

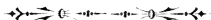
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First Congregational Church
Jericho, Vermont.



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CENTENNIAL ANNIVERSARY

OF THE

First Congregational Church

OF

JERICHO, VERMONT,

AT JERICHO CENTRE.

JUNE 17th, 1891.

R. S. STYLES, PRINTER.
BURLINGTON, VT. 1891.

FIRST CONGREGATIONAL CHURCH OF JERICHO

CENTENNIAL.

THE ONE HUNDREDTH ANNIVERSARY of the First Congregational Church of Jericho was celebrated at the "Centre" with appropriate services, Wednesday, June 17th, 1891. The event had been long anticipated, as one of rare interest. As early as November, 1890, a Centennial Committee had been appointed, to whom was given the general direction of preparations. This committee consisted of Dea. Isaac C. Stone, chairman; the Pastor, Rev. Leonard B. Tenney; Dea. M. Hoyt Chapin, Mr. and Mrs. George M. Stiles, Mrs. Frank H. Cilley and Mrs. Eugene B. Jordan.

It is due this committee to say that no pains were spared by them in their efforts—by arranging an interesting program, by widely extending invitations to former members and church attendants, and by seeing that ample preparations were made for their reception and entertainment—to make the occasion memorable for its interest and enjoyment. But as a rule, perfection is not attained in this world, and the Committee do not claim that their work forms an exception to the rule. Doubtless some were omitted in the invitations who should have been invited, and whose presence would have been warmly welcomed. If the committee could have a second trial, they might modify somewhat the order of things on the program, as the day proved all too short for the good things which had been provided, so that some were necessarily crowded out of their proper place. But they trust it will be graciously borne in mind that they had never had, even as they expect never to have again, experience in conducting the celebration of a Church Centennial, and they rejoice that notwithstanding imperfections of plan, so much of joy and gratitude and spiritual uplift, came out of this Centennial gathering.

The exercises opened with a devotional meeting. Rev. L. Tenney, of Waterbury, was expected to lead this service, but owing to his unavoidable absence, Rev. H. T. Barnard, of West Rutland, acted as his substitute.

The Pastor, Rev. L. B. Tenney, then spoke the following

❖ Words of Welcome. ❖

It gives me great pleasure to take this privilege to-day of extending to you the right hand of welcome,—to you who are assembled to assist us in the celebration of the anniversary of this church.

I am especially thankful because I know how hearty is the welcome on the part of our people. And if anything shall have failed in our arrangements for this occasion, it will not be because we do not give you the welcome of the heart as well as of the hand.

I welcome you in the name of this community who are to receive benefit from this day, and who have been deriving benefit from the life of this church and from the labors of its founders, and of all others who have been active in its work. I do this the more readily because of the fact that this church has been receiving the cordial support of the community among whom it has lived. From the very beginning, the community centering here has loved the church whose anniversary we celebrate. And they have come from Richmond, from Bolton, from Underhill, and from Essex in the earlier days, with their children, often fording the streams swollen by the melting snows upon the mountains, and have taken a part, both by gifts and otherwise, in the worship and work of the church.

I not only welcome you in the name of this community, but in the name of the church itself, and it gives me great pleasure to say that this is a *loyal* church, loyal to the truth, loyal to the Master, and loyal to the man who at this time holds the relation of pastor to them.

I welcome you in the name of all the church, for they are all among the living. Some of them have gone forward and entered upon the state beyond. They are, however, a part of this church to-day, being in the church triumphant: and of the other portion I can truly say that it is a church militant, fighting genuine

battles for righteousness, and as a church militant, as a church enlisted to war for Christ and righteousness, we welcome you.

We welcome you in the name of others yet to come,—in the name of coming generations who shall look back to this day with satisfaction and with gladness as a day from whence shall spring, as we hope, a new life in this church community.

We welcome you in the name of the Lord Jesus Christ, whose we are and whom we serve. When we have come together and enjoyed your carefully prepared papers and addresses, it will be a total failure in the eyes of the friends in whose name I speak and in your eyes also who are guests among us to-day if it shall not be the means of deepening and strengthening the current of religious life among us. This is our hope to-day, that this occasion will not only be an occasion for the interchange of greetings and for the review of a century of blessings, but also an occasion which shall be the spring of new influences with every one who shall worship with us to-day.

An address on 'The Academy, full of old-time reminiscences, was given by Prof. Joseph S. Cilley, of Jericho.

After singing by the congregation, of a Centennial Hymn, written by Mrs. Mary Lyman Bingham, of Chicago, and an anthem by the choir, the exercises of the forenoon closed with the celebration of the Lord's Supper, which was participated in by a large number. The service was conducted by Dr. Wilson B. Parmalee, of Oswego, N. Y., and by Rev. Lester H. Elliot, of Waterbury.

Abstract of Address by Prof. Coley.

LADIES AND GENTLEMEN :

There are in the lives of us all occasions of special interest—events of great importance, the remembrance of which may give return of joy or renewal of sorrow. A careful and earnest review of past life can hardly fail to benefit the individual or the community interested in that life. This is a day that calls upon us as individuals and as a community for such review.

One hundred years of the life of the First Congregational Church in Jericho are now numbered and ended. Most of those here assembled will find their review of life limited by much less than half that century, but others there are whose early recollections extend to time much farther gone than that. Of this number I am one, and I am glad to live over again in memory my early life in Jericho, my union with this church in those boyhood days, and the pleasant hours spent as a student in your Academy, concerning which Institution I was invited to speak briefly to-day.

So to live again in my early home here, with early friends and amidst the sports and delights of boyhood is indeed pleasant, though the pleasure be lessened much by the thought that most of those that then were, now are not.

It was my good fortune to be a member of Jericho Academy much of the time for about three years, and as I think of those bright days I sympathize most fully with Holmes as he exclaims

“O for one hour of youthful joy !
Give back my twentieth spring,
I'd rather laugh a bright haired boy
Than reign a gray beard king.”

But my recollections of the Academy go back of my connection with it. I well remember its first permanent Principal, Simeon Bicknell, who had charge of the school about five years. He was a noble man, a fine scholar, an excellent teacher, a christian gentleman. So said the people, so said his pupils, and his praise was upon their tongues no less in after years than then. Under his administration Jericho Academy stood the first, or among the first schools of the State of its kind. Scholars came

from far and near, many of whom stood high as students, and afterwards attained eminence as men in the different pursuits of life, or as women in the work of teaching, or in other noble work to which woman is called.

Those were days of glory for the Academy and for the town of Jericho. Nor did that glory, though dimmed, fade entirely on the departure of Mr. Bicknell. For several years the school flourished and prospered greatly in the hands of others. I do not know positively, but think that Mr. E. J. Marsh was the immediate successor of Mr. Bicknell, and that he remained about two years. Mr. Marsh was my first teacher in the Academy, and to him I owe much of the delight I have since found in study, and whatever success, little though it be, I have had in my life work. Under his instruction I learned to read most of all, and I have since acted in accordance with my faith, that when one has learned to read, he may further educate himself, if he will.

Mr. John Boynton, my second teacher, was the successor of Mr. Marsh, and was fully his equal in all respects. During his stay the school flourished greatly. His pupils loved him and rejoiced much in his instruction and his counsel. He was a brilliant scholar, a fine teacher, a genial, kind hearted, manly man. He despised empty show and vain pretense, but honored solid worth whether found in rich or humble garb. Dear good man, long since he passed from earth away to rest, I trust, in the presence of Him to whom in the presence of his school he daily offered his morning prayer.

My third and last teacher at the Academy was Mr. James T. Foster, a kind, pleasant man, and a good teacher. Under his management the school prospered, though there seemed to be less interest and enthusiasm in the school than before. After his retirement there was but little permanence in instruction at the Academy, and the interest of former days began to decline. Frequent change of teachers, and want of vim in some of them, made the decline so positive that even the return of Mr. Bicknell, the first able Principal, failed to restore the ancient fame of the Academy. Though he was the same able and efficient teacher, and in a measure successful, the decline continued after his short stay, and continuing still through years of struggle for life, death followed.

The building still remains, but its halls echo not the steps of the student as once they did. Humble in its origin, never pretentious, and now plain in its appearance as at first, for those taught therein it stands a reminder of joyous days, months and years of student life.

My school life here is very pleasant to remember, though my entrance upon it was made in a struggle with poverty. How I was to succeed I did not know, but I had faith and hope. I had learned that this Jericho was not the place for one to fall among thieves, but I knew that I must fail in my attempt for an education or find a good Samaritan to take me in, and I found him in the person of Mr. Nathaniel Blackman, who very kindly and generously said he would board me for one dollar per week, and I might pay him when I could. And I found another in the Preceptor of the Academy, who also took me in on trust. Thus aided, I engaged in my work with a good degree of courage, and, meeting with fair success in study and in teaching, I was able to pursue my course of study to the end.

Nor was I alone in the struggle. Others were mainly reliant upon themselves for victory, and they nobly gained it. Among these were Paraclete Sheldon, who became a very successful teacher; Charles C. Parker, afterwards an able and faithful minister of the gospel, now in Heaven; Lester Warren, who also became an able and respected clergyman; Burr Maynard, now an able lawyer in Detroit.

There were *scholars* in those prosperous days of the Academy, made so by *hard study*. How their names stand out in memory, names that many of you remember—Geo. Lee Lyman, George and James Blackman, Lucius and Edgar H. Lane, Emerson Chapin, Whipple Earl, Torrey E. Wales, Albert Spaulding; and at an earlier day, John A. Kasson, Luke P. Poland and George Bliss, men of national reputation, were students here.

Nor are the names of ladies that graced the school-room forgotten: Lucinda Bartlett, Irene Blackman, Hannah Richardson, Marcia and Eliza Howe, Esther G. Smilie, Emma Chapin, Valencia, Minerva and Melissa Lane, and many more whom we can not mention live in memory still.

There was not a dishonored name among all that I have mentioned, or with whom I was associated in school, either then

or since, so far as I know. But, ah me! where are the glad, joyous, eager and hopeful ones who thronged the Academy in those well remembered days? Silence would respond to the roll call of most of their names. But very few live in this vicinity. Some are far away, yet happy and useful, I trust, but most of them live only in the memory of the few who survive.

And the noble men and women who lived in these homes forty, fifty, sixty years ago, now sleep yonder in their silent, windowless places of rest. The support of schools and the church, nobly borne by them, now rests very largely upon their children, who are themselves fast becoming old men and women. May this support, so essential to the prosperity and happiness of the people, never fail the good old town of Jericho.

The public school—the life and glory of the nation—still remains to the town and the State. That may still have your support. But the Vermont Academy, as it used to be in honor and usefulness, is fast becoming one of the things that were. Jericho Academy, like many others of its class, stands to-day silent and alone. But those therein prepared for college, for business, for teaching, or for the study of the professions, can never look upon it but with reverence and with gratitude for the good therein received, and will never think of it but with pride in its ancient fame, and with sorrow for its present desolation.

Centennial Hymn.

BY Mrs. M. L. BINGHAM.

TUNE—DUNDEE.

Eternal God of boundless might,
Whom heavenly hosts obey ;
To whom a Century in its flight
Is but a passing day ;
Yet who dost hear the feeblest cry
Thine earthly children raise,
And from Thy lofty throne on high
Dost still accept their praise ;
Unto this temple built for Thee
We come to praise and pray ;
Recount Thy love, and reverently
Our grateful homage pay.
Thy covenant mercies here we sing,
And children's children tell
The faithfulness of Zion's King,
While joyful anthems swell.
And when Thy church shall gathered be
Within that City fair,
We'll join the unending Jubilee,
And give Thee glory there.

The Address on Church Edifices, by Hon. Edgar H. Lane, of Burlington, came next in order on the program, and in this work we retain the original design, although, for lack of time in the forenoon, it was read in the afternoon, on Centennial day.

Church Edifices.

In discharging the duty assigned me by your committee in this Centennial Anniversary, of giving a description of the church edifices or places of worship here for the past century, I have thought it might be of interest to go back to the organization of the town and give a brief account of the places where public worship was held before the building of the first meeting house, as it was always called.

The providing of places for holding public worship until about 1800 and the building of the first meeting house was done by the town, in town meeting. I cannot better give you an account of the actions and doings upon the subject, or bring before you those sturdy, resolute pioneers of a century or more ago, in their efforts to establish public worship and to build a temple for the worship of God in their new wilderness home, than by copying, verbatim, the language of the records made at the time.

At a town meeting held April 14, 1789, it was "voted to hold meetings of public worship at the usual places viz: at Dea. Roods and Capt. Bartletts". This is the first public action of the town, recorded, of voting a place where meetings should be held, although at a town meeting held November 29, 1786, the year of the organization of the town, it was "Voted to appoint a committee for the purpose of providing preaching the ensuing year."

At a legal town meeting held July 10, 1790, it was "Voted that two thirds of the time we meet at William Smith's and one third of the time at Capt. J. Russell's."

"April 4, 1791, Voted to meet for public worship on the Sabbath at Wm. Smith's barn for the future."

"Nov. 14, 1791, Voted to meet for public worship at Elon Lee's the ensuing winter."

April 16, 1792, "Voted that we meet for public worship at Lewis Chapin's barn the ensuing summer."

At the annual town meeting held March 4, 1793, "Voted to meet for public worship at Elon Lee's in cold weather, and Wm. Smith's barn in warm weather for one year from this date."

October 2, 1794, "Voted to meet for public worship at the school house at the river one half of the time, the other half at the school house by Wm. Bartlett's the winter coming."

Nov. 18, 1795, "Voted to meet for public worship at the dwelling house"—(here the record omits the name.)

Oct. 2, 1794, a town meeting was called for the purpose of providing for the building of a meeting house, at which it was

1st. "Voted to build a meeting house."

2nd. Voted that every man write his place for a meeting house and put it into a hat—Tryed—counted—twenty, by the burying place, eighteen, the flat between Lewis Chapin's and Wm. Rood's, one, between Azariah Lee's and Wm. Rood's.

"Chose a committee of five to set a stake for a meeting house viz: Noah Chittenden, John Lyman, Dudley Stone, Jedediah Lane, Thos. Bentley."

This meeting was then adjourned to Dec. 10, 1794, at which time "the town's committee reported that they had agreed on a place on Capt. Bartlett's lot to build a meeting house, Tryed, no vote, then the flat proposed, Tryed, no vote—the burying place proposed, Tryed, no vote, place by Azariah Lee's Tryed, no vote."

It was then "Voted to choose a committee and they to be appointed by the County Court to set a meeting house stake. Amos Brownson of Williston, Samuel Bradley of Essex, Phineas Loomis of Burlington said committee."

At an adjourned meeting held Jan. 27, 1795, it was

"Voted to choose three men as heads of classes to provide materials for building. Benj. Bartlett, Roderick Messenger and Jedediah Lane were chosen."

These classes, as they were termed, was a division of the men of the town into three companies or bodies, each to be directed in their labors by their respective heads.

In providing the materials for this first meeting house, to which this refers, the men of the town went into the forest which was all around them and cut the trees, hewing such as were suitable for the frame and getting to the saw-mill such as were to be

used for finishing; and this division into classes, as they were called, was for more efficient and organized work.

It is commonly understood that the place selected by the committee appointed by the County Court for the location of the meeting house was the centre of the common or green, and so it proved to be; but the meeting house stake set by that committee located the common, around which this little village is built, for in town meeting June 3, 1795, it was "Voted that the town
" procure four acres of land for a green around the meeting house
" stake. Chose Noah Chittenden, Benj. Bartlett and Thos. D.
" Rood a committee to lay out the land for a meeting house green.

" Voted that the three heads of classes see to chopping and
" clearing off the land for the public green the present summer,
" equally one third each."

The fact that there was no common or green until after the setting of that stake explains the difference of opinion as to the location of the meeting house, as shown by the records which I have read. In town meeting November 18, 1795—

" Voted to build a meeting house by selling the pews at
" public vendue at the next adjourned town meeting.

" Voted to build 50×54 feet.

" Voted to choose a committee to number the pews and to sell the same at public vendue."

This meeting adjourned to December 9, 1795, when it was, in the language of the records,

" Voted to sell the pews, first bid, to be first pick, and so
" on and to pick every one his bid on the plan now on the spot.

" Chose Noah Chittenden, Esq., Superintendent to take care
" of and oversee the building of the meeting house."

Forty three pews were then bid off, the first and highest bid being by Noah Chittenden, Esq., for £61, the last and lowest bid being for £5, amounting in all to £941, or (I suppose) about \$4,000—a large sum at that early day; nor was this the whole cost of the house.

The record further says it was "Voted that the Rev. Eben-
" ezer Kingsbury have liberty to choose a pew for his family.
" He came forward and chose the pew by the pulpit stairs and
" proposed to give toward the building of the meeting house £45
" to be paid out of his salary."

I have not been able to find a record of the exact time when this first meeting house was built and completed, but suppose it must have been done in the years 1796 and 1797, as this sale of the pews from a plan of the house and before it was built, was made December 9, 1795, and it is recorded that the annual town meeting held March 8, 1798, was adjourned to the 20th of the same March to meet at 2 o'clock P. M. at the meeting house. Still it may not have been completed until a year or so later, as a town record made October 30, 1800, reads

“Opened a meeting of the proprietors of the meeting house. Voted to sell the gallery pews. Voted to adjourn to the 25th of Dec. next”—closing with an entry made by the then Town Clerk, Thos. D. Rood, as follows: “the remainder of the proceedings of the proprietors of the meeting house will be found recorded in their clerk’s office.”

This book of proprietors’ records I have not been able to find and never saw. Neither have I been able to learn that this meeting house was ever formally dedicated, as is the modern practice, and presume it never was, as it was always used both for church and town house, as long as it stood.

This first meeting house was built, both frame and finish, of the choicest pine. The frame timbers were very large and numerous, and the raising of it was a great event. Most of the people of the town were there, and many from adjoining towns; three days were spent in the raising. There was an additional interest and curiosity, aside from that in the building. There were many who did not believe that a building, framed, much of it, in the woods where it grew, the parts of which had never been tried together, could ever be raised, as this was the first or among the first frames, laid out and framed by the square or mathematical rules now in use—the framing and building up to about that time having been done by the old “cut and try,” or scribe rule, as it was called. But it was successfully raised, only one small mistake being made.

The framing was laid out by John Messenger, a son of Rodrick Messenger,—the work of the building being under the direction of Capt. Abram Stevens of Essex.

This meeting house was built with a square or four-sided roof, coming to a point in the centre, without steeple or spire of any kind. There were two rows of windows, one above the other. The pews were square, with seats on the four sides except the pew door, or entrance, so that the occupants sat facing each other, forming a hollow square. The sides of the pews were high, but below the top moulding and rail was a row of turned spindles about 6 to 8 inches long; except for the open work formed by these spindles the children, unless pretty well grown, were out of sight when seated in them.

There was a row of these pews around the entire house next the wall, except the space for a wide door in the middle and for the gallery stairs in each corner of the south end, and a space for the pulpit opposite the door, in the north end. The door opened directly into the audience room, there being no vestibule or porch. There was a wide centre aisle running from the door to the pulpit, and two side aisles turning to the right and left from the front entrance, running around inside and next to the wall pews and meeting at the centre aisle in front of the pulpit, and a double row of pews between the centre aisle and the side aisles.

There was a wide gallery on three sides with a seat in front on the two sides, and two seats across the south end opposite the pulpit; and between the aisle, back of these seats, and the wall on the three sides, was a row of pews like those below.

The pulpit was in the shape of a mortar, round, or nearly so in front, set up on a post, the bottom as high or higher than the tops of the pews, with not much spare room except for the minister. Suspended directly over the pulpit, by a small iron rod, was a sounding board, as it was called, made of thin boards, hollow, like a huge bass viol, but round or nearly so, some four or five feet in diameter, the thickness in the center being about one half the diameter, the top and bottom being oval: this was supposed by some principle or law of acoustics to aid in making the voice of the speaker audible at a greater distance.

This meeting house was never painted outside or inside; had no chimney, or any provisions for warming. Almost every family carried one or more small foot-stoves, which I presume all present have seen, getting the coals for warming them from the surrounding houses. I fancy in these modern times it would tax

a Talmage to draw a congregation, and hold them through two services, to a church without furnace or fire—especially on some of our coldest winter days.

After stoves came into use one was put into the centre aisle, the pipe going out through the roof. The difference in the temperature which this stove made was largely one of imagination.

An important personage in those days was the tithingman. A tithingman, as Webster defines it, is “A parish officer annually elected to preserve good order in the church during divine service, and to make complaint of any disorderly conduct, and enforce the observance of the Sabbath.” They were elected by the town at their annual meeting, and in these early days discharged their duties most faithfully. The principal field of their labors during divine service was in those high backed pews in the gallery, where the youngsters, who were allowed to sit there, could hide out of sight. This officer, varying in number from one to four, continued to be elected until 1840, when the office was abolished.

The last public action of the town that had any reference to this first church building was at a town meeting held Jan. 27, 1836, from the records of which I copy as follows :

“Whereas the proprietors of the building heretofore denominated the old meeting house in Jericho have sold or transferred their interest in the same and the said house is about being taken down whereby the said town will be deprived of the usual place of holding town and freemen’s meetings, Therefore Resolved, &c.” The old meeting house was taken down the May following—May, 1836.

The result of this town meeting was that at a meeting held September 5, 1837, the town completed arrangements with the proprietors of the new meeting house whereby they secured the right to occupy the basement room of the same for all political meetings by the payment of two hundred dollars, and which they have occupied ever since.

After the Academy was built, about 1825, the lower floor of which was finished for meetings and public worship, the Baptists having the first right to the use and occupancy of it, this Society having the second right, so that, from that time until a very recent period, this Society used it, more or less, as a vestry room

for weekly and evening meetings, and also for services on the Sabbath for the few months between the taking down of the old meeting house, and the completion of the new one. This was always known and designated as the Conference room.

The first action towards providing for the building of the new or second meeting house was at a meeting of citizens called and held at the Conference room November 7, 1833, at which meeting preliminary steps were taken to form an association for that purpose, appoint a committee to draft a constitution, draw a plan, estimate the expense, &c. The committee appointed were David T. Stone, Nathaniel Blackman, Hosea Spaulding, Anson Field, Lemuel Blackman and Thomas D. Rood. This meeting was adjourned to November 28, 1833, at which time the following plan, substantially, was adopted, viz: that shares of \$25 each be subscribed for; that said house shall be built of brick, and shall be for the use of the First Congregational Society of Jericho, and shall not be applied to any other purpose or use except by the votes of two-thirds of all the proprietors, each share of \$25 having one vote, which mode of voting shall obtain in all transactions relating to said house. Also, that when the house was finished the whole cost should be apportioned upon the several slips or pews by a disinterested committee, and sold at public auction; no bid on any slip or pew to be received under the appraisal of the same; each subscriber being obliged to take the amount of his stock in slips or pews.

The whole business of erecting and finishing said house to be managed by a Superintending Committee of three persons appointed by the subscribers to the stock. Said committee not to proceed to act until \$2500 stock shall have been sold. Dr. Jamin Hamilton, Nathaniel Blackman and Hosea Spaulding were elected building committee.

The year 1834 was spent in procuring subscriptions for stock, deciding upon a location, making the brick, and generally getting ready. The building was erected in 1835, and finished in 1836. The whole cost of the house was \$4,017.75, which was apportioned upon the slips by Wm. Rhodes of Richmond and Horace L. Nichols of Burlington, and they were sold October 6, 1836.

The house was finished at that time except painting inside. I copy the following from the church records, viz: "January

“25, 1837, at 10 o'clock A. M. the brick meeting house was dedicated to Almighty God for his worship. Sermon by Rev. Pres. “Wheeler of Vt. University.” Signed E. W. Kellogg, Pastor.

The mason work on this church building was done by Reuben Rockwood, he making the brick for the same in the old brick yard below the now residence of George C. Bicknell.

The wood work, both framing and finish, was done by Jonathan Goodhue. The whole of the inside wood work was finished in panel and moulding, and all, as well as the sash and doors, were made by hand out of seasoned boards in the rough,—the planing, even, being done by hand. In these days, when almost everything is done by machinery, this would seem a formidable undertaking.

The change of this second meeting house to the present one is of so recent date that I presume the construction is generally remembered; but for preservation, a brief description, on this Centennial occasion, may not be amiss, especially of that part which has been removed or changed. It was built of brick, 44×64 feet outside, with solid walls 18 inches thick to the galleries and 12 inches above, thus forming a shoulder on which one end of the gallery timbers was laid. There was no inside frame or lath, the side walls being plastered on the brick. The chimney was built inside the rear wall. There were two rows of square windows, and a modest steeple for a bell; the bell was purchased with funds raised by subscription about the time of the completion of the church, the cost of it not being included in the sum apportioned on the slips, and was, I think, the first church bell in town. There were two front doors opening into a lobby; at the corners of this lobby, to the right and left of the doors, were the stairs leading to the gallery. From the lobby were two doors nearly opposite the front ones, opening into the audience room; between these was the pulpit. From each of the doors an aisle run straight to the rear wall. The seats were slips or long seats, such as are now in general use, of which there were sixty-two—three in each corner at the right and left of the pulpit set parallel with the aisles; a row of fourteen each set between the aisles and the side walls, running back to the rear wall, and facing the pulpit, and a double row of fourteen each between the aisles. There

was a gallery on the two sides and the end opposite the pulpit, with a double row of seats around it.

The provision for warming was, at first, two large stoves set in the front end of the basement, enclosed in brick—a sort of hot air furnace—the best known in those days, but which proved a failure. Afterwards two stoves were placed above in the aisles near the entrance doors, but they never proved a success in warming the house.

In the month of April, 1877, the pew owners and members of this church and Society held a meeting at which it was decided to repair the brick meeting house, and the result was the appointing of Edgar H. Lane, Edwin W. Humphrey, and Martin V. Willard a committee to superintend and direct such repairs. A subscription was circulated to raise funds. By a provision of the Statute the slips of all non-resident owners, and of resident owners who did not favor or consent to the repairs, were appraised May 29, 1877, by Andrew Warner, Stephen Dow and Gordon Smith, a committee selected for that purpose, and the very few who did not relinquish their claim to or pay for the repairs on their seats were paid the appraisal.

The repairing was done between June, 1877, and February 20, 1878, at a cost of \$4900. The rededication of it was February 20, 1878 : sermon by Rev. George B. Safford, then pastor of the College Street church in Burlington, from Psalm 73, v. 25.

In making the repairs the entire wood work, including the doors, windows and window frames, between the timbers overhead and the timbers under the floor, was taken out, and the belfry, as it was called, and shingles from the roof. Nothing of the old church remained but the lower floor timbers, the overhead timbers and roof and the side walls, which were considerably torn out and filled in, in changing the style of the windows.

After the discussions and differences of opinions as to how and what should be built within the old walls left standing, usual in such cases, a condition of things, as we find in pursuing this history that cannot be claimed as a modern discovery, the result of the repairs, or rather rebuilding, is before you. The further description of it I leave for the person who shall write upon Church Edifices here in 1991.

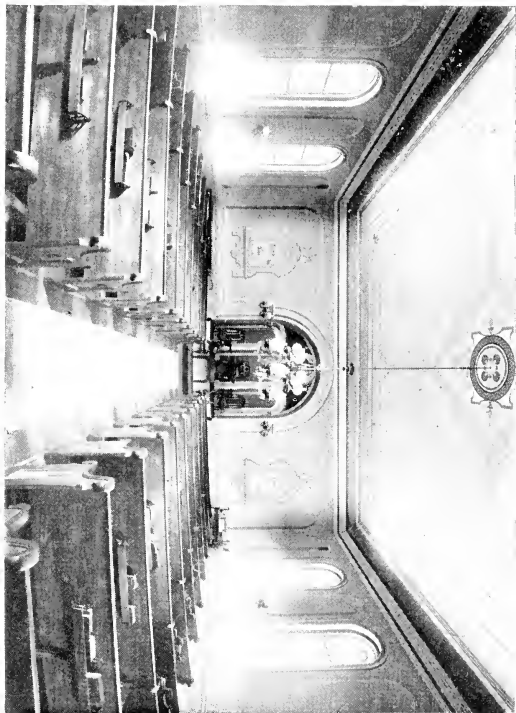
And now as we bring before us the beautiful, convenient and comfortable church edifices of to-day all over the land, and in imagination place them beside those of a century ago, I fancy the thought and feeling first and uppermost in the minds of all present is the same—not one of pride or boasting or superiority, but of deep, devout and sincere gratitude and thankfulness to and veneration for those early pioneers, our ancestors, who, among their first acts, amid all their privations established the public worship of God, which made possible the churches of to-day.

As we look around and see on every hand, not alone that refined taste that leads us to make beautiful the places of our worship, but the numerous Christian Associations that throw around the young, wherever they are, the restraint and protection of the Christian home,—the Sabbath School, a branch of worship training and fitting the young for more intelligent christian manhood and womanhood—the many and various organized charitable efforts to reach, help, lift up and save all of every grade and condition who need help, inspired by that unselfish love taught by Him who gave *Himself* for us,—all these, and more, the growth and fruit of that early planting of the public worship, —(and, for want of a better place, in some convenient house or barn,)—of Him who was born in a manger, our emotions find fitting utterance in that doxology, more than two centuries old,—

“Praise God, from whom all blessings flow,
Praise Him, all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.”

HYMN—“How Beautiful are Thy Dwellings.”

BY THE CHOIR.



Remarks at Communion Table, by Dr. Wilson B. Parmalee.

It is, dear brethren and friends, a somewhat singular fact that with all my associations with this church, in my early life, this is the first opportunity I have ever had of sitting with you at the table of our Lord. I do rejoice that on this interesting centennial occasion this privilege is accorded me, of commemorating Christ's love with the church of my fathers. And as I come to this table I am again impressed, as often before, with the beautiful simplicity of this ordinance. It was beautiful in its simplicity as instituted by our Saviour; it was beautiful when stripped by our Puritan fathers of the unmeaning rites and ceremonies which had gathered about it. Our ancestors of Puritan stock, when they planted the church here in the wilderness, preserved this same simplicity in the observance of this ordinance. One Hundred Years ago, when, at the founding of this church, only nine first gathered about this table, we have reason to believe, they commemorated Christ's love just as we their children are doing to-day. During this Century there has been no addition to and no subtraction from the methods of the fathers in celebrating this ordinance.

Another thought which comes to me is this: How many since that day have here sat at this table of our Lord? How many hundreds at stated seasons have gathered here during all these years to feel the inspirations of Christ's love, to gain new strength and hope for the conflicts of life? But to-day we see not their faces, we hear not their voices. Having fought a good fight, having kept the faith and finished their course, they have gone to wear the crown—they have joined the general assembly and church of the first-born whose names are written in heaven—they have gone up to the heavenly communion of which this is only a type and foretaste. May we not believe they are looking down upon us on this occasion with the keenest interest, marking the progress of this church and its loyalty to Christ? Can we for a moment imagine that because they have passed up to the church triumphant they have ceased to feel a lively inter-

est in the church militant with which they struggled through so many years ?

May we not then say, amid these sacred surroundings, and with the precious memories which here press upon us—" Seeing then we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus."

Animated by the thought that we here at this table are compassed about by many of our fathers and friends who passed from the communion of this church into heaven, who are watching us with the intensest interest, to see how we are discharging the solemn trust committed to us, let us renew our pledge of loyalty to this church and to our blessed Lord—keeping an eye on the Cross as the sign by which we are to conquer, following the lead of the great Captain of our Salvation with unflagging zeal and a manly courage. May we fight the good fight of faith and at last be gathered to the fathers, to join with them in singing the songs of redeeming love.

ANTHEM,—by the choir—" Benedictus."



* * Afternoon Session. * *



After an organ voluntary by Miss Jessie B. Cilley, the congregation joined in singing the following

Centennial Hymn.

BY FRANCIS B. WHEELER, D. D.

TUNE—HADDAM.

Our earthly years, O God,
Are at Thy sole command ;
And paths by mortals trod
Are from Thy mighty hand.
Our history a passing dream,
A mystery and fitful gleam.

And yet, O God supreme,
Our years are not in vain,
But richer than they seem,
In solid, lasting gain.
Along the years, we live for Thee,
In joy and tears we build for Thee.

One hundred years have fled
Since here our fathers wrought ;
And lo, their work not dead,
For lives the Church they sought.
Thy Church, O God, preserved by Thee,
Thy work, O God, all praise to Thee.

What memories arise
From out the misty past !
Glad visions greet our eyes,
And sorrows, shadows cast.
O Christ, our King, Thy love so great,
We grateful, sing and celebrate.

From out the gate of years,
Along the King's highway,
We march through stormy fears,
To reach eternal day.
Our watchword, Christ, Humanity :
The world for Christ, in loyalty !

Mr. Thomas S. McGinnis, of Jericho, being called upon for remarks, spoke substantially as follows :

Mr. Chairman, Ladies and Gentlemen :

Your committee have asked me to make a few remarks in regard to the choirs connected with this church.

My memory takes me back to the year 1833, when but a lad, I first heard the choir sing in this place, though not in this house. It was in the old meeting house which stood in the centre of the "green." At that time, the Rev. Harvey Smith was the pastor, and Mr. John Lyman was the chorister. I remember *some* who constituted that choir ; on the left of the leader were Mr. Erastus Lyman, who sung bass, and Dea. Howe, who played the bass-viol ; on the right were the three Misses Lane,—Valencia, Minerva and Melissa. There were many others, whose names I do not at this time recall.

In the winter of 1837-38 the Church and Society procured the services of Mr. J. C. Ide in teaching a singing school. He being an excellent teacher, the school was very successful, and a fine large choir was formed, which maintained good singing for many years.* After the departure of Mr. Ide, Mr. John Lyman was again chosen leader of the choir, and took the charge of singing in this church for twenty-five years. He was well fitted for a leader, having a fine, powerful voice, and taking a great interest in the singing. He was never absent but two half days on the Sabbath, during his long service as chorister.

Afterwards, the choir chose as their leaders, successively, Mr. Edgar A. Barney, Dr. Fred F. Hovey, Mr. Charles H. Lyman, and Mr. Edgar H. Lane. All of these leaders proved themselves well qualified for the position to which they had been chosen, and rendered, by their faithfulness and efficiency, a lasting benefit to the choir and the church.

These five were choir leaders for nearly sixty years ; three of their number have passed over the river to join the choir above, viz : Dr. Hovey, Mr. John Lyman and Mr. Charles Lyman. Mr. Charles Lyman lived more remote from the church than any other

* Mr. McGinnis stated that he had sung in the old meeting house in a choir of forty or fifty voices.

of the choir leaders, but through storm and sunshine was always in his seat in the choir.

I am happy to say that the singing by the choir to-day, in proportion to their number, sustains well the high reputation which belonged to the choir in the days that are past. I am of the opinion that so important a branch of divine worship as singing in the house of God, ought not to be done by a few voices, only. There should be a well trained choir, sufficiently large to perform a fine, full chorus, and at times the whole congregation should unite with the choir, to give that grand effect which is so desirable in the house of the Lord.

After singing, by the choir, the anthem "The Lord is Watching o'er His People," the Rev. Edwin F. Wheelock, of Cambridge, responded to his name in a bright informal talk, full of reminiscences, only a few of which can be given here—this, as all the other unwritten exercises, having been transcribed from memory, as, unfortunately, no reporter was present during the day. Mr. Wheelock said,—

In the fall of 1845 I came to Jericho Centre as a teacher in the old Academy; I found a most intelligent and prosperous people, and a united, living church here. The students, who came mostly from the pleasant homes in the immediate neighborhood, were extremely courteous young people, and many of them have since attained to positions of great usefulness—and of such I may speak the names of Hon. Cyrus M. Spaulding, the two Humphrey brothers, Homer Bartlett, a distinguished physician, and Miss Mary Lyman, now Mrs. M. L. Bingham, of Chicago.

The most unique character in the church at that time was Elias Bartlett; he was a man of ideas and force; he thoroughly mastered the Greek Testament after he was fifty years old. There was a Bible Class in the church, of which he was the teacher, and, farmer as he was, few men could unfold the Holy Scriptures as he did. Many of the young men of the parish, I think, date their best impressions of a true life from the earnest and intelligent instructions of this plain and faithful Bible teacher.

Mr. Bartlett's orthodoxy was of the soundest kind. In after years I came to preach in this church by way of exchange. The

text was, "And ye will not come unto me that ye might have life." There was a quotation in the sermon from Whittier :

"I know not where His islands lift
Their proudest palms in air ;
I only know I cannot drift
Beyond His love and care."

When I was returning home the next morning, as I went by Mr. Bartlett's house, he was waiting for me, and coming out to me said, at once, "You have come down here and preached a Universalist sermon, and I want you to come down again and preach an antidote to it. Whittier may be a delightful poet, but his orthodoxy is not sound." Two or three years after this I was at Jericho Corners on Sunday, and at the close of the service Mr. Bartlett came to me and said "I came all the way over here to-day to hear you, and to apologize for my discourtesy the last time I saw you." Here was the true, honest man, and this Century-old church of Jericho has had many such ornaments, not only of this church but of the State as well.

In truth, these children of the fathers who are so joyful here this Centennial day, can sing "We have fed in pastures large and fair, of love and truth divine ;" and may your children's children, at the close of the incoming century, sing with still greater joy and gladness, "We have had an ear for every call, and a hand Almighty to defend."

Mr. Myron W. Skinner, of Northfield, Minn., than whom none received more hearty welcome to his old home, spoke substantially as follows :

Mr. President and Friends :

When I learned that Dr. Wheeler, and Dr. Parmalce, and my friend Rev. Lester H. Elliot, and many others whose business it is to talk, were to be here, I did not suppose that a western business man, who had never made a speech in his life, would be called upon. But I am glad of an opportunity to say a word. My friends, *I am happy* to be here. I have come some fifteen hundred miles to be with you to-day. I felt I needed the inspiration of this occasion. Next to my own church home, I *love this church*. It is the church my grand-father Chapin helped to

establish : to which my father and mother belonged, and also my aunt, Harriet Chapin, of sainted memory, to whom, after my parents, I owe more than to any other person. I was baptized here in infancy, and here is my earliest recollection of attending church and Sunday school.

The remembrance of these things, and of my godly ancestry who worshipped here, has been an inspiration to me. As I look about this attractive church to-day, with its beautiful decorations, and above all feel the christian atmosphere that prevails here, I feel that the work started a hundred years ago is being sustained by earnest, faithful laborers, and I rejoice to see evidences of a spiritual, working church.

Thirty-five years ago I went to my Minnesota home. There was no church organization, or building, there. Now we have a church of some four hundred members, and a commodious edifice. We also have a christian College (Carleton), whose influence is becoming world-wide.

Again let me say *I am glad to be with you*. I feel well paid for coming, and I am proud to be a son of Vermont, and of belonging, by birth and education, to the First Congregational Church of Jericho.



HISTORICAL DISCOURSE.

BY REV. AUSTIN HAZEN, OF RICHMOND.

DEUT. 32.7. Remember the days of old, consider the years of many generations ; ask thy father, and he will shew thee ; thy elders, and they will tell thee.

We have come from our widely scattered homes to-day to obey this passage of Holy Scripture. As when the weary traveler gains the height of some o'erlooking hill, he turns back and sees all the way he has trod in climbing, so we stand to-day on an eminence, and look over the way this church has traveled for one hundred years. We remember the days of old, when it began its struggles in the wilderness. We consider the years of many generations, and mark its labors, its trials, its growth, its revivals. We ask the fathers, and they will shew us by what steps it advanced. We ask our elders, and they shall tell us how the vine of God's planting has been blessed with His care ; what laborers the church has had, what sons and daughters she has trained for service here, or elsewhere,—the records of the fathers, the teaching of the elders, will be found both interesting and instructive. Such a history is full of valuable lessons.

The Town of Jericho was chartered in 1763 ; in 1774 three families settled within its limits—two on Winooski river, and one on Brown's river. The early settlements were broken up by the Indians, and the Revolutionary war. In 1783 they began again, and increased rapidly. The first christian man to settle in town was Dea. Azariah Rood. He bought a large tract of land on the western line of the town, and moved his family here from Lanesboro, Mass. With others, he had great trials during the war ; was driven off by Indians, and lost his property. He was at the battle of Bennington as a helper, not a soldier, and was taken

captive. After the war, in 1783, he came back to Jericho, and began life again on the frontier.

He was chosen first selectman at the first town meeting in 1786. In November of the same year he and Esq. Farnsworth were chosen a committee for the purpose of providing preaching for the ensuing season. March 20th, 1788, the town chose Dea. A. Rood and Esq. James Farnsworth a committee to hire a candidate, and voted to raise money to pay a candidate for preaching two months.

We are not told whether they succeeded, but September 28th, 1789, "a town tax was granted to pay Rev. Mr. Parmelee for preaching the past season, £6 5s. 10 pence." This was Reverend Reuben Parmelee, a graduate of Yale, afterward first pastor of the Congregational church in Hinesburgh: probably he would have settled here if the people had been ready. The first religious service I find record of was at the house of Mr. Lewis Chapin, 25th of May, 1789, a log house near the corner of the cemetery. "At a lecture preached by Rev. Nathan Perkins of Hartford, Conn., were baptized by him Delana and Christiana, daughters of Capt. Benjamin Bartlett, and Hitty, daughter of Lewis Chapin." Mr. Perkins labored in many places in the State as a missionary from the Connecticut Missionary Society, and five days before this had assisted in forming the church in Hinesburgh. It may be he hoped to form one here also, but did not find the people prepared.

March 15th, 1790, the town chose Dea. Rood, Noah Chittenden and Lewis Chapin a committee to hire a candidate to preach on probation, for settlement. They procured in a short time Ebenezer Kingsbury, who preached most of the season.

September 7th, 1790, the inhabitants of the town voted to give him a call to settle in the work of the ministry, and voted two hundred pounds lawful money settlement, including the first minister's right of land, and thirty-five pounds lawful money salary for the first year, and to rise with the list until it amounted to eighty pounds, which was to be the stated salary. March 31st, 1791, the church was formed by Rev. Reuben Parmelee, of Hinesburgh; the members were Azariah Rood, Lewis Chapin, Dudley Stone, Reuben Lee, Lydia Rood, Lucy Lee, Esther Chapin, Rachel Stone, Phebe Lee. Where it was formed is not now known.

Vermont was on the 4th of that very month admitted to the Union. Thomas Chittenden was Governor, George Washington was President.

The church in Hinesburgh, formed nearly two years before, was the only one in all northern Vermont, of any kind. There were then over forty Congregational churches in the State, and about thirty-five Baptist churches, mostly confined to the southern counties. There was no Methodist church or class in the Vermont Conference until five years later, at Vershire, one was organized. In what is now comprised in the eight northern counties there was then no church of any denomination except the solitary one in Hinesburgh, and that had no meeting house till many years after this.

June 22d, 1791, the church voted to give Mr. Ebenezer Kingsbury a call to settle with us in the gospel ministry. The Council met and ordained him the same day. It was composed of Rev. David Collins of Lanesboro, Mass., whence Dea. Rood and others had come, Rev. John Barnet of Middlebury, Rev. Reuben Parmelee of Hinesburgh, Rev. Chauncey Lee of Sunderland, and lay delegates. Mr. Lee preached the sermon, Mr. Collins made the consecrating prayer and gave the charge. No record shows where this ordination took place, but I have been told it was in Mr. Messenger's barn, on Winooski river, near where Hosea Wright now lives. November 14th, 1791, the town "Voted that Mr. Messenger be allowed three pounds lawful money for providing for the Ordaining Council last June."

There were at this time 381 people in town; other towns had none. Two years later Congress established nine post offices in Vermont, one of which was at Burlington. It was no small effort for a new town, thus isolated and thinly settled, to settle and support a pastor. April 16th, 1792, the town voted to meet in Lewis Chapin's barn for worship. March 4th, 1793, voted to meet for public worship at Elon Lee's in cold weather, and in William Smith's barn in warm weather, for one year from this date. Elon Lee's was where Oliver Brown now lives, and William Smith's barn was one now owned by Gordon Smith, and not long ago repaired by him. October 2d, 1794, in town meeting voted to build a meeting house. They could not agree where to set it

until they chose a committee, who were to be legalized by the County Court, who set the stake, and it was agreed to ; got a plan of the house, and sold the pews at vendue 9th December, 1795. It was a large square structure, of choice pine lumber, placed in the centre of a common of four acres. It was one of the first public buildings in all the region ; in it large congregations worshiped for forty years. It was cold ; for a long time it had no fires in it ; when it was proposed to put in stoves one woman opposing said, " If their hearts were only right their bodies would be warm enough." Dea. Rood was the first deacon.

September 11th, 1801, Thomas Rood, son of Azariah, and Reuben Lee were chosen deacons. May 17th, 1808, Mr. Kingsbury was dismissed for want of proper support. He was born in North Coventry, Conn. ; graduated at Yale in 1783. He was a man of influence among the ministers of the State in those early days. He was chosen by the General Convention in 1805 to preach the annual sermon at the Commencement of Middlebury College. He built the house where G. C. Bicknell now lives, on land given by Mr. Chapin ; his lot from the town was on the opposite side of the road, extending to the road east.

The church grew to over fifty members during his ministry—the longest, with one exception, it has ever had. His wife Mary died in 1792, and was buried here. His second wife, Hannah, was very useful in the parish. August 4th, 1810, he was installed over a Congregational church in Harford, Penn., and dismissed September 19th, 1827. He died there March 22d, 1842, at a good old age.

The first Society for the support of preaching was formed in October, 1808. December 20th they met at Moses Billings' Inn, and " Voted to give Mr. Denison a call, and for his encouragement to give him annually \$400, to be annually paid by January 1st in good merchantable grain, pork, or beef cattle, to be fully paid on or before the first of March, or delinquents to be holden to pay money without further delay."

February 9th, 1809, the church voted to give Mr. John Denison a call to settle with us and take the pastoral charge of the church ; he was ordained March 1st ; the Council met at the house of Lewis Chapin ; Rev. Lemuel Haynes, the colored pastor of West Rutland, was Moderator, and offered the consecrating

prayer ; Rev. Holland Weeks preached ; Rev. Simeon Parmelee, ordained at Westford the year before, gave the right hand of fellowship. It being not always easy to raise the full salary they voted at one time "to accept Mr. Denison's proposal to missionate thirteen weeks and deduct fifty dollars from his salary."

Mr. Denison was a young man of fine talents and earnest piety, and the church grew during his short ministry ; there was a wonderful work of grace in the time. He died March 28th, 1812, of consumption : his grave is in the cemetery here—the only pastor who has died in town. He was born in Lyme, Conn., May 3d, 1793 ; studied theology with Rev. Holland Weeks of Pittsford. He left one son ; Rev. John H. Denison of Williamstown, Mass., is a grandson. Mrs. Denison afterward married Rev. E. H. Dorman of Swanton.

May 6th, 1812, Lewis Chapin was chosen church clerk ; Mr. Kingsbury kept the records while he was here.

July 5th, 1814, a Council again met at the house of Lewis Chapin, and after due examination Rev. Joseph Labaree was ordained pastor ; Rev. Thomas A. Merrill of Middlebury preached, and Father Lyon, the sage of Grand Isle, gave the charge. It was sometimes hard to raise the salary, and at one time they voted "that if there are not \$400 annually raised for Mr. Labaree, he have leave to missionate a part of the time each year, not to exceed eight weeks in one year." They also organized a Society for his support "to be governed by the majority in all meetings, except in this particular, if one fourth shall choose that Mr. L. be dismissed, and risk getting another minister, the majority agree to comply."

October 7th, 1818, a council met to consider the matter, and voted that the pastoral relation ought not to be dissolved. They gave three months to raise his support, and adjourned. "At the end of that time no adequate provision being made, and it being impossible that a minister should abide with a people, and be useful unsupported," they advised his dismissal.

They say, "We are distressed to leave this people in such a state of melancholy bereavement ; we hope our fears will be disappointed, and their sorrow may be turned into joy." Mr. Labaree was born in Charlestown, N. H., June 11th, 1783, graduated at Middlebury 1811. He was a cousin of President Benjamin

Labaree ; his wife was Huldah, sister of Daniel and John Lyman. He died in Ohio October 18th, 1852.

August 9th, 1819, the Society gave Rev. L. P. Blodgett a call, and voted \$500 for his support, to be paid in neat cattle in October, or in good merchantable grain in January following. September 19th he was installed. The first three pastors began their work here ; but Mr. Blodgett came after a successful pastorate of a dozen years at Rochester. The church grew largely during his ministry, but all did not go smoothly in the parish. In 1824 they debated whether to meet for worship part of the time at the Corners. This made trouble, and division.

March 29th, 1826, a council was called to consider matters, and advise the church. They appointed a committee to confer, and see whether measures could be adopted to heal their difficulties. "We do hope that all parties concerned will, if possible, lay aside all unprofitable reflections on what is past, and come into measures and so terminate this long agitated and distressful transaction." The Council adjourned to May 9th, when it came together, and, finding the two Societies could not agree, dismissed Mr. Blodgett. He then was pastor at the Corners.

Luther Palmer Blodgett was born in Cornwall, March 19th, 1783 ; graduated at Middlebury in 1805 ; was ordained at Rochester, Vermont, April 24th, 1807, Rev. Lemuel Haynes preaching the sermon. After leaving Jericho he preached in several places in New York ; he died January 26th, 1862. His wife was Mary Jefferson daughter of Joseph Jefferson, a cousin of Thomas Jefferson, and his Secretary when Minister to France—one of the party famous by throwing the tea into Boston harbor.

June 16th, 1826, the brethren and sisters living near the Corners requested letters of their regular standing in this church to form a church at the Corners. The church objected, for several reasons ; some of them were "Because we need them, and they are not needed there ;" "because they can be better accommodated with christian privileges in this church than in the one to which they wish to be dismissed : there they cannot have preaching more than half the time ;" "some are nearer this church than the Corners : they must go much out of the way or remain at home, or worship with us half the time ; we cannot think that these brethren ought to divest themselves of one half

of their christian privileges ;” “ their reasons are insufficient, and some of them manifest improper feelings towards this church.”

A large Council was at length called, for advice. After consideration, they said, “ A visit from the Holy Comforter would soon remove those mountains which seem to arise in your path, and banish the clouds which hang over you. It would melt your hearts into one mind and lead you to the same course. Then let your prayer be unceasing, and give God no rest until He come and establish you and build you up.” The church at the Corners was finally formed that year, and the brick meeting house built there, in which the Second Church and the Baptists worshipped until 1858.

September 2d, 1822, Lewis Chapin, Jr., was chosen church clerk. July 10th, 1828, Rev. Hervey Smith was installed pastor. He was one of the best of men, a faithful and judicious minister. There are a few persons living who united with the church while he was pastor. His ministry was prosperous, but they could not raise the salary, and he was dismissed October 22d, 1833. He was born in Granby, Massachusetts, January 6th, 1794, ordained in Weybridge in 1825. He died in Sacketts Harbor, New York, in 1850.

In 1834 John Lyman, Jr., was chosen church clerk ; he kept the records for about forty years. He led the singing for twenty five years ; was absent in the time only two half days, from sickness in his family.

In 1834 fifteen members asked “ leave to withdraw, and organize into a church according to the gospel.” The church declined to give these letters, and were justified in it by vote of the Council, as the following extract from the records will show. “ The Council have no confidence in the soundness of the principles, or the purity of the motives of those whom the petitioners wish to follow as leaders. They do not come to the church in any authorized character ; they do not come to the church as a friend comes to reform a friend, but rather to pluck up and destroy. Their professed object is the diffusion of peace, but it is seen that everywhere the result of their efforts is dissension. They strangely propose to promote the union of different denominations of christians by adding yet another party with a silenced, deposed and excommunicated man at their head. Their whole

scheme, in the view of the Council, is unscriptural, chimerical, subversive of all gospel order, and fraught with innumerable evils."

The members withdrew and formed the Union Church, without any creed except the Bible. It did not prosper. The church labored with these brethren over two years; sent letters of admonition; suspended them; and finally voted their excommunication because they "departed from the faith and order of this church, and united with a church not in fellowship with this." Most of them afterwards came back, confessing that they had done wrong in forming the Union church, and in having unkind feelings toward their brethren. The leader of this remarkable movement was Rev. John Truair. He was ordained pastor of the church in Cambridge November 21st, 1810, and dismissed in 1813. He then settled over a Presbyterian church in Sherburne, New York. He went to New York city and labored among seamen, and edited a paper. While there he was deposed from the ministry by Presbytery. He preached in Hampshire County, Massachusetts, and in Cambridge, Jericho, and other towns, "known as the head of a new sect who style themselves the Union Church." Some churches were "greatly convulsed and divided by the efforts of John Truair and his followers." He is described as a large, powerful man, a good singer, and impressive speaker. Many followers were devotedly attached to him, and enthusiastic in his praise. He was bitter toward existing churches and tried to draw people from them, and was regarded by many as an enemy of good order and a herald of divisions. One now venerable brother who worked with him says, "He told me I should go to ruin if I did n't come out of the church and join his; I told him I would run the risk." The passing years have witnessed more growth and usefulness in the brother who stayed in the church than in those who left it.

Between 1830 and 1840 the church numbered over two hundred members. January 25th, 1837, Rev. Elias Wells Kellogg was installed pastor; he had preached some months previous. The new brick meeting house, begun in 1835, was dedicated the same day. President Wheeler, of Burlington, preached the sermon. The year its foundations were laid two men were born who were to preach in it half of its first half century. Mr. Kel-

logg was dismissed July 7th, 1840. He afterward preached in Highgate. He died at Ringwood, Illinois.

Rev. Samuel Kingsbury, a teacher in the Academy, preached for a while in 1840 and in 1841. Rev. Zenas Bliss preached about two years. He was a man of more than usual depth and originality, of fine character, and profound scholarship; perhaps his preaching was sometimes above the mass of the people. When he preached six sermons upon one text the thoughtful feasted—the many thought he was too deep.

Zenas Bliss was born in Randolph, November 24th, 1808; his mother was a woman of marked character and metaphysical mind. We need not wonder to find the son a man of uncommon powers. He graduated at the University of Vermont in 1831; studied two years at Andover; was ordained at Sheridan, N. Y., October 28th, 1835; preached two years at Queechee; after leaving Jericho, one year at Winooski. In 1844 he went to Alabama and taught four years. In 1848 he went to Richmond and preached six years. The church and parsonage there were built through his efforts. He died at Amherst, Mass., December 9th, 1865. Rev. J. Henry Bliss of New Hampshire is his son; a daughter is teacher in the Huguenot Seminary in South Africa.

Simeon Bicknell, another teacher in the Academy, was the next preacher for a year.

In 1844 the church called Mr. Francis Brown Wheeler; he was ordained pastor January 23d, 1845; Rev. O. S. Hoyt of Hinesburgh preached the sermon; Rev. Simeon Parmelee, father of Mrs. Wheeler, gave the charge.

September 18th, 1846, Albert Lee and Ezra Elliot were chosen deacons. Mr. Elliot was excused at his request, but was twice chosen afterward, and in 1856 he accepted. Deacon Lee died in 1863, much lamented; he was a man of talent and piety, and for some years superintendent of the Sunday school. Dea. Elliot was also a faithful and beloved officer of the church until his death in 1880, and left a legacy for the support of preaching.

March 31st, 1849, the church celebrated its fifty-eighth anniversary. A large choir rendered much of the ancient music “in a manner that elicited universal admiration.” An address was delivered by Rev. George W. Ranslow, and a sermon by Rev. Simeon Parmelee. “With joy we recounted the mercies of

God to us and our fathers ; with gratitude we inscribed on our hearts ‘ Hitherto hath the Lord helped us ’ ; with confidence in God we looked into the future, feeling that the same goodness which had been extended to us, and to those who had preceded us, would not be wanting to our children in coming time, if they made the God of their fathers their God. The church is God’s, and He will care for it. We commend its interests to His gracious care. Leave not this people, neither forsake them, O God of our salvation.” The record of the proceedings asks “ When the year 1891 shall come, if this church is in existence will not its members celebrate the one hundredth anniversary, and set up another Ebenezer ? ”

The young pastor won the hearts of the people, and they were reluctant to give him up, but he was dismissed January 2d, 1850. The Council gave the people some wholesome advice upon liberal giving, and the support of the ministry, “ in order to prevent a like sad separation in the future.” They said “ The salary paid is not enough to command the best talent or help to the best work, and God’s blessing cannot be expected.”

The people resented this advice of Council as an impertinence, and declared they would not settle another minister and have a council meddling with their affairs,—and they have kept their word. Since that time they have had no Council and no settled pastor.

Mr. Wheeler was born at North Adams, Mass., September 9th, 1819 ; graduated at the University of Vermont in 1842 ; studied one year at Andover, and afterward privately. He has been pastor at Brandon, Saco, in Maine, and of the First Presbyterian Church at Poughkeepsie, N. Y., where he still continues. He received the degree of D. D. from his Alma Mater in 1887, also from Hamilton College previously.

Rev. George Butterfield next supplied the pulpit one year. In 1853 Rev. John W. Pierce became acting pastor for four years. In this time there was marked religious interest, and a goodly number was added to the church—among them some of its present active members. Mr. Pierce was born in Sutton, Mass., July 11th, 1811 ; graduated at Bangor Seminary in 1840 ; was ordained at Sutton, Mass., October 20th, 1840. He was a Home Missionary at the West for a time, and then gave up the ministry

for some years on account of ill health. In 1851 he preached at Westminster, later at Highgate and St. Albans Bay; also in Maine. He died at Highgate, of consumption, March 2d, 1872.

In 1857 and '8 Rev. Charles Scott was acting pastor. He was earnest, active and successful in his work, and the church was much quickened: the people were greatly attached to him, and wished to retain him longer. He was not strong, and gave as a reason for not staying, the difficulty of speaking in the old church and the liability of taking cold in it in winter—a reason all who preached in the old church, and some who used to worship there, can fully appreciate. Nevertheless, that house continued to hurt ministers and keep away worshipers for many years. Mr. Scott was born in Halifax, Vermont, and educated at Hartford Seminary; has preached in many places in Vermont and other States, always with acceptance and usefulness. He now resides in Reading, Mass.

After him Rev. Wilson Barlow Parmelee, son of Dr. Simeon, preached six months; was much liked, and wanted longer. He was a native of Westford; graduated at the University of Vermont in 1853, and at Auburn Seminary. He was settled over a large Presbyterian church at Little Falls, N. Y., but on account of impaired health has not preached all the time for some years; he now lives in Oswego, New York.

In 1860 Rev. Caleb Branch Tracy became acting pastor, and continued four years. He was born in New Marlboro, Mass., July 11th, 1799; graduated at Williams College in 1826, and at Andover Seminary in 1829; was ordained February 10th, 1830, at Colebrook, Conn. In 1837 he was settled in Boscawen, New Hampshire, where he remained fourteen years. He supplied two or three years each at St. Johnsbury Centre, Northfield and Rochester. In 1866 he went to Bennington, N. H., where he preached until 1868, when he went to Wilmot and labored there nine years. He died of pneumonia at Potter Place in Andover January 14th, 1881.

After Mr. Tracy left Rev. A. D. Barber supplied the pulpit with acceptance for some months.

September 1st, 1864, Rev. Austin Hazen became acting pastor, and continued twenty years. The people were in a discouraged state; the church was old style and uncomfortable; the

parsonage out of repair—the parsonage was repaired the next year, the church not until fourteen years after ; in 1878 it was thoroughly repaired, and made one of the best in the region. It was again dedicated in February, Rev. George B. Safford of Burlington preaching the sermon. In 1875 and '6 there was a great awakening in town ; the prayers of years seemed answered in the quickening of christians and conversion of sinners. Great changes in the church and congregation took place in those years—one generation passed away, and another grew up.

Austin Hazen was born in Hartford, Vermont, February 14th, 1835, son of Rev. Austin Hazen, long pastor at Hartford and Berlin ; graduated at the University of Vermont in 1855, and at Andover Seminary in 1857. In August of that year he began preaching in Norwich ; was ordained pastor there March 29th, 1860, and dismissed in 1864. In 1875 he began to supply the church at Richmond, in addition to his labors here, and on leaving this field removed there. His wife, Mary Carleton, died in 1880, and was buried on the hill-side where sleeps the dust of so many good men and women. Mr. Hazen afterward married Mira F. Elliot of Jericho.

In 1866 Charles H. Lyman was chosen deacon ; in 1874 he was dismissed to the church at the Corners. He gave fifty dollars toward the organ, as a token of his continued love for the church of his youth.

July 8th, 1876, Isaac C. Stone and Milo Hoyt Chapin were chosen deacons ; they still hold the office.

After Mr. Hazen left, the people were very fortunate in obtaining at once Rev. John Kilbourn Williams. He came in the full maturity of his powers, and with a successful experience in former pastorates. Although he lived at Underhill and was pastor also there, his work was successful here. In 1887 there was a remarkable awakening, and the church received one of its largest accessions afterwards. Mr. Williams was born at Charlotte February 21st, 1835 ; graduated at Middlebury College in 1860 ; he was afterward tutor there ; he spent two years at Auburn Seminary, but graduated at Andover in 1866.

November 21st, 1866, he was ordained pastor at Bradford ; in 1872 installed pastor at West Rutland. He removed from his pastorate here to Peacham in 1889.

Mr. Nathaniel Kingsbury labored earnestly some months, and they gave him a call, which he declined.

Rev. Leonard Baker Tenney became acting pastor here and at Essex in the spring of 1890. He entered upon the work with zeal, and fruits are already apparent. He was born at Jaffrey, New Hampshire, September 12th, 1854, son of Rev. Leonard Tenney; graduated at Dartmouth 1875; studied at Hartford, Union, and Andover; was ordained at Barre April 14th, 1882. He has labored as a Home Missionary at the West and in Vermont.

This church has had frequent changes in its ministry—too many short pastorates. There are churches organized about the same time which have had only a few pastors, while this has had twelve or fourteen. Some of these pastors might have been kept longer by suitable effort on the part of the people.

This church has had some remarkable manifestations of divine power; would that a full history of its revivals could be written; the record of both its earlier and later ones would be to the praise of its glorious Lord.

The influence of this church has blessed the town, giving a higher tone to society; many souls have been saved by its work through divine grace; numbers saved here have already joined the church above; numbers have gone forth to bless other churches.

The fathers and mothers sacrificed, toiled, and prayed for this church: so should you, the sons and daughters, do. Perpetuate its influence and usefulness; it would be a crime against man, a sin against God, to let it languish and die.

NOTE.—The records of the church in some periods are very meagre; much has been gathered from various sources. I am much indebted to Rev. A. W. WILD, the painstaking and accurate historian of our churches.

THE FEMALE CENT SOCIETY.

This has been the most permanent institution in town, except the church. In the summer of 1805, tradition says, a few women met in Jericho to devise some plan to do good. They hardly knew what to do. "Not a Female Society was known in all this northern region." They continued their meetings for some months, and were at length regularly formed into a Society under the guidance of Rev. Ebenezer Kingsbury, their pastor.

His wife and six others were the first members. Their earliest written document bears date July 31st, 1806 ; its title is "Articles of the Female Religious Society in Jericho." There is also a pledge signed by the first members, four of them promising to give fifty cents yearly for missions, and three twenty-five. They met and prayed and talked and gave their money for years.

In 1812 Rev. John Denison, their pastor, assisted in forming a Young Ladies Society, with twelve members ; in four years the number increased to forty-one.

In 1816 the two Societies were united, and called "The Female Cent Society of Jericho." About seventy members united, each was to pay fifty cents yearly into the treasury.

In 1877, under the lead of Mrs. Hazen, it became auxiliary to the Woman's Board of Missions. The whole number of members from the beginning is some two hundred and seventy, and the whole amount of money given seventeen hundred dollars : it has been given to Home and Foreign Missions, the Bible Society, American Tract Society, American Education Society, American Missionary Association.

In 1832 the Ecclesiastical Society being unable to raise the salary of Rev. H. Smith, the Cent Society gave nineteen dollars towards it. Again in 1835 the Society renewed their request for aid and received it as a loan, because "some objection was made to giving the money thus all at home," but it does not appear that the loan was ever repaid.

None can tell us all the good the money given in these more than four score years has done in this and other lands ; none can estimate what the prayers and labors of the givers have done for this town and the world. The great day will disclose it.

The life and soul of the Society for many years was Mrs. John Lyman, long Secretary, Treasurer and leader. One member of this Society, Andelucia Lee, went as a missionary—first a teacher of the Indians in New York. In 1836 she married Rev. Daniel T. Conde, and went to the Hawaiian Islands ; after twenty years of labor she died there. Thus not only by its prayers and gifts of money, but by one of its own members, this Society had a part in transforming those pagan islanders into a christian Commonwealth.

THE SUNDAY SCHOOL.

The Sunday School of Jericho Centre has always been large in proportion to the congregation. Of its early history there is no record. In 1836 a Constitution was adopted by a vote of the church, and for some years the officers of the school were chosen or confirmed by vote of the church. In 1844 the church voted that the Assembly's Catechism be introduced into the Sunday School. In the times before this they committed to memory verses of Scripture, and some recited a number altogether too large for modern girls and boys with all their improvements.

In 1839 they had two hundred and forty-four names upon the roll. The school was always suspended in the winter until 1864. Among the Superintendents may be named Eben Lee, Harvey Stone, Albert Lee, Francis B. Wheeler, Edgar H. Lane, W. Trumble Lee, Isaac C. Stone, Austin Hazen, Edwin W. Humphrey, Silas J. Haskins.



—*P o e m.*—



BY MRS. MARIA B. HUMPHREY HAZEN,
MIDDLETOWN, CONN.



1791.

1891.

We'll sit to-day in thoughtful mood, my friends, and turn our glances
backward through the long areade of years,
Till far-off arches lose themselves in dimness, and perchance the nearer
ones are blurred by falling tears.

Not one of all this goodly company, who gather here in happy peace and
quietness to-day
Can compass with his memory the time, the far-off time we celebrate—a
hundred years away.

We only have the written story, and the tale that mothers tell the children
at their knees,
About that time of grace and glory, when fair liberty was young, and free-
dom pulsed in every breeze :

When all the men were brave and sturdy, and the women grave and sweet :
when living was a thing sublime :
Uplifted, by its solemn earnestness of meaning, far above the shams and
follies of our time.

Those were the days of Washington, our grand yet simple hero, and our
first and stateliest President :
Of many another, wise and true and helpful in our time of need, whom God
in His great goodness sent.

'Twas just a hundred years ago, Vermont's white star began to shine—the
fourteenth on the field of blue :
And all these many years, through peace and war, our old Green Mountain
State has loyal been, and brave, and true.

Not only true to men, but true to God as well, and true to old traditions
born beyond the seas.

For when the laws were framed the church was formed : and men learned
how to rule from bowing oft on prayer-worn knees.

We give all honor to those men of old : to Chapin, Rood, and Lee, and
Stone, whose good names linger yet.
They made the far beginnings : where their children dwell they lived out
sturdy lives with purpose high and set.
They tilled the ground and built their homes, while day and night they
feared the coming of a deadly, stealthy foe.
And while they labored on in hope and fear, they chose their first good
pastor, just one hundred years ago.

We have the olden story of that church of early days—
Its nine brave members worthy of all praise :
But out on yonder hill-side, where the graves lie thick and green,
We read their names where moss-grown head-stones lean.

The ancient house is gone, and gone the people, but we still
Have left their spirit, and their dauntless will.
Thank God for these examples, and the heritage they leave—
The olden faith, in which we still believe.

We stand on holy ground : made holy by the prayers and tears
Of this old church through all these many years.
How many little children here have learned to walk the way
Through earthly night to everlasting day.

How many weary hearts have felt the comfort drop like balm,
Until their sinsick, troubled souls grew calm.
Here happy brides have stood, and here our precious dead have lain,
While aching hearts grew dumb and sore with pain.

We miss our dear ones so ! but *think* how many outstretched hands
Will welcome us among the angelic bands.
Shall not our hearts grow braver, stronger, for this little space
We linger in the dear, familiar place ?

Once, on a summer Sabbath day,
A sudden picture came to one
Who heard the anthem and the prayer
Within a grand church far away.
A thought of girlish days long gone—
Of far-off Sabbaths sweet and fair.

She only saw the rustling trees
Against the deep blue summer sky
Within the space the glass had left—
Their idle leaves tossed by the breeze—
But in the fabric mem'ry's eye
Gazed back upon, they formed the weft.

She seemed to sit, a child once more,
Within the church pew, square and tall,
 ('Twas many a year ago, I ween.)
Her father sat beside the door,
Her mother next the whitewashed wall,
 A little boy and girl between.

She felt her father's toil-worn hand
Clasped round her own, a little one,
 And through the window, opened wide,
The summer breezes gently fanned
Her cheek. The sermon had begun—
 The words, though earnest, seemed to glide

Beyond her like a murmured song :
And, half as in a dream, she gazed
 Where, from a corner of the green,
A half-trod road-way wound along,
And climbed a hill that slowly raised
 Its summit 'gainst the sky's blue sheen.

And, nearer than the half-worn way
There stood old trees whose leafage green
 The gentle zephyrs lightly stirred.
It all came back—the summer day ;
The Sabbath stillness, almost seen ;
 The rustling leaves ; the voice she heard.

O happy days ! long past, long gone :
When gazing down your peaceful track,
 Almost the heart breaks with the sight
Of those sweet days so near life's dawn :
Sometimes we long to bring you back,
 And yet we would not if we might.

O friends, dear friends, from out the past we hear the voices call,
Sweet, tender, and familiar to us all :
But what of future days so silent now ? no mother sweet
Has told the waiting children at her feet
Their tale : no pen has given them voice : no bard has sung their lay :
The story must be wrought out day by day.
But we who make it by our lives may make it what we will :
Shall not the poem be heroic still ?
And when, a hundred years from now, the tale is told again,
When children's children, far away, are men,
Please God, they 'll speak of patient lives whose influence shall grow
Till it shall reach what none but God can know.



* * Evening Exercises. * *



Evening Exercises.

THE exercises of the evening were of a more informal character, consisting mainly of short addresses and "remarks" by those whose names follow: Rev. Lester H. Elliot, Mrs. Sarah W. Duren, daughter of Mr. Erastus Lyman, Mr. Joel Bartlett, son of Mr. Elias Bartlett, Austin and Carleton Hazen, and Dea. Elisha Bentley, to all of whom this was their first home church. Remarks were also made by Rev. Henry T. Barnard, of West Rutland, and by Rev. Charles F. Carter, of the College Street Church, Burlington, and a short paper was read by Rev. A. D. Barber, of Williston.

Anthem by the choir:

"The Lord Jehovah Reigns."

Abstract of remarks by Rev. Lester H. Elliot:

I hope that no one will think that I am already one hundred years old, because I have consented to speak for a few moments this evening. Fifty years ago, my father and family came from New Hampshire to this town, and so my remarks will have reference only to the second half of the century.

Our family was accustomed to attend church regularly every Sabbath. On Sunday morning, whether it were stormy or pleasant, there was no question in our house as to whether we should go to church or not. *That was settled in advance.* To reach the church, we had to drive two miles. As we came in sight of the meeting house, Sabbath mornings, I used to think that it was a very large and magnificent structure, with its massive stone steps, its double row of windows, and its tall steeple. I questioned whether its equal could be found anywhere in Vermont, or even in New England. The interior of the house also seemed to me wonderful; its high pulpit with its panel work, and its red cushions with fringe and tassels, its long high galleries, and mysterious encasement of stoves in brick work, for the ostensible purpose of warming that cold house, were to me matters of great interest.

Connected with my memories of this church, nearly half a century ago, was the gathering, in warm weather, every pleasant Sabbath morning, noon, and at close of afternoon service, of a large crowd upon the stone steps. The bell would cease its tolling, but the crowd would usually remain until the minister began to offer the invocation, or to read a hymn, and then for a time there was little heard but the tread of the tardy worshippers. I have often questioned why such a crowd regularly assembled on those steps,* and though many reasons have occurred to me, I am not certain that any of them is the correct one.

In my early days, the music impressed me, and I was especially pleased with the new musical instrument which was purchased about that time. I remember one Sabbath a devout dog, belonging to my friend Marcus Haskins, followed his master to church, and when the instrument gave forth its sweet notes, the dog began to sing. His voice was not altogether musical and so with some difficulty his master placed his hand upon the dog's neck, raised him high in the air, marched the whole length of the gallery and opening the door bade him a hasty and not very gentle farewell. That came near being too much for the gravity of some of us youngsters.

I remember that at one time, years ago, there was considerable discussion over the question of whether the congregation should sit or stand during the long prayer. The matter was brought up at a church meeting for decision, and the majority voted to sit. The next Sabbath some stood and some kept their seats during the prayer. To my youthful mind it seemed that those who stood (I do not remember who they were) took so erect a posture that—under the circumstances—it was more suggestive of grit than grace.

I remember some of the early ministers, and especially Rev. Francis B. Wheeler, and though he once reproved me for whispering in church, I never felt any hardness toward him in consequence, for I felt that I richly deserved it. I have sometimes wondered that I did not remember a single sermon, or even the text of a sermon, that I heard in childhood. As I think of it now it seems to me that the regular attendance of the people

*The custom is still in vogue.

upon church services made a far deeper impression upon me than was made by the ministers.

The Sunday School was always a place of interest. The small children usually commenced each spring with the first chapter of John. When the boys were old enough to join the young men's class, they studied Romans, as that was the favorite book of our teacher, Elias Bartlett. He was always finding "something new" in the Bible, and especially in that particular book. Dea. Albert Lee was our favorite Superintendent, and sometimes he gave us such good, loving, fatherly talks, that the impression made by them could not easily be forgotten.

In earlier days, the school used to have, each year, a long winter vacation. One or two winters a mixed Bible class gathered, voluntarily, each noon, to study the Bible.

But I must not weary you with further details. Surely, to us this has been a memorable day, and as we have participated in these anniversary exercises I, for one, have been living in the past. I have seen the old church, as it used to be forty or more years ago; I have located many of the pews, and filled them with their former occupants; I have noted their peculiarities and their excellencies, and in my inmost heart I have thanked God that so many have here been victorious in the name and strength of Jesus Christ. *They* have finished their work. *Ours* is only partly done. As we enter upon it anew after the interesting and instructive review of to-day, what more appropriate prayer can we offer than that the mantle of the fathers may rest upon the children, and that He who led them safely through their journey may also lead us to great success in His service, and to glorious reward in His home above.

Extracts from remarks by Rev. C. F. Carter :

Such delightful reminiscences as we have just heard from Mr. Elliot you will not expect from me, but there is something which I most heartily bring and which I trust may have its value as a genuine evidence of Christian fellowship. I would bring you the greetings of a sister church, next to the youngest of our denomination in this county, and in so doing gladly bear testimony to the value of the contributions in men and women coming to us from you during all these recent years. What has been

your loss has been our gain, and it is a privilege to make acknowledgment of this indebtedness. * * *

It is possible for an individual to live and not become a part of the life of his time, but for an institution to endure throughout a century is manifest evidence that it has contributed something of real value and has been a shaping force in the character of its time. Hence we shall not readily over-estimate the importance and significance of such a fact as we celebrate, to-day, for these old New England churches have been conspicuous factors in this marvelous century of American progress. One sometimes looks upon a great river, broad and deep, as it moves majestically in its channel, and he forgets that the source of it is not there, but that the explanation of the stream comes with tracing it to its origins in the many little springs hidden in the forests back among the hills. We are at one of the springs, pure and vigorous,—of the stream of sterling character that has been flowing through our nation and commanding the respect and admiration of the world.

So it is well to commemorate and emphasize the worth of a church such as this has been, one of the feeders of true life ; for, as Mrs. Browning says,

“ If we tried
“ To sink the Past beneath our feet, be sure
“ The Future would not stand.”

* * * *

Yet every wise look backward implies a look forward. The spirit of conservatism that does not provide for progress is already doomed. Old principles must find new embodiment if they would retain their life. Without attempting to outline any of the lines of progress along which the coming century is to move let me indicate one unit of measurement by which all progress must be tested,—a unit which we shall do well to exalt,—the unit of personal character. One of the Reviews, commenting recently on the election of Dr. Phillips Brooks to a bishopric in the Episcopal church, saw in it the evidence of the value increasingly placed on personality, and quoted his own words spoken in England a few years since : “ show us your man, land cries to land.” It is predicted that a reflux wave of immigration will

at length sweep over these fair valleys and glorious hills of Vermont. What better product can the towns and villages have to show than noble men and virtuous women, fitted for membership in the redeemed human society? If the type of Christian manhood prevails as the supreme goal of endeavor, whatever new forms it shall attain, the century to come will be a worthy successor of the century gone.

An interesting feature of the occasion was the presence of five of the seven sons of the Rev. Austin Hazen—all, save the eldest, born during his pastorate in Jericho. The eldest, a student in Hartford Theological Seminary, the second, a graduate of the same institution, were both called out during the evening. No words were listened to with greater attention than were the words of the "Hazen boys," so large a part of the audience had watched with affectionate interest their growth and development from childhood to manhood.

Carleton, a graduate of the class of '91, referred to the fact of his youth—only nine years since he, a mere boy, had united with this church, and these, years of study, and uneventful—therefore, he could not be expected to have much to say on such an occasion as this. But he was glad to meet all these friends, both young and old. He would mention some of the more potent influences that surrounded his boyhood in this place. First of all was the home life in the parsonage, across the "green." Many hearts in the audience, as well as that of the speaker, must have been tender as they were reminded of the gentle mother who reared her boys in that home, and then, of the peaceful grave in the old cemetery on the hill-side.

As the second influence, he would name the Sunday school. "My mind goes back to my first teacher in the Sunday school, who is here to-night, and to another teacher, whose influence was second only to that of the home."

He did not unite with the church until some time after he believed he was a christian, and even then his voice was seldom heard in the social meetings, and he had to go away from home to dwell among strangers before he dared offer his first prayer in public. He emphasized the need of young christians beginning

early to confess Christ, and that all christian teachers and ministers should get hold of young christian life, bring it into the church and nurture it into activity.

To Mrs. S. W. Duren the remarks of Mr. Elliot on the regularity of church attendance in the older times suggested an incident which she had many times heard related as a veritable fact, and which occurred in her grand-father's family :

“My grand-father, John Lyman,* united with the church soon after its formation. The family lived three miles from the “Centre,” in the woods, where bears were occasionally seen. When Sunday came there was no question in the minds of any of the family about going to church, but all expected, if possible, to be in their accustomed places in the house of God. One Sunday my grand-mother left a young baby in the cradle, with another child seated in the cradle at the foot, to rock it, the latter being not much over two years old. When it was afterwards suggested to my grand-mother that the little nurse might have gotten out of the cradle into the fire, or in some other way have been injured, she confidently replied, ‘*no, I knew that the child would n't get out of the cradle, because I told him not to.*’ Yet in justice to my grand-mother, I must say that it was said she felt very uncomfortable during the meeting. I do not think she stayed in the afternoon, and she never repeated that way of going to church.”

Mr. JOEL BARTLETT, referring to the zeal of our forefathers, could but wonder what the next generation would have to say about our zeal. He also spoke, as did several others, of the influence upon himself of Rev. F. B. Wheeler, who had his first pastorate in this church. His unavoidable absence was universally and deeply regretted.

*Father of the John Lyman before mentioned in these papers.

AUSTIN HAZEN, Jr., was called upon for remarks, as “another child of the church.” He replied that he had always supposed that “children should be seen and not heard,” “and he had come for the purpose of seeing and being seen; he had not expected to be heard.” He referred tenderly to the early influences associated with this place, and “thought it might be of interest to his friends here to know that he dated the beginning of his christian life from the week in which the new church was dedicated.”*

Extract from remarks by Rev. H. T. Barnard :

While listening to the story of the Century—as given in address, poem, hymn and reminiscence—two questions have forced themselves upon me, viz : What has it cost ? And has it paid ? As to the first, I presume it has cost the people of this town, for ministerial support, the building of the churches, and remodeling the last time, together with the incidentals of fuel and lights, care and insurance, an \$100,000—an average of \$1,000 a year. This seems a large sum, and it is. Besides this, it has cost much of toil, care, anxiety, and self-denial—things that cannot be estimated in dollars and cents—but just as real, just as valuable, in the sight of God, as though it could be put into dollars and cents. Now, what has the people received for this outlay ? What value has been received ? In a word, I say—according to the New Testament—it has received an hundred fold, not in material things principally, but in the coin of heaven. If we could have pass before our vision in grand panorama the scenes of the Century, the homes of the town, the individuals in these homes, the spiritual influence of this church upon them all ; the souls saved, the sins overcome, the sorrows lightened ; the peace, the hope, the joy, the glory of it all—we should see more than the hundred fold.

Then the influence for good to the world of those who have gone from the town—who can tell this ? Who can estimate the good to the world that shall come from the lives of those two young men who have stood before you this evening in the flush

*Reference is made to the re-dedication of the church after the repairs in 1878.

and strength of their young manhood—children of the church, going out from it to preach the gospel and bless the world in their work ?

I read in your faces the answer—this can not be estimated. But for the good it has done to us we are more than compensated ; we can never repay. Blessed legacy of christian influence ! it is unending. As the Master said : “ I have chosen you and ordained you, that ye should go and bring forth fruit ; and that your fruit should remain.” “ An hundred fold in this world, and in the world to come life everlasting.”

Dea. ELISHA BENTLEY was admitted into this church at an earlier date than any person known to be now living. * * * was born in 1811, near the place, up Lee river, where Mr. Martin Willard now lives : was converted, and united with the church, at about fifteen years of age. Soon after his conversion Deacon Hiram Stone said to him, “ Now Fast day is coming ; let us begin in the Joy neighborhood and visit at every house along down the river, and hold a meeting at the Centre in the evening. We won't eat a mouthful all day, but keep Fast.” They did so, and “ got a blessing at every house.”

Those who were there will remember his hoary head, his venerable figure, erect, under the burden of eighty years, and his face which beamed with a heavenly light as he related memories of his early days, and christian work in this town, and bore glowing testimony to the goodness and faithfulness of God. The words of this aged pilgrim, now so near his journey's end, were an inspiration, and his presence like a heavenly benediction upon the church, which those present will not be likely to forget : but an attempt to tell it to those who were not there to see and hear would be as futile as the attempt to portray in words the glories of the western sky at sunset.

Extracts from paper by Rev. A. D. Barber, on The Church in the Future :

The history of the past of the Christian church has been told and recorded by faithful men ; it has been one long record of im-

perfection and failure, not to say of sin and shame. This is not to continue : there is to be a bright and beautiful future of the church of Christ. The prophet long ago foresaw and said Thy people shall be all righteous, and love shall never fail. To this perfected state the administration of God in the world, and the training of God in the christian church are directed.

The church redeemed and gathered from the east and the west, the north and the south, and brought to its habitation and home in the city of God, shall be no longer as now and in all the past, the erring, warring, and suffering church, in the midst of a hostile world, but glorious, triumphant, and reigning with Christ for ever and ever.

Blessed consummation of the purpose and plan of the Father to gather all in One—a plan formed before the world, prosecuted through all the ages, to be completed when time is no more. When this will be, how many Centennials will have come and gone ere all this come to pass, it has not been told us. All that we know of this is from Him who testifies of these things : He says in the close of his testimony, Behold, I come quickly. Shall we not all respond “ even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.”

A telegram was received from Mr. Miron W. Lyman of Chicago, son of John Lyman, also letters from many who would gladly have been with us, and whom we would as gladly have welcomed, but who were unable to be present. Among these were Dr. Homer Bartlett, of Flatbush, L. I. ; Mrs. L. A. Hopkins, of Fort Atkinson, Wis., daughter of Rev. Simeon Bicknell ; Miss Harriet Stone, of Swanton, daughter of Mr. Harvey Stone ; Mrs. Julia A. (Latham) Walston, of Algona, Iowa ; Mr. N. Blakely, of Monroe, Wis. ; Mr. George Sherman, of Burlington, and Mr. Gardiner S. Blodgett, of Burlington, son of Rev. Luther P. Blodgett.

Rev. Charles Scott, who was finally, on account of illness, unable to be present, wrote in response to the invitation, “ Nothing would give me greater pleasure than to be present and enjoy the exercises of that delightful occasion. I remember with

gratitude the many dear friends (nearly all of whom have passed on to the other side,) that I united with in christian fellowship upwards of thirty years ago, when I preached the gospel in your delightful town. Gladly will I be with you, if Providence permits, at the time appointed, and so bring to remembrance the loved ones that are gone, and renew the acquaintance of those that remain."

Dr. WHEELER, after signifying his intention, if possible, of being present, wrote under date of June 15th, "Owing to a death in the parish I cannot be with you on Wednesday, much to my regret. It is a great disappointment, as I had anticipated so much being at your anniversary. May the Lord Christ be with you, and abundantly bless the dear old church on that occasion. My thoughts and prayers will be with you. The Lord make the members of your church as faithful and devoted as were the fathers and mothers."

The church was tastefully decorated with evergreens and flowering plants. On the arch back of the pulpit was the motto in evergreen, "Blessed is the people whose God is the Lord."

Dinner was served by the ladies in the basement of the church to about four hundred people, and supper to about half that number; many families also entertaining friends at their homes.

The day was cool, the temperature having been lowered by a shower during the previous night.

And thus closed the exercises which marked the end of the first century of our church life.

This pamphlet has been compiled in part, but not wholly, for the gratification of those who were present at the exercises herein described, thus enabling us, in a leisure hour, by reviewing them in this form, to renew and enhance the pleasures of this day, and to preserve their memory for ourselves as a quickener to our faith, and an inspiration to our lives.

We have been mindful, also, of those who have from time to time removed from us, and are now scattered in many places over

our broad land, to whom our hearts go out as to absent members of the same family, and who, affectionately remembering the home Church, yet not permitted to be with us on this occasion, would be glad of this record of the way in which she called as many as she could of her children about her, and celebrated her hundredth birthday.

The dominant thought, however, has been that the history herein contained may be preserved as a trust to be committed to those who shall come after us, and who, as we hope, will carry on the work of this church more faithfully than we, or even our fathers have ever done, years after these places that know us now so well shall know us no more, and our existence shall perhaps be forgotten, save as our names appear on the roll of membership of this church.

“Time, like an ever-rolling stream,
Bears all its sons away ;
They fly, forgotten ; as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope in years to come,
Be thou our Guide while troubles last,
And our eternal home.”

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