'owning the covenant') shall be considered as complete members of the church, and as having a right to come to the Lord's Table when they see the way open to it, — first signifying this their intention to the pastor, and by him to the church." — *Dr. Sprague's Historical Discourse at West Springfield*, p. 65.

faith was practically lost sight of; and any person, though supposed to be unconverted, might, by owning the covenant, receive baptism for his children. This was the form in which the Half-Way Covenant was practised in many of our churches during the latter half of the last century.

But, in some few churches, the perversion of it was still greater. Not only were unregenerate persons, — regarded as such, — provided they had been baptized, encouraged to offer their children for baptism, but to avail themselves of all church ordinances and privileges. Mr. Stoddard, of Northampton, said: “It is a scandal if they do not” (come to the Lord’s Supper), “and the church may call them to an account for their neglect. It is a visible contempt cast on the ordinance.” He held that the sacrament of the Supper was a converting as well as an edifying ordinance, and could rightly and profitably be used, as well as other means of grace, by those who did not deem themselves, and were not deemed by others, to be Christians. Through the great influence of Stoddard, his views gained considerable currency in the Connecticut Valley, but not, as I can learn, elsewhere. No trace of them is to be found in the records of any of the churches in this vicinity; although there was a time when one of our churches was disposed to carry them into practice, if we may credit Lechford, who, speaking of a period some twenty years prior to the meeting of the Synod of 1662, says: “Of late, some churches are of opinion that any may be admitted to church fellowship that are not extremely ignorant or scandalous; but this they are not very forward to practise, except at Newbury.”¹

In yet another particular was there, in process of time, an important deviation from the original practice, sanctioned by the Synod. At first, those claiming baptism for their children on this half-way system, were required *publicly* to profess their assent to “the doctrine of faith,” and solemnly own the Covenant before the church, “wherein they give up themselves and their children to the Lord, and subject themselves to the government of Christ in the church.” This profession of faith, and owning of the covenant was as public and solemn, as in the case of persons received to full communion. And in some places it was the custom publicly to propound them, one or two weeks beforehand.² The Cove-

¹ Mass. Hist. Coll., 3d series, vol. 3, p. 80.

“There was a strong party in the colony of Connecticut who were for admitting all persons of a regular life to a full communion in the churches upon their making a profession of the Christian religion, without any inquiry with respect to a change of heart, and for treating all baptized persons as members of the church.” — *Trumbull’s Hist. Conn.*, vol. 1, p. 297.

² Prince’s *Christian Hist.*, Vol. I. p. 111. White’s *N. E. Congregationalism*, p. 50.

nant thus publicly owned was, in many cases, the same used at the admission of candidates for full communion, with slight verbal alterations, such as, instead of the promise to attend to *all* the ordinances of the gospel, a promise to “*strive to qualify themselves for the Lord’s Supper, or to attend to all the ordinances as soon as they shall see the way clear to do so.*”

Sometimes a covenant was prepared entirely distinct from that used at the reception of persons to full membership.¹ As a matter of historical interest, I will give a few specimens of the forms of the Half-Way Covenant used by the churches in this region.

The following was used by the church in West Amesbury; “You do here, in the presence of God and this assembly, own and profess your serious belief in the Christian religion, as it is contained in the Holy Scriptures. And professing your repentance towards God, and faith towards our Lord Jesus Christ, you do give up yourself to the Lord Jehovah, who is Father, Son, and Holy Ghost, and receive him as your God and portion. You do give up yourself to the Lord Jesus Christ, and rely upon him as the Head of his people, in the covenant of grace, and as your prophet, priest, and king forever. You do also own your baptismal covenant, and obligations thereby to be the Lord’s. You do submit to the laws of his kingdom, as they are administered among this his people, and will herewith be at pains to gain that further preparation of the sanctuary which may embolden your further approaches to the enjoyment of God in all his ordinances.

“This you profess and promise.

“We then acknowledge and receive you as a disciple of Christ, promising, as God shall enable us, to watch over you with patience, meekness, and brotherly love, praying that the God of peace and love may dwell amongst us, and be glorified in us.

“Now to him who is able to keep you,” &c. — See *Jude* 24, 25.

The following was used by the church in West Boxford: “You

¹ The following, according to Cotton Mather, is the form of Half-Way Covenant, adopted by one church in 1692. “You now from your heart, professing a serious belief in the Christian religion, as it has been generally declared and embraced by the faithful in this place, do give up yourself to God in Christ; promising with his help to endeavor to walk according to the rules of that holy religion all your days; choosing God as your best good, and your last end, and Christ as the prophet and priest, and the king of your soul forever. You do therefore submit unto the laws of his kingdom, as they are administered in this church of his; and you will also carefully and sincerely labor after those more positive and increased evidences of regeneration which may further encourage you to seek an admission unto the table of the Lord.” *Magnalia*, Vol. II. p. 314.

believe that the Scriptures were given by inspiration of God, and that they are the only perfect rule of faith and practice, and you promise to govern yourselves by the rules and precepts of Christianity, so far as you may be enabled by the grace of God. And it is your desire to attend upon all its ordinances and institutions, and you will, so far as you may find satisfactory evidence in your own mind of being duly qualified. You desire to be deeply humbled before God for all your sins, and to repair to the blood of the everlasting covenant for cleansing. Believing that there is no other name given under heaven whereby we can be saved, you would trust to His merits for pardon of sin and acceptance with God. Believing, also, in the divine appointment of the ordinance of baptism, and desirous of having this covenant set upon your children, you wish unreservedly to dedicate them to God, and do promise, so far as you may be enabled, to bring them up in the nurture and admonition of the Lord. You will consider yourself under the watch, and subject to the discipline of this church, and you engage to be watchful over yourself, and, so far as you may be enabled, to command your children and pious household after you to keep the way of the Lord."

The following was used by the church in Rowley, and is the same which Phillip Henry drew up for the private use of his children:¹ "I take God the Father to be my chiefest good, and highest end; I take God the Son to be my only Lord and Saviour; I take God the Holy Spirit to be my sanctifier, teacher, guide, and lawgiver; and take the people of God to be my people in all conditions. I likewise devote and dedicate unto the Lord my whole self, all I am, and all I have, and all I can do. And all this I do deliberately, freely, sincerely, and forever."

The following was used by the First Church in Ipswich, and, with the exception of the last two paragraphs, is substantially the same as that which was, and is still, used at the admission of members to full communion: "You profess to believe the eternal Jehovah, who is the Father, Son, and Holy Spirit, to be the one only living and true God; you desire truly to know him, to believe in him, to love and obey him, and to be made happy in the enjoyment of the blessed fruits of his love.

"You profess to believe, that all mankind are fallen from God into a state of sin and misery, and that they are justly exposed to his wrath and curse.

"You profess to believe, that God the Father so loved the world, that he gave his only begotten Son, that whosoever should believe in him might not perish, but have everlasting life; and that Jesus Christ is the

¹ Davies' Sermons, Vol. III. p. 452.

only begotten Son of God, and the only Saviour of lost man; and you desire truly to believe on him and to be subject unto him in all his saving offices.

“You profess to believe, that it is the office and work of the Holy Spirit to make application of the redemption purchased by Christ, unto all who shall be saved; and desire that he may be your teacher, sanctifier, and comforter.

“You profess to believe the Scriptures of the Old and New Testaments to be the word of God, and a perfect rule of faith and practice; and you desire to receive them as such.

“And while you desire to be the Lord’s, and promise by his grace to govern yourself by the rules of the gospel, you give up your children to Him, solemnly engaging that you will sincerely endeavor by precept and example to bring them up in the nurture and admonition of the Lord.

“You submit yourself to the watch and care of this Christian church, promising, by divine assistance, to live as the grace of God, which bringeth salvation, teacheth you.

“Do you consent to the covenant thus proposed? We then consider you as under our watch and care; and your children entitled to the privilege of baptism. It is our duty to watch over you with faithfulness and love, and to conduct towards you, in every respect, as friendship and religion require. It is our heart’s desire and prayer to God, that you and your children may be interested in the covenant of grace, and made meet for an inheritance with the saints in light.”

Sometimes a special covenant was prepared to meet some individual case, or perhaps was presented by the person who desired to come into this half-way relation to the church. Of this kind is the following from the records of the North Church in Newburyport, dated June 25, 1769: “I acknowledge my wilful departure from the blessed God, and my insufficiency to recover myself by any thing in my power; but must depend on the free mercy of God, and the merits of Jesus Christ, for justification and redemption, which I am not without hopes that God has enabled me to do; and I desire that the ordinance of baptism, which Christ has instituted, may be administered upon my child, being convinced that it is my duty to offer it up to God in baptism, to be cleansed from all filthiness of flesh and spirit; and I hope I shall be enabled to bring it up in the fear of the Lord; and I shall think myself under obligations to come up to all Christ’s ordinances, as soon as I shall see my way clear. I own this church to be a true church of Christ, and shall submit myself to it as such, and would humbly beg your watch over, and prayers for me.”

In the records of a majority of our churches, no distinct form of the Half-Way Covenant is to be found, and the probability is, that the same one was used, both for half-way, and for full membership. But whatever the form used, it was publicly owned, or assented to before the church. This, it is believed, was for a long period the universal practice. But at length it began to decline, when the notion became prevalent, that persons might claim baptism for their children, who were consciously and professedly unregenerate, without even "initial faith." The owning of the Covenant was less insisted on, and gradually went into disuse.

The following is from the records of the First Church in Haverhill, under date of April 30, 1789: "Whereas it has been customary for persons in order to obtain baptism for their children, to make a public profession of faith called 'owning the Covenant,' and as this condition may hinder some persons (though otherwise qualified) from complying with the institution; voted, that it be no longer required, but the children of all baptized persons may be admitted to this holy ordinance unless they (the parents) have forfeited this privilege by scandalous immorality."

All the churches did not dispense with the "owning the Covenant" by such formal action, but they all did come to dispense with it. In some of them for a time it was owned privately to the pastor, instead of publicly before the church. But even this was at length dropped; and any baptized persons, not openly and grossly immoral, could bring their children and have them baptized without any owning of the Covenant, either in private or public. This was the mere ghost of the original plan of the Synodists; and, as might be expected, soon disappeared altogether, as the clear light of a sounder theology and a purer piety began to shine upon the churches. No trace of it, I believe, is to be found in this region of a later date than 1825.

This scheme has been justly characterized as a mischievous innovation, but I am inclined to think that the mischief caused by it has been overestimated. It has been often affirmed that it brought into the church a multitude of unconverted persons. But such was not the case, except in that limited region, in the valley of the Connecticut, where Stoddard's views prevailed. It rather had the tendency to keep converted persons out of the church. They stopped at this half-way house, — flattering themselves that, having done something, they were safe, or, at least, in a hopeful state. In this manner, the Half-Way Covenant unquestionably did harm. It may also have encouraged that false and pernicious doctrine which was so prevalent during the last century in regard to the use of means of conversion; but I doubt whether it was

as largely responsible for the prevalence of that doctrine as some have supposed. It was not, at first, regarded at all as a means of conversion, but only a means of developing that "initial faith" which was presumed to be already implanted. And when this idea of "initial faith" was lost sight of, and professedly unregenerate men "owned the covenant," the inconsistency of it was not felt, because the notion of "unregenerate doings" had already gained currency. It was extensively believed that unregenerated men could do some things which are holy, or morally right and pleasing to God. This notion was not so much the effect as the cause of the modified forms of the Half-Way Covenant which were adopted. We wonder how men believing themselves to be unconverted, could seriously take such solemn and stringent covenants. But the practice accorded perfectly with the spirit of the age. Unconverted men were accustomed to maintain family worship, and to do many things which we think can be consistently done only by professing Christians. It was a common thing for them, as well as for members of the church, to take special covenants for special purposes, or on special occasions. A few facts will illustrate the views and practice of that period in regard to persons who were not regarded as Christians. In 1705, Rev. Samuel Danforth, of Taunton, gave an account of the taking of a covenant, which he had prepared for the purpose, by all the adults of his congregation. He says it was "read to the Brethren and Sisters" (*i. e.*, the church merely) "in the forenoon, — they standing up, as an outward sign of their inward consent, to the rest of the inhabitants. In the afternoon, they" (*i. e.*, the "rest of the inhabitants") "standing up also when it was read; and then every one that stood up brought his name, ready writ on a paper, and put into the Box, that it might be put on Church Record. We gave liberty to all men and women kind, from sixteen years old and upwards, to act with us, and had three hundred names given in to list under Christ against the sins of the times. The whole acted with such gravity, and tears of good affection, as would affect a heart of stone, — parents weeping for joy, seeing their children give their names to Christ." ¹

President Edwards gives an account of a somewhat similar proceeding in his congregation at Northampton in 1742. He prepared a covenant which covers more than four pages in Prince's Christian History, and which, besides a promise to abstain from a long list of specified sins, includes the following, which certainly covers the whole ground of Christian duty: "And we now appear before God, depending on Divine grace and assistance, solemnly to devote our whole lives to be laboriously spent

¹ Prince's Christian History, Vol. I. p. 111.

in the business of religion, — ever making it our greatest business, without backsliding from such a way of living, nor hearkening to the solicitations of our sloth, and other corrupt inclinations, or the temptations of the world that tend to draw us off from it; and, particularly, that we will not abuse an hope or opinion that any of us may have of our being interested in Christ, to indulge ourselves in sloth, or the more easily to yield to the solicitations of any sinful inclinations, but will run with perseverance the race that is set before us, and work out our salvation with fear and trembling.” This covenant, he says, he first showed to some of the principal men, then to the people in their several societies or meetings in different parts of the town, then to the whole congregation in public, then deposited a copy of it in the hands of each of the four deacons, that all might examine it. “Then the people in general, that were above fourteen years of age, first subscribed the covenant with their own hands, and then, on a day of Fasting and Prayer, all together presented themselves before the Lord in his house, and stood up, and solemnly manifested their consent to it as their vow to God.”¹ It is not strange that the Half-Way Covenant should be practised in an age when such transactions were common, and were approved by the best and most distinguished men in the church.

It is by many supposed that President Edwards opposed the Half-Way Covenant, and virtually killed it. But he only opposed the Stoddardian form of it, which encouraged unregenerate men, as such, to come to the Lord's Table. For aught that appears to the contrary in his published writings, he could consistently have approved and administered that form of it, then generally current among the churches, and very likely did so. But his discussion of the requisite qualifications for communion unquestionably had great influence in preparing the public mind for the rejection of the half-way scheme of church membership. The principles which he established were directly and effectively applied to the whole subject by such “New Divinity” men as Hopkins and Bellamy and Spring, in their discussions with Hemmenway, Mather, Tappan, and Dana. The Edwardian or Hopkinsian school of divines are manifestly entitled to a large share of the credit of driving out of the churches all the various forms of the Half-Way Covenant which had been current for nearly a century and a half.

But the uprooting of this evil, there is reason to believe, was attended with some unhappy results. It is a notorious fact that, about the time the Half-Way Covenant was laid aside, household baptism fell exten-

¹ Prince's Christian History, Vol. I. pp. 373-78.

sively into disuse. In sweeping away the rubbish which had accumulated about it, the ordinance itself was well-nigh swept away. This may have been owing, in part, to a natural reaction from an exaggerated and superstitious notion of the value of the ordinance; but it was probably owing more to the fact that the great and precious truth, which is the real and scriptural basis of the ordinance, was lost sight of, — viz., that the children of believers, by virtue of the organic unity of the family, and the special covenant founded thereon, sustain peculiar relations to the church, and may reasonably be expected to grow up as Christians, and to take their place in the church just as they do in the State.

The theological drift which bore away the Half-Way Covenant was one which emphasized individual conversion as a supernatural and instantaneous change rendered necessary by the universal and total depravity of mankind, and emphasized it at the expense of proper ideas of the organic and educational forces of the family and church. The result was, an intense individualism in religion, which left no natural basis for household baptism, and which had its complete embodiment in the Baptist denomination.

But, at length, after the lapse of half a century, we hail with peculiar pleasure indications of a reaction from these extreme views; and can but hope that the lost ground will be regained, and that the ordinance of infant baptism will be restored to its rightful place, freed from all those false notions and pernicious practices which so long impaired its value. Let the idea be reëstablished in the minds of God's people, that their children are, from birth, not utter aliens and foreigners, sustaining only such relations to the church as other children do, but heirs-presumptive to all Christian and ecclesiastical privileges, and to be looked upon as the material for the natural perpetuity and growth of the church; I say, let this idea of the true relation of the seed of believers to the church be fully restored, and let there be associated with it the two properly-adjusted ideas of supernatural conversion and Christian nurture, and we shall soon cease to hear lamentations over the general neglect of infant baptism. God speed the day when such shall be the case, not only in the churches of Essex North, but in all the churches of our Lord Jesus Christ the world over.

THEOLOGICAL PECULIARITIES.

The only remaining point upon which I propose at this time to speak, relates to the different types or phases of theology which have prevailed among these churches, and more particularly among their ministers.

There seems to be no good reason to doubt that all the older churches at first, and for nearly a century at least, held that form of Calvinism

contained in the Westminster Assembly's Catechism and Confession of Faith, and the Ancient Orthodox Symbols. But they did not, at their organization, adopt a creed or confession of faith, or any doctrinal basis, but only a Covenant; which, however, sometimes contained a distinct recognition of the leading Calvinistic doctrines. Churches formed during the last half of the seventeenth century, and the first half of the eighteenth century, generally in connection with their Covenant, declared their consent to the Confession of Faith prepared by the Westminster divines, or that adopted by the Synod of 1680. The church in West Amesbury was the first church in Essex North to adopt a distinct creed or confession, which it did at its organization, in 1726.¹ Subsequently, the other churches followed this example. But although the older churches had no creed, there is no doubt that they were sound in the faith according to the Westminster type of Calvinism. We find no trace of any diversity of doctrinal views among them.

But during the latter half of the last century, there was a serious and wide-spread departure from the original standard. There was at first no avowed change of doctrine, and the change was probably gradual. Preaching became ethical rather than doctrinal. The people were not fed with "strong meat," nor even with Paul's "pure milk of the word." The great doctrines of grace were not so much opposed as ignored; and the result was, the prevalence of a softened and emasculated theology. It would not be strictly true to say, that Arminianism generally took the place of the old Calvinism of the fathers. There was doubtless considerable Arminianism in this region; but even this, or much of it, was of a higher and better type, than what usually passed under this name elsewhere. Dr. Tucker, of Newbury, has been styled "A Corypheus among the Arminians,"² but a perusal of his sermons, leaves an impression of the absence of strong Calvinism, rather than of the presence of decided Arminianism. And some of his contemporaries in the ministry, understood to sympathize with him, when charged with being Arminians, denied the charge; and their descendants have continued to deny it in their behalf. This class of men preferred to be called "Moderate Calvinists." This appellation, however, did not then mean what it does now; at least, as employed, recently, by the esteemed and venerable senior pastor of the

¹ It is possible, though highly improbable, that the Confession of Faith now in use by the First Church in Ipswich, is of earlier date. The printed Manual of this church says, "it has been used, on the admission of members, from time immemorial." Rev. D. T. Kimball says, it was in use before his settlement; was found in the psalm-book of Rev. L. Frisbie, his predecessor. We have no further means of fixing the date of its adoption.

² Sprague's Annals, Vol. I. p. 453.

First Church in Newbury, to define his theological status.¹ The late Rev. Mr. Braman, of Georgetown, a few years ago, said "there was no essential difference between 'Moderate Calvinists,' and 'Arminians'"² What emphasis he laid upon the term "essential" I do not know, but there evidently was a difference between the views of the two classes of men in this region to whom these terms were then applied. The line between them, however, was not a sharp and clearly-defined one, and together they covered the whole ground from high Calvinism to low Arminianism. While among those constituting the right wing might be found, according to Dr. Emmons's classification, some who were Calvinisticalish, and some who were Calvinistical, and some who were Calvinistic, and some who were Calvinists; among those constituting the left wing, were some who were Arminianisticalish, and some who were Arminianistical, and some who were Arminianistic, and some who were Arminians; and in either wing were probably quite a number who were, what the distinguished Franklin divine said he "hated to be" in theology, "some thing-ish."

Among the Moderate Calvinists were many men of liberal culture and genial piety, who aimed to make religion attractive, and who had an exalted opinion of it, as a humanizing and refining power in social and civil life. And while they theoretically held the substance of Calvinism, they did not hold it with a clear and discriminating conviction, and were not bold and outspoken in their preaching of its leading doctrines. They have been recently described by one familiar with the religious history of New England, thus: "They professed a faith in the Catechism; this formed one half of their theological influence. They refused to preach its most distinctive doctrines; this formed the other half of their influence, and gave it a semitone. They believed in the absolute sovereignty of God; this was one half of their record. But they said nothing of the doctrine in the pulpit; this was the other half. They silently admitted the divine purposes; thus far all was well. They really denied the divine efficiency in executing all these purposes; thus far all was ill. To accept the purposes is Calvinistic; to disown the efficiency that gives to these purposes all their meaning, is Anti-Calvinistic. The same men proclaimed in general terms the doctrine of Total Depravity; this was one part of their creed. They averred, in specific language, that all the choices of men are not positively sinful; this formed the other part of their creed, and made it semi-compact."³ Most of the

¹ Article in *Bib. Sacra*, Vol. XVIII. p. 324, by Rev. L. Withington, D. D.

² *Semi-Centennial Sermon*, p. 10.

³ Prof. Park's *Memoir of Dr. Emmons*, p. 426.

ministers of the churches of Essex North, a little more than a century ago, would probably have avowed themselves "Moderate Calvinists," but a large majority of them could more justly have been denominated "Moderate Arminians." The Arminian element was more conspicuous in their theology than the Calvinistic element. Generally, in their doctrinal views, they fell below the standard of moderate Calvinism; while they did not sink quite to the level of the old Arminianism which prevailed extensively in Boston, and other parts of the Commonwealth. Their system needed, and received a name of its own, being sometimes called "Merrimac Divinity," or, "Merrimac Theology."

And it is now an interesting inquiry, what became of this peculiar type of theology? for it has entirely disappeared. Left to itself, under the natural operation of those laws which govern the development of error, it would doubtless have blossomed into Arminianism, and then have ripened into Unitarianism. And our wonder is, that such was not the result. We are surprised to find that these churches did not generally share in the great New England apostasy, and become Unitarian, but were all, with two exceptions, reclaimed to the old Puritan faith, on which they to-day rest securely. How came this to pass? What saved these churches from the gulf to which they were tending, and the very brink of which some of them had reached? Doubtless several causes operated, under God, to secure this most gratifying result. But I cannot forbear to single out and mention one, which was evidently second in importance to none other. I refer to the introduction of what was then called Hopkinsianism. In 1777, Samuel Spring was settled in Newburyport; in 1787, Elijah Parish was settled in Byfield; and, in 1798, Leonard Woods was settled in West Newbury. These three men all made their mark in the world, and they made it in these churches before they made it in the world at large. They were intellectually and theologically strong men; and occupying, as a base of operations, a line extending through three contiguous parishes in the very centre of Essex North, they must have made their influence felt through the whole region. And they were all Hopkinsians. They differed among themselves on some points of doctrine, yet were in substantial agreement as representatives of the theology then known as Hopkinsianism, which, they claimed, was only *consistent* Calvinism,—a theology which could go into the pulpit as well as into the creed; which could discriminate, and draw sharp lines, and exalt the doctrines of Divine sovereignty and human depravity, without giving an opiate to conscience, or obscuring the glory of the cross; which insisted that means of grace are to be *used*, and not *abused*,—that religion is inward and spiritual, rather than outward and formal,—that immediate repentance is as much a duty, and

as much within the sinner's power, as prayer and reading the Bible; which resolved all virtue into benevolence; and, being itself a child of the "Great Awakening," was ever the earnest friend and promoter of revivals. Three such men, charged with such a theology, must have been a tremendous spiritual galvanic battery in the midst of the churches which had for some time been feeling the benumbing influence of moderate Calvinism and "Merrimac divinity." They were a revolutionary power; and the result was, a speedy improvement in the general religious tone of the public mind. A sounder theology began to prevail. Moderate Calvinists became less moderate. Pulpits, vacated by "Merrimac divinity" men, were filled by Hopkinsians, or higher-toned Calvinists. And thus the leaven worked until nearly the whole lump was leavened, and these churches were saved from utter apostasy from the faith of their founders. It is not denied that there were some anti-Hopkinsians, or at least non-Hopkinsians, who nobly helped stem the incoming tide of Unitarianism in the Commonwealth. But it is claimed that the Hopkinsians in this vicinity first turned back the tide of formalism, and infused new spiritual life into the churches, and exterminated those seeds of error which "Merrimac divinity" had sown here, and which would otherwise, in all probability, have yielded a harvest of Unitarianism. Without setting up any exclusive claim for that class of theologians, in effecting this noble work, it may confidently be affirmed, that their influence was one of the most prominent means of bringing back these churches, when they were fast drifting away, and reëstablishing them on the old foundations.¹ Whatever Hopkinsianism may have

¹ There is less real than apparent difference of views on this point between the author of the essay on "Theological Vibrations" and the author of this discourse. Dr. Withington concedes that the Hopkinsians won their first battle, and wrought a great change in the minds of their opponents. This concession gives me all the ground I wish. That first victory prepared the way for and insured the second. It was because the moderate Calvinists had been conquered by the Hopkinsians that they became their effective allies in the Unitarian conflict, instead of being themselves Unitarians or Arminians. They would never have desired a union with the Hopkinsians had they not first been in a measure Hopkinsianized. They had felt the vitalizing touch of the new divinity, and therefore eagerly sought its aid in repelling the danger which, but for that touch, would have caused them no alarm. If they were as active or more active than the Hopkinsians in throwing themselves into the conflict, they fought with weapons which had been tempered in Hopkinsian fire; and no wonder they were eager to unite with those who bore the genuine Damascus blade. If the Hopkinsians were reluctant to come into the union, it was not because they were insensible to the common danger, but because they feared that the Calvinism of their proposed allies was still too "moderate." The thirty-six journeys of Dr. Pearson to Newburyport were not to arouse the Hopkinsians, — for they were already aroused, and busy with their own project for a theological seminary, — but to convince them that his friends were sufficiently Calvinistic to render it safe for "consistent Calvinists" to enter into alliance with them.

done, or may not have done, elsewhere; whatever may have been its defects as a system; whatever modifications it may have undergone since those antagonistic influences under the pressure of which it came into being and took shape have, to a great extent, disappeared, I have no hesitation in expressing the conviction that that was a most auspicious day for Essex North which witnessed its introduction here, and its embodiment in three such men as Samuel Spring, Elijah Parish, and Leonard Woods. The names of these eminent men deserve to be held in grateful remembrance by us, who now occupy the field which they did so much to render easy of cultivation.¹

Fathers and brethren, having already unreasonably taxed your patience, I will not presume to detain you longer to give utterance to the many thoughts and feelings which have filled my mind and heart while so pleasantly but laboriously occupied, at your request, in tracing out

¹ The New England or Hopkinsian theology has often been charged with introducing Unitarianism. No charge, certainly, could have less foundation in facts, so far as respects Essex North. The very opposite of this is true of it here; and competent witnesses testify that what was true of it here, was true of it elsewhere. "The new divinity has been repeatedly accused of opening the door for the admission of Unitarianism into the Congregational churches. No accusation is more unfounded. It was the chief barrier to its entire prevalence. Of the Hopkinsian churches, none are known to have become Unitarian. This error flourished exclusively among the opponents to Hopkinsianism." (Blake's Hist. Mendon Assoc., p. 25.) "No churches which adopted the principles of Edwards and Hopkins, as to the revival and church membership, ever became Arminian or Unitarian. On the other hand, the opposers of the revival, and of the right constitution of the churches, are the real fathers of all the Arminianism and Unitarianism and infidelity of New England." (Dr. E. Beecher: see Bib. Sacra, Vol. X. p. 81.) "It is a noteworthy fact, that, of the churches in New England which participated in the Unitarian movement, a far smaller proportion had been trained by the ministers of his (Emmons) school than by the ministers of the moderate Calvinistic school." (Prof. Park's Memoir of Dr. Emmons, p. 370.) "It is historically certain, and is susceptible of the fullest proof, that what of Unitarianism there is in New England came in upon us, not from *our particular explanations of the established faith*, but from *a perverted view and application of old school Calvinism*. As men could not make to themselves new hearts and new spirits, they were taught to do what they could with such hearts as they had. They must read and pray, and attend public worship, and join the church, and go to the sacrament, in hope that, through these pipes of God's own providing, they might receive an infusion of the living water, — in hope that, in a diligent use of means, God would meet them, and bestow upon them converting grace. We see, then, how unjust it is to ascribe its (Unitarianism) entrance and prevalence here to this theology. It entered in spite of this theology, rather than by means of it. The advocates of this theology constituted the chief barriers which opposed it. They are the men, almost without exception, who have withstood its progress, obstructed its influence, and brought it, under God, into its present disorganized and decaying condition." (Enoch Pond, D. D.: see Bib. Sacra, Vol. XIX. pp. 704-5.)

these records of God's past dealings with these churches with which it is now our privilege to be connected. Suffice it to say — what your feelings will have anticipated me in saying — that the present will soon be the past with us, and the transactions of this day, and of our brief day of life, will soon be matters of history. We now search for the footprints of those who trod these goodly fields before us, to rejoice over their virtues, or to weep over their faults; and how quickly will those of another generation be searching among the records of the then past, to find our footprints, to rejoice in turn over our virtues, or to weep over our faults! Amid the hallowed and stimulating influences of this occasion, let us resolve so to live and labor that the record we leave behind will contribute more to the joy than to the sorrow of those who may gather here to celebrate the Second Centennial of the Essex North Association.

[APPENDIX — p. 248.]
TABLE OF ANNUAL ADDITIONS TO THE CHURCHES.

	1701	1702	1703	1704	1705	1706	1707	1708	1709	1710	1711	1712	1713	1714	1715	1716	1717	1718	1719	1720	1721	1722	1723
Ipswich 1st Church . . .	*	10	6	2	1	2	0	17	9	6	3	10	12	3	4	15	7	23	6	17	7	14	35
Newbury 1st Ch. . . .	4	1	1	2	5	4	3	2	2	9	0	1	5	7	7	4	1	10	12	2	6	1	9
Salisbury 1st Ch. . . .	†																						
Rowley	†																						
Haverhill 1st Ch. . . .	†																						
Bradford	6	3	2	15	9	4	5	0	18	8	9	13	11	10	9	21	21	15	17	52	15	4	20
W. Newbury 1st Ch. . .	8	2	0	1	3	3	0	3	1	6	0	0	20	1	57	25	38	14	18	4	4	17	27
Newbury Byfield Ch. . .	§																						
Salisbury 2d Ch. . . .																							
Newburyport 1st Ch. . .																							
West Amesbury																							
Groveland																							
W. Newbury 2d Ch. . . .																							
Georgetown																							
West Haverhill																							
West Boxford																							
East Haverhill																							
Ipswich 2d Ch.																							
Newb'port North Ch. . .																							
Newburyport 4th Ch. . .																							
Newb'rt Belleville Ch. .																							
Amesbury Mills																							
Haverhill Centre Ch. . .																							
Amesbury & Salisbury																							
Haverhill Winter St. . .																							
Newb'rt Whitfield Ch. .																							
Haverhill North Ch. . .																							

NOTE. — The First Church in Amesbury, the Fourth Church in Newbury, and the church in Linebrook, are not included in this table, because their records are not extant; — and no reliable statistics could be obtained from the Winter Street Church in Haverhill.

* No records till 1739.

† No records till 1729.

‡ No records till 1711.

§ No records till 1745.

|| No records till 1789.

TABLE OF ANNUAL ADDITIONS TO THE CHURCHES — Continued.

	1770	1771	1772	1773	1774	1775	1776	1777	1778	1779	1780	1781	1782	1783	1784	1785	1786	1787	1788	1789	1790	1791	1792
Ipswich 1st Church . . .	2	1	1	0	2	0	3	3	1	1	3	1	0	1	0	1	0	0	1	5	5	5	0
Newbury 1st Ch.	1	0	1	1	0	0	3	0	0	4	2	0	2	0	0	0	4	0	0	0	1	0	0
Salisbury 1st Ch.	1	0	4	0	1	0	4	*															
Rowley	0	0	0	3	0	0	0	0	0	0	0	0	4	11	3	1	1	2	10	†			
Haverhill 1st Ch.	2	1	2	†																			
Braford	6	1	9	5	6	6	0	4	0	0	0	0	0	0	0	0	0	1	5	0	0	3	0
W. Newbury 1st Ch.	1	1	0	0	1	0	0	1	6										34	21	6	0	0
Newbury Byfield Ch.	0	0	0	0	3	2	1	0	0	3	0	0	0	0	0	0	0	2	1	0	0	1	2
Salisbury 2d Ch.	8	5	5	3	0	1	2	2	0	0	0	1	2	0	0	0	2	1	0	0	0	1	2
Newburyport 1st Ch.	3	0	1	3	7	10	0	4	0	7	1	3	1	1	0	2	0	0	4	1	3	1	2
West Amesbury	0	0	0	0	2	0	2	1	0	0	0	8	0	6	15	3	1	2	12	4	5	14	10
Groveland	0	2	0	0	7	5	6	4	0	6	0	0	2	0	2	1	0	0	10	4	0	0	2
W. Newbury 2d Ch.	1	1	0	0	1	2	4	0	0	2	1	5	0	1	0	2	0	0	2	0	0	0	0
Georgetown	0	4	3	3	1	4	5	2	0	2	2	8	0	0	0	7	1	0	1	0	0	0	0
West Haverhill	0	0	0	0	0	2	0	7	2	1	5	0	2	0	0	0	0	0	0	2	4	8	1
East Haverhill	2	0	0	0	4	0	0	0	0	0	0	0	1	0	0	2	0	0	0	0	0	0	0
Ipswich 2d Ch.	1	4	2	1	0	5	2	0	0	3	0	1	1	2	0	1	3	0	0	3	3	0	2
Newburyport North Ch.	5	4	0	1	0	0	0	7	0	0	23	0	0	5	1	3	0	0	0	0	0	4	0
Newburyport 4th Ch.																							
Newbury Belleville Ch.																							
Amesbury Mills																							
Haverhill Centre Ch.																							
Amesbury & Salisbury																							
Haverhill Winter St.																							
Newbury Whitfield Ch.																							
Haverhill North Ch.																							

* Records imperfect from 1777.

† Records imperfect from 1789 to 1801.

‡ No records from 1773 to 1795.

‡ No records from 1778 to 1808.

TABLE OF ANNUAL ADDITIONS TO THE CHURCHES — Continued.

	1793	1794	1795	1796	1797	1798	1799	1800	1801	1802	1803	1804	1805	1806	1807	1808	1809	1810	1811	1812	1813	1814	1815
Ipswich 1st Church . . .	2	1	0	0	0	0	13	16	2	1	0	0	0	3	5	15	7	8	4	4	0	0	3
Newbury 1st Ch.	0	0	0	0	0	0	2	6	0	0	1	0	0	0	6	2	0	6	1	0	0	2	1
Salisbury 1st Ch.																							
Rowley																							
Haverhill 1st Ch.	0	1	0	1	9	5	6	4	3	11	9	0	0	3	5	0	5	5	0	3	3	0	5
Braford																							
W. Newbury 1st Ch. . . .	0	0	0	0	0	0	0	0	0	4	0	0	0	0	0	0	0	0	0	2	2	0	0
Newbury Byfield Ch. . .	0	4	0	0	1	1	5	0	0	5	0	0	1	0	2	0	0	1	0	0	2	0	0
Salisbury 2d Ch.	5	0	2	0	2	0	3	2	2	2	4	0	2	2	3	4	5	2	4	4	5	4	0
Newburyport 1st Ch. . .	0	0	2	2	2	0	2	0	0	0	0	13	0	2	2	2	0	0	2	1	24	5	1
West Amesbury	0	3	0	1	7	0	2	0	1	4	0	1	4	0	3	8	7	7	2	6	11	0	0
Groveland	1	0	0	1	0	0	3	4	5	3	2	0	0	0	0	2	0	0	1	0	1	2	3
W. Newbury 2d Ch. . . .	2	0	2	1	11	5	2	6	2	0	2	0	0	2	2	0	0	1	4	1	0	3	1
Georgetown	1	3	4	1	0	7	1	1	2	0	0	0	0	0	1	1	0	0	1	1	0	0	2
West Haverhill	2	2	1	4	5	0	2	1	0	1	1	1	3	2	0	2	4	1	2	1	2	2	0
West Boxford	0	0	0	0	0	3	0	0	1	0	1	2	0	6	3	1	1	1	1	0	27	1	0
East Haverhill	1	0	1	1	2	7	24	5	5	1	0	1	1	1	0	3	0	3	2	2	1	2	1
Ipswich 2d Ch.	0	0	0	0	0	0	8	3	16	0	6	0	0	0	9	2	6	7	6	11	4	0	9
Newburyport North Ch. .	21	19	18	*			11	5	46	17	11	†				21	7	7	7	2	2	2	0
Newburyport 4th Ch. . .																							
Newb't Belleville Ch. . .																							
Amesbury Mills																							
Haverhill Centre Ch. . .																							
Amesbury & Salisbury .																							
Haverhill Winter St. . .																							
Newb't Whitfield Ch. . .																							
Haverhill North Ch. . . .																							

* From 1795 to 1799, 9 were added

† From 1804 to 1811, 32 were added.

‡ From 1811 to 1831, 107 were added.

TABLE OF ANNUAL ADDITIONS TO THE CHURCHES — *Continued.*

	1816	1817	1818	1819	1820	1821	1822	1823	1824	1825	1826	1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838
Ipswich 1st Church. . .	1	6	0	1	9	5	3	2	4	18	12	3	4	5	95	11	8	1	5	1	9	2	2
Newbury 1st Ch. . . .	2	6	0	10	4	7	5	4	3	1	2	6	8	10	3	37	48	16	45	7	10	1	9
Salisbury 1st Ch. . . .	7	1	2	3	3	3	14	2	2	0	0	14	8	0	16	3	16	4	4	2	0	0	2
Haverhill 1st Ch. . . .	0	3	4	2	4	5	0	2	5	1	0	3	5	4	1	21	33	6	3	6	12	4	53
Bradford	0	0	1	4	0	0	0	0	1	7	0	54	5	4	1	33	41	1	2	0	0	0	2
W. Newbury 1st Ch. . .	6	1	0	0	0	0	11	7	0	0	0	9	4	0	0	33	41	1	2	0	0	0	2
Newbury Byfield Ch. . .	0	5	3	0	22	0	2	9	0	0	0	1	7	8	11	0	55	1	24	0	11	6	2
Salisbury 2d Ch.	0	0	0	0	6	7	0	2	0	0	0	1	12	2	0	11	0	1	25	0	0	14	0
Newburyport 1st Ch. . .	1	1	0	1	5	2	0	0	3	1	0	0	1	2	*								0
West Amesbury	1	0	0	9	1	3	0	0	0	0	1	1	24	3	1	25	37	4	19	2	0	0	9
Groveland	3	2	0	11	67	10	0	0	1	0	3	1	2	0	0	79	30	5	5	0	0	6	1
W. Newbury 2d Ch. . . .	14	10	6	0	1	5	6	4	2	2	0	18	4	0	2	19	49	15	71	9	3	3	11
Georgetown	5	0	1	0	8	0	6	0	1	1	0	2	13	1	1	61	21	3	4	24	1	3	0
West Haverhill	0	0	0	0	0	15	2	3	5	0	0	29	4	5	29	17	2	4	5	1	1	15	
West Boxford	0	3	3	1	6	3	2	0	0	0	0	2	1	2	4	4	16	2	0	2	0	0	4
East Haverhill	1	1	0	0	0	0	0	0	0	0	0	0	5	0	12	1	0	0	0	22	2	0	0
Ipswich 2d Ch.	1	0	1	2	0	1	0	3	2	1	7	12	8	4	39	12	15	4	18	3	1	10	0
Newburyport North Ch. .	2	14	1	0	34	12	13	34	20	22	8	10	11	4	8	73	49	23	66	0	11	3	13
Newburyport 4th Ch. . .															38	12	4	84	4	8	0	83	
Newb'tt Belleville Ch. . .	7	4	2	0	2	4	0	2	2	0	0	1	12	0	2	36	55	2	30	2	5	3	3
Amesbury Mills															11	27	10	43	10	7	59	10	
Haverhill Centre Ch. . . .															9			9	20	15	5	32	
Amesbury & Salisbury . .																				28	14	13	6
Haverhill Winter St. . . .																							
Newb'tt Whitfield Ch. . . .																							
Haverhill North Ch.																							

• Became a Unitarian church about this time.

SKETCHES OF CHURCHES.

CHURCH IN AMESBURY AND SALISBURY (MILLS VILLAGE).

BY REV. T. D. P. STONE.

THIS church was organized December 6, 1831.

First pastor, Joseph H. Towne, installed March 5, 1834; dismissed October 30, 1836.

Second pastor, Seth H. Keeler, installed December 7, 1836; dismissed October 7, 1839.

Third pastor, Samuel H. Merrill, installed September 16, 1840; dismissed November 5, 1844.

Stated supply, John H. Mordough, from December 15, 1844, to April 29, 1849.

Fourth pastor, Rufus King, ordained April 17, 1850; dismissed May 17, 1853.

Stated supply, N. Lasselle, from November 6, 1853, to April 6, 1856.

Fifth pastor, A. C. Childs, installed November 19, 1856; dismissed August 11, 1858.

Present pastor, T. D. P. Stone, from February 27, 1859.

CONFESSION OF FAITH.

1. You believe in the eternal existence of Jehovah, the Creator and Ruler of the universe; and that all his accountable creatures ought to render him perfect obedience forever.

2. You believe that the Bible was given by inspiration of God; and that it contains the perfect and only infallible rule of faith and practice.

3. You believe that Jehovah reveals Himself to us, as the Father, the Son, and the Holy Ghost, — to whom we are required to pay equal and undivided honors.

4. You believe that Jehovah is possessed of infinite moral excellence; and that he administers a perfect moral government over the universe.

5. You believe that he also administers a providential government, which extends to all events, great and small; that to him alone belongs the glory of the saved; and the impenitent in sin perish through their own voluntary perverseness.

6. You believe that the gospel of Christ finds mankind in a state of sin and condemnation, utterly destitute of that holiness without which no man shall see the Lord; and that we must consequently become renewed in the spirit of our minds, before we can enter the kingdom of God.

7. You believe in the incarnation, obedience, suffering and death, resurrection and ascension, of Jesus Christ; that he alone, by his suffering and death, hath made atonement for sin; and that he ever liveth to make intercession for us.

8. You believe it to be the duty and the privilege of Christians, to make visible profession of their faith in Christ; receiving and applying the ordinance of baptism and the Lord's Supper, as instituted by Christ and practised by his Apostles.

9. You believe the future existence of the soul; that there will be a resurrection of both the righteous and the wicked — a day of final judgment; that all will receive according to their works; that the wicked will go away into everlasting punishment, and the righteous into life eternal.

COVENANT.

You do now solemnly give up yourselves to God the Father, as your God, your Father, and your eternal portion; you give up yourselves to Jesus Christ, the Head of the Church, as your Prophet, Priest, and King, relying upon him alone for salvation; you give up yourselves to the Holy Spirit, the Sanctifier and Comforter, relying on him alone for sanctification and all spiritual aid.

Depending on divine grace for assistance, you engage to glorify God, by a faithful observance of all the ordinances and institutions of the Christian religion, and by exhibiting the light of a pure example to the world.

You especially engage to walk in Christian fellowship with this church, ever willing to give and receive counsel, or reproof, with a spirit of kindness, and watchfully avoiding whatever is contrary to purity, peace, and love, as become the disciples of the meek and lowly Jesus.

All this you do, flying to the blood of the everlasting Covenant for the pardon of your sins, and beseeching the glorious God to sustain and guide you, in his perfect way, to the end of this life, and then to receive you to himself, where is fulness of joy, and to his right hand, where are pleasures forevermore.

We, therefore, the members of this church, affectionately receive you to our communion and fellowship; and on our part, engage to watch over your spiritual interest, and walk with you, in all the ordinances of the Gospel, as becometh saints. And may God, of his infinite mercy, give us grace to be faithful to each other, while we live; that we may be admitted, at last, through the merits of Christ, to the everlasting fellowship of saints and angels, in the presence of the Father, Son, and Holy Ghost. Amen.

In 1851, it was voted that this church, in the present enlightened state of the public mind in regard to the evils and the remedies of intemperance, feel themselves required, by the spirit of the gospel, to refrain entirely from the manufacture, sale, or use of ardent spirits, except as an article of medicine.

This church, when organized, consisted of eleven members, —

Admitted at divers times before the settlement of a pastor, by profession, 15; by letter, 10,	25
Admitted under Rev. Mr. Towne, by profession, 30; by letter, 30, . . .	60
Admitted under Rev. Mr. Keeler, by profession, 59; by letter, 20, . . .	79
Admitted under Rev. Mr. Merrill, by profession, 67; by letter, 34, . . .	101
Admitted under Rev. Mr. Mordough, by letter,	13
Admitted under Rev. Mr. King, by profession, 27; by letter, 11, . . .	38
Admitted under Rev. Mr. Lasselle, by profession, 16; by letter, 1, . . .	17
Admitted under Rev. Mr. Childs, by profession, 14; by letter, 9, . . .	23
Present number,	173

CHURCH IN WEST AMESBURY.

BY REV. L. THOMPSON.

The Second Congregational Church in Amesbury (First in West Amesbury) was organized May 19, 1726. The following are the dates of the ordination or installation of the pastors, together with the dates of their death or dismissal:

Rev. Paine Wingate, ordained June 15, 1726; died Feb. 19, 1786.

Rev. Francis Welch, ordained June 3, 1789; died Dec. 15, 1793.

Rev. David Smith, ordained Jan. 28, 1795; dismissed May 22, 1800.

Rev. Samuel Mead, installed June 6, 1804; died March 28, 1818.

Rev. Peter S. Eaton, ordained Sept. 20, 1826; dismissed May 10, 1837.

Rev. Lucius W. Clark, installed Nov. 1, 1837; dismissed Aug. 31, 1842.

Rev. Henry B. Smith, ordained Dec. 29, 1842; dismissed Sept. 29, 1847.

Rev. Albert Paine, ordained Sept. 7, 1848 ; dismissed April 11, 1854.

Rev. Leander Thompson, installed Sept. 20, 1854.

The following is the Confession of Faith and Covenant adopted by the church at the organization, May 19, 1726, — the Rev. Messrs. Wells, Cushing, Parsons, Tufts, and Brown being present to assist in the services of the occasion :

CONFESS I O N .

1. We believe the truths contained in the Holy Scriptures to be the Word of God, wherein he hath revealed his will ; and that they are the only rule of the obedience of faith, containing in them all things necessary to be known, believed, and obeyed in order unto life.

2. That there is but one God, subsisting in three persons, the Father, Son, and Holy Ghost, who alone is to be worshipped in spirit and in truth, with whatsoever else the Scriptures do reveal concerning God, his attributes, worship, word, and works.

3. The doctrines of the decrees of God ; that the counsel of the Lord standeth forever, and the thoughts of his heart to all generations (Psalms 33 : 11) ; concerning election, reprobation, that God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose which was given us in Christ Jesus before the world began (2 Tim. 1 : 9), and that the election hath obtained it, and the rest were blinded (Rom. 11 : 7).

4. That God executes his decrees in the works of creation and providence, working all things after the counsel of his own will.

5. That God made man, male and female, upright, — entered into a covenant of works with them, and promised life in case of obedience, and threatened death in case of disobedience ; and that man was endued with a power and ability to the free choice of his own will, and so, falling, accordingly subjected himself and all his posterity unto the death threatened in case of disobedience.

6. That, therefore, God was pleased to enter into a covenant of grace with fallen men, — freely offering life and salvation by Jesus Christ, requiring faith in them that they may be saved, and promising his Spirit to enable them to believe.

7. That God, according to an eternal covenant of redemption, ordained the Lord Jesus Christ, and, in the fulness of time, sent him into the world clothed with our nature and infirmities, yet without sin, being God and Man in One Person, to be a Mediator between God and man, the great and beloved Prophet, Priest, and King, Head and Saviour of his church, Heir of all things, and Judge of the world.

8. The truth of the doctrine of Conception, Incarnation, Birth, Life,

Death, Burial, Resurrection, Ascension, and Glorification at the right hand of his Father, where he ever liveth to make intercession for all.

9. That Christ ever hath his church in all ages of the world, which he will redeem, govern, and preserve, and, in time, by his Word and Spirit, effectually call and make partakers of the benefits of redemption; our Justification, Adoption, Sanctification, and Glorification.

10. That the Holy Spirit is the Author and Fountain, the Giver and Worker of all grace, spiritual good, and consolation, and of the efficacy of the means of grace unto our souls, — quickening, enabling, and directing us, according to his Word, to live unto God in the obedience of faith, in the exercise of repentance, and every other grace.

11. The doctrine of the Perseverance of the Saints, — that those whom God hath accepted in Christ, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be kept by the mighty power of God through faith unto salvation.

12. The doctrine of Justification by Faith in Christ, his Righteousness imputed to us, by which alone we can be saved.

13. The doctrine of the Christian Sabbath, the necessity of the Communion of Saints for the worship of God, and edification of themselves under all his ordinances.

14. That Baptism and the Lord's Supper are the only sacraments of the New Testament, and the appointments of our Lord Jesus Christ, to be attended upon to the end of the world, together with all other means of grace for our edification.

15. The doctrine of the Resurrection of the Body of the Just and Unjust, and the Last Judgment, when Christ shall judge the world in righteousness, and render to every one according to his works; and then the righteous shall go into life eternal, but the wicked into everlasting punishment with the devil and his angels.

COVENANT.

Forasmuch as the Lord hath accepted us, sinful wretches, into covenant with his Majesty in Christ, we therefore avouch the Lord to be our God, and make firm and sure covenant with his Majesty, and one with another (through the grace of Christ), to give up ourselves to him, to submit to his government, and all his holy ordinances, — acknowledging him for our Prophet, Priest, and King; to walk before him in all things according to the rule of his Word, shunning all atheism and anti-Christianism, with all other errors and pollutions in the worship of God. We do also bind ourselves to walk together with the church, and all the members of it, in mutual love and watchfulness, to the building up each

other in the faith and love of our Lord Jesus Christ; to yield obedience to his holy will, and to carry on the duties of his worship in public and private, according to gospel order and institution. Hereby craving help at God's hands for performance hereof, we do also, with ourselves, give up our seed unto the Lord, to be his people, and to submit under the watch and discipline of this church, according to the rules of Christ.

There have been changes, in repeated instances, in both the Confession and the Covenant, but the dates cannot now be ascertained. In all cases, however, the change has been only in phraseology, and not at all in doctrine. The object seems to have been to condense the substance of the original articles into briefer terms. One exception to this occurred on a day of humiliation, prayer, and fasting, April 2, 1730, when the whole church, male and female, rose from their seats, and publicly "owned and acknowledged," the brethren with uplifted hands, a new covenant, which was much longer, more full, and more solemn, than the original covenant adopted at the organization of the church.

The church has been blessed with revivals throughout its whole history, some of them of great power: but, owing to the loss of a portion, and the imperfection of all the records, until within a few years, it is impossible now to give their exact dates, or any details of their history.

It is not known that there have ever been any rebellions or secessions, or, except in an occasional instance of an individual, any defections from the faith of the gospel.

UNION EVANGELICAL CHURCH OF SALISBURY AND AMESBURY.

Organized Oct. 14, 1835. Has had three settled pastors, —

Rev. John Gunnison, installed Dec. 31, 1835; dismissed Nov. 1, 1836.

Rev. J. B. Hadley, ordained Sept. 2, 1837; dismissed April 19, 1848.

Rev. James M. Bacon, installed June 25, 1851; dismissed Oct. 9, 1855.

The following is its first and only Confession of Faith and Covenant:

CONFESSION OF FAITH.

1. You believe that there is one God only, — that He is self-existent, omnipresent, infinite in power, wisdom, justice, goodness, and truth, — and that this one God reveals himself to us in the Scriptures, as the Father, the Son, and the Holy Ghost, to whom we are required to pay equal and undivided honors.

2. You believe that the Scriptures were given by inspiration of God, and contain the only perfect rule of faith and practice.

3. You believe that all men previous to regeneration are destitute of holiness, and for their chosen and voluntary sins justly exposed to the everlasting displeasure of God.

4. You believe that through the atonement of Jesus Christ, salvation is freely offered to the whole world, and that none will be lost save those who freely refuse it.

5. You believe that in compassion to sinners, God has graciously sent his Spirit to enlighten their minds, to renew their hearts, and to concur with his truth in leading them back to duty and salvation.

6. You believe that the only sacraments of the church are baptism and the Lord's Supper; that the former may be lawfully administered to believers and their households, and the latter only to members of the church, in regular standing.

7. You believe in the immortality of the soul, — the resurrection both of the just and the unjust, — the fact of a future Judgment, and that according to their chosen character, one class of mankind will go away into "everlasting punishment," and the opposite class into "life eternal."

COVENANT.

In the presence of Almighty God and these witnesses, you do now most solemnly consecrate yourselves to Him as your Father and everlasting portion. You resign yourselves to the Lord Jesus Christ, the Redeemer and Head of the Church, as your Prophet, Priest, and King, relying upon Him alone for salvation. You give up yourselves to the Holy Spirit, depending upon Him for sanctification and every grace. You engage to take the word of God as the rule of your faith and practice, — to maintain communion with Him by daily prayer, — to sanctify the Sabbath, — to attend habitually upon the institutions of the gospel, — to walk in Christian fellowship with this church, — to observe its regulations, — to submit to its discipline, — to watch over its members, and by the constant cultivation of purity, peace, and love, to recommend the Christian religion to the hearts and consciences of all with whom you have to do.

All this you promise and engage, depending upon the blood of the everlasting Covenant for pardon, and trusting divine grace for wisdom, strength, and perseverance in the fulfilment of these vows.

We, therefore, the members of this Church [*all rising*] affectionately receive you to our communion and fellowship, bidding you a cordial welcome to all the privileges and blessings of our Father's house. We engage in love and faithfulness to watch over your spiritual interests, and to walk with you in the fellowship of the gospel, and through infinite

mercy may we all eventually be admitted to the general assembly and church of the first-born, who are written in heaven.

The number of persons at first composing this church was twenty-eight. Of these fifteen were from the West, or Rocky Hill Church in Salisbury, and eleven from the East, or First Church in Amesbury. Its growth and prosperity have not, perhaps, fully realized the expectations of its founders; still, it has enjoyed repeated tokens of the divine favor, and situated as it is, in the midst of an enterprising community, it is confidently believed that it will become a strong and widely useful church. For a number of years, it received aid from the Massachusetts Home Missionary Society, but of late has been self-supporting. Since 1859, Rev. N. Lasselle, has been acting pastor, though not installed over the church.

CHURCH IN WEST BOXFORD.

BY REV. C. E. PARK.

The church in West Boxford was organized on the ninth day of December, 1735. The following is the list of its successive pastors, with the date of their settlement and death or dismissal,—

Rev. John Cushing, ordained Dec. 29, 1736; dismissed Jan. 25, 1772.

Rev. Moses Hale, ordained Nov. 16, 1774; dismissed May 25, 1786.

Rev. Peter Eaton, D. D., ordained Oct. 7, 1789; died April 14, 1848.

Rev. Calvin E. Park, ordained Oct. 14, 1846; dismissed May 4, 1859.

The following is a copy of the Covenant which was adopted by the church at its formation in 1736:

“We, whose names are hereunto subscribed, apprehending ourselves called of God to join together in church state, and to embody ourselves in order to become a particular church or flock of the Lord Jesus (acknowledging our unworthiness of such an honor and privilege), we do profess and declare our serious belief of the Christian religion as contained in the Sacred Scriptures, and as expressed in the Confession of Faith commonly received in the churches of this land, heartily resolving to conform our lives to the rules of that holy religion as long as we live; and therefore,

“We do now, in the presence of God himself, His holy angels and all His servants here present, give up ourselves unto the Lord Jehovah, who is Father, Son, and Holy Ghost, and avouch Him this day to be our God.

“We give up ourselves to the Lord Jesus Christ, relying on Him as our Prophet, Priest, and King, promising, by the help of his grace, to

glorify God in all the duties of a sober, godly, and righteous life, and very particularly, to uphold family and closet worship, and to attend the public worship of God, the sacraments of the New Testament, and the discipline of Christ's kingdom and all his holy institutions in communion with one another, and carefully avoiding all sinful contentions.

“We do give ourselves one to another in the Lord, covenanting to walk together as a church of Christ, according to the rules of God's holy word, promising faithfully to watch over one another in brotherly love, and to submit ourselves to the discipline and power of Christ in His church, and duly to attend the seals and censures, or whatever ordinances Christ has commanded to be observed by His people, so far as the Lord, by His word and Spirit, shall reveal unto us to be our duty.

“We also present this day our offspring with us unto the Lord, promising to give them a Christian education, and avouching the Lord to be not only our God, but also the God of our children, esteeming it a very high favor that the Most High will accept of us and our children with us to be His people.

“And now, that we may keep this our covenant with God and with one another, we desire to deny ourselves, and to depend wholly on the free mercy of God and the merits and grace of Christ Jesus, and, wherein we shall fail, to wait on God for pardon through the name of Christ, be seeking the Lord Jehovah to own us as a church of Christ, that he would take delight to dwell among us, and that his blessing may be upon us, and upon our families, and His glorious kingdom be advanced by us. Amen.”

In 1816, it was voted, that the following covenant should be assented to by those who desired admission to full communion :

“You profess your serious belief in the Old and New Testaments, not as the word of man, but as the word of God. You desire to be humble before God for all your sins, and for any instances of your conduct in your past life, which may have been a grief to Christians, or a dishonor to that religion you would now profess ; and in a feeling manner, you now desire to give up yourself to the glorious God, receiving Him as your God and portion. You would give up yourself to the Lord Jesus Christ, as to the Head of his chosen people, receiving Him as being made of God to be your wisdom and righteousness and sanctification and redemption. You give up yourself to this church of Christ, engaging, with His help in the communion thereof, to attend upon the ordinances of the gospel, while your opportunity to be thereby edified in your most holy faith shall be continued to you.”

It does not appear from the records of the church that any covenant was substituted for the foregoing, until the adoption of the creed and

covenant which are now in use. They were adopted at a meeting of the church, May 21, 1850.

No intimations are given in the church records, nor are any furnished by tradition of revivals of religion to any marked extent, previously to the death of Dr. Eaton, in 1848. In 1832, fifteen persons were received into the church on profession, and as powerful revivals were then of very frequent occurrence, it may be inferred, that this church shared in them to some degree. In 1851 and in 1857, revivals also occurred, resulting in quite large additions to the church. During the "Great Awakening" this church took a somewhat hostile attitude to revivals. Its pastor bore an active part in opposition to Mr. Whitfield, and the church felt itself obliged to discipline several of its members, on account of their conduct in favor of revival measures. The church probably has never, till within the last sixteen years, been decidedly Orthodox, and during the ministry of Dr. Eaton, was avowedly Unitarian. These circumstances may account in part for the dearth of revivals by which its history has been marked.

FIRST CHURCH IN BRADFORD.

BY REV. J. T. M'COLLUM.

This church was organized Dec. 27, 1682. Has had ten pastors, viz.: Rev. Zechariah Symmes, installed Dec. 27, 1682; died March 22, 1707.

Rev. Thomas Symmes, installed Dec., 1708; died Oct. 6, 1725.

Rev. Joseph Parsons, ordained June 8, 1726; died May 4, 1765.

Rev. Samuel Williams, ordained Nov. 20, 1765; dismissed June 14, 1780.

Rev. Jonathan Allen, ordained June 5, 1781; died March 6, 1827.

Rev. Ira Ingraham, installed colleague Dec. 1, 1824; dismissed April 5, 1830.

Rev. Loammi Ives Hoadly, installed Oct. 13, 1830; dismissed Jan. 30, 1833.

Rev. Moses C. Searle, installed Jan. 30, 1833; dismissed March, 1834.

Rev. Nathan Munroe, ordained Feb. 10, 1836; dismissed Jan. 25, 1854.

Rev. James T. McCollom, installed Jan. 25, 1854.

The original Confession of Faith, if there was one, has not been preserved. An instrument called "an instrument to pacification and mutual obligation to church union and order" was adopted, and entered on the

minutes of the church, as early as April 20, 1683. The instrument is subjoined :

“ We whose names are subscribed, being awfully sensible that we live in an age wherein God hath in part executed that dreadful threatening to take peace from the earth, and wherein Satan (that great makebate and author of confusion) doth, by God’s permission, exceedingly rage, even in the visible church of God; and wherein that wicked one is sowing the tares of discord almost in every Christian society (the sad effects of which we that are the inhabitants of the town of Bradford have for some years past experimentally felt, and have yet the bitter remembrance of), — we being now, through the rich and undeserved mercy of God in Christ Jesus, under hopeful probability of settling a church of Christ in Bradford, — do take this occasion as to express our hearty and unfeigned sorrow and humiliation for what unchristian differences have broken out among us to the dishonor of God’s name, the grief of his Spirit, and to the obstructing of the work and kingdom of Jesus Christ, and to the hindering of our peace and edification; so also, in the name of God, and by his gracious help, seriously and solemnly to engage and promise, for the future, to forgive and forget, to the utmost of our endeavors, all former unchristian animosities, distances, alienations, differences, and contests, private or more public, personal or social, that have arisen ever among us, or between us and others; to pass a general act of amnesty and oblivion on them all, and not to speak of them, to the defamation of each other, at home in Bradford town, much less abroad in any other place, nor to repeat or revive them, unless called by Scripture rule or lawful authority to mention them for the conviction or spiritual advantage of each other. Besides, we promise, through the grace of God, that, in case God, in his most wise and holy providence, should permit any offences, for the future, to break forth among us (which we desire God, of his infinite mercy, would prevent as far as may be for his own glory and our own good), that we will then conscientiously endeavor to attend to Scripture rules for the healing and removing of them, and those rules in particular (Lev. 19: 17. Matt. 18: 15); and to bring no matter of grievance against each other to our minister or to the church, but in a scriptural and orderly way and manner. That we may be helped inviolably to observe this our agreement, we desire the assistance of each other’s mutual both Christian and church watch, that we may be monitors or remembrancers to each other of this branch of our covenant; as also the instant and constant prayers of each other, that God would enable us carefully to observe this instrument of our pacification, and our conditional obligation to church union and order, that God’s name may be honored by us, and we may experience God’s commanding his blessing upon us, even life forevermore.”

This instrument was voted to be entered on record April 20, 1683, and was again read Feb. 7, 1686, and again Dec. 22, 1689, "there being but two of the males in full communion absent."

The covenant, or what remains of it, is as follows :

"By the power of his Holy Spirit in the ministry of his Word, whereby we have been brought to see our misery by nature, our inability to help ourselves, and our need of a Saviour, the Lord Jesus Christ, to whom we desire now solemnly to give up ourselves as to the only Redeemer, to keep us by his power unto salvation ; and for the furtherance of that blessed work, we are now ready to enter into a solemn covenant with God and one with another, — that is to say, We do give up ourselves unto that God whose name alone is Jehovah, as the only true and living God ; and unto the Lord Jesus Christ, his only Son, who is the Saviour, Prophet, Priest, and King of his church, and Mediator of the covenant of his grace ; and to his Holy Spirit, to lead us into all truth, and to bring us unto salvation at the last. We do also give up our offspring unto God in Christ Jesus, avouching him to be our God, and the God of our children, humbly desiring him to bestow upon us that grace whereby both we and they may walk before him as becomes his covenant people forever. We do also give up ourselves one unto another in the Lord, according to the will of God ; engaging ourselves to walk together as a right-ordered church of Christ in all the ways of his worship, according to the rules of his most holy words ; promising, in brotherly covenant, faithfully to watch over one another's souls, and to submit ourselves to the government of Christ in his church ; attending upon all his holy administrations, according to the order of the gospel, so far as God hath or may reveal to us by his Word and Spirit."

This covenant, or part of a covenant, was entered upon the minutes of the church April 20, 1683.

There has never been any essential departure from the faith held by the church at first. June 18, 1806, a Confession of Faith, now existing in the handwriting of Rev. Jonathan Allen, was adopted and subscribed by nineteen males and thirty females. Another Confession, substantially the same with that of 1806, was adopted Dec. 5, 1829, and subsequently printed.

The history of this church is very much like that of most of the old Puritan churches. At its commencement, it was strictly and strongly evangelical, and, as the result, it enjoyed great prosperity. During the ministry of Rev. Thomas Symmes, from 1708 to 1725, a deep religious interest seems to have pervaded the community. In these seventeen years, two hundred and fifty-eight were admitted to the church ; and, though the population of the town must have been very small, hardly

exceeding eight hundred in all, two hundred and thirty persons at one time sat down together at the Lord's Table, at the regular communion season. After the death of Mr. Symmes, during the pastorates of Rev. Mr. Williams and Rev. Mr. Parsons, and the first half of that of Rev. Mr. Allen, evangelical religion appears to have been on the decline. The causes seem to have been, the Half-Way Covenant; want of interest in the ministry, in one of the pastors, and lax views of theology in the others. The church dwindled down to a few aged persons, and seemed on the brink of ruin. A revival occurred in 1806, which entirely changed the face of things in the town, and wrought an equally marked change in the ministrations of the Rev. Mr. Allen. Several revivals occurred subsequently in his ministry, though none of them were so marked and powerful as that of 1806.

A very powerful and thorough work of grace was enjoyed during the ministry of the Rev. Mr. Ingraham, which extended into that of his successor, Rev. Mr. Hoadly.

During the ministry of Rev. Mr. Munroe, two very general and precious revivals of religion were enjoyed, — one in 1837–38, the other in 1846–47.

This church shared somewhat largely in the spiritual blessings of that year of refreshing to so many churches, 1857–58. There have been, beside these, many seasons of religious interest, but, I believe, no other general revival of religion.

We have had no rebellions, secessions, or fatal departures from the faith. The church seems to have been born and cradled in a storm, but, for more than one hundred and fifty years, to have been marvellously quiet and peaceful. It numbers at the present time about two hundred and thirty members.

CHURCH IN GEORGETOWN.

BY REV. CHARLES BEECHER.

Organized Oct. 4, 1732. No creed, or articles of faith, were adopted at first. The following covenant, signed by eighteen male members, including the pastor elect, sufficed:

“We whose names are hereunto subscribed (although unworthy of a name in this place), apprehending ourselves to be called by God to embody ourselves into a distinct society, for the better attendance upon the worship of God, according to the rules of his holy Word; being persuaded in matters of faith according to the Catechism of the Assembly of Divines, unto the substance of which we do submit,

“We do in some measure of sincerity, this day give up ourselves and our offspring, unto the Lord Jehovah, the one true and living God, Father, Son, and Holy Ghost, to be his forever, promising by the help of grace to live unto and upon this God, hoping at length to live with Him forever.

“We do likewise give up ourselves, one to another, in the Lord; engaging with divine aid as a church of Christ, to submit to the discipline, order, and government of Christ in his church, and submit to the guidance of such as are, or shall be over us in the Lord, and that watch for our souls; and to watch over one another, according to the rules of the gospel, so long as we shall continue in this relation to each other.

“We promise also to admit to our communion, such as shall desire to join themselves to us, if by a profession of faith and repentance, and unblamable walk and conversation, they may, in charitable discretion, be accounted qualified for it; and to walk in all regular and due communion with other churches of our Lord Jesus Christ; and cheerfully to support and observe the pure gospel institutions of our Lord and Redeemer, so far as He shall graciously reveal to us His will concerning them.

“We take the word of God for our rule, and resolve uprightly to study what is our duty, and to endeavor to practise it, and wherein we fall short, in the discharge of it, will humbly betake ourselves for pardon to the blood of the everlasting covenant.

“And that we may unavoidably keep this covenant forever, being sensible of our own impotency, we humbly implore, that the help and grace of our Redeemer may be sufficient for us, entreating that He, being the great Shepherd of our souls, would lead us into the paths of truth and righteousness for His name's sake, and at last receive us all into his heavenly kingdom. Amen.

James Chandler,	Wm. Searl,
Richard Boynton,	Thomas Burpe,
John Adams,	Daniel Woodberry,
Thomas Plumer,	John Thurston,
Johnathan Boynton,	Daniel Pearson,
John Broocklebank,	Samuel Kerrincan,
Wm. Fisk,	Wm. Adams,
Richard Thurston,	Job Pinguy,
Jeremiah Chaplin,	Ebenezer Burpe.”

This Covenant the Rev. Mr. Hale, of Byfield, read over with the names of the subscribers, and asked their consent to it, which they who were all standing together whilst it was read declared, by the most usual sign on such occasions, that of lifting up the hands, whereupon he de-

clared that they were a church of Christ, regularly constituted and founded according to gospel order.

A sermon was preached on the occasion, which is still extant, by the Rev. William Balch, of Bradford.

There appears to have been no regularly organized council at the organization of the church. The first pastor, Rev. James Chandler, was ordained Oct. 18, 1732.

The council was composed of ministers and delegates from the churches in Byfield, Bradford, Boxford, Andover, Rowley, and Newbury. The sermon was preached by Rev. Mr. Rogers, of Boxford. Charge, by Rev. Mr. Hale, of Byfield. Right Hand of fellowship, by Rev. Mr. Phillips, of Andover.

From the parish records, it appears that the call was voted, and the ordination appointed, by the parish, before the church existed.

No mention is made of any theological examination of the candidate by the council.

Mr. Chandler's ministry covered a period of 52 years, in which 883 infants were baptized, 176 admitted to full communion, and 136 to half-way covenant. Mr. Chandler was born in Andover, A. D. 1706, graduated at Harvard, in 1728, and married Mercy, daughter of Rev. Moses Hale, of Byfield. He had no children. He was a man of sound doctrine, exemplary life and conversation, dignified deportment, and greatly esteemed by his own people; highly respected abroad, and very successful in the ministry. Died April 19, 1789, aged 83, in the 57th year of his ministry.

The first meeting-house was built in 1729; the second, in 1769, dedicated Sept. 12-22, 1770. Sermon by the Rev. Geo. Whitfield, from 1 Kings 8: 11. Mr. Chandler was one of those opposed to the revival under Whitfield, and had some trouble with "Separatists," who, in his day, planted the germ of the present Baptist society. After Mr. Chandler's death, the parish, being divided equally between Arminian and Hopkinsian views, after hearing sixty-three candidates, succeeded in settling the Rev. Isaac Braman.

Mr. Braman was born A. D. 1770, in Norton, Mass.; graduated at Harvard; studied divinity under Dr. West, of New Bedford, and Rev. Pitt Clark, of Norton; received license Aug. 11, 1795, and was ordained June 7, 1797. The church consisted, at this time, of twelve resident male members, and a few females. This number was still further reduced by a secession of three male members, together with fifteen members of the parish, who, having presented a remonstrance to the council against the doctrinal views of the candidate, withdrew and united with the Baptist society. Mr. Braman's active ministry extended

from A. D. 1797 to 1842, in which time about 250 were added to the church.

October 26, 1840, the present articles of faith and covenant were adopted, which are substantially the same as those of most New England churches.

On Dec. 3, 1842, Rev. Enoch Pond, son of Enoch Pond, D. D., was ordained colleague pastor. Mr. Pond was a graduate of Bowdoin College, and studied theology at the Bangor Theological Seminary. After a brief but useful ministry, he died Dec. 17, 1846.

On Feb. 3, 1846, Rev. J. M. Prince was ordained colleague pastor, and was dismissed, at his own request, by a council convened for that purpose, Nov. 19, 1857.

On the same day, Rev. Charles Beecher was ordained colleague pastor, by the same council.

Mr. Braman, the senior pastor, survived until the fall of 1858, when he expired Dec. 26, at the advanced age of eighty-eight, and in the sixty-first year of his pastorate.

THE CHURCH IN GROVELAND.

BY REV. THOMAS DOGGETT.

Organized June 7, 1727, as the Second Church in Bradford. Has had six pastors.

Rev. Wm. Balch, ordained June 7, 1727; died Jan. 12, 1792.

Rev. Ebenezer Dutch, ordained Nov. 17, 1779; died Aug. 4, 1813.

Rev. Gardner B. Perry, ordained Sept. 28, 1814; died Dec. 16, 1859.

Rev. David A. Wasson, ordained Sept. 4, 1851; dismissed Oct. —, 1852.

Rev. Daniel W. Pickard, ordained Sept. 29, 1853; dismissed Jan. 7, 1857.

Rev. Thomas Doggett, ordained March 4, 1857.

The following Covenant was adopted at first, and is still in use:

“ You believe in one God, the Father Almighty, maker of heaven and earth, and that there is one Mediator between God and man, the man Christ Jesus, who being in the form of God, the brightness of the Father’s glory, and the express image of his person, took on him the form of a servant, and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross, and that having thus been delivered for our offences, he was raised again for our justification, is exalted to the right hand of God, to make intercession for penitent sinners returning to God by him. You desire, therefore, thus to return unto God by a sincere repentance of all your past trans-

gressions, and an unfeigned acceptance of Christ, as the only true and living way to the Father; and you engage and promise, by the help of divine grace, that you will for the future, renouncing the world, the flesh, and the devil, make the religion of Christ your study, and compliance with the gracious terms of the gospel the main business and concern of your life. In particular, that it shall be the earnest and sincere care of your life to please God and to approve yourself in his sight by living soberly, righteously, and godly as becomes the disciples of Jesus Christ, and by walking in all the commandments and ordinances of the Lord. And as you desire to be under the watch and care of this church so long as God shall continue you with us, you promise on your part to endeavor, by a sober and inoffensive life, and faithful discharge of duty, to promote religion and virtue, the peace and edification of the church, and your own improvement in believing, and comfort through faith, so looking for the mercy of God through our Lord Jesus Christ unto eternal life.

“All this you profess and promise, as in the presence of God and this assembly.

ASSENT.

“Declaration — I, therefore, declare you to be a visible Christian, and to have a visible right to Christian ordinances and privileges so long as you keep this your profession pure and unspotted; only let your conversation be as becometh the gospel, and when Christ, whom you have now owned and confessed, shall come in his glory, he will confess you before his Father, and before the holy angels, and place you among the blessed.

“Now, therefore, God of his infinite mercy keep this always upon the imagination of the thoughts of your heart, and prepare you thus to serve him. Amen.”

The church originally consisted of forty-eight members, all males. Most of the members had been dismissed from the First Church in Bradford, some time during the previous year, for the purpose of organizing a new church in this, the East Parish, which had been set off and incorporated in June, 1726.

The new parish meeting-house was built during the year 1726 and 1727. On the eighth (8th) of November, the parish voted unanimously, to invite Mr. Wm. Baleh to preach for them, and on the thirteenth (13th) of March following, they gave him a call to settle with them, agreeing to give him for his support one hundred pounds settlement, one hundred pounds salary, and the improvement of the parsonage-house and lot. If

this was not enough for his comfortable support, they would add ten more, and if, after experiment, this was not found enough, they would add another ten pounds. These terms, with slight alterations, Mr. Balch accepted, and was ordained. Mr. Balch was born in Beverly in 1704, graduated at Harvard 1724, ordained 1727, and died 1792, aged 88. According to a statement in Elliot's Biographical Dictionary, he possessed strong powers of mind, surpassed by but few of our New England divines in clearness of perception, comprehension of understanding, or soundness of judgment. He was simple in manners, soft and benevolent in disposition. The first years of his ministry he lived in peace and harmony with his own and the neighboring churches. A spirit of disorganization beginning to appear in the towns on the Merrimac river, nine members of his own church were affected by it, and declaring themselves dissatisfied with the preaching of the minister, made a formal complaint to the brethren. The church thinking the complaint unreasonable, and refusing to act upon it, the aggrieved party applied to a neighboring church, the First Church in Gloucester, Rev. Mr. White pastor, to admonish their pastor and brethren, according to the direction of the platform by "the third way of communion." On this the church voted to call a council. The council met, blamed the conduct of the complainants, and approved the doings of the church. This action, however, did not free Mr. Balch from the imputation of holding Arminian views, as doubtless he did, if we may believe the testimony of the controversies of that day in which he took part, and the traditionary reports still current. His last days were serene. In the 64th year of his ministry, and with the expression, "Come, Lord Jesus, I am ready," he fell asleep.

In July, 1727, the month succeeding his ordination, fifty-three (53) (females) were received into the church, having been dismissed from the First Church in Bradford. During that year fourteen more were added. An *earthquake*, which occurred in October, 1727, produced great effect upon the minds of the people, and awakened the attention of many to the things of religion. Sixty-four were added in the next year. From 1729 to 1779, one hundred and ninety were received.

Early in the history of the church, regard was had to encouraging the spirit and habit of giving. In 1732, a vote was passed that each communicant be *obliged* to pay one shilling a year, — what was necessary was to be expended in providing for the Lord's table, and the residue to be disposed of only for pious and charitable uses. Suspension from communion was the penalty for delinquents, until they had given the church satisfaction. The pastor and the deacons had the power of excusing from the payment of the assessment, on good and sufficient reasons.

In 1742, much feeling was aroused in the church by the introduction of preachers of different denominations into the parish, through the invitation of certain members of the church, so that the church voted it "a disorderly thing to invite either the ministers of other churches, or private ex-pastors, to officiate anywhere within the limits of the parish without the consent of our minister first had."

Much trouble sprung up at this time, which was extended through a period of seven years, arising from the conduct of brethren who, through disaffection on account of the preaching of Mr. Balch, called on the church of Gloucester for their brotherly monitions, "in the third way of communion." It was ended by their separation from the church. The period from 1749 to 1768, is to the historian a barren field; as the records give no account of internal dissensions, or of outward difficulties, we must suppose that it was a time of peace, and perhaps of prosperity. Five years only in this length of time passed by without some additions to the number of communicants. At the end of this period, there was a revival of some of the former troubles, occasioned by the introduction of unevangelical preachers into the parish. In order to sustain their pastor, in the undivided control of his charge, it was voted, that a brother forfeited his standing in the church, should he invite a Baptist, Quaker, or any one of the different sects to preach in the parish, thereby giving him opportunity to make proselytes, and to weaken and divide the church.

Mr. Balch, having become old and infirm, in 1779 the church made choice of Mr. Ebenezer Dutch, as their minister. Only one person voted against his settlement, and he did it, as he said, in order to take off the curse pronounced against those of whom all speak well.

Mr. Dutch was born in Ipswich, 1751, and graduated at Providence College in 1776. Though not a man of learning, he possessed an active, ready mind, which, with his natural fluency of speech and glow of feeling, made him a preacher of more than ordinary power. Having strong passions that were easily aroused, his words were sometimes indiscreet, and his conduct eccentric, irregular, and contradictory. In a part of his ministry, he was engaged in secular business, borrowing and loaning money, much to the injury of his own influence for good in the ministry. As was to be expected, his pecuniary speculations not only tarnished his character, but ruined his estate. However, in his latter years, none were more sensible of his error than he himself. His acknowledgments were as open as his faults had been. His diligence and fidelity in his Master's work, during the remaining years of his life, were not unblest, many having been brought by him to Christ. His death was sudden and unexpected, yet full of peace and joy and faith. During his pastorate

147 were received into the church. Nothing of marked and especial interest appears to have interrupted the course and harmony of the society. At one period, in 1788, the morals of the community could not have been at a very high state, if we may judge from the fact that the church felt called upon to declare, by a series of articles, that profanity was inconsistent with upright Christian conduct; that indulgence in strong drink, to the injury of the person, was discreditable to a professor of religion, that absence from communion without sufficient cause, speaking reproachfully of religious characters, the neglect of family prayer, and the habit of card-playing, met their disapprobation.

In September of the next year, Rev. Gardiner B. Perry was ordained. Born at Norton in 1783, graduated at Union College in 1804, he died at Groveland December, 1859, aged seventy-six, after a ministry of forty-five years. During the last nine years of his life, he was too infirm for the labors of his position, and colleagues were settled with him. From 1814 to 1840, there were one hundred and ninety-one persons received into the church. From that time to 1854, the records of the church are silent as to its growth, and, in fact, as to its history in any particular, until 1851. Dr. Perry was distinguished for his interest in the moral causes of the day, especially at the commencement of their discussion and agitation. His people were thoroughly indoctrinated upon the subjects of temperance and anti-slavery. In 1831, the church was visited with a revival, and eighty persons made profession of their faith in Christ. No especial troubles vexed the church during Mr. Perry's active ministry. Old errors in doctrine, however, continued to exert their silent and pernicious influence. The Arminian seed sown in the earlier days of the parish continued to bear fruit, and propagate itself. The doctrinal integrity of many of the church members became impaired. Litigations between brethren had produced alienation and division. The young had grown up in exposure to a corrupting atmosphere, so that, in 1851, they were unanimous and eager in settling, as a colleague with Dr. Perry, one whom they felt to be unsound in the faith, and whose subsequent course verified the worst fears and the most unfavorable suspicions, — David A. Wasson, after a protracted examination. The brief statement of his belief presented to the council was in accordance with our evangelical standards. Yet, not long after his settlement, contradictory statements were made in direct opposition to the fundamental doctrines of revealed religion. Before the expiration of a year, his true attitude of hostility to evangelical Christianity was apparent to the most charitable and lenient judgments. In October, 1852, a council was called, principally composed of those who had ordained him. They arrived at this conclusion, — that all fellowship between him and our evangelical

churches should cease. After the dissolution of this pastoral relation, the church was weakened in numbers by the departure of some of its members who were in sympathy with him. Their hostility to the church could not but have a depressing and disheartening effect. The division of the society, which also followed, added much to their burden, and subtracted from their courage.

In September, 1853, Mr. D. W. Pickard was ordained as colleague with Dr. Perry, — a man of lovely Christian character, of a mild, affectionate, and sensitive nature. On his entrance upon the pastoral duties, the church rallied around him with their prayers, their manifest sympathies, and steady encouragement. By the division, God had brought them to feel their own weakness. In repentance and humiliation, with a renewed consecration to his cause, they sought him. Their benevolence was stimulated, their fidelity increased; and, as a legitimate result, the Spirit of Grace descended, and more than twenty for the first time publicly professed to be the followers of Christ. The awakened interest continued for a number of months. The necessary discipline of the members who had voluntarily left the communion occupied the attention of the church, to the diminution of direct interest in the spiritual welfare of sinners, and in the true prosperity of Christ's kingdom. In 1855, disagreements between brethren of the church broke out, of such a nature that the church could not arrange and settle them. Still wider grew the disaffections, and weaker the spirit of coöperative energy. Worn out by labor, care, and their intestine divisions, Rev. Mr. Pickard was obliged to ask a dismission in the winter of 1857, having already been absent from the pulpit for more than six months, in the vain hope of recovery. He lingered, in uncertainty in regard to his final restoration to health, until February, 1860, when God took him to the kingdom of perfect peace. He died, as he had lived, esteemed by all who knew him, — a "beloved disciple."

In March, 1857, Thomas Doggett, the present pastor, was settled. The same divisions have continued in the church and in the town, but the healing hand of time has begun to work its visible effects; and it is hoped that, by the blessing of God, the church may at length be in health and prosperous. It has not been unvisited by Divine influences. Some additions have been made to its number. There has been a manifest change in many of the opponents of religion; and it is confidently expected that, before the lapse of many years, the church will have outgrown its weaknesses, and become united, vigorous, and strong.

CENTRE CHURCH, HAVERHILL.

BY REV. B. F. HOSFORD.

This church was organized Aug. 28, 1833, and consisted then of eighty-eight members. Its pastors have been,—

Rev. Joseph Whittlesey, installed Aug. 28, 1833; dismissed April 18, 1838.

Rev. Edward A. Lawrence, ordained and installed May 4, 1839; dismissed June 12, 1844.

Rev. Benjamin F. Hosford, ordained and installed May 21, 1845.

Its Confession of Faith and Covenant are as follows :

CONFESSION OF FAITH.

ARTICLE 1. You believe there is but one God, the Creator, Preserver, and Governor of the universe,—a Being infinite in power, wisdom, justice, goodness, mercy, and truth.

ART. 2. You believe that the Scriptures of the Old and New Testament are the word of God, and are a perfect rule of faith and practice.

ART. 3. You believe that God is revealed in the Scriptures as the Father, the Son, and the Holy Ghost; and that these three, equal in every Divine attribute, are one God.

ART. 4. You believe that man was originally holy; that he fell from that happy state by sinning against God; and that all men, except so far as they are renewed by the Spirit of God, are destitute of holiness, in a state of alienation from their Maker, and of insubjection to his government.

ART. 5. You believe that the Son of God, by his sufferings and death, has made an atonement for the sins of the world; and that, upon condition of repentance towards God, and faith in our Lord Jesus Christ, pardon and eternal life are sincerely offered to all.

ART. 6. You believe that mankind do, of their own accord, wickedly refuse compliance with these conditions of pardon; and, therefore, that the blessings of the gospel would be offered to this ungrateful world in vain, were it not for the interposition of the Holy Spirit.

ART. 7. You believe that the influence of the Spirit is bestowed, not as the reward of merit, but as the free gift of God; and yet is ordinarily so connected with the use of means by the sinner, as to create entire obligation and ample encouragement to attend upon them, and to render all hopes of conversion in the neglect of them eminently presumptuous.

ART. 8. You believe there will be a resurrection of the dead; that all will stand before the judgment-seat of Christ; that the wicked will

go into punishment, and the righteous into life, both of which will be without end.

ART. 9. Moreover, you believe that in this world the Lord Jesus Christ has a visible church, the terms of admission to which are a public profession of faith in Christ, sustained by credible evidence; that Baptism and the Lord's Supper are ordinances to be observed in the church to the end of the world; that none but members of the visible church, in regular standing, have a right to partake of the Lord's Supper, and that they and their households are the proper and only subjects for the ordinance of Baptism.

Thus you do, each of you, profess to believe.

[*Baptism is here administered.*]

COVENANT.

You will now publicly enter into covenant with God, and with this church.

In the presence of God and this assembly, you do now solemnly avouch the Lord Jehovah, Father, Son, and Holy Ghost, to be your God, the supreme object of your affection, and your portion forever. You cordially acknowledge the Lord Jesus Christ as your only Redeemer and Saviour, and the Holy Spirit as your Sanctifier, Comforter, and Guide. You cheerfully devote yourselves to God in the everlasting covenant of his grace, consecrating all your powers and faculties to his service and glory; and you promise that, through the assistance of his Spirit, you will cleave to him as your chief good; that you will give diligent attendance to his word and ordinances; that you will seek the honor and interest of his kingdom; and that henceforth, denying all ungodliness and every worldly lust, you will live soberly, righteously, and godly in the world.

You do also now cordially join yourselves to this church, engaging to submit to the discipline of Christ in his house, and the regular administration of it in this church; to strive earnestly for its peace, its edification, and its purity; to aid in maintaining the worship of God; and to walk with its members in charity, faithfulness, circumspection, meekness, and sobriety.

Thus you do, each of you, profess and engage.

We, then, the members of this church [*here the members of the church rise*], affectionately receive you to our communion. We welcome you to this fellowship with us in the blessings of the gospel; and, on our part, we engage to watch over you, and seek your edification, so long as you continue among us. And, should you have occasion to leave us for some other place of abode, it will be your duty to seek, and ours to grant, a

recommendation to another church; for hereafter you can never withdraw from the watch and communion of the saints without a breach of covenant.

And now, beloved in the Lord, let it never be forgotten that you have come under solemn obligations. Wherever you go, these vows will go with you. They will follow you to the bar of God; they will abide upon you forever.

May the Lord guide and preserve you until death, and at last receive both you and us to that blessed world where our love and joy shall be forever perfect! Amen.

This church has been strengthened by three decided revivals. The first immediately preceded its distinct organization, but without which it could hardly have been organized. It made the older members more positively Christian, and added greatly to their number. The second occurred in 1840, and brought about forty into the church. The third was in 1858, and resulted in the addition of about sixty.

Soon after the formation of the North Church in 1859, to which this church contributed one hundred members, it received forty from the disbanded Winter Street Church. These, with other additions by profession and letter, bring its present membership up to its number fifteen years ago. Haverhill is now largely a manufacturing town. While this introduces many influences unfavorable to piety, the thrift it creates brings in many Christians by immigration; so that the total result is about the average of growth in the churches of Christ.

As this church is less an offshoot from the original church in town than a continuation of it, it is proper to carry back its history in some other particulars. The first church, established in 1645, continued substantially Orthodox until 1833, when the majority of voters in the parish deciding to have "more liberal preaching," the Orthodox part of the church, who held their religious belief to be of more value than popularity or silver, withdrew, and were constituted a church by themselves. The unity of the followers of Christ in this movement is shown by the fact that all the male members, with two exceptions, joined in it. It was not, therefore, a factious secession, but rather the original spiritual body coming out from the parish with which the civil law had too closely identified it. The church was not born out of due time, but still born of much tribulation, and with something of the martyr spirit in it. Rising from amid prevailing heresies, it has always held religious doctrines to be important. The history of the church from which it came out has taught it to be careful for right foundations, and then for steadfastness upon them. It is not often that, in an enterprising community where the

popular watchword is "Progress," a church holds so firmly, and with so much satisfaction, to the old truths in the old form of sound words. Its present wish and intent is to transmit these doctrines, with the forms, tastes, and elements of character which naturally grow out of them, to the next generation, according to the grace which the great Head of the church shall give unto it.

CHURCH IN EAST HAVERHILL.

BY REV. A. BURNHAM.

This church was organized Nov. 28, 1744. It has had five pastors :

Rev. Benjamin Parker, ordained Nov. 28, 1744 ; dismissed —, 1777.

Rev. Isaac Thompkins, ordained March 1, 1797 ; died Nov. 21, 1826.

Rev. James R. Cushing, installed June 10, 1835 ; dismissed July, 1844.

Rev. Wales Lewis, installed July 18, 1849 ; dismissed May 12, 1857.

Rev. Abraham Burnham, ordained Sept. 30, 1857.

The following is the "form of the church covenant read and consented to by the communicants" of this church on the day of Mr. Parker's ordination, Nov. 28, 1744 :

"We whose names are hereunto subscribed (although unworthy of a name in this place), apprehending ourselves to be called of God to embody into a distinct Christian society for the furtherance of our faith and charity, and our better attendance on the worship of God according to the rules of the gospel, — being firmly persuaded of the truth, excellency, and Divine authority of the revelation contained in the Holy Scriptures, which we take for our only rule of faith, worship, discipline, and manners, promising that we will faithfully study and adhere to the same as a sure guide in the true method of serving God so, in this imperfect state, that we may come to enjoy him forever ; that we may be more sensible of our obligation hereto, and for our furtherance herein, — do now, in a very humble, solemn manner, give up ourselves, with our offspring, unto the Lord, the living and true God, through his Son Jesus Christ, whom he has appointed Lord over all things to the church, avouching him this day to be our God, and binding ourselves to him in an everlasting covenant to love his name, and to be his servants ; adoring his infinite condescension and grace, that he will take us to be his people, and has promised his Holy Spirit to dwell with us and in us, for our direction, assistance, comfort, and support, in this world of temptation and sorrow,

that, so doing our duty and walking to please him, we may at last inherit that eternal life which he has brought to light to us by the gospel.

We likewise give up ourselves to one another in the Lord, engaging, with Divine aid, as a church of Christ, to do all our things with charity and unto edification; submitting ourselves to the watch and guidance of such as he shall be pleased from time to time to set over us, in the pastoral relation, to teach us the good word of the Lord, and show us the way to salvation; watching likewise over one another with a spirit of meekness and love, not hating our brother in our heart, but in any wise reproving him, and doing our endeavors, every one in his place, to keep the church pure, *looking diligently lest, any root of bitterness springing up, thereby many should be defiled.*

“And we promise to admit to our communion such as shall design to join themselves with us, if, in a judgment of charity, they can be thought to be qualified therefor; not imposing any other terms of participation in Christian ordinances than those which our Saviour and his apostles have prescribed, — viz., a visible Christian profession, together with a blameless and well-ordered life. And, likewise, that we will walk with all regular and due communion with other churches of our Lord Jesus, maintaining charity and an hearty good-will to all those that love our Lord Jesus Christ in sincerity, endeavoring *to keep the unity of the spirit in the bond of peace*, and praying always for the peace of Jerusalem, since they prosper that love her. And, in a word, that we will seek to walk worthy of the vocation wherewith we are called, in all lowliness and meekness and long-suffering, forgiving one another, and forbearing one another, and aiming to adorn the doctrine of God our Saviour in all things, by a holy, unblamable, sober, just, and righteous conversation; and, wheretoever we shall fall short of our duty, that we will renew our repentance, and betake ourselves to God for pardoning mercy through the blood of the Redeemer.

“And now, that we may keep this covenant inviolate, being humbly sensible of our own imperfection and weakness, we heartily implore that the grace of Christ may be sufficient for us, and that he, being *the great Shepherd and Bishop of souls*, would vouchsafe to lead us in the paths of truth and righteousness and charity, and at last receive us to his heavenly kingdom.”

This covenant continued in use till Jan. 11, 1797. The church had then become reduced in numbers, and the records were lost; and, consequently, it was reorganized, and a new covenant adopted, which was essentially the same as the first. April 3, 1797, a Confession of Faith was also adopted. In 1855, the Confession of Faith and Covenant, were revised and printed, but not materially changed. Sept. 27, 1831, a vote

was passed to adopt "a new Confession of Faith and Church Covenant," but none is found on the records.

This church originally consisted of thirty-three members, — sixteen males and seventeen females. During the first thirty years of its existence, seventy-six members were added to it by profession. The largest number received by profession any one year during this period was thirteen. These were admitted in 1755.

The number of members now connected with this church is thirty-three, which was the original number.

NORTH CHURCH IN HAVERHILL.

Organized March 30, 1859. Has had but one pastor, — Rev. Raymond H. Seeley, installed Aug. 8, 1860.

CONFESSIO N OF FAITH.

ARTICLE 1. You believe there is one only living and true God, the Creator, Preserver, and Governor of the universe, — a Being self-existent and unchangeable, infinite in power, holiness, wisdom, justice, goodness, mercy, and truth.

ART. 2. You believe that the Scriptures of the Old and New Testaments were given by inspiration of God; that they contain a harmonious and complete system of divine truth, and are a perfect rule of faith and practice.

ART. 3. You believe that God is revealed in the Scriptures as the Father, Son, and Holy Ghost, and that these three are one God, and in all divine attributes equal.

ART. 4. You believe that man was originally created pure and upright; that he fell from that state by sinning against God; and that all men, except so far as they are renewed by the Spirit of God, are destitute of holiness, in a state of alienation from their Maker, and of insubjection to his government.

ART. 5. You believe that the Son of God, by his sufferings and death, has made an atonement for the sins of the world; and that pardon and eternal life are sincerely offered to all, upon condition of repentance towards God, and faith in our Lord Jesus Christ.

ART. 6. You believe that mankind do, of their own accord, refuse compliance with these conditions of pardon, and that the blessings of the gospel would be offered to them in vain, were it not for the interposition of the Holy Spirit.

ART. 7. You believe that the influence of the Spirit is bestowed, not

as the reward of merit, but as the free gift of God, and yet that it is the immediate duty of every sinner to exercise repentance towards God, and faith in our Lord Jesus Christ.

ART. 8. You believe there will be a resurrection of the dead, and that all will stand before the judgment-seat of Christ; that the wicked will go into punishment, and the righteous into life, both of which will be without end.

ART. 9. You believe that the Lord Jesus Christ has established a church in the world; that its special ordinances are Baptism and the Lord's Supper; and that all who have been baptized, and received into fellowship with the church, are entitled to the sacrament of the Supper; and that the children of believing, covenanted parents, are to be admitted to the ordinance of Baptism.

COVENANT.

In the presence of God and this assembly, you now do solemnly avouch the Lord Jehovah, Father, Son, and Holy Ghost, to be your God, the Supreme object of your affection, and your portion forever. You cordially acknowledge the Lord Jesus Christ as your only Redeemer and Saviour, and the Holy Spirit as your Sanctifier, Comforter, and Guide. You cheerfully devote yourself (or selves) to God, in the everlasting covenant of his grace, consecrating all your powers and faculties to his service and glory. And you promise that, through the assistance of his Spirit, you will cleave to him as your chief good; that you will give diligent attendance to his word and ordinances; that you will seek the honor and interest of his kingdom; and that henceforth, denying all ungodliness and every worldly lust, you will live soberly, righteously, and godly in the world.

You do now also cordially join yourselves to this church as a true church of Christ, engaging to submit to its discipline, as prescribed in the Divine Word; to strive earnestly for its peace, its edification, and its purity; to labor with it, as God shall give you ability, for the building up of the Redeemer's kingdom in the world; and to exercise towards its members a spirit of meekness, forgiveness, and Christian love.

Trusting in the grace of God, do you thus covenant and promise?
[*Each answers, "I do."*]

We, then, the members of this church [*the church here rise*], receive you affectionately to our communion, promising you our prayers, our Christian sympathy, and our love; engaging, on our part, to walk with you in all becoming watchfulness, kindness, and fidelity; and to promote, to the extent of our power, your growth in grace, your usefulness, and your happiness, so long as you shall remain with us.

And now, beloved, remember that the vows of the Lord are upon you: they can never be thrown off; they will follow you through life to the bar of God, and to the retributions of the world to come.

And may the great Head of the church at last present both you and us, in company with all his saints, faultless before the presence of his glory, with exceeding joy!

And to the only wise God be the praise, now and forever. Amen.

March 1, 1859, a religious society of the Congregational-Orthodox denomination was duly organized for the purpose of maintaining public worship, under the name of the "North Congregational Society."

March 19, 1859, a meeting was held to take the preliminary measures for the formation of a new church, to be connected with the aforesaid society. This step was taken from a sense of duty to God and the great Head of the church. — believing that the interests of religion demanded, and the cause of Christ would be promoted by, another church organization in this town.

After much deliberation and prayer, it was voted unanimously that an ecclesiastical council be called on Wednesday, 30th inst., to advise and assist in the constitution of a new church, if, in their judgment, it should be deemed expedient. In accordance with this vote, letters missive were forwarded to twelve churches, who met by their pastors and delegates on the day appointed. The council

Voted, That, in view of all the present circumstances, it is expedient that the request of the brethren be granted, and that a new church be organized, under the name of the "North Congregational Church in Haverhill."

Voted, That the Articles of Faith and Covenant be deemed satisfactory.

After the formation of the church, immediate measures were taken for the erection of a convenient house of worship, for the use of the church and society; and, on the 20th day of July, the corner-stone of the same was laid with appropriate services.

On Wednesday, Feb. 15, the house of worship was completed, and dedicated to the service of God.

CHURCH IN WEST HAVERHILL.

BY REV. ASA FARWELL.

Organized Oct. 22, 1735. Has had five pastors:

Rev. Samuel Bacheller, ordained Oct. 22, 1735; dismissed Oct. 9, 1761.

Rev. Phineas Adams, ordained Jan. 9, 1771 ; died Nov. 17, 1801.

Rev. Moses G. Grosvenor, ordained Dec. 27, 1826 ; dismissed April 22, 1829.

Rev. Abijah Cross, ordained May 18, 1831 ; dismissed Jan. 26, 1853.

Rev. Asa Farwell, ordained April 21, 1853.

The following Confession and Covenant, drawn up by Rev. John Brown, and "considered at a ministers' meeting the previous day," was adopted at the organization of the church :

"We ye Subscribers, Apprehending ourselves called to Unite as Christian Brethren in a Particular Church in this place, that we may be Built as such on ye foundation of ye Prophets and Apostles, Do now profess, in ye Presence of God and holy Angels, his Ministers and People in this Assembly, That we, taking ye Holy Scriptures called ye Bible to be ye Rule of our Faith and Practice, Believe as followeth ; Namely, that there is one God, the *Maker of Heaven and Earth*, whose name is Jehovah, revealing himself under the Mysterious Relation of Father, Son, and Holy Ghost. And as there is one God, so there is one Mediator between God and man, ye Man Christ Jesus, no other than ye Only-Begotten of ye Father, made flesh, *born of ye Virgin Mary*, who, by his Life, Death, Resurrection, and Ascension into Heaven, has made way for our Salvation, and from thence he shall come again, to Judge ye Quick and ye Dead. And that some of ye Children of fallen Adam were in Christ Chosen to Salvation, from ye foundation of ye World ; That ye offers of this Salvation, Containing ye forgiveness of Sin, ye *Resurrection of ye Body, and life everlasting*, are made to all ye Members of ye *Holy Catholick Church* that are within ye Covenant of Grace, even Jews and Gentiles, as many as are called, ye Promise whereof is unto them and their Children. And that in a Union to Christ our Head and Surety there is a *Special Communion of Saints*, both with God and one another, which is highly promoted in the fellowship of particular Churches. And, that we may *practice* according to our holy Rule, we would now, in ye most Devout manner, Adoreing ye Divine Grace and Condescension in taking us into Covenant, Humbly lay hold on ye great promise thereof through Christ, that God Almighty will be a God to every one of us, and to our seed after us in their Generations, and freely consent, for ourselves and them, to be his people forever ; and as we have been taught and bound by ye seal of this Covenant, we will sincerely endeavor to observe all things whatsoever Christ hath Commanded. And whereas we are, by this Covenant, in fellowship with ye Universal Church, we being all Baptized into one body, and having all been made to drink into one Spirit, we profess with them to worship God in ye Spirit, to rejoice in Christ Jesus, and to have no Confidence in ye

flesh. And in our personal Conduct and Communion with them, in all relations, we would walk worthy of ye Vocation wherewith we are called, in all lowliness and meekness and long-suffering; forbearing one another in love, endeavoring to keep ye Unity of ye Spirit in ye bond of peace, for there is one Body and one Spirit, even as we are called in one hope of our Calling. More particularly, in our personal Conduct, exercising ourselves to have always a Conscience void of offence towards God and towards men; Walking circumspectly, not as fools, but as wise, and, as he who has called us is holy, seeking to be holy in all manner of Conversation; not rendering evil to any man, but, as we have opportunity, doing good unto all men, Especially unto them that are of ye Household of Faith. And, in all Political relations, whether Domestic, Civil, or Ecclesiastical, to Adorn ye Doctrine of God our Saviour in all things, according as his grace has appeared unto all men, teaching us that, Denying ungodliness and worldly lusts, we should live Soberly and Righteously and Godly in ye present world. Walking *in our houses* agreeable to ye Covenant of Marriage, and ye Parental Covenant; Resolving that, as for us and our Houses, we will serve ye Lord; Praying together, and also instructing and Commanding our Children and Household to keep the way of the Lord. And, *under our Civil Rulers*, leading quiet and peaceable lives in all Godliness and Honesty; Rendering to all their dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honor to whom Honor, to owe no man any thing, but to love one another; Praying for the Peace of Jerusalem, because they shall prosper that love her; looking not every man at his own things, but every man also at the things of others. And, *in ye House of our God*, Keeping ye Ordinances in all things, as Delivered to us by Christ and his Apostles, not forsaking ye Assembling of ourselves together, but religiously attending all parts of Instituted Worship, whether in ye Ministry of ye Word, or prayer or Praise, or in Baptism, or in ye Lord's Supper. And, whereas, we are called to fellowship in a particular Church, wherein we are now to be united in one Body, to maintain a Special Government within our Assembly, to which End they have chosen with us a Pastor, to be over us in ye Lord, and Admonish us; We promise together, as a Church, so far as in us lies, that all things shall be done decently and in Order, with Charity and unto Edifying, — that public Censures be inflicted on Disorderly members, according to ye laws of Christ for ye Destruction of ye flesh, that ye spirit may be saved in ye day of ye Lord Jesus. And, *as Brethren*, we promise, each one for ourselves, that we will not any of us hate our Brother in our hearts, but in any wise rebuke our neighbor, and not suffer sin upon him; yet, if a man be *overtaken* in a fault, we which are spiritual will

restore him with a spirit of Meekness. Considering ourselves lest we also be tempted; loving one another as brethren, and so fulfilling ye Law of Christ, even ye law of Charity, which covereth a multitude of sins. And in faults which Deserve reproof when our Brother trespasses against any one of us, we will go and tell him of his fault alone, that he may gain his brother; but if he refuse to hear him, then take with him one or two more, that in ye mouth of two or three witnesses every word may be established: and if he refuse them, let ye Church, and, if he hear not ye Church, he shall be unto him as a heathen man and a Publican. And if there be among us any wicked person polluting ye Society, we will not be wanting to cast out ye old leavèn, that we may be a pure lump. We will not keep company with any one that is called a Brother, if he be a fornicator, or Covetous, or an Idolator, or a Railer, or a Drunkard, or a reviler, or an Extortioner: with such an one in our assembly, no, not to Eat. Shall we not thus Judge them that are within, and cast out ye wicked person, and withdraw from every Brother that walketh Disorderly, as a busybody: note that man, have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother? And, on ye other hand, when such an offending person shall, after Censure, be Sorry unto repentance, then, contrarywise, we will one and all forgive and Comfort him, because Sufficient to such a one is this Punishment Inflicted of many. Finally, *as members of ye flock*, as we shall stand related to our Pastor, we will obey him, as having ye rule over us, and submit ourselves, because he shall watch for our souls as one that must give account, that he may do it with Joy, and not with grief: Esteeming him very highly in love, for his work's sake, Counting an Elder that ruleth well to be worthy of Double Honor, Especially one that laboreth in ye word and Doctrine, for ye Scripture saith, ye Laborer is worthy of his reward.

“To this Covenant we have set our hands, that, thus binding ourselves to ye Lord, we may Keep his Covenant, remember his Commandments, and do them, And that he may Establish us a holy People Unto himself.”

Under date of Sept. 7. 1762, the records show a “solemn Renewal of Covenant engagements with God,” in connection with which there is a more *full and direct statement* on points of faith and practice, referring especially to the form of church government as being strictly “Congregational,” and to the “Doctrines summarily taught in the Shorter Catechism of the Westminster Assembly of Divines.” At the same time, the brethren say: “We think it proper, on this occasion, to Declare that we strictly adhere to, and firmly abide by, our Church Covenant, upon or by which we were first incorporated into a Church state; and have no

thought or intention of setting it aside in this our solemn Renewal of Covenant with God and one another this day."

January, 1771, there was a "Form of Covenant adopted, by which to admit Parents to ye Privilege of Baptism for their children;" but there is no reference to the original church covenant.

Nov. 27, 1774, a "Confession of Faith," consisting of ten explicit articles, commencing each with "yon believe," or "you acknowledge," was adopted, — the same *in substance* as those used at the present time.

Feb. 1, 1827, the Confession of Faith was somewhat changed *in form*, and the covenant *abridged*.

May 25, 1855, a few verbal changes and corrections were made, and the Confession of Faith and Covenant were printed.

The church was originally composed of seventy-seven members, thirty males and forty-seven females, most of whom were dismissed for this purpose from the First Church in the village. Rev. Samuel Bacheller, became their first pastor. It is *inferred* that he was ordained on the day in which the church was organized, though there is now no official record of the event. During the remainder of that year (1735), there were twelve more added by letter, making a membership of eighty-nine. This was a prosperous beginning. Situated in some places, it might have soon become a large church. But being among a rural population, where the territory was already occupied, emigration to neighboring villages and the surrounding country, became, to it, a constant drain. If the church lived, it must be by *internal* vigor. Its increase from other churches, after the first few months, was small. The cause of this state of things remain, in great part, to the present day; and need to be taken into account, in estimating aright the events of its entire history.

The early part of Mr. Bacheller's ministry was greatly blessed. During the next year (1736), twenty-eight were added to the church by profession. In each subsequent year until 1743, there were additions made by profession, and in that year twelve were added. A revival spirit seems to have prevailed nearly the whole of the time. But subsequently dissensions arose; and religion became formal. In the year 1755, it is recorded that "difficulties between the minister and some in the parish assumed alarming proportions." After repeated trials for the settlement of these difficulties, they still remained, and were ended only by Mr. Bacheller's dismissal, — which occurred in Oct. 1761. During his ministry (of about twenty-six years), one hundred and twenty-four were admitted to the church.

After Mr. Bacheller's dismissal, matters continued in an unhappy state. Though the ordinances were maintained most of the time by the aid of transient preachers, there was but little good fruit apparent.

During the next *ten years*, there were but eight additions to the church, and these were by letter.

In December, 1770, a call to settle in the ministry was extended to Mr. Phineas Adams. He accepted, and was ordained on the 9th of January following. Affairs now assumed a more quiet condition. Measures were taken to restore the order and discipline of the church. Soon after the settlement of Mr. Adams, two were chosen to the office of deacon¹ and a vote was passed requiring greater care in the admission of members. His ministry seems to have been an eminently peaceful one. He remained pastor of the church until his death, more than thirty years. During this period the admissions were sixty-three. He died Nov. 17, 1801.

After the death of Mr. Adams, the church was again without a settled pastor for more than twenty-five years. These were its dark days. Its members were constantly diminishing, and enemies became openly hostile. They confidently predicted its extinction. At one time the number of male members was reduced to five or six; and it was only by very great sacrifices that the ordinances of the gospel could be maintained. There was, however, always a small band of faithful ones. On account of the imperfections of records, but little can now be learned of their trials, except from the recollections of the few members, of that period, who now survive. It was necessary to keep up a vigilant defence against errorists. The contests was long and bitter; and but for signal interpositions in behalf of his servants, the cause of the Redeemer would no longer have had a witness here. Yet the little band held together with singular unanimity and courage. Their first aim seems to have been to keep themselves pure in doctrine and practice. Whenever the pulpit, under the direction of the parish, was occupied by one whose sentiments were not evangelical, "they quietly withdrew and worshipped in a private house." At length, in the year 1821, the parish voted to call one to settle (Rev. Thaddeus Pomroy), whose sentiments accorded with the views of the church. His labors were productive of much good, and fifteen were added to their numbers. He was not, however, settled, but soon gave place to other preachers of whom there is no mention made in the church records.

In Sept., 1826, the church and parish *concurred* in calling Mr. Moses G. Grosvener, and he was ordained as their pastor in December of the same year. His ministry was highly favored. There was an extensive

¹ As the names of the deacons then chosen, as well as many of the statistics in the history of the church, are given in the "History of Haverhill," recently published, they are omitted in this sketch.

revival, from the fruits of which thirty-one were added to the church, and among them many of the firmest supporters of the gospel, — some of whom remain to the present day. Finding themselves now constantly embarrassed by the votes of the parish, they withdrew from the old meeting-house and erected a substantial brick church, which they still occupy as their house of worship. Mr. Grosvener, “was settled on the plan of *six months notice* given by either party,” and was dismissed in April, 1829.

He was succeeded by Rev. Abijah Cross, who, after repeated attempts were made to gain the concurrence of the parish, was settled over the church, and a society organized to coöperate with them, on the 18th of May, 1831. After this, during a period of more than twenty years, there was no legal connection between the church and parish. For a time aid was received from the Home Missionary Society. But through the strength, in numbers and influence, gained by the revival which soon followed, they became again self-supporting. All causes of trouble, however, arising from former connection with the parish, did not immediately cease. One worthy member of the church, now gone to his rest, was *imprisoned* for not continuing to pay his tax to the parish. But these difficulties gradually wore away, and the ministry of Mr. Cross became a long and prosperous one. Several revivals of marked interest and power occurred. The church was enlarged and strengthened. During the entire period of his labors here (almost twenty-four years), there were one hundred and thirty-nine additions. Near the close of his pastorate the church and parish were again united on a *new basis*, which it is hoped will be permanent. He was dismissed in Jan., 1853, and in April, following, the present pastor (Rev. A. Farwell) was ordained. The cause of disturbance between the church and parish having now entirely ceased, the present pastorate has been peaceful and happy. There have been three seasons of special religious interest; and to the present time (a period of about eight years), the additions have been fifty-five.

The history of this church for one hundred and twenty-five years, bears impressive testimony on two points, — the need of *stated ministrations* of God’s word in its purity, and the value of *frequent revivals*. These last have been both the *spring-time* and *harvest*, in the prosperity of this church. Without them, the results of ordinary growth would long since have been buried in oblivion.

FIRST CHURCH IN IPSWICH.

BY REV. JOHN P. COWLES.

This church, the oldest in the limits of the Association, and the ninth daughter of the Massachusetts Colony, was gathered in 1634, the same year in which the town was incorporated, and has now reached the age of two hundred and thirty years.

It has had twelve pastors, including the present incumbent, and all but two of the twelve have been at some time colleagues in the pastoral office, and the whole period of the double pastorate up to 1859 was about one hundred years; so that the church has enjoyed some three hundred and thirty years of ministerial service. The eleven pastors preceding the present, give an average of twenty-nine years in office, and nine of the eleven give an average of thirty-five years.

The ministers of the church have been as follows:

Rev. Nathaniel Ward was settled first pastor in 1634; resigned his pastoral charge in 1637. Mr. Ward was assisted during the first year of his ministry by Rev. Thomas Parker, who was afterwards settled as the first minister of Newbury.

Rev. John Norton, second pastor, was settled in 1636, colleague of Mr. Ward, dismissed to Boston, in 1653.

Rev. Nathaniel Rogers, third pastor, was ordained colleague with Mr. Norton Feb. 20, 1638; died July 3, 1655.

Rev. Thomas Cobbett, fourth pastor, was installed in 1656; died Nov., 1685.

Rev. William Hubbard, fifth pastor, ordained 1657, colleague with Mr. Cobbett, died Sept. 14, 1704.

Rev. John Dennison, according to generally received testimony, was ordained in 1686, as sixth pastor and colleague with Mr. Hubbard. Other statements represent him to have been elected to the pastoral office, but on account of failing health, not ordained. He died Sept. 16, 1689.

Rev. John Rogers, seventh pastor, was ordained Oct. 12, 1692; died Dec. 28, 1745.

Rev. Jabez Fitch, eighth pastor, was ordained Oct. 24, 1703; while Mr. Hubbard and Mr. Rogers still were pastors, but the former too infirm to preach. Mr. Fitch was dismissed in 1724.

Rev. Nathaniel Rogers, ninth pastor, was ordained colleague with Mr. John Rogers, Oct. 18, 1727; died May 10, 1775.

Rev. Levi Frisbie, tenth pastor, was installed Feb. 7, 1776; died Feb. 25, 1806.

Rev. David T. Kimball, eleventh pastor, was ordained Oct. 8. 1806; withdrew from the pastoral office July 24, 1851.

Rev. Robert Southgate, twelfth pastor, was installed July 24, 1851.

The following Confession of Faith and Covenant has been used by this church, on the admission of members, from time immemorial:

“You believe and acknowledge the eternal Jehovah, who is the Father, Son, and Holy Spirit, to be the one only living and true God; and renouncing and forsaking sin, you do give up yourself to this God, desiring truly to know Him, believe in Him, love and obey Him, and to be made happy in the enjoyment of the blessed fruit of His love.

“You believe, that all mankind are fallen from God into a state of sin and misery, and that they are justly exposed to His wrath and curse.

“You believe that ‘God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,’ and that Jesus Christ is the only begotten Son of God, and the only Saviour of lost man; and you give up yourself to Him, desiring truly to believe on Him, and to be subject unto Him in all His saving offices.

“You believe that it is the office and work of the Holy Spirit to make application of the redemption purchased by Christ, unto all who shall be saved; and you give up yourself to Him, desiring that He may be your Teacher, Sanctifier, and Comforter.

“You believe the Scriptures of the Old and New Testaments to be the Word of God, and a perfect Rule of Faith and practice; and you do take them as such.

“You believe that the Great Head of the church has instituted the Ordinances of Baptism and the Lord’s Supper, the former of which it is the privilege of believers and their children to receive, the latter of believers only.

“You also engage to submit to the watch and government of this church, professing that by help of Divine Grace, you will walk orderly and inoffensively among us, according to the Rule and directions of the Gospel; [that you will endeavor, by precept and example, to bring up your children in the nurture and admonition of the Lord.]

“Do you thus believe, and solemnly promise and engage, before God and this assembly?

“We then receive you as a member of the same body with ourselves, entitled to all the privileges of Christ’s visible kingdom; and we promise to watch over you with faithfulness and love, to bear you in remembrance at the Throne of Grace, and to treat you as our _____ in the fellowship of the gospel.”

The extent of its parochial limits in those early times, viz., the present

Ipswich, Essex, and Hamilton, must have rendered a double pastorate necessary; and by the time each new parish was formed, — Chebacco in 1681, Hamilton in 1713, — the increase of population within the reduced limits probably maintained the necessity at about the same degree, till the formation of the South Church in 1747, and the Linebrook, about the same time, extinguished the need of two pastors.

In the early times, this church was one of the most flourishing and vigorous in New England. Under the thorough instruction of John Norton, and the lively eloquence of the first Nathaniel Rogers, both men of eminent powers, and martyrs to Christ in spirit and in act, the church so grew in knowledge and character, that it is said that any one of them was fit to be a judge. Nor probably was the thirty years' copastorate of Thomas Cobbett and William Hubbard, less vital and nourishing to the growing church, if we may accept the testimony of Mr. Hubbard to the gifts, the graces, and the usefulness of his colleague; for he testifies that the prayers of Mr. Cobbett drew and kept the congregation in the immediate presence of the Deity. There is a record of six resolves passed by the church, 1656, which show their views and feelings about the Christian nurture of children, and are worthy of preservation to the latest age.

“1. We look at children of members in full communion which are about fourteen years old when their father and mother joined the church, or were born since, to be members in and with their parents.

“2. We look at such children under the care and watch of our church, and as they grew up to be about fourteen years old, to be liable to our church censures, in case of offence and scandal.

“3. We look at it as the duty of elders and brethren to endeavor, in their respective places, to instruct them, and to call upon them to know the Lord, and to carry it according to the rules of the gospel.

“4. We look upon it as the elder's duty to call upon such children, being adults, and are of understanding, and not scandalous, to take the covenant solemnly before our assembly.

“5. We judge that the children of such adult persons, that are of understanding, and not scandalous, and shall take the covenant, that their children shall be baptized.

“6. That notwithstanding the baptizing the children of such, yet we judge, that those adult persons are not to come to the Lord's table, nor to act in church votes, unless they satisfy the reasonable charity of the elders or church, that they have a work of repentance and faith in them.”

The best things may be abused; and a practice, once pure, may degenerate into corruption. The spirit of these resolves is a thorough

sense of responsibility, a solemn purpose of duty, and a cheerful hope of success in training children for Christ. It is the furthest remove from mere outward baptism, or formalism, in any shape. But in process of time the gold became dim, the most fine gold changed. What was at first a solemn covenant and true Christian nurture, became the half-way covenant, and that, even, often and grossly neglected.

After a long period of great decay and deadness, the ministry of Rev. John Rogers, grandson of the first, and father of the second Nathaniel, became, near its close, highly prosperous. He appears to have entered, heart and soul, into the revival in the days of Edwards. Tennant and Whitfield were warmly welcomed here, and preached with great acceptance and power. The church in a short time increased from about one hundred and fifty to more than three hundred members. Its prosperity now culminated, the communicants alone making a respectable congregation in size and strength. The formation of the South Church in 1747, and of the Linebrook about the same time, the former the third and the latter the fourth daughter of the parent church, materially lessened its numbers and strength, and the loss of numbers was not compensated by increase of population, nor does the loss of moral power appear to have been compensated by powerful revivals of religion.

We come now to the period when worldly prosperity in the absence of persecution sapped the vital zeal of the New England churches, and left but a body where the spirit of the fathers had been. No man now walked twenty-five miles to hear some Norton preach a preparatory lecture. The Sunday sermon became a collection of smooth moralizing generalities. The pastoral visit degenerated into a jovial call, enlivened by flip and toddy. The ways of Zion mourned because those who should have come affectionately to her solemn feasts, stopped indifferently at the half-way covenant. The obligations of that covenant, imperfect as they were, ceased to be much regarded, and many of the children who were baptized under it, were allowed their own way, instead of being nurtured carefully in the fear of the Lord. The disease, which in so many places in Eastern Massachusetts, developed into open Unitarianism or Universalism, here stopped short in mere Orthodoxy and formalism. It was less violent, but for that reason was diffused over a longer period of time. The promise of gracious showers often passed over without copious rain, and the foundations of truth, needful for a great and thorough awakening, seem to have fallen out of men's minds. A revival is recorded at the close of the last century under the ministry of Mr. Frisbie, but that few were added to the church as the fruits of it, appears from the number at his death in 1806, which was only fifty-three.

During the first fourteen years of Mr. Kimball's ministry, 1806 to 1820, the church increased from fifty-three to eighty-five members, a slow but sure and substantial advance.

A Methodist society was formed in 1822, which gradually became numerous and strong, drawing off many valuable members of the congregation worshipping with the First Church.

The year 1825 was a time of particular religious interest among the people, and thirty-four were added to the church. In 1829, the whole town was moved and awakened. The erratic John N. Maffit came and preached, drawing crowds after him. The strange fire of personal admiration for the preacher was largely mixed with the pure fire of truth. Many were doubtless converted, but the entire effect of his preaching and measures was not probably unmixed good. The Rev. Mr. Kimball, aided by Dr. Lyman Beecher and others, labored earnestly and incessantly. Eighty-seven connected themselves with this church as the fruits of this revival, while large accessions were also made to the Methodist communion.

Twenty years later, the winter of 1849-50, brought another season of religious awakening. The interest was calm, but decided and delightful, and forty-five were united to the church as the fruits of the work.

Rev. Mr. Kimball closed his active labors for his people in 1851. The church had been quadrupled during his ministry, and had recovered in a good degree from its low state in the beginning of this century. The half-way covenant had been silently laid aside since 1828. In a laborious ministry of forty-five years, he had seen three hundred and fifty members added to the church. Each of the great benevolent institutions of the day had from its birth been warmly welcomed to the bosom of the church, and nourished by it as its own. A new and beautiful house of worship had been erected in 1846, the society was out of debt, strong and harmonious. The Rev. Mr. Kimball became pastor, *emeritus*, and the active labor and responsibility of the office were transferred to the present incumbent, Rev. Robert Southgate, who connected himself with another ministerial association.

THE SECOND, OR SOUTH CHURCH IN IPSWICH.

BY REV. D. FITZ, D. D.

This church separated from the First Church, and was organized Aug. 22, 1747.

John Walley was ordained Nov. 4, 1747; dismissed March 25, 1767.

Joseph Dana, D. D., was ordained Nov. 7, 1765; died Nov. 16, 1827.

Daniel Fitz was ordained June 28, 1826.

The following, though written in reference to the separation from the First Church, is entitled:

“THE CHURCH COVENANT.”

We, whose names are hereto subscribed, apprehending ourselves called of God (for the advancing his Son's kingdom, and edifying ourselves and posterity), to combine and embody ourselves into a distinct church and society, and being for that end orderly dismissed from the church to which we heretofore belonged, do (as we hope), with some measure of seriousness and sincerity, take upon us the following Profession and Covenant, viz.:

“As to Matters of Faith we cordially adhere to the Principles of Religion (at least the Substance of them), contained in the shorter “Catechism of the Assembly of Divines,” wherewith also the New England Confession harmonizeth; not as supposing that there is any Authority, much less Infallibility in these human Creeds or Forms; but yet verily believing, that these Principles are drawn from, and agreeable to, the Scripture, which is the *Fountain* and *Standard* of Truth. And we moreover adhere to these in the Calvinistical, which we take to be the genuine or natural Sense, hereby declaring our utter dislike of the *Pelagian* and *Arminian* Principles, vulgarly so-called.

“In firm Belief of these Doctrines above mentioned, from an earnest Desire, that we and ours may receive the Love of them, and with hopes, that what we are doing, may be a Means of this Love of the *Truth*, We do now (under a Sense, as we hope of our Unworthiness of the Honor and Priviledges of God's Covenant People), in most solemn and chearfull Manner give up ourselves and Offspring to God the Father, to the Son the Mediator, and the Holy Ghost, the Instructor, Sanctifier, and Comforter, to be henceforth the People and Servants of this God, to believe in all his Revelations, to accept of his Method of Reconciliation, to obey all his Commands, to walk in all his Precepts and Ordinances, and to depend upon, and look to Him, to do all for, and work all in us, relating to our Salvation, being sensible, that of ourselves we can do Nothing. And it is also our Purpose and Resolution (by Divine Assistance), to discharge the Duties of *Christian Love*, and Brotherly Watchfulness towards each other, to join together in setting up and supporting the publick Worship of God among us, carefully and joyfully to attend upon Christ's Sacraments and Institutions, to yield all proper Obedience to him, or them, that shall from time to time, in an orderly manner be made Overseers of the Flock, to submit to all the regular Administrations and

Censures of the Church, and to contribute all that shall be in our Power to the Regularity and Peaceableness of those Administrations.

“And, respecting Church Discipline, it is our Purpose to adhere to the Methods contained in our excellent *Platform*, so called, as thinking it a Rule the nearest to the Scripture, and most probable to promote and maintain Purity, Order, and Peace of any. And we earnestly pray, that God would be pleased to smile upon this our Undertaking for his Glory, that whilst we subscribe with our Hand to the Lord, and surname ourselves by the Name of Israel, we may through grace given us be Israelites indeed, in whom there is no Guile, that our Hearts may be right with God, and we be steadfast in his Covenant, that we, who are now combining in a Church of Christ, may by the Purity of our Faith and Morals become one of those Golden Candlesticks, among whom the Son of God in way of Favour and Protection, will condescend to walk, and that every member of it, through imputed Righteousness and imparted Grace, may be found hereafter among that happy Multitude, whom the glorious Head of the Church, the heavenly Bridegroom, shall present to himself a glorious Church, not having Spot, or Wrinkle, or any such Thing.”

There is now in use a covenant, which seems, to some extent, to embrace the sentiments of the above. The Confession and Covenant are not under separate heads, but are both included in one whole.

There was an interesting revival in 1830. Thirty-five were admitted to the church during that year.

There was some special attention to religion in 1834. Seventeen were admitted during the year. Ten were admitted in 1837. Eleven were admitted in 1839. Nine were received in 1841. During 1843, twenty were admitted. Seventeen were received in 1848.

There was a precious revival in 1850, and fifty made a profession of religion. Eleven were received to the church at one time, Nov. 1854.

During the seventeen years of Mr. Walley's ministry, there were thirty-four admissions to the church. During the sixty-two years of Dr. Dana's ministry, one hundred and thirty-four joined the church. During a little more than thirty-six years of Mr. Fitz's ministry, about three hundred have been admitted to the church.

The South Church has existed a little more than one hundred and fifteen years. Mr. Walley's ministry continued seventeen years, Dr. Dana's sixty-two years, and Mr. Fitz's, embraces a few months more than thirty-six years. [Sept. 1862.]

LINEBROOK CHURCH, IPSWICH.

BY REV. E. DOW.

Was organized Nov. 15th, 1749.

Mr. George Leslie was ordained Nov. 15, 1749; dismissed Dec. 10, 1779.

Mr. Gilbert Tennant Williams was ordained Aug. 5, 1789; dismissed April, 1813.

Rev. Ezekiel Dow, installed Dec. 25, 1860.

The Creed and Covenant in Rev. Mr. Leslie's day were as follows :

"We whose names are hereto subscribed, apprehending ourselves called of God,—for the advancing his Son's kingdom, and the edifying of ourselves and posterity,—to combine and embody ourselves into a distinct church and society, being for that end orderly dismissed from the churches to which we heretofore belonged, do, as we hope, with some measure of seriousness and sincerity, take upon us the following Profession and Covenant, viz.:

"As to matters of Faith, we cordially adhere to the principles of religion,—at least, the substance of them,—contained in the "Shorter Catechism of the Assembly of Divines," wherewith the New England Confession harmonizeth; not supposing there is any authority, much less Infallibility, in these human creeds and forms: Yet verily believing that these principles are drawn from, and are agreeable to the Scripture, which is the fountain and standard of truth. And we moreover adhere to these principles in the Calvinistic Form, which we take to be the genuine and natural sense, hereby declaring our utter dislike of the Pelagian and Arminian principles, vulgarly so called.

"In the firm belief of the above-mentioned doctrines, from an earnest desire that we and ours may receive the love of them and be saved, and in hopes that what we are now doing, may be a means of so great an happiness, we do now,—under a sense of our utter unworthiness of the Holiness and blessed privileges of God's Covenant people, in the most solemn, yet free and cheerful manner,—give up ourselves and offspring to God, the Father, to his Son, the Mediator, and the Holy Ghost, the Instructor, Sanctifier, and Comforter, and be henceforth the people and servants of this God, to believe in all his Revelation,—to accept of his method of Reconciliation,—to obey all his commands, and keep all his ordinances, to look to and depend upon him for grace in all,—that he may work in us, all that relates to our eternal salvation,—feeling that in ourselves we can do nothing.

“And, also, it is our purpose and resolution — by the divine assistance — to discharge the duties of Christian love and brotherly watchfulness toward each other, — to train up our children in the nurture and admonition of the Lord, commanding them and our households, to keep the way of God, — to join in setting up and maintaining the public worship of God among us, — truly and joyfully attend upon Christ’s sacraments and institutions in prayer, obedience, and submission to God, respecting them that shall from time to time in an orderly manner be made overseers of the flock of God, — submitting to all the regular administrations and censures of the church, contributing all in our power to the peacefulness of the ministrations of the gospel of Christ.”

In 1833, this church so far changed its articles of “Faith and Covenant” as to give them the modern form. It has still a very Biblical Creed and Covenant.

It is impossible to give any thing like a reliable account of the additions, &c., to this church previous to 1819; nor a very correct statement since, till 1861.

In 1819, this church was reduced, by deaths and otherwise, to two females, one of whom was aged and very infirm. In this reduced condition, it was thought best to ask the advice of the neighboring clergymen. The result was, a day of fasting and prayer was appointed and attended. This means of grace was blest.

Not far from this time, the Rev. Mr. Fuller was employed to supply the pulpit. He did so for several years. His ministry, under God, was blest to the awakening, and, we trust, to the conversion of some souls. And, although the church consisted at this time of only two members, and these were females, yet there was no re-organization of it, but some by letter and others by profession were added thereto.

PERLEY FUND.

John Perley, Esq., of Georgetown, Mass., gave this church a fund of \$7,000, which is a perpetual annuity, so long as it continues to be an Orthodox Congregational Church. To draw this income annually, the church and society is to have a regularly settled minister according to the usages of the Orthodox Congregational denomination, and is to sustain a Sabbath school.

Mr. Perley died in May, 1860.

Seasons of revival in this church occurred in connection with the labors of Rev. Messrs. D. Fullar, M. Welch, J. W. Shepherd, E. Burchar, and E. F. Abbott.

FIRST CHURCH IN NEWBURY.

BY REV. J. R. THURSTON.

The First Church in Newbury was formed in the spring of 1635, as soon as the township was incorporated. "At its organization, the people of the settlement assembled under the spreading shade of an *oak tree*, on the banks of Parker River; and a sermon was preached by Rev. Thomas Parker, from Matt. 18: 17. The church was formed on Congregational principles, and an "express covenant" adopted. Mr. Parker was then chosen pastor, and Mr. Noyes teacher. This covenant was in use a considerable time, until "other doctrine began to be preached." This "other doctrine" was adopted by Messrs. Parker, Noyes, and Woodbridge (the first three ministers). "The church," says Mr. Noyes, "is to be carried, not to carry; to obey, not to command; to be subject, not to govern." "The elders," says Mr. Woodbridge, "are the rulers of the church, and obedience and subjection to them is the duty of the brethren."

This essential departure from Congregational principles was most strenuously opposed by a large part of the church, led by Mr. Edward Woodman. They were determined not to be governed by "the elders." The controversy, beginning about 1647, continued until 1672, when it was settled by the county court, favorably to the self-rule of the church.

Notwithstanding the difficulty, the pastor was highly esteemed as a man and a minister, by both parties, who regularly attended public worship, and paid his salary.

As the church records prior to 1674 are not in existence, the original covenant is lost, and the terms of admission are not known. There is evidence, however, that they were lax. The nephew of Mr. Noyes writes of him: "He was jealous (if not too jealous) of particular *church covenants*. He held profession of *faith* and *repentance*, and *subjection* to the ordinances, to be the rule of *admission* into church fellowship; and that such as show a willingness to repent, and be baptized in the name of the Lord Jesus, without known dissimulation, are to be admitted thereto."

Thomas Letchford also writes in 1641: "Of late, some of the churches are of opinion that any may be admitted to church fellowship that are not extremely ignorant and scandalous; but this they are not forward to practice, except at *Newbury*."

The first *Covenant* on record is dated 1696 (during Mr. Toppan's ministry). Whether it is the old one, or one adopted at the time, is not known. It is as follows:

“The Solemn Covenant obligation they lay themselves under that enter into full Communion, Sept. 28, 1696.

“We doe now, in the Presence of God and this Assembly, give up ourselves unto God the Father, God the Son, and God the Holy Ghost. And doe now professedly Covenant with this One God, Father, Son, and Holy Ghost, in an Everlasting Covenant *never* to be broken, that we will be for Him, serve and obey Him, all our dayes. We doe also now give up ourselves to this Church of Christ, to walk with them in a due submission to, and attendance upon, all orders and ordinances of the Gospel; promising that, by the help of the Spirit, our Conversation shall be agreeable to this our profession (2 Cor. 8: 5).”

This was probably used until May 21, 1746 (the year after Dr. Tucker's settlement), when, “a confession of faith being read to the church, the church voted their acceptance of it, for the time being, as what should be made use of previous to the admission of members to full communion in the church.”

As no record was made of this confession, its character is not known. We may presume it was substantially the same as that adopted by vote of the church Jan. 16, 1786, as Dr. Tucker was still the pastor. The only profession of *faith* in this is that of “a serious and firm belief in the Christian Religion as contained in the Sacred Scriptures.” The rest is a “*Covenant*,” much like that first recorded, with this notable difference, — there is no mention of the Holy Spirit or the Trinity.

This “Profession and Covenant” was used until April 15, 1858, when it was enlarged by explanations, which included the doctrines of the inspiration of the Scriptures, man's fall, the Trinity, regeneration by the Spirit, the atonement, the sacraments, and future punishment.

There was also, for many years, a “Half-Way Covenant” in use, which was assented to by non-communicants who wished to have their children baptized. It is not known when it was introduced. It was used until the settlement of the present senior pastor.

In 1714, the church voted “that each member, on his or her admission to the church, should not be required to give a written relation of his or her experience, as had previously been the case, but should be left at their liberty in that matter.” Where the custom referred to originated is not known.

Five meeting-houses have been built in Newbury first parish. The first was built on the Lower Green in 1635. The second, built in 1646, and the third, built in 1660, stood a few yards north of the present one. The fourth, built in 1700, stood on the site of the present one. The one now standing was built in 1806.

In the first three, there were no *pews*, — the floor and the galleries

being filled with "seats," which were marked out, and a "seat" assigned to each person in the parish, by a committee chosen by the town "to seat the meeting-house." The assignment was made with reference to office, age, rank, and estate. The deacons' seats were before the pulpit, and aged persons were seated in front of them. The sexes were separated. The children were kept in order by tithingmen, who were also expected to see that all the members of the ten families under their care attended public worship, and did not break the Sabbath.

As might be supposed, the assignment of seats often caused much difficulty, as many were dissatisfied with the seats assigned them. They were liable to a fine from the county court if they took others.

In 1700, the town voted "that the new meeting-house be composed with seats, as the old one was, except ten feet on three sides for pews and alleys." That year, a pew was built for the minister's family near the pulpit; and permission was granted to twenty persons to build pews on the lower floor for themselves and families. and "that Daniel Pierce shall have the first choice for a pew, and Major Thomas Noyes the next."

After the difficulty regarding church polity, there was quiet until the settlement of Dr. Tucker, 1742. At that time, a large portion of the church, not agreeing with Mr. Tucker, who was an Arminian in belief, left the church and society. Nineteen of these soon (1746) united, and joined what is now the Federal Street Church in Newburyport. These persons, being yet within the limits of the parish, were obliged by law to contribute, in their taxes, to the parish expenses, the same as before. This caused much difficulty, which continued for many years. The two parties — "The New Lights" and "The Legalists" — sent petitions and counter-petitions to the General Court for relief, — the first praying for "liberty to support the publick worship where they please, and not be taxed elsewhere;" the latter opposing the grant of the privilege most strenuously. In 1770, partial relief was obtained; and, in 1780, the new State Constitution secured perfect liberty.

Originally the parish was coextensive with the town, which included what are now Newburyport and West Newbury. The first division was in 1698, when "a church was gathered in the west precinct," and the parish divided. The next colony was the Newbury part of the Byfield parish which was set off in 1706. In 1722, still another parish was formed from a portion of the first, *i. e.* what is now the first in Newburyport. These divisions were not made without opposition; but none were opposed as the withdrawal in 1742, for in these there was an evident territorial necessity.

The numbers in the church at different times has varied very much,

from more than three hundred (about 1700 to 1725) to twenty-three, at the settlement of the present senior pastor.

The following table will show the additions in the several pastorates, as accurately as the loss of the first, and the imperfection of subsequent, records will permit :

Members in 1674	207
“ previous to 1674, not included in this list	14
“ added under Rev. John Richardson, 1675-96 (21 years)	104
“ “ “ “ Christopher Toppan, 1696-1745 (49 years)	581
“ “ “ “ John Tucker, 1745-92 (47 years)	67
“ “ “ “ Abraham Moore, 1796-1801 (5 years)	8
“ “ “ “ John S. Popkin, 1804-15 (11 years)	19
“ “ “ “ Leonard Withington, 1816-62 (46 years)	368
Total membership	1,368

The periods of revival, as indicated by the largest additions, were 1697, 1718-20, 1725-28, 1831, 1834, and 1858.

The following is a list of its pastors :

Rev. Thomas Parker, chosen pastor 1635 ; died April 24, 1677.

Rev. James Noyes, chosen teacher 1635 ; died Oct. 22, 1656.

Rev. John Woodbridge, began to assist Mr. Parker 1663 ; resigned 1673.

Rev. John Richardson, ordained Oct. 20, 1675 ; died April 27, 1696.

Rev. Christopher Toppan, ordained Sept. 9, 1696 ; died July 23, 1747.

Rev. John Tucker, ordained Nov. 20, 1745 ; died March 22, 1792.

Rev. Abraham Moore, ordained March 23, 1796 ; died June 24, 1801.

Rev. John S. Popkin, installed Sept. 19, 1804 ; dismissed Oct. 5, 1815.

Rev. Leonard Withington, ordained Oct. 31, 1816.

Rev. John R. Thurston, ordained Jan. 20, 1859.

The Rev. Thomas Parker, with his cousin Noyes and nephew Woodbridge, came, with a part of their people, from Wiltshire, England.

Mr. Parker was the only son of Rev. Robert Parker ; was born in 1595 ; studied at Oxford ; settled in Newbury 1635 ; and died April 24, 1677, in his eighty-second year. “ He was considered one of the first scholars and divines of the age.” He taught school in Newbury, England, and in Newbury, Mass., “ where,” says Cotton Mather, “ by the holiness, the humbleness, the charity of his life, he gave his people a perpetual and most lively commentary on his doctrine. He was,” says Mr. Mather, “ a person of most extensive charity, which grain of his temper might contribute unto that largeness in his principles about church government which exposed him unto many temptations amongst his neighbors who were not so principled.” As he was never married, he lived with his cousin Noyes.

The Rev. James Noyes, teacher of the church in Newbury, was the

son of the Rev. Mr. Noyes, of Choulderton, England; was born in 1608; studied at Oxford; was chosen teacher of the church in Newbury 1635, where he died in 1656, Oct. 22, in his forty-eighth year.

"He was," says Mr. Parker, "a man of singular qualifications, — in piety excelling, an implacable enemy to all heresie and schism, and most able warner against the same. He was of a reaching and ready invention, a most profound judgment, a rare and tenacious and most comprehensive memory; fixed and immovable in his general conceptions; sure in words and speech, without rashness; gentle and mild in all his expressions, without passion or provoking language." "In his catechism to children," says Dr. Popkin, "he has left the proof of a clear and comprehensive mind."

The Rev. John Woodbridge was the son of Rev. John Woodbridge, of Staunton, England; was born in 1613; was ordained in 1644, the first minister of Andover, Mass. In 1647, he returned to Andover, England, where he preached till 1663. He then came to Newbury, Mass., where he assisted his uncle Parker for ten years. He was subsequently chosen magistrate, and continued to reside in Newbury until his death, March 17, 1695.

The Rev. John Richardson was born (probably in Boston) in 1646; studied at Harvard; settled in Newbury Oct. 20, 1675; died July 23, 1696.

The Rev. Christopher Toppan was born in Newbury Dec. 25, 1675; studied at Harvard; settled Sept. 9, 1696; and died July 23, 1747, after a very long and successful pastorate of forty-nine years. He was a man of talents, energy, and decision of character. In the language of Dr. Popkin, "he magnified his office" with great acceptance and success.

The Rev. John Tucker was born in Amesbury Sept. 20, 1719; studied at Harvard; settled Nov. 20, 1745; and died March 22, 1792, in his seventy-second year. "He was," says Dr. Popkin, "a man of a strong, sound, well-furnished mind, of peculiar ingenuity and power of argumentation, of a pious, meek, and kindly spirit. He was habitually very meek and placid, and met the peculiar difficulties of his situation with firmness and strength of mind."

The Rev. Abraham Moore was born in Londonderry, N. H., Sept. 8, 1768; studied at Dartmouth; settled in Newbury March 23, 1796; and died June 24, 1801, in his thirty-third year. In the language of Dr. Popkin, "he was a very serious, meek, prudent, pious, and faithful minister, reserved in conversation, but of a fruitful mind in the work of the ministry. He was certainly a man of genius as well as goodness."

The Rev. John S. Popkin was born in Boston June 19, 1771; studied at Harvard; settled in Newbury Sept. 9, 1804. Having been chosen

professor of Greek in Cambridge University, he was dismissed from his pastoral charge Oct. 5, 1815. He died in Cambridge March 2, 1852, in his eighty-first year.

"He had," says Judge White, "the reputation of being the first scholar, not only of his own class, but of all the Harvard graduates since the Revolution. I have never met with a nobler combination of pure principles, pure feelings, pure benevolence, pure motives, with true piety, virtue, and learning, than I have found in him."

The Rev. Leonard Withington, the present senior pastor, was born in Dorchester Aug. 9, 1789; studied at Yale and Andover; settled in Newbury Oct. 31, 1816.

The Rev. John R. Thurston, the present junior pastor, was born in Bangor, Me., Sept. 4, 1831; studied at Yale and Bangor; settled in Newbury Jan. 20, 1859.

HISTORICAL SKETCH OF THE CHURCH IN BYFIELD.

BY REV. CHARLES BROOKS.

Materials for writing scanty. The church records to 1744, and parish records to 1760, lost. The parish, somewhat irregular in territory, extends about two miles each way from the church, in what was originally Rowley and Newbury. In April, 1838, a part of Rowley became Georgetown, the dividing line running directly through the church.

Record of occupancy in 1702. Place originally used for grazing. First names "Quasacumquen" (*Falls*). "The Falls." "Rowl-bury" (Rowley and Newbury). First meeting-house built 1702 (near present site). Citizens released from obligation to support gospel elsewhere. Parishioners met in parsonage 1704, Feb. 24, O. S., agreed to call the parish "Byfield" in honor of Hon. Nathaniel Byfield of Boston, for which honor he gave them, 1710, a bell (225 lbs.). Incorporated 1710. His portrait given to the parish by a descendant 1835. First meeting-house torn down (tradition); new one built 1746 (56×45 feet), high square pews, high pulpit, sound-board; seats for poor people and old persons on each side of the pulpit; a pew in each front corner of the gallery for servants. Bell given by Ebenezer Parsons, Esq. (885 lbs.), was put in the place of the Byfield bell 1817. Meeting-house burned Friday night, March 1, 1833; cause, carelessness. In May following, S. W. corner-stone laid for present building. Address by Nehemiah Cleaveland. Dedicated Nov. 7, same year, sermon by Rev. J. P. Cleaveland. New bell by the parish (1,000 lbs.).

Funds.—1. Of the Rowley side, — legacy of Rev. Ezekiel Rogers, April 14, 1660, divided “pro rata.” between first parish in Rowley, Georgetown, and Byfield in Rowley. No advantage to Byfield, until 1734. (Value nearly double that of the Newbury side.) Imprudently invested and lost. 2. Of the Newbury side, — a “Wood Lot, granted by the proprietors of Newbury, for the use of the ministry, to the inhabitants of Newbury, Byfield,” 1730. Some difficulty having arisen about it, the Newbury side obtained from Rev. Dr. Parish, April 11, 1788, a quitclaim. This fund now pays about \$150 towards the salary. Parsonage built for the first pastor. 3. Fund of the church. Legacies of Matthew Duty, died June 2, 1756, and Ruth Duty Pearson. Will dated April 28, 1819. About \$200 for the poor of the church.

Church. — Organized not later than Nov. 17, 1706.

First pastor, Rev. Moses Hale, ordained Nov. 17, 1706. Preached about three years before. Successful ministry. 736 baptisms. Church had one hundred and fifty members at his *death*, January, 1743. Faithful in admonition. Some opposition. Mr. Hale assisted in organizing the church in Georgetown 1732, then New Rowley. The church in Byfield, with two individuals, gave them a communion service. Others gave them money. Mr. Hale gave his daughter, the wife of their first pastor. In 1735–36, fatal epidemic, “throat distemper,” one hundred and four persons, mostly children, died in one year. Four of one family in one grave.

Second pastor, Rev. Moses Parsons, Feb. 23, 1743. Church had a fast day on account of the death their pastor, and for direction in seeking another. Mr. Parsons was invited to this position April 13, 1744, ordained 20th June following, died Dec. 14, 1783. Mr. P. baptized 724 persons, forty-seven were added to the church. Of the 430 deaths, consumption the most frequent cause.

Committee chosen “to tarry at the meeting-house to read for the edification of such as tarry at noon.” First introduction of choir singing, 1774 Mr. Parsons not cordially received by all the church. Several “absented themselves” from communion. Church resorted to discipline. Offending members generally reclaimed. Confessions were made by about forty members, of improper conduct. Church members not allowed to commune with the “disorderly.”

The disaffected members alleged that the pastor was opposed to Mr. Whitfield, which was almost equivalent, in their view, to being opposed to the work of God. They were dissatisfied with the church for sustaining their pastor, and for not receiving the confession of an erring member, which the church did not consider ingenuous. These objections

were satisfactorily answered by a committee, of which the pastor was chairman. Too much reason to suppose that Mr. Whitfield was not always right. Not certain that Mr. W. did not come to Byfield. Covenant frequently read. Days of *fasting and prayer* frequent, as when the "pastor died." "Religion" was "low." Some "prevailing disease," or, some "public calamity." The country in the time of royal oppression was not forgotten by the church.

Dea. Colman's difficulty.¹ The pastor was the owner of three slaves. Dea. C. was much offended with his minister for "so gross a violation of the divine laws," and brought three accusations (Dec. 21, 1780) against him, each of which was rejected by the church. Mr. P. is believed to have given his slaves their freedom some time before Dea. C. had become aroused to such a pitch of excitement. Mr. P., being sustained by the church, almost, as if in retaliation, arraigned Dea. C. for his imprudent zeal, and procured his degradation from office, and his suspension from the church. Dea. C. asked for a council for nearly five years, before his request was granted. He was humbled, made confession, and restored Oct. 26, 1785.

Mr. Parsons was a man of exact character, — dignified, judicious, prudent, firm, cheerful. His penmanship is beautiful and characteristic. In his day game was plenty, and often on his table.

He preached the *Election Sermon* in 1772, in which he was severe upon the British government. He was not an eminently spiritual man, and so did not infuse that element into the church. He was, as Dr. Emmons says, "*Calvinisticalish*" only, in his religious opinions.

His wife was a lineal descendant of John Robinson of Leyden, and strongly Arminian in her religious sentiments. She was more than commonly positive in her opinions, energetic in duty, and fond of literary pursuits. Her son, Theophilus, always attributed his love of books and his success in his profession to his mother.

Third pastor, Rev. Elijah Parish, D. D. Four years intervened between the death of Rev. Moses Parsons, and the settlement of Dr. Elijah Parish, in which one or two persons were invited to settle with the parish, but declined. Mr. P. was called Aug. 16, 1787; ordained Dec. 20th following; died Oct. 15, 1825.

During his ministry of more than thirty-eight years, there were added to the church one hundred and thirty-eight members; being the results mostly of three seasons of revival in 1788, 1789, and 1820. Two members of the parish recorded their votes against inviting the candidate to settle. The council met for his ordination on the 19th of December, but

¹ Vide Coffin's History of Newbury.

they did not conclude to proceed with the ordination until the evening of the next day. The chief difficulty was a difference of opinion in the council in regard to Hopkinsianism. Dr. Parish's theology bore this shade, and it became an apple of discord. The contention went from the council to the church. Several withdrew "after waiting eight long years," and formed a Presbyterian Society under a grant from the General Court, Jan. 1, 1796. They built a meeting-house about a mile northward from the present meeting-house. Rev. Mr. Sleigh was their first and only minister. He began to preach for them about 1794, but the people, after all, preferred to listen to the eloquence of the young and ardent preacher in the old church. In 1804, the society obtained permission of the General Court to sell the house of worship. The next year, Dea. Colman bought and moved it to its present location. For many years a young ladies' school was kept in it. Mary Lyon, Harriet Newell, and other women of note, among its pupils. Thus in ten years the only Presbyterian church in Byfield had its morning, noon, and eventide. Its members returned to the mother church. Clouds lowered around the commencement of Dr. Parish's ministry — "but when he died there was not a more united parish in the State." Dr. P. preached the *Election Sermon* in 1810, and the *Annual Sermon*, before the Convention of Congregational Ministers in Boston, in 1821. He was also the preacher on various other public occasions. Quotations from his discourses are found in the speech of the Hon. Robert Y. Hayne of South Carolina, in the U. S. Senate, on Nullification, to which the Hon. Daniel Webster made his famous reply.

Dr. Parish was a man of decision, perseverance, and ripe scholarship, a man of public spirit and eloquence, of deep and growing piety.

LIST OF DR. PARISH'S PUBLICATIONS.

1. A Compendious History of New England, 1809.
2. A Geography.
3. Several Sermons and Discourses in Pamphlet.
4. A volume of "Sermons, Practical and Doctrinal, with Biographical Sketch of the Author." (Posthumous.)

Fourth pastor, Rev. Isaac R. Barbour. The usual "fast" was observed by the church on the death of their former pastor, appointed now for the 4th November. In 1826, Aug. 17, Rev. Jonathan Bigelow was invited to settle over this church. He accepted, but for reasons which do not now appear on the records, the council came to the conclusion "that under the circumstances, it is not expedient to proceed to the installation of Rev. J. Bigelow as pastor of this church."

In Feb., 1827, Mr. Paul Couch, Jr., refused to accept a "call" from

this church and society. In April following, Mr. Edwin Holt refused a call. Then the church observed a *fast*.

Rev. J. R. Barbour received his call to settle here Oct. 12, 1827. He accepted. Installed Dec. 20, 1827; resigned March 26, 1833, to take effect May 1st following. During his pastorate there were added to the church eighty by profession and eleven by letter. About twenty-five children were baptized. The church manifested an interest in the formation of Essex North Conference of Churches. They helped to build churches for feeble societies, long before the Congregational Union was formed. Mr. B. did a good work in the Temperance cause. There was some difficulty with a member guilty of "trafficking in distilled spirits," "which, in the estimation of this church, is inconsistent with Christian character."

March 1st, 1833. The church edifice was burned with the "Bible and Psalm Book." But the society had previously (Jan. 14, 1833) concluded to "build a new church" and "sell the old one at auction."

Fifth pastor, Rev. Henry Durant. The present "church" was dedicated Nov. 7, 1833. Mr. Henry Durant received a "call" to this pastorate Oct. 26, accepted Nov. 22, ordained Dec. 25, 1833. Seldom is so much crowded into nine months of church history! Meeting-house burnt, pastor dismissed. New church built, and new pastor settled. During Mr. D.'s ministry, seventy-five members were added to the church. Several cases of discipline were well managed. About the middle of April, 1847, he accepted an invitation to take charge of Dummer Academy. Offered his resignation Sept. 15th following. It was reluctantly accepted. Two councils were called before his dismissal was granted in March 31, 1849. In 1841 the church were of opinion that agents of benevolent societies might very safely be dispensed with. Two years later they chose a committee of six to visit every family in the parish, and supply the destitute with Bibles. This was immediately attended to.

Sixth pastor, Rev. Francis V. Tenney. Rev. Mr. T. received a "call" to the ministry of this church, Dec. 8, 1849. He was installed March 7, 1850, resigned March 22, 1857. Dismissed by council April 22, 1857. He received to the membership of the church, forty-two. Twenty-six children were baptized July 6, 1856.

Seventh pastor, Rev. Charles Brooks. A few months after Rev. Mr. Tenney left, Mr. Fred. Alvord was engaged to preach for a while — but, at last, refused a "call" to settle. Mr. B. preached first, on the last Sabbath of Feb., 1858. Unmistakable signs of religious interest in the evening. By the second time, the last Sabbath in March, the work of Divine grace appeared to have progressed and deepened wonderfully.

From that time it went on like a deep river. Between seventy and eighty expressed a hope in Jesus, but some have "withered" away. Over sixty have united with the church. The church itself never seemed thoroughly conscious of what God was doing in that revival.

Mr. B. became pastor by ordination, &c., June 16, 1858. On the same day "a valuable pulpit Bible" was given to the church by S. W. Stickney, Esq., of Lowell. And a little later two hymn-books (Church Psalmody) were given by Mr. Henry D. Noyes of Boston.

BELLEVILLE CONGREGATIONAL CHURCH, NEWBURYPORT.

BY REV. D. T. FISKE.

This church was organized (probably) on the second day of April, 1808. It has had three settled ministers, viz. :

Rev. James Miltimore, installed April 27, 1808; died March 23, 1836.

Rev. John C. March, ordained March 1, 1832; died Sept. 26, 1846.

Rev. Daniel T. Fiske, ordained Aug. 18, 1847.

There is a little uncertainty as to the precise day on which the church was organized. The following statement in the handwriting of the first pastor, appears on the first leaf of the book of records. "In the months of March and April, in the year of our Lord 1808, a number of individuals belonging to the fourth parish in Newbury, met once and again for the purpose of collecting and organizing a church of our Lord Jesus Christ. After repeated and solemn consideration, conference, and prayer, they formed themselves into a Christian church by explicitly renewing the dedication of themselves to God in the engagements of a church state by expressly covenanting with one another, for an obedience to the Lord in the ordinances of the gospel, and deliberately subscribing with their hands to the terms of a covenant in which they agreed to unite." This statement implies that the organization was not effected till some time in April. But the records show that on the second day of April, the church, in its organized capacity, transacted business, and extended a call to Rev. Mr. Miltimore to become its pastor. It must, then, have been formed either on the first or second day of April, probably the latter.

The above statement implies, also, that the church was strictly self-organized. It says "a number of individuals" "*formed themselves* into a Christian church;" but makes no allusion to a council; and no evidence can be found that the ~~and~~ of a council was had, or desired. The reason for this departure from the Congregational usages of that day is unknown.

The "Covenant" which was subscribed by the original members, included both a Confession of Faith and a Covenant, and is still retained by the church unchanged. It is as follows:

CONFESSION OF FAITH.

ARTICLE 1. We believe in the one living and true God, the Father, Son, and Holy Ghost.

ART. 2. We believe that in the beginning God made man innocent and happy, adorned him with his own image, and appointed him to immortality.

ART. 3. We believe that man has fallen from that pure and happy state in which God at first created him — fallen into a state of sin and ruin, out of which no finite power can deliver him.

ART. 4. We believe that Almighty God, looking down from heaven with eyes overflowing with mercy, and beholding man in his state of sin, degradation, and ruin, pitied his misery, and devised a scheme for his recovery and restoration.

ART. 5. We believe that Jesus Christ, the Son of God, became man, and that, as the only Mediator of the new covenant, he is Prophet, Priest, and King of his church and people, to bring them to eternal life, and blessedness, and glory.

ART. 6. We believe that the Lord Jesus Christ, as the Prophet of the world, reveals, by his word and spirit, the perfections and will of God to men; as the Priest of the world, he offered up himself a sacrifice for sin, and is now interceding for his people at the right hand of the Majesty on high; and as the King of the world, he subdues a people for himself — reigning in and over them — restraining and conquering all his and their enemies.

ART. 7. We believe that the redeemed of the Lord partake of the redemption which Jesus Christ hath purchased by the effectual application thereof to them by his Holy Spirit, convincing and humbling them to a despair of helping themselves, and revealing Christ as an all-sufficient Saviour, enabling them to embrace him as offered in the gospel.

ART. 8. We believe that men are justified and accepted as righteous in the sight of God, only and wholly through the perfect righteousness of Christ, received by faith alone, which faith is not of ourselves, it is the gift of God.

ART. 9. We believe that a sincere love to God and a holy life of sincere obedience to the revealed will of God, are certain and necessary fruits of a true and saving faith.

ART. 10. We believe that the Holy Scriptures of the Old and New Testaments are a complete rule of faith and life to every Christian.

ART. 11. We believe that Baptism with water, and the Lord's Supper, are ordinances instituted by our Lord Jesus Christ to be observed in his church.

ART. 12. We believe that God has appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

ART. 13. We believe, in fine, that at the time-appointed, the dead will be raised up, and all that ever lived upon the earth will appear at the tribunal of the enthroned Judge; the books will be opened, the sentence will be pronounced, will be executed, when the wicked will be driven away in their wickedness; and the righteous, crowned with glory and adorned with immortality, ascending with their Lord, will approach to the fountain of life, and partake of those pleasures at the right hand of God, which will occupy and animate the praises of eternity.

COVENANT.

And now, having, as we trust and hope, sincerely and repeatedly given ourselves up to the Lord Jesus Christ, in an everlasting covenant, to be guided, governed, and saved by him, — we do this day renew the dedication of ourselves to him, and covenant with one another in manner following:

We do solemnly and sincerely give up ourselves to the Lord Jehovah, Father, Son, and Holy Ghost, and avouch him this day to be our Father, our Saviour, Redeemer, and Leader, and receive him as our portion forever.

We give up ourselves to the ever-blessed Jesus, who has ransomed souls by his own blood, and adhere to Him as the Head of his church and people, in the covenant of grace, and rely on him as our Prophet, Priest, and King to bring us to eternal blessedness.

We give up ourselves to the Holy Spirit, who is the author of all good in the hearts of men, and rely on Him to sanctify us more and more, and to lead us into all truth.

We esteem it our honor and happiness to glorify God, and to be devoted to him, and acknowledge our obligations to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, particularly in the duties of the church state, as a body of people assembled for an obedience to the Lord in all the ordinances of the gospel.

Conscious of our insufficiency for the faithful discharge of the duties incumbent on us, we desire and covenant, with dependence on that effectual assistance which God has graciously promised, to walk together

as a church of the Lord Jesus Christ, in the faith and order of the gospel, so far as the same shall be revealed unto us; conscientiously attending to the public worship, the sacraments of the New Testament, the discipline of Christ's kingdom, and all his holy institutions, in communion with one another, while our opportunities to be edified together continue, and watchfully avoiding all sinful stumbling-blocks and contentions, as becomes a people whom the Lord hath bound up in the bundle of life.

At the same time, and in tender reliance on the same gracious aids, we do also present our offspring unto the Lord, purposing by his help to do our part in the methods of religious education, that they may be the Lord's.

And all this we do, flying to the blood of the everlasting Covenant for the pardon of our many errors, and praying that the glorious Lord, who is the great Shepherd, would prepare and strengthen us, for every good word and work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory. Amen.

The original members were nine in number, four males and five females; three of them bearing the name of Little, and six the name of Atkinson. Only one of them — a female — had previously been connected with any church.

The whole number of admissions to the church during the active ministry of Mr. Miltimore, was one hundred and ten, exclusive of the original members. The whole number of admissions during Mr. March's ministry was one hundred and fifty-five. Since the death of Mr. March, there have been one hundred and sixty-eight admissions. The present number of members is two hundred and twenty-three.

From the beginning this church has been harmonious and prosperous. No serious internal dissensions have marred its history. In but few instances has it been called to exercise the power of ecclesiastical discipline. The aid of councils has been required only in the settlement of pastors.

The religious society, or parish, connected with this church, is the same that was once connected with the Fifth Church in Newbury; and was incorporated April 17, 1761.

The first meeting-house was dedicated Nov. 24, 1807, and was destroyed by lightning April 1, 1816. The present house was dedicated Nov. 7, 1816, and was remodelled internally, in 1860.

From 1,200 to 1,800 dollars are annually contributed by this church and society to benevolent objects.

FOURTH CHURCH, NEWBURYPORT.

BY REV. R. CAMPBELL.

Organized May 30, 1793. Pastors: Rev. Charles M. Milton, installed March 20, 1794; dismissed March 1, 1837. Rev. Randolph Campbell, installed Oct. 12, 1837.

The following Articles of Faith and Covenant were adopted at first, and still continue in use:

ARTICLES OF FAITH.

We, the members of the Fourth Church in Newburyport, having adopted the Westminster Confession of Faith, as a correct summary of our views of religious truth, accept the following abstract of the said Confession:

We believe —

1. That the sacred Scriptures are inspired, and are the only infallible rule of faith and practice.

2. That there is but one God, infinite in being and perfections.

3. That in the unity of the Godhead there are three persons, of one substance, power, and eternity, — God the Father, God the Son, and God the Holy Ghost.

4. That God, from all eternity, did, by the most wise and holy counsel of his own will, predetermine whatsoever comes to pass; but in no such sense as to become the author of sin, or as to do violence to the will of his creatures.

5. That all who are saved were chosen in Christ before the foundation of the world, that they might be holy, and not because of their holiness.

6. That the corruption and death in sin of our first parents, consequent upon the fall, was conveyed to all their posterity by ordinary generation; all of whom, being involved in the guilt of his disobedience, are therefore under the curse of the law, and so made subject to death, with all its miseries, spiritual, temporal, and eternal.

7. That God, in the covenant of grace, offereth freely unto sinners life and salvation by Jesus Christ; and that, in order to this, they must believe with the heart unto righteousness.

8. That the Lord Jesus became incarnate, and, by his perfect obedience and death, purchased reconciliation and an everlasting inheritance in the kingdom of heaven for all given him of the Father.

9. That man, by the fall, hath lost all disposition to any thing spiritually good, and is naturally prone to sin.

10. That Justification is entirely of free grace, and is conferred upon all who believe, on the ground of Christ's obedience and satisfaction to law in their stead.

11. That Sanctification is throughout in the whole man, though imperfect in this life.

12. That Faith and Repentance are the work of the Spirit upon the heart, and that good works are the fruits and evidences of a true living faith.

13. That those who are renewed and sanctified will certainly persevere unto the end, and be eternally saved.

14. That all are bound to obey the Moral Law, and that believers are to obey it as a *rule*, and not *condition*, of life.

15. That there are but two sacraments instituted by Christ in the gospel, — Baptism and the Lord's Supper, which are to be dispensed only by the ministry.

16. That immersion is not necessary to a valid baptism, but that it may be administered by pouring or sprinkling.

17. That the bodies of men after death return to dust; and that the souls of the wicked enter immediately into a state of suffering, and the righteous, of blessedness.

18. That the bodies of all will be raised in the Resurrection, and, united to their spirits, shall appear before the judgment-seat of Christ at the end of the world, when the righteous shall be received into heaven, and the wicked go away into everlasting punishment.

COVENANT.

We whose names are hereafter written, apprehending ourselves called of God into the church state of the gospel, do first confess ourselves unworthy to be so highly favored of the Lord, and admire that free rich grace of his that triumphs over such unworthiness; and then, with a sense of inability to do any good thing, and an humble reliance on the aids of promised grace, do humbly wait on him for all.

We now thankfully lay hold of his covenant, and would choose the things that please him.

We declare our belief of the Christian religion as contained in the sacred Scriptures, and with such view thereof as the Westminster Confession of Faith has exhibited, — heartily resolving to conform ourselves unto the rules of that holy religion as long as we live in the world.

We give up ourselves unto the Lord Jehovah, who is the Father, Son, and Spirit, and choose him this day to be our Leader, and receive him as our portion forever.

We give up ourselves unto the blessed Jesus, who is the Lord Jehovah, and adhere to him as the Head of his people in the covenant of grace; and rely on him, as our Priest, Prophet, and King, to bring us unto eternal glory.

We give up ourselves to the Holy Ghost, in order to our further advancement in sanctification and consolation.

We acknowledge our everlasting and indispensable obligations to glorify God in all the duties of a godly life.

We desire and intend, and with dependence on his promised and powerful grace engage, to walk together as a church of Christ in the faith and order of the gospel, as far as the same shall be revealed to us; conscientiously attending to the public worship of God, the sacraments of the New Testament, and the discipline of the kingdom, in communion with one another; watchfully avoiding all sinful stumbling-blocks and contention, as become a people whom the Lord hath bound up in the bundle of life. At the same time, we do also present our offspring with us to the Lord, purposing, with his help, to do our part in the method of a Religious Education, that they may be the Lord's.

And all this we do trusting in the blood of the everlasting covenant for the pardon of our many errors, and praying that the glorious Lord, who is the great Shepherd, would prepare and strengthen us for every good work, to do his will, working in us that which is well pleasing to him, to whom be glory forever and ever. Amen.

The First Presbyterian Church in Newburyport, from which the Fourth or Prospect Street Church originated, was, at the time of the event, under the pastoral care of Rev. Mr. Murray.

This distinguished servant of Christ, being favored with encouraging tokens of the presence of the Spirit, and being desirous to obtain suitable help, in concurrence with the wishes of his people, extended an urgent invitation to Rev. Charles Milton, then acting as a missionary in New Brunswick, to visit Newburyport.

In a letter dated April 12, 1789, Mr. Murray refers to the success, which, as he had been informed, had attended Mr. Milton's labors since his arrival in N. B., and among other things, he adds—"Who can tell what might be the consequence, if you should be moved of the Holy Ghost to come over and help us."

Mr. Murray wrote Mr. Milton again, July 29, 1791, immediately after his arrival in Boston, testifying to his hearty concurrence with the longing of members of his charge to bid him welcome to Newburyport.

Upon coming to this place, at the suggestion of the pastor, Mr. Milton was employed as his assistant during the ensuing winter. His engage-

ment expiring, a portion of the congregation, who had become greatly interested in his ministrations, were unwilling to part with him. In order to accomplish their wishes, as he had already received an invitation to settle in Amesbury, they withdrew from their existing church relations, and retained him for themselves. Their withdrawal was regarded as irregular, and censure was inflicted. They were suspended. Believing, as they did, that this act was unrighteous and a violation of their Christian liberty, they were not thus to be restrained from the accomplishment of their purpose. They provided themselves with accommodations for religious purposes in the house now owned by Deacon Morse in Milk Street. Here for a year and more, they enjoyed the ministrations of their new pastor.

In these circumstances, being united together as a separate body of believers, under a solemn covenant of articles of government, they took to themselves the name of the "Independent Calvinistic Society." The form of government which they adopted was not Presbyterian, in that they ignored any higher ecclesiastical judicatory than themselves in their collective religious capacity. And yet they conducted their affairs under forms and names that had become familiar and sacred to them, in the usage of the mother church. They became essentially a Congregational church, only they depended upon their Representative Body of Eldership more fully than Congregational churches had been wont to depend upon their church committees. The General Court declined giving them a legal existence under the name they had chosen. It was finally settled that this people should be known religiously before the laws, by the title of the "Fourth Religious Society."

The church edifice on Prospect Street was raised June 11, 1793, and was soon put in readiness for the public worship of God, instead of the chambers on Milk Street. To procure the funds requisite, some of the members are said to have pawned their own private dwellings, trusting to the favoring hand of a benignant Providence to redeem them.

As early as 1800, the church they had so recently built, being already found too strait for them, was enlarged to its present dimensions. Two years previous to the date just named, the membership, who had withdrawn from the Federal Street Church, and had been put under censure, remonstrated. They complained that the censure inflicted was hasty and severe, that it condemned them unheard. Their withdrawal they justified on the ground of better edification. As to the manner of it, they allowed themselves in some things to have been at fault.

At a legal meeting of the First Presbyterian Church, April 25, 1798, it was voted to take off the censure.

In the year 1800, the spirit descended in wonderful power upon the

church and society. Immediately preceding the revival, it had been a time of great deadness. As the pastor writes, little of the power of religion was experienced, until, as he says, God was pleased to dispose a number of young men, chiefly of his charge, to open a number of private meetings in this town and vicinity. The presence and power of the Holy Ghost were first manifested at a prayer and conference meeting in a private house at the South End. As the work progressed, sinners under conviction cried out in the congregation, and in one or more instances fell to the floor. The additions to the church numbered, in the course of some six months from the commencement of the work, forty-three. A hundred and seventy souls were judged by the pastor to have been born again, — of whom, we learn, a very large proportion belonged to his own congregation.

The doctrines preached during the progress of the work, and from the foundation of the church, were those contained in the Westminster Confession and Catechism. The church had declared to the world their adoption of this system of religious belief, as being the most perfect uninspired expression of Bible truth. And in regard to the fundamental principles, they were exceedingly exact. Hence, in their nineteenth article, they require (to use their own language) that “neither pastor nor elders shall invite any person to preach with us, unless they have some Scripture evidences to conclude that he is a person of grace, and sound in the doctrines of grace, — particularly those doctrines, viz., the imputation of Adam’s sin to all mankind, and the imputation of Christ’s righteousness to every true believer.” This article remained in force till May 28, 1821, when by vote of the church it was formally dropped.

Through the whole course of the revival the peculiar doctrines of grace were very plainly exhibited; and they yielded their proper fruit in the experience of converted souls. In regard to this point the pastor speaks as follows: “Many of them have informed me, that they were brought into a state of grace thus, — they were brought to see the sinfulness of their lives and hearts, and here the fountain of original corruption was discovered. Their guilt and helplessness were now clearly seen and felt. They were brought to see the justice of God, should he cut them off forever. In fact, they were brought to despair of salvation by the Law.” . . . “Here is the foundation” (he adds) “on which they build — the atonement and imputed righteousness of Christ.”

The outward tokens of the power of the Holy Spirit in the revival, do not appear to have continued, in a marked degree, many months. But a greater measure of spirituality characterized the church for years, — and the covenants, as a general thing, were well kept.

Questions pertaining to the doctrines, occupied a much larger share

of attention in the church than is common at the present day. Slight deviations from the doctrinal standards were deemed more serious matters. Hence, for many years, in "fencing the table," as it was called, among others to be debarred the privileges of communion were those who denied the imputation of the sin of the first Adam to his seed by ordinary generation, and that of the righteousness of the second Adam to his seed through the grace of regeneration.

Hence also, in the public preaching of the word, any deviation from the faith of the church was quite sure to be noticed and marked by some manifestation of disapproval. In one instance, of a week-day, when the preacher, a stranger, had concluded his discourse, having therein said much of what man could do, and left quite out of sight the fundamental truth, that it is "not by might nor by power, etc.:" an experienced and influential veteran in the membership remarked within general hearing, — "Rebellious, helpless, lost man, and not the Lord alone, had been exalted before the people."

The pastor led the church in the utterance of the most unqualified condemnation of any departure from the doctrinal standard. On one occasion, while discoursing, he observed, — "Some say, a man in order to be saved, should be willing to be damned; but I say, the man that is willing to be damned ought to be."

The congregation rapidly increased. The house was thronged with worshippers. But in process of time, other denominations became established here. Churches were multiplied; and still other agencies had their influence, which served to diminish the regular attendance.

For many years there was no general refreshing. Though there were some seasons of more than usual religious interest, when numbers were converted.

In 1831, revival mercies very generally and remarkably abounded. This church was graciously visited, and many were born again. Protracted religious services were held in this church and other Orthodox churches. The preachers were from abroad.

In 1834, similar meetings were again held here. The preaching, as in '31, was by strangers. The word was greatly blessed. In the course of one year, ninety-three persons were received into the church.

The character of the discourses delivered in these later seasons of God's mercy, appear to have been distinguished from the stated exhibitions of the truth, and especially from those in the revival of 1811, in that they gave more prominence to the doctrine of human obligation, and less to that of divine sovereignty.

Mr. Milton, toward the conclusion of his long pastorate, became quite infirm. His intellectual vigor failed him. Propositions for a colleague

being declined, the society were divided in regard to the measures to be pursued, and a large proportion of the membership withdrew. Finally, as by the terms of settlement, the reserved right remained with either party to terminate the relation whenever it should be judged expedient; a motion for dissolution to take effect March 1, 1837, was put and prevailed.

The pastor died suddenly May 1, 1837. The present incumbent was settled by an ecclesiastical council Oct. 12th of the same year.

Immediately upon his settlement special divine influences were graciously vouchsafed, and the word was with power. Many were hopefully born of God. At the communion season in May, 1838, thirty-four persons were admitted to the church; and in the course of a year, the number was increased to eighty-three. Revival influences continued with some abatement through a period of three years. Then followed a decline, and the love of many waxed cold.

Questions in respect to reforms and certain religious doctrines began strongly to agitate the community. Upon these questions, the church-membership became much divided. Finally, the extreme views entertained by a portion on the question of slavery, and the course pursued by them in consequence, were followed by speedy ecclesiastical action, and the result was their separation from our fellowship.

It may be a question whether longer prayerful deliberation and Christian forbearance and tenderness, might not have had a more favorable issue, and been more accordant with the wisdom which cometh from above.

This painful subject having been disposed of, the church continued to walk in general harmony, peace, and outward prosperity. The weekly expository lecture, which had been established soon after the commencement of the second pastorate, was, from the first, regarded with favor. It has been sustained with a very uniform and encouraging attendance. No other service has done more to promote religious interest, and minister to the edification and comfort of God's people.

To aid in conducting the service of public praise on the Sabbath, an organ was introduced at an early date in my pastorate. Some years subsequently the house was entirely remodelled within, and rendered more convenient for the purposes of public worship. Still later, several years, the old vestry, which had long been used for the Sabbath school and social meetings, was removed; and in its stead, a new, commodious chapel was erected.

In the fall of 1850, this people began to be favored with a renewed baptism of special religious interest, though not equal to what had been enjoyed from 1838 to 1840.

The work was promoted through the preaching of the Rev. James

Gallaher from Kentucky. Public religious services were conducted by him chiefly in the Federal Street Church. The attendance was large from the different religious societies in the city. Many were impressed, and, it is hoped, were savingly renewed.

As the result of this refreshing, twenty-seven were added to our membership at one communion. At subsequent sacramental seasons other additions were made. As one not unimportant result of this gracious reviving, I may note the successful effort which was soon made, to relieve the society of a long standing and increasing indebtedness.

Several years passed away, subsequent to this season of mercy, unattended with any special manifestations of the power of converting grace. The means were abundant, but the power was wanting. The people heard, but they did not profit.

At length, in 1858, the set time to favor Zion had again come. Everywhere the indications of the Spirit's presence were manifest, not so much in connection with the public ministry of the word, as with the prayer-meeting. Well for this people that it was so; as the impaired health of the pastor barely enabled him to meet the demands of ordinary pulpit labor. But, in the social gatherings for prayer, God was pleased to appear for our help. One after another was impressed, and brought to the saving knowledge of the truth. Immediately they began to seek their companions in sin, and urge them to go to the religious meetings. These were so conducted, that often fifteen to twenty participated in brief and animated services of prayer, praise, and exhortation. Such were the circumstances in which many began to realize the necessity of seeking salvation without delay. The pulpit, and the weekly lecture, and the inquiry-room, ministered to their instruction in the way of life. Perhaps little short of a hundred were hopefully born of God. At one time, fifty individuals were added to this church by public profession.

God has most impressively shown us, that the labors of the conference room should be added to those of the pulpit; and that all this should be supplemented by individual personal effort to save souls. Moreover, by the declension that has followed, in regard to the very means so abundantly blessed, He has revealed the deplorable tendency of God's professing people, to misimprove the clearest demonstrations of his willingness to cooperate with them in all suitable associate or individual endeavors to save sinners. Zion is now desolate. The National existence is imperilled by civil war; and the claims of Zion's King are forgotten.

SECOND, OR NORTH CHURCH, NEWBURYPORT.

BY REV. E. C. HOOKER.

(Compiled from the "Commemorate Discourse" of Dr. Dimmick.)

This church was separated from the First Congregational Church of the same place, January 18, 1768. The reason of the separation, as stated in the church records was, that "after the death of Rev. Mr. Lowell (May 15, 1767), the church were unable to agree in the choice of a person to be his successor in the ministry, in consequence of a difference of opinion as to some of the important doctrines of Christianity." The separation was, however, effected "with mutual kindness and brotherly affection."

The North Church was formerly organized on the 4th of March, 1768. Its pastors have been :

Rev. Christopher B. Marsh, ord. Oct. 19, 1768 ; died Dec. 3, 1773.

Rev. Samuel Spring, D. D., ord. Aug. 6, 1777 ; died March 4, 1819.

Rev. Luther F. Dimmick, D. D., ordained Dec. 8, 1819 ; died May 16, 1860.

Rev. E. Cornelius Hooker, ordained Dec. 11, 1860.

The following is the Confession of Faith and Covenant, adopted at the formation of the church :

"Forasmuch as God in His Providence has ordered and overruled affairs in such a manner, as that the church and people heretofore under the pastoral care of the Rev. John Lowell, have amicably divided themselves into two distinct bodies or assemblies for public worship. Therefore, we who are visible professors, and of that part of the church who for the present meet for public worship in the town-house, think it our duty to renew our Covenant engagements to God, and also to one another, in this new situation. And we do hereby declare our serious belief of the Christian religion, as contained in the sacred Scriptures of the Old and New Testaments, and with such a view of them as Protestant confessions of faith and catechisms have generally exhibited. And particularly, we think that the Westminster Confession of Faith and Catechism exhibit a good system of Christian doctrine and duty, as contained in the word of God. And we design heartily to conform to the rules of our holy religion as long as we live in this world. And, with an humble dependence on the grace of Jesus Christ, the great Head of the church, we engage to walk together as a church of our Lord Jesus Christ, in the faith and order of the gospel, professedly on the Congregational plan of government, conscientiously attending the

public worship of God and the sacraments of the New Testament, and submitting ourselves to the discipline of Christ's kingdom in communion with one another, and watchfully avoiding all sinful stumbling-blocks and contentions, as becometh a people whom the Lord hath bound up together in faith and charity."

Soon after the settlement of Dr. Spring, the above Confession of Faith was drawn out and more methodically arranged by him; and so altered in statement as to set forth several points of Christian doctrine, in a "clearer and more satisfactory light;" particular reference being had to the wrong tendencies of the time. As thus modified, it continued to be the basis of the church through his entire ministry. After his death, and before the settlement of Dr. Dimmick, it was revised and condensed, having been found inconveniently long for common use; though the spirit of it was carefully preserved. Some years later it was further condensed, but with equal care that its true character should not be impaired.

At the settlement of Mr. Marsh, the first pastor, the number of members in the church was fifty-five,—twenty-one males and thirty-four females. For various reasons, the membership did not increase very rapidly during the first years of its existence. At the close of Dr. Spring's ministry it was but ninety. But, though small in numbers, the church was spiritually strong; for it "had been instructed in discrimination, and was a church ready, in an eminent degree, to the great works of love that constitute the Christian life."

During the forty years in which Dr. Dimmick was its pastor, the increase in numbers was more considerable. Only five out of the forty years passed without more or less additions. In 1831, a year of special blessing, the additions amounted to seventy-one; in 1832, to forty-five; in 1834, to sixty-five; and during the several years, from 1834 to 1857, the year of the great revival, the additions varied from one to twenty-one. In 1858, they numbered forty-six. The whole number added to the church, during Dr. Dimmick's ministry, was 670. The additions, since his death to the present time, have been about twenty-five.

WHITFIELD CHURCH, NEWBURYPORT.

BY REV. S. J. SPALDING.

Organized Jan. 1, 1850. Pastors: Rev. John E. Emerson, ordained Jan. 1, 1850; died March 24, 1851. Rev. Samuel J. Spalding, installed June 30, 1851. Still pastor.

CONFESSON OF FAITH.

About to be admitted to the Christian church, you do adopt the following, as your Profession of Faith.

ARTICLE 1. You believe in the existence of one infinitely perfect God, who is revealed in the Scriptures, as Father, Son, and Holy Ghost.

ART. 2. You believe in the divine inspiration and authority of the Scriptures of the Old and New Testament, and that they are the only perfect rule of Faith, and Practice.

ART. 3. You believe, that, in common with all the children of Adam, you are by nature exposed, on account of sin, to the everlasting wrath and curse of God.

ART. 4. You believe that the Lord Jesus Christ, the eternal Son of God, became incarnate, and by his obedience, sufferings, and death, has made ample atonement for sin, and that all who exercise faith in him, as the Saviour, repenting of their sins, may obtain forgiveness, favor, and everlasting life.

ART. 5. You believe in the necessity of regeneration by the truth and Spirit of God in order to eternal life.

ART. 6. You believe that Christ has a visible church in the world, into which none have right to be admitted, except those who profess repentance of their sins towards God, and the exercise of faith in the Lord Jesus.

ART. 7. You believe that the sacraments of the New Testament are but two, viz. — Baptism and the Lord's Supper.

ART. 8. You believe that only those, in regular standing with the church, can worthily partake of the Sacrament of the Supper, and that only believers, with their households, can consistently be admitted to the ordinance of baptism.

ART. 9. You believe in a general resurrection of the just and the unjust; in a general judgment; in the eternal happiness of the righteous; in the everlasting punishment of the wicked.

COVENANT.

Thus professing your belief and dependence, you do now cordially enter into covenant with this church. You promise, by the help of divine grace, to submit to its discipline, so far as it is conformable to the rules of the gospel; to attend faithfully upon its ordinances, to seek its peace, edification, and purity, and to walk in Christian love with all its members. You promise to give up yourself, and all that you have and are, to be wholly the Lord's; to seek to have your conduct and conversa-

tion always in accordance with the spirit of the vows which you now take upon you, and to strive to adorn the doctrine of God our Saviour in all things.

Thus you solemnly profess, and promise.

THE CHURCH'S ENGAGEMENT.

And now, we, the members of this church, having witnessed of you a good confession, heartily receive you into our Christian confidence, fellowship, and communion. We promise to render you assistance, counsel, and admonition; we engage to walk in love with you, "as Christ also has loved us and has given himself for us."

May the great Head of the church cause us ever to remember that his vows are upon us, and enable us faithfully to keep the engagements into which we have this day entered.

May he at last present us, in company with all his saints, "faultless before the presence of his glory, with exceeding joy," and to the only wise God be the praise now and forever. Amen.

During the summer of 1849, a number of persons in Newburyport, hoping to reach a class who had hitherto stood aloof from gospel ordinances, made arrangements for religious services at Market Hall, Sept. 23, 1849, as an experiment. Mr. John E. Emerson was invited to preach; and, at the opening services, about ninety individuals were present.

After a few Sabbaths, it was thought advisable to proceed directly to a permanent organization, and to retain Mr. Emerson's services. On the 23d of November, 1849, a society was formed, and took the name of the Whitfield Congregational Society.

On Tuesday, the 1st day of January, 1850, a council convened in the church of the First Presbyterian Parish, which had been kindly offered for their use, and organized twenty persons, under the name of the Whitfield Congregational Church. On this council, the Rev. O. A. Taylor was appointed Moderator, and Rev. R. W. Clark, Scribe. The letters of the persons designing to organize themselves into a church, and their Confession of Faith being submitted to the council, it was

Voted, That said persons are entitled to be organized into a church.

A revival soon followed the organization of the church, which added about forty members by profession.

The health of Mr. Emerson, which was always delicate, soon grew more feeble; and, after the first of June, his public services were partially suspended. During the spring, after his ordination, a deep religious interest began in the congregation, from the fruits of which about

thirty persons were gathered into the church. After a brief pastorate, of less than fifteen months, the Rev. Mr. Emerson was removed from his charge by death on the 24th of March, 1851. He was buried in Oak Hill Cemetery, and over his grave a simple, but appropriate monument, was placed by an affectionate and grateful people.

On the 30th of June, 1851, Rev. Samuel J. Spalding of Salmon Falls, N. H., was installed over the church and society.

Efforts were immediately directed towards the erection of a church edifice. Having secured a central situation, on the corner of State and Prospect Streets, preparations for building were commenced on the 25th of August, 1851. On the 29th of September, the corner-stone was laid with appropriate services. After the Reading of Scripture, the history of the church was read by the Clerk, Dr. H. C. Perkins. Prayer was offered by Rev. Dr. Dimmick. Address by the pastor, Rev. S. J. Spalding.

The vestry was finished and first occupied, Feb. 12, 1852. On the 2d of March, the house was completed and dedicated to the worship of God, the Father, the Son, and the Holy Ghost. The sermon was preached by the Rev. Lyman Beecher, D. D. In the evening, there were public services in the church, and a sermon was preached by the pastor.

The dimensions of the building are sixty feet by one hundred. The audience-room is fifty-eight feet by seventy-six, having one hundred and twenty-four pews, which furnish sittings for six hundred and fifty persons. In the rear of the church, and on the same floor, is a vestry, twenty-one feet by forty-nine, which will seat two hundred persons. This opens into the church on either side of the pulpit, but the main entrance is from Prospect Street. In the spring of 1858, two social rooms were finished above the vestry. These open into each other by folding-doors, and make an apartment twenty-one feet by forty-nine. They were dedicated by an address and other appropriate exercises on the evening of June 1, 1858.

The building has been enclosed by an iron fence, and lighted with gas, by the liberality of the ladies of the congregation. They also furnished the means to re-fresco and paint the interior of the church in 1857, and defrayed a large proportion of the expense of the social rooms.

Early in 1858, this church shared largely, with other churches of the city, in the gracious influence of the Holy Spirit. The work was characterized by great quiet and thoroughness. As the result, about sixty persons were added to the church.

The Sabbath school was organized in Market Hall the first Sabbath of October, 1849. The whole number of scholars then was forty-seven; teachers, nine.

CHURCH IN ROWLEY.

BY REV. JOHN PIKE.

Organized Dec. 14, 1639. Has had ten settled ministers :

Rev. Ezekiel Rogers, ordained Dec. 14, 1639 ; died Jan. 23, 1661.

Rev. Samuel Phillips, ordained June —, 1651 ; died April 22, 1696.

Rev. Samuel Shepard, ordained Nov. 15, 1665 ; died April 7, 1668.

Rev. Edward Payson, ordained Oct. 25, 1682 ; died Aug. 22, 1732.

Rev. Jedediah Jewett, ordained Nov. 19, 1729 ; died May 8, 1775.

Rev. Ebenezer Bradford, ordained Aug. 4, 1782 ; died Jan. 3, 1801.

Rev. David Tuller, ordained Dec. 7, 1803 ; dismissed Oct. 17, 1810.

Rev. James W. Tucker, ordained June 24, 1812 ; dismissed June 24, 1817.

Rev. Willard Holbrook, ordained July 22, 1818 ; dismissed May 12, 1840.

Rev. John Pike, ordained Nov. 18, 1840.

The following is the oldest extant Covenant of this church, and was probably adopted at the time of its organization :

“ You do solemnly covenant and promise before the Lord and this people, that by his help, forsaking all ungodliness and former lusts in your ignorance, you do avouch the Lord Jehovah — Elohim, one God in three persons, to be your God and portion. You do also own the Lord Jesus Christ, the only Supreme Head and Saviour of this church, to be your King, Priest, and Prophet. And you do further covenant, to walk in a professed subjection unto all the holy ordinances and orders that Christ has appointed in his house, and to walk as becomes God's covenanting servant, with the members of this church, unto mutual edification and helpfulness, according to the rules of the gospel, so long as God shall continue you a member of this church of Christ.

“ We do also acknowledge ourselves engaged by the same solemn Covenant to watch over you, and to afford all Christian helpfulness to your edification, as God has required, and by his assistance.”

This church owed its existence, under God, to the care and self-denial of Rev. Ezekiel Rogers, its first pastor, and previously a pastor of Rowley, Yorkshire, England. The first elder was, probably, Humphrey Rayman ; the first deacons, Thomas Mighill and Maximilian Jewett. The early worship consisted of a prayer about twenty minutes in length, an exposition of a chapter of the Bible by the teacher ; the singing of a hymn, lined by the ruling elder, a sermon of more than an hour by the

pastor, a closing prayer and blessing by the teacher; the whole occupying five or six hours of the Sabbath. Rogers was said, by Cotton Mather, to have become famous through the whole country, by an Election Sermon preached in 1643; but the traditions of Rowley say, he was made more famous by a "Wednesday lecture" preached every fortnight, which the citizens of the surrounding towns, even as far removed as Andover, used to come to hear. The latter years of his life are said, by the historian, to have been "winter, — more night than day." The fruits of his benevolent heart are still fresh, in a large estate partly given to Harvard College, and partly to the church in Rowley, which has been generously shared with the churches in Byfield and Georgetown. He had great confidence in the intelligence and piety of his own village; saying, that he felt it necessary to lay the doings of the General Court before his church, before it could be fully decided whether they were wisely arranged and worthy to be obeyed. He lived to the age of seventy.

In the twelfth year of Mr. Rogers' ministry, in the month of June, 1661, Samuel Phillips was ordained as teacher of the church. During his ministry, Samuel Brockelbank, William Tenney, John Pearson, Ezekiel Jewett, and John Trumble were appointed deacons. In 1662, Samuel Shepard came to preach, was ordained as pastor Nov. 15, 1665, Mr. Phillips still continuing teacher. His pastorate continued but three years. The historians of the time talk of him as a most able and devout man, and say that the people of this place would have been glad to have plucked out their own eyes, to have saved his life. He died at the age of twenty-seven. Jeremiah Shepard, the younger brother of Samuel, came to Rowley February 10, 1673, and continued his labors for three years. He was a preacher, but strange to say, not a professor of religion. More than a year after Mr. Shepard came, Mr. Phillips says he conversed with him in relation to God's work on his soul, and concluded to recommend him to the church for full communion and fellowship. The church, however, were not sufficiently satisfied to admit him to the communion; and continued to hear him preach two years, after they decided he had not piety enough to be admitted to partake of the Lord's Supper. The difficulty, in regard to him, was not settled until the council convened, that was ordered by the General Court on the 25th day of May, 1680, which resulted in a discontinuance of his labors. Edward Payson was ordained as teacher, October 25, 1682, Mr. Phillips taking the office of pastor, in which he continued fourteen years. Tradition speaks of Mr. Phillips as an accomplished scholar and an eminent preacher. He was known publicly, by a sermon before the Ancient and Honorable Artillery Company, in 1679; before the Gen-

eral Court of the Commonwealth in 1678, and by services performed at several public anniversaries. The only publication now to be found of his, is one on the sin of wearing long hair; whether of the beard, or head, I know not; a grievous sin in his day, and which if it has lost its sin in the present, has not lost its inconvenience. Mr. Phillips died at the age of seventy-one.

The first account of children being baptized upon the principles of the "half-way covenant," is found in 1690. The covenant is a singular thing to be called "half-way." Its faith seems very wide, its practice remarkably Christian. It was taken by many, who had no title to the ordinance of the Supper, and read thus: "I take God, the Father, to be my chiefest good and highest end. I take God, the Son, to be my only Lord and Saviour. I take God, the Holy Spirit, to be my Sanctifier, Teacher, Guide, and Lawgiver. I take the people of God to be my people, in all conditions. I likewise devote and dedicate unto the Lord my whole self, all I am, all I have, and all I can do. And all this I do deliberately, freely, sincerely, and forever." This "half-way covenant" seems whole enough to indicate whole-souled Christians, devout and apostolic enough to entitle a man, if he sincerely takes it, to receive the communion on earth, and to stand with boldness at the day of judgment.

The office of teacher seems to have ceased after Mr. Phillips' death. The funds that were left, upon condition of a teacher being employed, were secured by Harvard College; and the church has ever since lost the benefit of the office, and the advantage of the money which supported it.

Tradition says, that Mr. Payson was very marked for his piety. The prayer of the apostolic Elliot, that "God would make him a blessing here," was answered. He committed to the press his sermon upon the great earthquake in 1727, at the time of which he is said to have risen from his bed, and called upon his wife to put on her Sabbath array, and go forth with him to meet the Bridegroom. During the thirty-six years in which he served the church as sole minister, there were two hundred and thirty-one added to its membership. At the time of the great earthquake, when he and his people seemed most wonderfully and permanently wrought upon, sixty professed their faith. During his ministry, Samuel Palmer, Timothy Harris, Humphrey Hobson, Joseph Boynton were appointed deacons. That his labors might be relieved, the church settled Jedediah Jewett as associate pastor with him, November 19, 1729. Mr. Payson died August 22, 1732, at the age of seventy-six.

In 1733, the parish held its first meeting distinct from the town, and in 1749 completed the meeting-house, which continued to be the place of worship until the present one was erected. The ministry of Mr.

Jewett seems to have been happy to himself and the people. He was said to be an interesting preacher of the doctrines of grace, and a worthy example to those who wished to walk with God. Two hundred were added to the church during his ministry. Several of his sermons were published. The last he preached was at the ordination of Rev. David Tappan of Newbury, April 18, 1774. Mr. Jewett died on the 8th of May, 1775, at the age of sixty-nine, leaving it in charge that the female slaves left him by his father should be manumitted, and a suitable provision made for their maintenance. During his ministry Edward Payson, Francis Pickard, David Bailey, Moses Clark, Thomas Mighill, and Jeremiah Jewett were appointed deacons. After the decease of Mr. Jewett the people, never before left destitute of a pastor, became as earnest to be without a minister, as they were before to have one. They went into the pernicious system of candidating, with all the zeal of more modern times. They heard fifty different persons; enough to distract any people, and make them doubtful who is who, and what is what. It is a wonder, after this devisive system was pursued for more than eight years, they were not completely divided from Christ, as those are apt to be, who cry, some for Paul and some for Apollos, and some for forty-eight others. The life of religion almost ceased. It was not till August 4, 1782, when Ebenezer Bradford was settled, that harmony was restored; and the church recovered its old readiness to work for its Master. The settlement of Mr. Bradford was peculiar. It was after the old Congregational form, in which the church and the minister performed the whole service. On the 4th of August, 1782, prayer was offered, and the following question asked, "Do you accept and take up with the call which the church gave you last October, to settle in the work of the gospel ministry with us?" The answer from Mr. Bradford was, that "he accepted that call." The church then voted to accept Rev. Ebenezer Bradford as their minister, and engaged, by the grace of God, to treat him in all respects as the word of God required. This was quite a brief way of installing a minister. It resulted, however, in a permanent union. The brief service of installation, and the long period of settlement which follows, is better than the long service of the present day, and the too often speedy breaking up of the connection it has solemnly instituted. Mr. Bradford's ministry has always been regarded with great interest in Rowley. Some of the people now living, speak of the impressions his preaching made as very strong. The preacher of his funeral sermon remarks, that "He was a workman who needed not to be ashamed, fruitful, plain, and profitable, awakening to sinners, animating to saints,—one who shunned not to declare the whole counsel of God." His tones were those of thunder. Eighty-four were added to the church, during his ministry.

Here ends the permanent ministry of Rowley, that is to say, if the future is to be like the last half century. Mr. Bradford is the last pastor the people have buried. Some they did not wish to keep until death broke the connection. Others left before the people's warm affection for them began to grow cool. The new type of things is owing to the mutual action of pastor and people. Pastors, since the commencement of the present century have been, themselves, more uneasy than before, and the people have been more uneasy, regulating their zeal for the truth, by their interest in the man who proclaimed it.

David Tuller was installed Dec. 7, 1803. Probably it would have been better if he had declined his call, as he had to begin with opposition. Parish opposition to begin with, may be a slow, but is a tolerably sure, volcanic rising. Mr. Tuller was able to keep it down six years, then it showed itself more vigorously for being long fettered. A mutual council was finally agreed to, which convened June 13, 1810, and advised to the sundering of the pastoral relation when the parish had paid Mr. Tuller five hundred dollars, as a sort of balance to the disappointment which the terminating of his connection occasioned. The money was paid and the dismissal accomplished October 17, 1810. He died at Sheffield on the 23d of August, 1839, at ninety years of age. Only twenty persons were added to the church during his ministry. But during that ministry the church received one most valuable addition, that of Joshua Jewett, to its deaconship, whose name will always be fondly associated with whatever is intelligent and pure in our church and village.

James Tucker was settled over the church June 24, 1812. He appears to have been one of the most respected and beloved of its ministers. He is considered by those who used to hear him as of a clear and discriminating mind, a correct taste and well-regulated imagination, and deliberate in thought, deeply imbued with the spirit of the Scriptures, — dignified and impressive in his pulpit manners, — explicit and direct in his pulpit instructions to an unusual degree. His loss to the society was regarded as severe. His idea was, that the salary was not sufficient to meet his necessities. It was this that led him to leave, June 24, 1817, just five years after his settlement. He had added twenty-two members to the church, and survived the dissolution of his connection but little more than a year. Mr. Tucker died at Springfield, N. J., February 11, 1819, aged thirty-two years.

Willard Holbrook was installed on the 22d of July, 1818. During his ministry one hundred and six were added to the church, and Nathaniel Mighill was chosen deacon; an office which he honorably filled till his death. In the year 1818, the Sabbath school was organized here,

which the church voted to patronize, instructing the pastor and deacons to appoint its superintendent and teachers. Mr. Holbrook was devoted to the interests of the church and people, constant in his pastoral labors, and an ardent friend of whatever seemed to promote the progress of the cause of the Redeemer. He was dismissed, at his own request, May 12, 1840.

On the 18th of November, 1840, John Pike was settled as pastor. His ministry still continues. Thus far the union has been happy between himself and his people, and in some degree accomplished the design for which it was formed. It is too early now to say of what worth, and how permanent this connection may be. October 1, 1845, James T. Plumer was elected deacon. In 1842, a new and beautiful village church edifice succeeded the one which had fallen into decay, from nearly a century's service. It has been made still more attractive by changes made in 1859. June 27, 1862, Nathaniel Bradstreet was elected deacon. During the twenty-three years of the present ministry, one hundred and seventy-seven persons have been added to the church.

This is but a brief account of the more than two hundred years of the existence of the Rowley church, in which so many of the faithful have lived, labored, and died. Its harmony has, in general, been faithfully preserved. Its ministry has been marked for intelligence and adherence to gospel truth. In the great defections of New England, this church and its pastors were always true to the faith of the Pilgrims. It has been the mother church of the church in Georgetown, and the associated mother, with Ipswich and Newbury, of that in Byfield and Linebrook. Her connection was close with the Bradford and Boxford churches, located in places originally belonging to Rowley. Many from the town of Rowley have entered the ministry, and proved themselves useful in the Redeemer's service. Fifteen connected with the church have become ministers. Thomas Mighill, Samuel Payson, Jedediah Jewett, David Jewett, Daniel Marsh, Nathaniel Howe, Moses Bradford, Levi Pilsbury, Nathan Bradstreet, Nathaniel Lambert, Jonathan Cogswell, Paul Jewett, Henry C. Jewett, George W. Cressey, Charles N. Todd, Nathaniel Mighill. From the organization of the church to the present time, it appears there have been over thirteen hundred who have accepted its confession. The larger revivals of the church were in 1669, 1684, 1695, 1699, 1727, 1728, 1800, 1801, 1830, 1832, 1847, 1850, 1857, 1858. In addition to these, there have been lesser works of grace, with which the church has been often blessed. With these greater and lesser works may the church continue to be blessed, till its last member has joined the church triumphant.

SECOND CHURCH IN SALISBURY.

This church was organized Nov. 19, 1718. It has had four settled ministers :

Rev. Joseph Parsons, ordained Nov. 26, 1718 ; died March 13, 1739.

Rev. Samuel Webster, ordained Aug. 12, 1741 ; died July 18, 1796.

Rev. Andrew Beattie, ordained June 28, 1797 ; died March 16, 1801.

Rev. William Balch, ordained Nov. 17, 1802 ; dismissed Feb. 20, 1816.

Since 1835, Rev. Benjamin Sawyer has been employed as stated supply, but has never been installed as pastor of the church, and only preached a part of the time till 1841. The following Covenant was adopted at the time the church was gathered :

“ We do this day, in a grateful sense of the call of Christ unto us, avouch the Lord Jehovah to be our God, Father, Son, and Holy Ghost ; and giving ourselves to God in Christ, and one to another, we do, by the grace of Christ assisting us, cheerfully submit ourselves to his government, and to all his ordinances and institutions, taking and acknowledging him to be our Prophet, Priest, and King ; further promising, by the grace of Christ, to shun and avoid all errors, with all unrighteousness and ungodliness. We do, also, with ourselves give up our seed to the Lord, submitting them also to the discipline and government of Christ in his church ; promising, moreover, that we will endeavor to uphold and promote the worship of God, in public and in private ; and, finally, that we will walk together as a church of Christ in all mutual love and watchfulness, to the building up of each other in faith and love, humbly craving help at the hands of God for the performance hereof.”

The above was subscribed by Rev. J. Parsons and eleven other men ; and, with slight alterations, continued in use through the ministries of Mr. Webster and Mr. Beattie. No mention is made of any separate Confession of Faith until June 14, 1799, when, “ At a regular church meeting, voted, that the Articles proposed by the Rev. Pastor to candidates for admission at the time of their examination, shall be publicly read to them at the time of their admission before the congregation.” There is no record of these “ Articles.”

July 25, 1779, it was “ Voted, that the practice of persons owning the covenant for the purpose of presenting their children for baptism, be hereafter discontinued and abolished, but at the same time, that those persons who have heretofore been thus indulged, be still indulged if they desire it.”

During its early history this was a very flourishing church. Nearly 300 were added to it under Mr. Parsons, being an average of over fourteen a year. In 1728, there were 108 added. During the first half of Dr. Webster's ministry, there were about 250 additions. From about 1770 this church began to decline, and has been declining ever since. Its membership is small; public services are suspended in the winter season. There is reason to suppose that at no distant day this ancient church will be extinct.

In 1794, a call was extended to Mr. Jonathan Brown to settle as colleague with Dr. Webster. As conditions of his accepting it, Mr. Brown wished a larger salary than was offered, and that the church adopt "the Presbyterian government." A committee of conference reported in favor of complying with these conditions, but their report was not accepted, and it was voted "not to make any additional sum to Mr. Brown's salary, nor to adopt any new form of government."

In 1795, a call was given to Mr. Thomas Crafts which he declined. In 1802, the church gave a call to Mr. Pliny L. Dickinson, but the parish, by a vote of sixty-seven against forty-five, refused to concur in it.

During the latter part of the ministry of Mr. Balch, many of the church and parish became seriously disaffected, and were unwilling to aid his support. After much unpleasant contention, an ex parte council was convened, which Mr. Balch consented to make mutual; and by it matters were so adjusted, that he was honorably dismissed Feb. 20, 1816, and the church has had no settled minister since.

In 1820, a committee of the parish reported in favor of supporting a preacher jointly with the first parish, and they were authorized to carry their recommendation into effect. Nothing however came of it.

In 1826, a committee was raised to confer with the Unitarian Society at Amesbury, to see if they could agree on a candidate, and unite in his support.

The meeting-house, begun in 1711, and opened for public worship in 1716, still stands, the only specimen of the old style of church architecture in this vicinity.

There is a parsonage, and land of considerable value, the legal property of the parish; and should this church become extinct, it is to be hoped that those who may have control of it, will feel morally bound to take the proper measures to have it go to aid still, in the support of that faith and order of worship for which it was, many years ago, piously set apart.

FIRST CHURCH IN WEST NEWBURY, FORMERLY SECOND
CHURCH IN NEWBURY.

BY REV. C. D. HERBERT.

Organized Oct. 26, 1698. Pastors :

Samuel Belcher,	ord. Nov. 10, 1698 ; died March 10, 1715.	Memb. added,	110
John Tufts,	“ June 30, 1714 ; dis. March 2, 1738.	“ “	481
Thomas Barnard,	“ Jan. 31, 1739 ; “ Jan. 18, 1751.	“ “	71
Moses Hale,	“ Feb. 20, 1750 ; died Jan. 15, 1779.	“ “	60
True Kimball,	“ Nov. 20, 1782 ; dis. May 1, 1797.	“ “	10
Samuel Tomb,	inst. Nov. 28, 1798 ; “ Dec. 4, 1805.	“ “	0
Ebenezer Hubbard,	ord. May 11, 1809 ; “ Oct. 16, 1811.	“ “	8
Gilbert T. Williams,	inst. June 1, 1814 ; “ Sept. 26, 1821.	“ “	14
Henry C. Wright,	ord. June 21, 1826 ; “ July 7, 1833.	“ “	88
Benjamin Ober,	“ Jan. 1, 1834 ; “ Dec. 24, 1835.	“ “	20
Henry A. Woodman,	“ Nov. 30, 1842 ; dis. March 20, 1844.	“ “	1
Horatio Merrill,	“ May 7, 1845 ; “ Aug. 11, 1847.	“ “	4
Charles D. Herbert,	inst. March 5, 1857.		80
	Members added when without pastors,		43
	Total membership, so far as known,		990

In the year 1686, Old Newbury, finding that her sons and daughters were too numerous at home, decided to cross the Artichoke river, divide the lands in what is now West Newbury, and lay out a road to Bradford. This step was not taken too soon. The forests, which had waved triumphantly upon its graceful hills, and along the shores of the beautiful Merrimac, immediately gave way to the farms and cottages of the settlers.

In 1689, when the fear of the Indians obliged every man to take his weapons of defence to the field and to the house of God, impelled by the desire of having religious privileges nearer home, sixteen individuals erected a building, thirty feet square, on ground now enclosed as the Cemetery of Belleville. In 1695 the town voted to constitute what was called the West Parish of Newbury. It was then decided, and afterwards confirmed by the Legislature, that the proper place for a new meeting-house, when built, was on Pipestave Hill. The line of division was to be from a point a little east of where the Suspension Bridge now is, to Turkey Hill. The new parish now voted to enlarge the meeting-house, and build a parsonage on the plains.

Rev. Samuel Belcher, having preached for them much during the year, received a call from the parish Dec. 24, 1696. They offered him £50 provision pay, £10 in money, the use of the parsonage, twenty cords

of wood, and the contributions of strangers. As the parsonage and the meeting-house were not completed, the church was not organized till October 26, 1698, nor the pastor installed till the 10th of November following. They had had young candidates, but they chose the ripe experience, the genial temper, and the sound orthodoxy of the man of fifty-eight years.

The following Covenant having been signed by Rev. Mr. Belcher and twenty-one other brethren (thirteen sisters having been voted in), the church was pronounced regularly embodied, and the pastor elect was installed by the pastors and messengers of the churches in Ipswich, Newbury, Rowley, and Bradford :

"We, whose names are under-written, sensibly acknowledging our unfitness of, and unworthiness for, such a favor, yet apprehending ourselves to be called of God, to put ourselves into a relation of church communion, and to seek the settlement of the church into gospel institutions among us, do therefore, in order thereunto, as much as in us lies, knowing how prone we are to backslide, and abjuring all confidence in ourselves, and relying on the Lord Jesus Christ alone for help, covenant as followeth :

"1. We do believe, consent to, and heartily close with, the Confession of Faith, as to the substance of it, put forth by the last Synod of Churches, held in Boston, 1680, — do promise to stand by and maintain the faith therein delivered to the people of God, and if any among us shall go about to undo it, we will bear due testimony against them.

"2. We do also combine to walk together as a particular church of Christ according to all those holy rules of the gospel, prescribed to such a society so far as God hath revealed, and shall reveal, his mind to us, in that respect.

"3. We do accordingly recognize the Covenant of Grace, in which we professedly acknowledge ourselves engaged, to the fear and service of the only true God, and to the Lord Jesus Christ, the High Priest, Prophet, and King of his church, unto whose conduct we submit ourselves, and on whom alone we wait for grace and glory, to whom we bind ourselves in an everlasting covenant, never to be broken.

"4. We do likewise give up ourselves one to another in the Lord, resolving, by his help, to cleave one to another, as fellow members of one body for mutual edification, and to submit ourselves to all holy administrations appointed by Him, who is the Head of his Church, dispensed according to the rules of the gospel, and to give our attendance on all the public ordinances of Christ's institution, walking orderly as becometh saints.

"5. We do likewise acknowledge our posterity to be included with

us in the gospel covenants, and we acknowledge them to be in covenant relation, according to gospel rules, and, blessing God for so rich a favor, we do promise to bring them up in the nurture and admonition of the Lord.

“6. Furthermore, we promise to be careful to procure the settlement and continuance among us, of church officers appointed by Christ, the Chief Shepherd, for the edification of his Church; accordingly, to do our duty faithfully for their maintenance and encouragement, and to carry it towards them as becometh us: further, we do promise to preserve communion with the churches of Christ, for giving and receiving mutual counsel and assistance in all things wherein it shall be needful.

“Now the good Lord be merciful unto us; and, as He hath put it into our hearts thus to devote ourselves unto Him, let Him pity and pardon our frailties, keep us out of all carnal confidence, and keep it forever upon our hearts to be faithful to himself, and one to another for his glory and our eternal comfort.”

After ten years of prosperity and harmony at the Plains, the majority decided that the new meeting-house and parsonage should be erected on Pipestave Hill. Some twenty families resisted this step. They and their fathers had regarded the territory above the Artichoke as a *terra incognita*, full of wild beasts and wilder savages; and they could not and would not plod their weary way three or four miles into the wilderness. They remonstrated, and appealed to the General Court, in vain. The new church and parsonage were first occupied in 1711, and the old house summarily removed. The disaffected attempted to rebuild, but were forbidden by the legislature. As a last resort they suddenly became Episcopalians; and, having built Queen Ann's Chapel, on the old site, received a minister from the Bishop of London.

Although Mr. Belcher officiated but little after the removal, they treated him with the utmost tenderness and affection. They allowed him ministerial help, free of charge, whenever he and the deacons thought best; at last, employing aid by the year, under his direction. They cleared, they ploughed, they fenced, they planted his grounds; and when he wished to retire to Ipswich, his native place, they made the best possible arrangements for his journey over the rough roads.

We next enter the pastorate of Mr. Tufts. We go up to the sanctuary, beautiful for situation, to see him in the midst of his ministry, — the first active pastor within the limits of the present town of West Newbury. He comes out from his dwelling, tall, athletic, high-spirited, and fashionable in his appearance. His head is crowned with the ponderous wig and cocked hat; he wears the white clerical bands, long silk

stockings, and breeches with brilliant knee and shoe-buckles. His wife, the noble granddaughter of Gov. Bradstreet, leans upon his arm.

The church is now before us: it stands upon the right, on a high level plat of land,¹ and the oaks are like cedars of Lebanon on the higher ground beyond. It is an unadorned building, 54 by 34, two stories high, looking down towards old Newbury on the east. It has a pediment coming out on the roof in front, corresponding with the gable ends, surmounted, on the centre, with a modest turret and spire. The windows are of small diamond-shaped glass, with metallic sashes, opening inward like doors. The house may be entered on the south, east, and north.

We turn and behold one of the loveliest scenes in the colony. The parish lies before us; the beautiful Merrimac; and the distant ocean forming the Eastern horizon. The worshippers come up in picturesque groups from their cottages amid the primeval forests, and a goodly company are seen crossing the river in boats from Amesbury.

We enter the forest temple: no modern lathing or plastering, stucco-work or fresco-paintings, conceal the huge oaken beams, rafters, and studding. The framework of the double galleries, and of the stairs on either hand, is all open to view. Here are no carpeted floors, no upholstered settees for weary pedestrians. No pews, except a row round the sides of the house. Nearly all sit on rough benches, and are arranged according to their characters and stations in life; the men on the south, and the women on the north of the middle aisles. The young men have one side of the galleries, and the maidens the other, sitting face to face! The pulpit is lofty, and over it the ponderous sounding-board.

The pastor rises in the desk and the services proceed as is usual now, except that Mr. Samuel Morss stands up on the platform, and reads each line of the hymn, which is sung by the congregation, to a tune in the little tune-book, just published by the pastor; the first thing of the kind in New England, and probably the first in America. The sermon abounds in types and shadows, and is full of the marrow and fatness of the gospel. The Lord's Supper follows, and you are surprised at the number who partake. Nearly all who sit below are communicants. (Fifty-seven made a profession in 1715, twenty-five in 1716, thirty-eight in 1717, one hundred and twenty-five in the winter of 1727; in all, four hundred and eighteen were received into full communion in twenty-four years.) The bread is carried around on large pewter plates, and the wine is poured into smaller tankards, which are passed to the com-

¹ Six or eight rods west of the house now owned by Miss C. G. Coker.

municants, who severally raise the cover, drink, and let it fall with a loud noise. The large pewter baptismal font is there, and scarcely a pleasant Sabbath has passed for years, without some children being brought and dedicated to the Lord.

During this pastorate, it was voted to divide the parish, and in 1731 one hundred and twenty members were most cordially sent to constitute the Fourth Church in Newbury, — now the Second in West Newbury. The meeting-houses stood on opposite hills, one mile and three quarters distant. Twenty-five or thirty members were also dismissed to unite with the new church in West Amesbury. In an hour of temptation, Mr. Tufts got into some difficulty, which destroyed his influence, and resulted in the necessity of his dismissal.

Rev. Thomas Barnard, the third pastor, found two hundred and twenty-two resident members. He labored during the time of “the Great Awakening,” but appears not to have sympathized with it. There were ardent controversies in the church. Some were inclined to formalism, and others to fanaticism, till at last Mr. B. asked leave to retire. The church not consenting to this, he called a council himself, and was dismissed. A committee was sent to call him back, but in vain.

Rev. Moses Hale, the fourth pastor, ever dispensed the pure gospel of peace. He approved of Mr. Whitfield’s labors, and wished all his people to hear him preach. Though discipline and strife continued in the church he was revered and loved by all. A committee visited him each year to see what salary he would need, and it was invariably voted by the parish. They studied his wants, honored him in old age, and greatly lamented his death.

The great controversy of this period was respecting the location of a new meeting-house. After perhaps twenty special parish meetings, and after having a committee from out of town, and one from the General Court, the church, which had stood fifty years on the hill, was taken down, and a handsome house, 54 by 40, was located in the centre of Hanover Street, one third of a mile east of the old site, in the year 1759. But the inhabitants below the Artichoke, dissatisfied because the church was no nearer to them, resolved to secede, and to form the Fifth Parish of Newbury; of which see in its proper place.

During Rev. True Kimball’s ministry, the church languished sadly, not being fed with gospel truth. Being dismissed, Mr. K. removed to Hamstead, N. H., where the church records show, that he renounced his faith, and came to a miserable end.

The sixth pastor, Rev. Samuel Tomb, was a Presbyterian. Having labored here one year, and, in the mean time, received a call from the Federal Street Church, Newburyport, he consented to become pastor,

provided the church would come under the care of the Presbytery. This it did, though a large minority of the parish protested. Mr. T.'s pastorate was a stormy one. He was one of the strongest men in the section, as a preacher, agreeable and companionable to his friends, but utterly reckless of the good opinion and favor of his foes. Such a state of things could not continue; he retired after seven years, without having received a single member to the church. He afterwards became a mighty preacher of Christ, and used to say, that he was not converted till after he left this place.'

At these times there were but three resident male members of the church, and the parish was not more than one-third its original size. Mr. J. Webster labored here successfully for a time; five members were added to the church. He received a call here, but declined, and became pastor at Hampton, N. H.

The seventh pastor, Mr. Hubbard, continued in office three years. He was lax in doctrine, and deficient in piety. Perceiving how things were tending, on condition that he would resign, the church were enticed to give him the most glowing letters of recommendation, after which he was installed in Middleton. There he caused the church covenant to be set aside, and received all who would; until the church became so corrupt, that the religious were forced to leave all, and form a new church. Soon after he went to Lunenburg, with the same disastrous results to the church there.

The eighth pastor, Mr. Williams, is still remembered with pleasure and veneration, on account of his lovely temper, his deep piety, and his sound orthodoxy. His resignation was occasioned by a paralytic shock, after a pastorate of seven years.

After an interim of five years, during which Rev. Peter Holt preached seven months, and received eleven to the church, we come to the ministry of Mr. Wright. The church is supposed then to have contained but eight male members; but in 1831 and 2, there being revivals all around, and the pastor's susceptible spirit being enlisted, there was an awakening, which resulted in seventy-four being added to the church; many of whom were eminently worthy. Though the ministry regarded Mr. W. as not having very clear views of Orthodoxy, he did not relapse into infidelity till some time after he retired from this place.

Mr. Ober was a sound, faithful preacher, but his pastorate was disturbed by inconsiderate discipline, which especially awakened and embodied opposing elements to distract the church, weaken the society, and sunder the pastoral relation.

The church was destitute of a pastor from 1835 to 1842. In the mean time, Rev. Moses Welch supplied three or four years, and Rev.

N. W. Sheldon two years. The present church edifice was dedicated Dec. 22, 1841. Dr. Dimmick preached the sermon, Mr. Welch offered the dedicatory prayer, and Dr. Dana prepared an original hymn.

As to the next two pastors, Mr. Woodman's health soon utterly failed, and Mr. Merrill quickly lost the confidence of the people, as he has latterly of the ministry.

The church having been without a pastor for nine years, and, in the mean time, it having been proved that other than Orthodox preaching could not be sustained, Mr. Herbert commenced his labors here, May, 1856; though he was not installed till the following March. During the eight years, to the time of writing this (1864), the utmost harmony has prevailed between the pastor and people. In 1858-59 this church was revived, and received considerable accessions; but, being a rural parish, its strength has been much reduced by removals to the manufacturing towns.

SECOND CHURCH IN WEST NEWBURY.

BY REV. DAVIS FOSTER.

This church was organized as the Fourth Church in Newbury, Sept. 1, 1731. Rev. John Brown of Haverhill, began with prayer. Rev. William Balch of Bradford, preached from Rev. ii. 2. Rev. John Tufts of Newbury, gathered the church, and concluded with prayer. The covenant of the church was signed by Mr. William Johnson, jun., the first pastor and forty-six (46) others.

The following Covenant was the basis of the organization:

"We whose names are underwritten, sensibly acknowledging our unworthiness for such a favor, yet apprehending ourselves to be called of God, to put ourselves into a relation of church communion, and to seek the settlement of the church, according to gospel institutions, among us, do therefore, in order thereunto, as much as in us lies, knowing how prone we are to backslide, and abjuring all confidence in ourselves, and relying upon the Lord Jesus Christ alone for help, covenant as follows, viz.

"1st. We do believe, consent to, and heartily close with the Confession of Faith (as to the substance of it), put forth by the last Synod of Boston, 1680. And do promise to stand by and maintain the faith therein delivered to the people of God, and if any among us shall go about to undermine it, we will bear due testimony against them.

"2d. We do also promise to walk together as a particular church of Christ, according to all those holy rules of the gospel, prescribed to such

a society, so far as God hath revealed, and shall reveal, his mind to us, in this respect.

“3d. We do accordingly own the Covenant of Grace, in which we professedly acknowledge ourselves engaged, to the fear and service of the only true God, and to the Lord Jesus Christ, the Great High Priest, Prophet, and King of his church, unto whose conduct we submit ourselves, and on whom alone we wait for grace and glory; to whom we bind ourselves in an everlasting Covenant never to be broken.

“4th. We do likewise give up ourselves to one another in the Lord, resolving, by his help, to cleave to one another as fellow-members of one body—for mutual edification, and to submit ourselves to all the holy administrations appointed by Him, who is the Head of the church, dispensed according to the rules of the gospel; and to give attendance on all the public ordinances of Christ’s institutions among us, walking orderly as becometh saints.

“5th. We do likewise acknowledge our posterity to be included with us in the gospel covenant, acknowledging them to be in covenant relation according to the gospel rules. We bless God for so rich a favor, and promise to bring them up in the nurture and admonition of the Lord.

“6th. Furthermore, we promise to be careful to secure and continue among us the settlement of church officers appointed by Christ, for the edification of his church, and accordingly to do our duty faithfully for their maintenance and encouragement, and to carry it towards them as becometh us.

“Lastly. We promise to preserve communion with the churches of Christ, for giving and receiving mutual counsel and assistance, in all cases wherein it shall be needful. Now the good Lord be merciful to us, and as He hath put it into our hearts thus to devote ourselves unto Him, so will He pity and pardon our impurities, humble us out of all our carnal confidence, and keep it forever upon our hearts to be faithful to Him, and to one another for His praise, and our eternal comfort. Amen.

The Covenant and Confession of Faith were remodelled during the ministry of Leonard Woods. The following are some of the prominent parts of the change.

“You believe that God at first made man upright and holy, that he constituted Adam the public head and representative of the whole human race, that he entered into a covenant with him, promising life and happiness on condition of his perfect obedience; and that by the wise and holy constitution of God, the character and state of his posterity

depended on his conduct." "You believe that Adam disobeyed God and broke covenant with Him, by which transgression he involved himself and all his posterity in sin and misery." "You believe that Jesus Christ is a true God and true man, united in one mysterious person; that He is the only Mediator between God and man, the Head of the Church, and the Lord of His people." "You believe that by His obedience and suffering He made full and sufficient atonement for the sins of the whole world, so that God can be just, while he justifies and saves all who believe in Christ." "You believe that in consequence of the atonement and intercession of Christ, God freely and sincerely offers salvation to sinners, and that by the influence of His Spirit, He graciously changes the hearts of men, and enables them to believe to the saving of their souls."

The following is a tabular statement of the several pastorates over this church :

Rev. William Johnson, ord. Sept. 15, 1731 ; died Feb. 22, 1772.

Rev. David Tappan, ord. April 18, 1774 ; dismissed Sept. 6, 1792.

Rev. Leonard Woods, ord. first Wed. in Dec. 1798 ; dis. Sept. 28, 1808.

Rev. John Kirby, ord. June 12, 1816 ; drowned Dec. 5, 1818.

Rev. Elijah Demond, ord. March 7, 1821 ; dismissed Sept. 23, 1826.

Rev. Paul Couch, ord. March 27, 1827 ; dismissed Aug. 14, 1828.

Rev. J. Q. A. Edgell, ord. Sept. 17, 1832 ; dismissed Oct. 27, 1853.

Rev. Davis Foster, ord. Nov. 1, 1855.

During Mr. Johnson's ministry of forty years, two hundred and seventy-four persons were added to the church, including forty-seven who signed the original covenant with him.

During Mr. Tappan's ministry of 18 years, 49 persons were added to the church.

During Mr. Woods' ministry of nearly 10 years, 14 persons were added to the church.

During Mr. Kirby's 2 years, 10 were admitted to the church.

" Mr. Demond's 5 years, 19 were admitted.

" Mr. Couch's 1 year 5 months, 22 were admitted.

" Mr. Edgell's 21 years, 197 were admitted.

" Mr. Foster's 9 years, nearly 60 have been admitted.

Total, 664 admissions recorded.

There are no records of the children baptized by Mr. Johnson.

190 baptisms of children are recorded by Mr. Tappan. About 500 baptisms of children are recorded since Mr. Tappan's ministry.

There have been frequent revivals of religion in the history of this church. Those years when 20 or more members have been received to the church, are the following: 1731 (the date of the organization), one

hundred and sixteen ; 1732, twenty-three ; 1742, thirty ; 1832, forty-nine
1834, seventy-two ; 1850, twenty-seven ; 1858, twenty-two.

The church were very much aggrieved when the second pastor, Rev. David Tappan, was called to the chair of Theology in Harvard College.

They passed the following vote in regard to this matter :

“ Voted. 1st. That we will not oppose our pastor's dismissal, but quietly leave him to act according to his own sense of duty in the case.

“ 2d. That we can give our testimony in favor of his public ministrations and private behavior since he has been with us, excepting his late act in leaving a united people, which none of us can see to be agreeable to the will of God. Nevertheless, as he has repeatedly and solemnly declared, that he thinks himself bound in conscience to accept the invitation of the College, we think ourselves obliged, by the rules of Christian charity, to believe that he speaks the truth and acts conscientiously in this matter, and we accordingly recommend him to the charity and fellowship of the First Church in Cambridge, and to all other Christian people, where Providence may occasionally call him.”

This was after all possible means of persuading Mr. Tappan to remain had failed. The resignation of the church to this dispensation, reminds us of a very common form of worldly resignation in affliction, “ We cannot help the affliction, therefore we must bear it.”

When Mr. Woods was called to the chair of Theology at Andover, the church and parish presented a remonstrance to the council against his leaving.

The following is a portion of this remonstrance :

“ Must we, so soon after the recent and great sacrifice of our late beloved Tappan, be thrown into a destitute and perhaps unreconcilably divided state, and, with wounds scarcely healed, be called to make a second sacrifice of what we hold most dear, and important to our temporal and spiritual interest, to mere opinion respecting an institution, the importance and success of which are but in contemplation. Is not the claim, renewedly to strip this church and people of their pastor, of a doubtful nature and dangerous tendency, and a sacrilegious encroachment on their rights? Since the engagements ministers have taken upon themselves at their ordination ever have been, and still are viewed by the people as most sacred, will not the frequent departure therefrom operate as a powerful discouragement in the way of settling a gospel minister, and impress the idea that there is nothing substantial in religion, and that the Christian ministry is but an engine employed only for the benefit of the clergy, to the contempt and neglect of gospel ordinances, and, in time, to the destruction of the faith once delivered to the saints? Or is our sinful division eagerly seized upon for a pretext to

deprive us of the benevolent labors of our affectionate pastor, when our great wickedness is the only cause why they are needful." The division, here spoken of, had reference, doubtless, to the location of a new meeting-house, which had long agitated the parish.

After fifteen years of discussion, — after repeated votes to build, now in one locality, and now in another, a new meeting-house was built and dedicated Jan. 3, 1816.

No other religious denomination has secured any permanent foothold within the limits of the parish, since the first organization of this church, in 1791. The church has had a settled pastor during 108 years of its history, and has been destitute of a pastor 25 years.

The Sabbath school connected with the church goes back to the year 1818. It is now a large and flourishing school, numbering 260 members.

A large and thrifty population call for renewed consecration on the part of the church, and furnish a most hopeful field for Christian labor.

AN ESSAY
ON
VIBRATIONS IN THEOLOGY.

BY REV. L. WITHINGTON, D. D.

AT the late centennial of the Essex North Association at Rowley, I ventured to give a slight sketch of the condition of the body when I entered it in the summer of 1816. Two elements of theology then pervaded the Association. They were not regarded as opposite systems (though they were distinctly marked), yet different shadings of the same system. No one thought of breaking communion or withholding charity; and yet the subjects of difference were regarded as of great importance. There had been published sermons and open controversy on the subjects.

Dr. Dana of Ipswich, Mr. Braman of Rowley, Mr. Miltimore of Newbury, represented what was called the old divinity. Dr. Spring of Newburyport, Dr. Parish of Byfield, Mr. Tucker of Rowley, were on the other side. There was a manifest caution on both sides, like that of men recovering from a previous agitation. The balance was trembling under the weights and vibrations of either scale.

I ventured on the aforesaid evening to give my reminiscences of these by-gone times; and among other things said, that no man could understand Hopkinsianism unless he considered the soil in which it sprung up, the causes which produced it, and the gradations by which it came in. It is a plant of New England growth; it could appear in no other land than our own;—and we may well exult in the purity of our churches, and in the exalted character of our speculations, that such a question should divide our land. It has been mentioned as an indication of the generous character of the Arabs, that, before Mahomet arose, the chief question which divided them was, whether in relieving want the first consideration should be, the suffering, or the merits of those claiming our charities.

So in New England, what must be the purity of that church which

could find nothing else to contend about, but whether the first duty of a sinner is, a trembling prayer, or self-evident repentance! Such a question among the old churches of the old world would be impossible. It would be scarcely understood.

My design in this paper is very briefly to show the condition of the country from which the new Divinity sprung, and the steps or gradations by which it was introduced.

The first inquiry is — what were the features of Hopkinsianism? It arose *from* something. It was a system wholly relative to what it esteemed a previous error. It saw evils and undertook to correct them. It did not undertake to build a new house; it only said, — the old house is leaning; it threatens to fall and we must shore it up. Hence it was a maxim when I entered the Association, that Hopkinsianism was only Calvinism up to the hub. A *consistent* Calvinist is a true Hopkinsian. The word consistent Calvinist is used in the Associate creed at Andover. Hopkinsianism, then, was the vibration of the theological pendulum from a previous vibration; and if it had not vibrated one way, it scarcely could have vibrated the other. It came from the particular features that Calvinism assumed in this land, among our morals, in this our beloved New England.

But let me explain. By vibrations in theology, I mean something less than action and reaction. When one hard body strikes another, we are told, in natural philosophy, that to every action there is an equal and contrary reaction. But when the magnet deviates, the cause is different. By vibrations we do not mean the concussion that hostile sects exert on each other; but those less variations which spring from smaller deviations, more delicate compounds and comparative ideas. When two elements are mixed in one system, there is great room for vibrations. Some opinions must be hostile, but others exercise a slighter repulsion and attraction, and the existence of the one, shapes, shades, and even produces the other. The Protestant and the Catholic must be separated by a gulf which there is no mistaking; but no large party can be formed in religion, even with the same creed, without leaning different ways as to its construction; and these vibrations are not only incident to the same church, but to the same individual. As in the water-race which Virgil so beautifully describes, Gyas and Menœtes must differ as to turning the sharp corner,

“Quo tantum mihi dexter, abis? huc dirige gressum
Littus ama —”

Yet if they had changed position, Menœtes might have spoken as Gyas did. Thus the Nestorian controversy was about the comparative

importance of the same elements; the controversy between Dr. South and Dr. Sherlock was of the same nature, though exaggerated greatly in the inflammable mind of South. Some of these vibrations are permanent in the church; thus if the two elements, God's sovereignty and man's responsibility, be admitted into the same creed, there will, there must be, vibrations as to the emphasis which shall be laid on each. No creed states the relative importance of its own articles, or tells the receiver how often he shall preach on each. As there is no particle of matter which cannot be dissected, so there is no unity that precludes all possible variety.

If we look at the previous state of the church in New England, and consider the laws of theological vibrations, we shall see how Hopkinsonianism arose. It arose from its previous antagonisms. The people of New England were a peculiar people. We may say, a whole church of decided, fervent Christians migrated to these shores, and laid the foundations of society in Puritan principles and manners. The whole modulation of fashion as well as manners, of customs as well as principles, was in their hands. But it is impossible to keep society stationary. There grew up a new population; unless every body was converted, there was a middle kind of people, different from the population of any nation upon earth. The children were all baptized, and educated in the strictest manner; could repeat the catechism; attended the church; were taught to venerate the Sabbath. There was no nobility; no inordinate riches; the severest morals were customary; there were no theatres, balls, horse-races, or licentious amusements to corrupt them. Among the means of grace, a pious education would hold the first place. How natural it was, that, with such a population and with such manners, imperfect Christians should be manufactured by a slow process! The call to immediate repentance slipped out of notice. No doubt there were many who had a wavering, doubtful hope, who trembled to take a stand among professing Christians. We all agree that the administration of the Lord's Supper is calculated to act on the feeblest sparks of grace in a regenerate heart. The condition of the church was exactly the reverse of that of the primitive church in the days of the Apostles; then the communion table was fenced by the fires of persecution; and a distinct population surrounded the holy flock. But now all was confounded and blended. Two evils arose: "First, in addressing sinners they took their models from the world before them; they urged on serious persons a more serious attention to the means of grace; and secondly, when they did join the church, it was from no marked change; the church would be filled up by persons who had partaken of a most indefinite conversion. Then the half-way covenant came in to widen this

middle ground; things of which the incipient stages would be very different from the final result.

Macaulay, in his pointed way, has said, there is a vast difference between the men who make revolutions and the men whom revolutions make. So we may say, very different are the men who make half-way covenants and the men whom half-way covenants make. Time rolls on; results ripen, and finally certain evils unfold themselves in their full effects, and some zealous men see the trouble and sound the alarm. Then is Hopkinsianism born; for one of these alarmists happens to bear the name of Samuel Hopkins, of Newport, Rhode Island.

If we attend to the *steps* or *gradations* by which the new modifications came in, we shall discern their nature.

Hopkinsianism had a dawn as well as a day. Its elements were seen working long before it was developed into a system. Let us consider the opposites and exigencies which produced it; the rolling in of a tide, which, after high water, was sure to turn and roll out again. The condition of things — the accumulation of this middle population, the adoption of the half-way covenant — was sure to lead to an exaggerated use of the means of grace; and one of the last steps was to make the Lord's Supper a converting ordinance. This was certainly a reversing of the original faith of the Puritans.

Dr. Increase Mather, in a sermon preached in the audience of the General Assembly of Massachusetts, May 23, 1677, seems to be startled at this growing evil. "Let us approve ourselves," says he, "faithful in the concerns of the house of God; and therefore ought we to be careful who are admitted there. Though others are also concerned therein, yet in a more peculiar manner *that matter belongs to us*. We are (in respect of sacred office relation before the Lord) Porters that have the charge of his house; and we are solemnly charged, Ezekiel 44: (it is a scripture that concerns ministers of the New Testament), not to bring into the Lord's sanctuary the uncircumcised in heart, to be in the sanctuary to pollute it, and to eat the bread of God there. Indeed, as for those whom God hath admitted into his house (in any degree) by any rule of his, we must not turn them out till the Lord do it. But that which I intend is the admission of persons into full communion: we know what our fathers have taught concerning that matter, viz., that there ought to be a holding forth faith and repentance before admission to the Lord's table; and it is well said, by blessed Mr. Mitchel, that, *Laxness in that point would be a real departure from our former profession*. Yet I wish there be not teachers found in our Israel, that have espoused loose large principles here, designing to bring all persons to the Lord's Supper, who have an historical faith, and are not scandalous in life,

though they never had experience of a work of regeneration in their souls, and live in the neglect of secret duties, wherein the life and power of godliness especially consists. Now this would corrupt churches and ruin all in a little time." The church of which I am senior pastor was in bad odor very early for this liberal, yet licentious practice. It was on this point that President Edwards broke ground against the practice of his grandfather, Stoddard of Northampton. Here we may say the pickets of the two sections met, and had their first skirmish. The highest excess of means produced the first elementary opposition to them. Here the vibration began and could not stop, until it was supposed itself to correct the evil. Mr. Hopkins was President Edwards's scholar; and the writings of the Master, together with those of David Brainerd, contained the seeds which soon ripened into the fruit.

And let us consider what a perfect balance it is, and how the one system would naturally produce the other, — system, however, is too strong a word, — how the decayed limb would call for the ingrafted slip. A minister of the gospel, being just settled over one of these old parishes, goes among his people, to urge them to a higher standard in religion. He finds them all wrapt up in means, — means; the whole of religion seems to be a system of formalism. Most of them have owned the covenant. He asks them if they consider themselves as real Christians. They do not know; they sometimes almost hope so: they were taught well; they have been baptized; they can say all the catechism; but as to any particular time when there was any revolution in their feelings, they remember no such time. But is it not your duty to settle this question? Is it not your duty to repent? Why, yes, it is our duty, with the help of God; you know, sir, repentance is the gift of God. Well; but did not your old minister urge you to immediate repentance? Yes, sir, he did; but he also urged us to go to meeting, to read the Bible, to keep the Sabbath; and *somehow* we got the idea that these outward duties were much easier than the internal work of repentance. How natural it was, that this fervent young minister should urge them to immediate repentance; and in doing this, he must show them that the *obligation* to repentance was just as complete as prayer or reading the Bible, or any outward duty whatever. Here then would come in the doctrine of natural ability; in a population who had been allowed to suppose that they had more power to perform an outward work, and were under more outward obligation, and that the outward must go before the inward, it was necessary to teach the interior obligation. A thousand questions, asked in every parish, prompted it; and hence the doctrine, — your obligation is as complete to immediate repentance, as it is to go to meeting, to read your Bible, or to perform any duty of

common life. It is not the want of natural power that hinders you ; it is want of will. *Ye will not come unto me.*

Here would come in the suggestion, that the sacrifice of the wicked is an abomination to the Lord. In discouraging a long use of unproductive means, some zealous man would say, no doubt, such prayers are not only no benefit to a sinner, but an actual hinderance ; they were an abomination to God ; and, no doubt, there were an abundance of cases in which it was so. There was a man in Hadley, a semi-member of the church, who was disciplined for drunkenness, and yet he would pray in his family. The conclusion would soon be universal, that all the prayers of all the unregenerate are an abomination to God.

In this connection, too, would come in the doctrine, that the ploughing of the wicked is sin ; all his works, however moral or useful, until he believes and gives his heart to God, are alike abominable in his sight. The whole system tends to one point, to cut off all delay, to abridge all circuitous action, and to urge the sinner to an immediate surrender of his heart to God.

Then comes another question. If all the prayers of the unregenerate are so dreadful, it becomes important to know where we stand before we pray ; we must have our warrant ; we must pass some definite line ; and it was in their anxiety to mark this line that the Hopkinsians found their doctrine of impartial benevolence, and willingness to be damned for the glory of God. Such a feeling would be in amazing contrast to the selfishness which uses a long series of means to procure personal salvation. Besides, if one interior work is as feasible as an outward duty, why not another ? if I am obliged to repent as much as to read the Bible, why not to have impartial benevolence at once ? The great object was to make the interior change perceptible and practical ; to take away sinners from the idle use of outward helps, and shut them up (as the phrase then was) to the faith.

There is another reason which appears very manifest in the writings of Dr. Hemmenway, in his controversy with Dr. Hopkins. Hemmenway was anxious to establish the point, that a good action consisted in two parts ; the outward deed, and the inward sentiment — the act, and the motive. God, he contended, commanded both ; and the outward deed was actually a part of obedience. This position led him to deny that benevolence was the whole of virtue. The commands of God, he said, were exceedingly broad ; and if the motive is a part, and indeed a very important part, yet it is not the whole of our duty. The man that does the outward deed without the right inward motive, partly obeys the command of God. I do not pretend to settle this point between these two learned doctors ; but just see how a simple difference as to the use

of means, growing out of the state of society in that day, leads to the very remote question, whether the whole of our duty consists in benevolence. All revolves around one pivot.

I need not go on and show how these views would modify the doctrine of original sin, inherited depravity, the impotency produced by the fall, and our federal headship in Adam. When a man is establishing a single doctrine, he is always unconsciously making a chain. Such was the origin of that modification of Calvinism in New England which was developed by Dr. Hopkins, and has long passed under his name. As to the coloring thrown over it, its reputation for improvement, zeal, orthodoxy, &c., it may be important, though it may be more difficult, to speak. It was called the New Divinity; no doubt it had a progressive character; as it was employed in correcting errors, it was bound to offer important improvements. When I first came into this region, Dr. Spring, who was then its accredited organ, was supposed to be a thorough man; his *organ* sounded a deeper tone; he supposed himself more removed from the superficial; his preaching was narrow, but searching; and, as Dr. Johnson said of his school-boy days, they never said that Johnson is as good a scholar as such an one, but such an one is as good a scholar as Johnson; so the Calvinists in this vicinity would never have been heard saying, Dr. Spring is as faithful a preacher as we are, though they might often claim that they were as faithful preachers as Dr. Spring. This was the natural position of the innovating party.

It has been felt by some of us, that Dr. Bacon, in his commemorative address at Andover, 1858 (and others supported him), has hardly done justice to the *whole* body of the Calvinists in staying the tide of heresy, and in forming the union which produced the Seminary at Andover. Without presuming to oppose these gentlemen, I beg leave to give my own impression, just as if they had never spoken. I have no controversial designs; I speak as a witness, and not as a partizan or advocate.

I say, then, that it seems to me that the Hopkinsians *did* accomplish the point they first aimed at. They checked the tide of formalism which was rolling in on our ancient manners, and they placed the means of grace in a more proper point of view. They drew the sharp line between the church and the world, and are entitled to the praise of whatever benefit came from that source. Their best influence was in THE SILENT CHANGE THEY WROUGHT IN THE MINDS OF THEIR OPPOSITIONS. But if the conclusion is received, that all these Calvinists (excepting the two Danas) were verging to Arminianism, I should demur at such an indiscriminating involution. "If they called themselves

Calvinists," says Dr. Bacon, "what they meant was, they were not Hopkinsians." No, sir, no; you came from Connecticut and have not felt the pulse of Massachusetts. It was no doubt true of many of them; but not of the whole; for if we should give up such men as Mr. Homer of Newton, Dr. Holmes and Dr. Morse; Dr. Pearson, so active in forming the Andover coalition; it was not true of Dr. Tappan of West Newbury; Dr. Hemmenway of Wells; Mr. Greenough of Newton; Dr. Bates of Dedham, — all the Baptist preachers to a *man*, and many, very many of the laity in our churches.

In my native town, John Flavel was in almost every family, and studied day and night. The fact is, when the third party began to be developed, it was the Calvinists who first took the alarm; they made the first motion for a new seminary; they were anxious for the union. Dr. Pearson took thirty-six journeys to Newburyport to effect that union. How inconsistent it is, to claim for the Hopkinsians all the praise of stemming the tide of heresy, when it is well known they were cold for the union, were not aware of the danger, and were perhaps more jealous of their allies than of their enemies! In my youth, there were three distinct parties in the convention of Congregational ministers in Massachusetts. There were the Liberals, as they were called, afterwards Unitarians; the Calvinists, and the Hopkinsians. So distinct were they, that each had its preacher every three years. It was the rise of this third party that produced the union of the other two. But it was the Calvinist, whom some would represent as hand and glove with the liberals, that first blew the trumpet and sounded the alarm in the holy mountain. Why did they start their Seminary? why did they adopt the Westminster Assembly's Catechism as the symbol of their faith? Why did they propose the union, when they heard of their neighbors having the same plan? Why did Dr. Pearson make his thirty-six journeys to Newburyport? unless it be that they were startled at the developments of heresy they saw around them. The fact is, if the union is a mound against the tide of error, more was done by the Calvinists than their colleagues to arrest that error; and I agree with Dr. Bacon most heartily in his opinion, that out of the fusion of the two parties in the Seminary, something better than the type of either has been produced. The paradoxes of Hopkinsianism have been softened; its improvements have been adopted; a free Bible has been brought forth; and a unity and a strength have been exercised on our home churches and in the missionary cause which was never known before.

In all this, there was an IMPERSONAL REASON that led the way; that is, these travellers came together because the roads in which they were walking compelled them to unite. It was the voice of Providence that

overawed and subdued them. The decay of Hopkinsianism (if it has decayed) is not owing to the union, nor to Andover, but to the removal of that state of manners that produced it. The evils which it saw and shunned, and to which it owed its existence, have long since vanished with the morals of the day. Who now can complain of too strict an education? of too much family prayer? of too much diligence in the use of means before conversion? of too much historical faith, or too much reading of the Bible, or too much attention on public worship? We are glad now if we can get our people to church on any consideration. I am not disposed to depreciate the men whose hearts were so pure and whose services were so large and who were the great iconoclasts of the day. But after the idols have been broken and new ones set up, let us not lose their spirit by too loudly lauding their merits, or too severely imitating the letter of their example. If they were alive now, they would do, as they did then, read the page of life before them and receive a different lesson; for it is the very nature of vibrations in theology, that the same man, like the pendulum, takes his direction from the point in which we find him; he moves as gravitation demands; and the same piety that leads him to oppose the evils of one age, would, at a different period, arm him against those of another.

I once heard Dr. Dwight say, "I have often been dubbed an Arminian because I defend the means of grace," and this was said under the pressure of the mitigated Hopkinsianism of Connecticut, when he made the speech, 1813. No wonder, then, under the first warmth of controversy, the old Calvinists should be dubbed Arminians because they had not clearly stated the legitimate use of their means. The chief way in which the old Calvinists had any hand in introducing Arminianism was, — by being unconsciously surrounded by a formalism, which welcomed its doctrines. As Dr. Increase Mather said, Election Sermon, 1677, "The neglect of this principle of truth, that such members of the church as are admitted to full communion ought to be regenerate, converted persons, — the non-attendance unto that, did (as a worthy divine of our own hath well noted) lay a foundation to great apostasy which the Christian church hath been long subject unto." In this evil, our New England people shared with the church in Geneva, Scotland, Holland, the Huguenots of France, indeed the whole world. How did Calvin's own church, by the silent tide of time, become Unitarian!! Let us do justice then to all men. Hopkinsians accomplished, in a good degree, what they aimed at. They destroyed formalism; they established the principle that a church should consist of converted persons; they urged the duty of immediate repentance, and showed its importance. They won their first battle. But if it is claimed for them that in the second

conflict — fencing out Unitarians — they did more than their allies and colleagues. — I must think the point can be proved only to a very partial tribunal, and under very imperfect evidence. The fact is, they did less. They were too jealous to form the alliance or engage in the battle. The first man that broke off the system of promiscuous exchanges, was a decided Calvinist. Dr. Griffin was a Calvinist. The first proposal and the earnest plea for an union (and union is strength) came from the Calvinists. When they saw the precipice of heresy before them, they all started back. Dr. Morse of Charlestown once gave me a long account of one of the meetings. Dr. Spring was present, Dr. Pearson, Mr. Bartlett, Leonard Woods, and others. “I had to plead,” said Morse, “as for my life; I told them that heresy was coming in, destructive to us both, — I wanted all good men to join in resisting the common foe. Now was the time; our differences were not fundamental. If we establish two seminaries now, the discord will be perpetual in our churches; and if cutting off my right hand could prevent such a disaster (these were his very words) I would gladly have it done on the spot.” He represented himself as being very earnest and pathetic on the occasion. The turning point was Mr. Bartlett; he put his foot down (whether literally or metaphorically I do not know — perhaps both) and said, *It must not be*. It is well known, that Drs. Spring and Emmons never relished the union; though Dr. Woods did. But the Calvinistic party, Morse, Pearson, Farrar, Madam Phillips, Abbott, French, wished it intensely; and I must add, the victory was owing to the union; for the bold paradoxes of the thorough Hopkinsian, must have kept them in the minority. They never could have been accepted by a comprehensive church; and this they seemed to me to apprehend themselves. It was a manifest assumption in Dr. Emmons’s mind.

The tendencies of the present day confirm what we have said concerning this tide in clerical opinions. We live in a very different age from that which by reaction and by resiliency engendered the Hopkinsian view of the means of grace. The tendency now is to forsake the sanctuary, to neglect the Sabbath, to forget the catechism, to omit family prayer, and to be so far from making a righteousness of outward worship, that we find our self-justification in a very different line. The consequence is, that the very elergy, who claim most to inherit the falling mantle of Dr. Spring and his collaborators, are now slipping to the other extreme. Dr. Emmons marked the turning tide, and very consistently lamented it. We now multiply protracted meetings, inquiry meetings; we urge sinners to pray; we almost regard the establishment of family prayer as a signal of conversion; we talk of our duties to baptized children; we are even verging to the ground of efficacious baptism; in a

word, new times are producing new impressions; and I apprehend we are going to the opposite extreme. It is curious to observe the change in the mind of single individuals. Dr. Beecher, then of Litchfield in Connecticut, published a dialogue in the *Christian Spectator*, some forty years ago, between a pastor and an impenitent inquirer, in which he seems to take the ground that the impenitent man ought not to *try* to repent; he ought to do it, and not try to do it; for trying without doing is only dilatory hypocrisy. This was wisdom in Litchfield in 1819; but in 1831, when he was in Boston, amidst a different population, and the excitement of protracted meetings came up, how altered was his tone! I heard him say, that if a serious inquirer would abstain from bad company and conscientiously attend the means of grace and avoid outward sin, in nine cases out of ten, he would be converted. I recollect asking one of Dr. Spring's firmest disciples, the late SAMUEL TENNEY, Esq., what he thought of the sentiment, and he frankly told me, that he, *i. e.* Tenney, had changed his mind on this subject. These remarks, far from being reproaches to individual inconsistency, only go to show we are all on a winding stream in a rapid current, and are induced (and almost forced) to guide our barge by the bending of the banks and the depth of the channel.

Let us view past theology in connection with all its causes, and with a discriminating eye which selects its benefits and leaves its imperfections.

END.

