



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

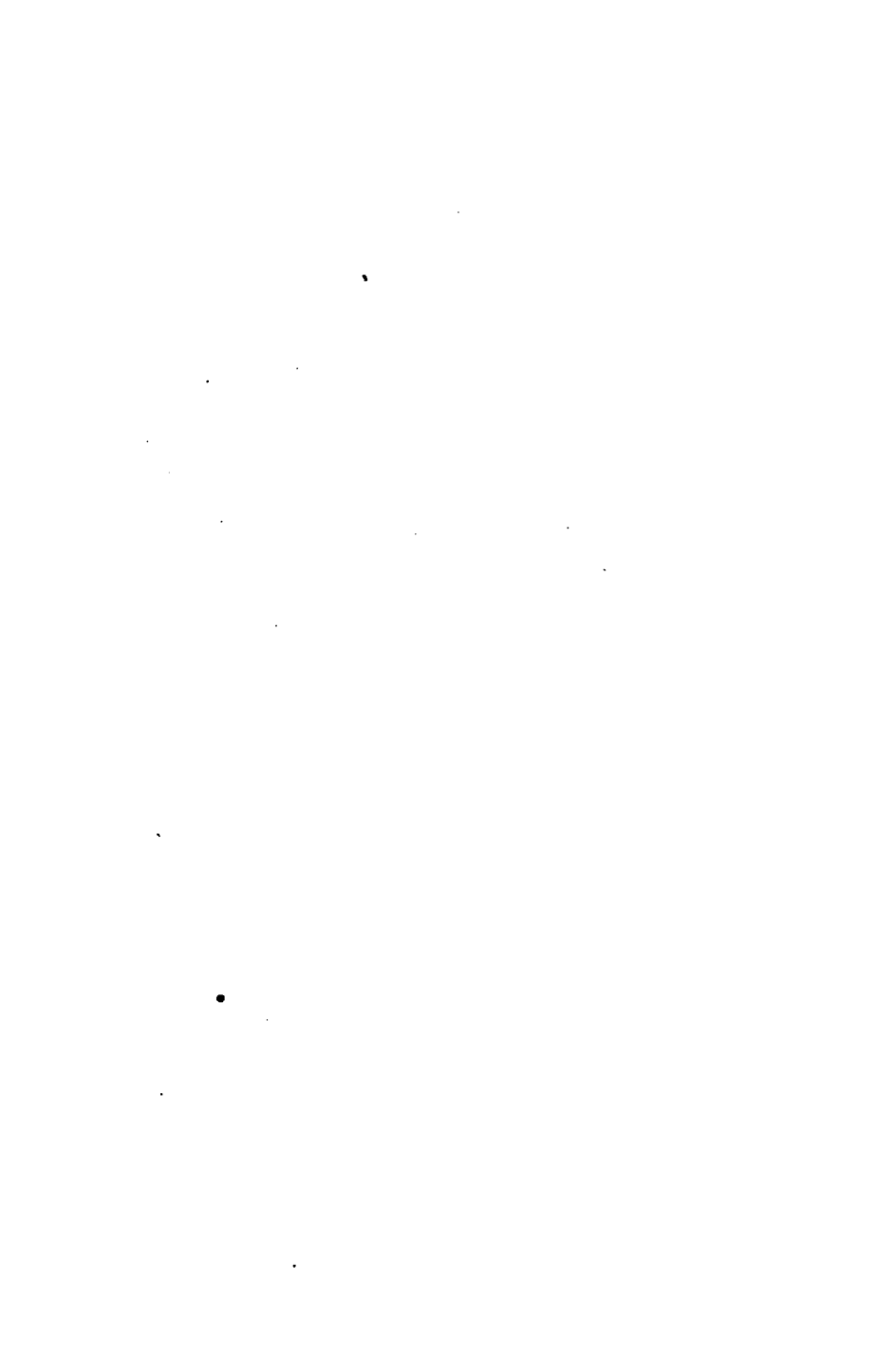
Dorchester - Second Church of Christ  
Covenant - 1828

US 13189.43.8



HARVARD  
COLLEGE  
LIBRARY

John Pierce  
from  
The Rev. Dr. Codman,



0

THE  
COVENANT,  
AND  
DECLARATION OF FAITH,  
OF THE  
SECOND CHURCH OF CHRIST  
IN  
DORCHESTER,  
WITH  
A LIST OF THE OFFICERS AND MEMBERS,  
AND AN APPENDIX.  
1828.

---

BOSTON :  
T. R. MARVIN, PRINTER, 32, CONGRESS STREET.  
.....  
1828.

US 13189, 43.8

HARVARD COLLEGE LIBRARY

1851 *pac 11*

*Gift of*

*Miss Abby L. Pierce  
of Brookline*

At a meeting of the Second Church in Dorchester, April 3, 1898,

*Voted unanimously*, That the Pastor be requested to prepare for publication a copy of the Church Covenant and Declaration of Faith, and a List of the surviving members of the Church in regular standing, together with such information respecting the history of the Church, as he may think desirable, and that each member of the Church be furnished with a copy of the same.

From the records,

Attest, JOHN CODMAN, *Clerk of the Church.*

W

## COVENANT.



You, — — acknowledging your unworthiness to be in, and inability to keep covenant with God, or to perform any spiritual duty as you ought, unless the Lord do enable you thereto by his Spirit dwelling in you, do,—in the name of our Lord Jesus Christ, and in trust and confidence of his free grace assisting you, enter into this holy covenant, *freely, sincerely* and *solemnly*, before God and his holy angels and this assembly ; wherein you profess and promise—

First, and above all, to take **GOD** to be your God, and to cleave to Him as your chiefest and only good.

You believe the **LORD JESUS CHRIST** to be the only Mediator between God and man, the King and Head of his church ; and, convinced that you are a guilty sinner, you desire to submit to Him in all the characters with which he is invested for the benefit of the children of men.

You believe **THE HOLY SPIRIT** to be the Sanctifier, Renewer, and Comforter of his people ; and, sev-



sible of your own weakness and depravity, you promise to seek the influences of divine grace to instruct, strengthen, and guide you in the way of holiness, and to fit you for the inheritance of the saints in light.

You profess your belief in *the Holy Scriptures*, that they were given by inspiration of God, and are the only infallible rule of faith and practice.

You do solemnly give up yourself (and your offspring) to God, determining to renounce sin and obey Him forever.

You promise to walk with this Church in a due submission to, and attendance on all the ordinances of the Gospel; and that in your whole conversation and conduct, you will make it your endeavor to practice the rules of our holy religion.

You submit yourself to the watch and discipline, the administrations and censures of this Church, so far as they shall be guided by God's holy word.

Of the integrity of your heart, you call God, the searcher of all hearts, to witness; beseeching him to assist your sincere endeavors to observe this holy covenant, in all the branches thereof. *Amen.*

Do you thus profess, covenant and promise?

We then, the Church of Christ in this place, do, charitably and joyfully, receive you into our communion and fellowship, promising that we will counsel or comfort you, as your circumstances may require, and our acquaintance with you shall permit.

And this we do, imploring Almighty God, that both you and we may be finally accepted of Him through the riches of his free grace in Christ Jesus. **AMEN.**

---

'Tis done, the great transaction's done !  
I am my Lord's, and he is mine,  
He drew me, and I followed on,  
Charm'd to confess the voice divine.

Now rest my long divided heart,  
Fix'd on this blissful centre rest,  
With ashes who would grudge to part ?  
When called on angels' bread to feast.

High Heaven that heard that solemn vow,  
That vow renewed shall daily hear,  
'Till in life's latest hour I bow,  
And bless in death a bond so dear.—*Doddridge.*

---

**NOTE.** This Covenant is substantially the same with that adopted at the first gathering of the Church in Dorchester, and the settlement of the Rev. RICHARD MATHER, bearing date 23 day of y<sup>e</sup> 6<sup>th</sup> month, 1636. A copy of which from the ancient records is subjoined.

In 1677, the Church renewed their Covenant under the ministry of Rev. Mr. FLINT, when several articles were added, as particularly seasonable. A copy of this Covenant is subjoined. In 1794, the Church adopted the present form of Covenant,—which was solemnly renewed by the Second Church, May 11, 1821, and has been used on all occasions of admission.

## DECLARATION OF FAITH.

---

### TRINITY.

Art. I. We believe that the *Father, Son, and Holy Ghost*, are ONE GOD, the only proper object of religious worship.

### DEPRAVITY.

II. We believe that all mankind are *by nature* depraved, and *entirely* destitute of holiness.

### ATONEMENT.

III. We believe that the Lord Jesus Christ has made *an atonement* for sin, and brought in an everlasting righteousness, so that "God can be just and the justifier of every one that believeth in Jesus."

### REGENERATION.

IV. We believe in the necessity of *regeneration* by the Holy Spirit.

### FUTURE STATE.

V. We believe that the happiness of the righteous, and the misery of the wicked, after death, will be *alike eternal*.

### ASSEMBLY'S CATECHISM.

And, finally, we believe that the system of faith contained in the *Assembly's Shorter Catechism*, is agreeable to the word of God.

## OFFICERS

OF THE

SECOND CHURCH OF CHRIST IN DORCHESTER,

1828.\*

---

JOHN CODMAN, D. D. *Pastor.*

WILLIAM HITCHINGS, SAMUEL CAPEN, JOSEPH CLAP, ISAAC HOWE,	}	<i>Deacons.</i>
--	---	-----------------

HENRY GRAY, EDWARD SHARP, STEPHEN ROBINSON, CHARLES HOWE,	}	<i>Standing Committee. with the Pastor and Deacons.</i>
--	---	---

---

\*The Second Church was gathered Jan. 1, 1808, consisting of 64 members. Stephen Badlam, Ebenezer Withington and Joseph Clap, Jr. were chosen Deacons Feb. 17, 1808. Deacon Badlam died much respected and greatly lamented, August 24, 1815. The whole number, connected with the Church since its organization, is 425, of whom 59 have died, 61 have been dismissed to other Churches, 2 have been excommunicated, and 3 suspended from communion; leaving the present number 300, May 1, 1828.

**MEMBERS**

OF THE

**SECOND CHURCH OF CHRIST IN DORCHESTER,**

IN REGULAR STANDING MAY 1, 1828.

---

Arranged according to the date of their admission either by profession or by letter.

---

*At the time of organization. 33 alive*

Patience Badlam,	Widow of Ezra Badlam.
Elizabeth Tolman,	Widow of Samuel Tolman.
Jonathan Pierce.	
Abigail Clap,	Widow of Joseph Clap.
Nathaniel Swift.	
Ebenezer Withington,	{ Chosen Deacon Feb. 17, 1808,
	{ resigned Nov. 3, 1815.
Lemuel Withington.	
Sarah Lyon,	Wife of Thomas Lyon.
Hannah Mellish,	Widow of John Mellish.
Samuel Capen, Jr.	Ordained Deacon April 21, 1816.
Mary Pierce,	Wife of Jonathan Pierce.
Ruth Capen.	
Ann Tolman,	Widow of John Tolman.
John Capen, Jr.	
Abigail Phillips,	Widow of Thomas Phillips.
Prudence Blackman,	Widow of Moses Blackman.
Hannah Robinson,	Wife of Stephen Robinson.

Mary P. Withington.

Elizabeth Tolman,

Stephen Robinson.

Thomas Lyon.

Rebecca Trow,

Richard Trow.

Anna Blanchard,

Mary Swift.

Sarah Swift.

Jonathan Pierce, Jr.

Joseph Tolman.

Polly Tolman,

Joseph Clap,

Betsy Clap,

Eunice Withington,

Ann Bacon,

Widow of William Tolman.

Wife of Richard Trow.

Widow of Francis Blanchard.

Wife of James Tolman.

Chosen Deacon Feb. 17, 1808.

Wife of Joseph Clap.

Widow of Edward Withington.

Wife of Jacob Bacon.

1808. 6

Timothy Field,

Catharine Field,

Samuel Topliff.

Sarah Clap.

JOHN CODMAN,

Lois Pierce,

Wife of Timothy Field.

Ordained Pastor Dec. 7, 1808.

Widow of Abraham Pierce.

1809. 9

Persis Crane,

Elizabeth White,

Esther Marshall,

Zebiah Wilson.

Catharine Sherburne.

Elizabeth Withington,

Elizabeth Withington,

Wife of Isaac Crane.

Wife of Oliver White.

Wife of Joseph Marshall.

Wife of Joseph W. Withington.

Wife of Samuel Withington.

Betsey T. Nixon,  
Ann Everett,

Wife of Aaron Nixon.  
Wife of Oliver Everett.

1810. 17

Lydia Lewis,  
Dorcas Doak,  
John Capen.  
Edward Sharp.  
J. Hervey Withington.  
Thomas Danforth.  
Hannah G. Newman,  
Rhoda Danforth,  
Deborah Field,  
Hannah Lemist,  
Elizabeth Davenport,  
William Hitchings,  
Hannah Washburne.  
Polly Fisher,  
Polly Tolman,  
Hannah Crane,  
Samuel Page.

Widow of William Doak.

Widow of George Newman.  
Wife of Thomas Danforth.  
Daughter of Timothy Field.  
Wife of John Lemist.  
Widow of Samuel Davenport.  
Ordained Deacon April 21, 1816.

Widow of Lewis Fisher.  
Wife of Joseph Tolman.  
Wife of Richard Crane.

1811. 12

Sarah Foster.  
Patience Lambert,  
Harriot Sherburne.  
John White.  
Sarah White,  
Christian Kent.  
Eunice Onthank,  
Eliza Withington,  
Hannah Tolman,  
Susanna Greggs,

Widow of Paul Lambert.

Wife of John White.

Wife of Jeduthan Onthank.  
Daughter of J. W. Withington.  
Wife of John Tolman.  
Wife of John Greggs.

Clarissa Foster,  
Peter Blake.

Widow of Andrew Foster.

1812. 16

Susanna Hall,  
Mary Clap,  
Azubah Clap,  
Edward Foster.  
Polly Foster,  
Hannah Clap,  
Deborah Page,  
Lucy Gay,  
Nancy Field,  
Rebecca Hitchings,

Wife of Richard Hall.  
Widow of John Clap.  
Wife of David Clap.

Wife of Edward Foster.  
Wife of Henry Clap.  
Wife of Samuel Page.  
Wife of Luther Gay.  
Daughter of Timothy Field.  
Wife of William Hitchings.

1813. 7.

Mary Tolman,  
Sally Tolman,  
Mary Codman,  
Alice Daggett,  
Elizabeth H. Swift.  
Lydia McElroy,  
Lucy Blake,

Wife of Stephen Tolman.  
Widow of Ebenezer Tolman, Jr.  
Wife of Rev. John Codman.  
Widow of Ebenezer Daggett.

Widow of Benjamin McElroy.  
Wife of J. S. B. Blake.

1814. 8.

Ann Manning,  
Sarah Clap,  
Elizabeth Badlam,  
Mary Sharp,  
Clarissa Dorr,  
Joseph Foster.  
Catharine Foster,  
Delight Hayden.

Wife of George Manning.  
Daughter of Seth Clap.  
Widow of Stephen Badlam.  
Wife of Edward Sharp.  
Wife of Ebenezer Dorr.

Wife of Joseph Foster.



1815. 2

Uriah Smith.  
 Jeremiah S. B. Blake.

1816. 2

William F. Williams.  
 Philip Withington.

1817. 8

Huldah Wilcox,	Widow of William Wilcox.
Mather Withington.	
Sarah P. Withington,	Wife of Mather Withington
Hannah Topliff,	Wife of Samuel Topliff.
Esther Tolman,	Wife of Enos Tolman.
Hervey Johnson.	
Henry Gray.	
Lydia Baker.	

1818. 21

Joseph Wild.	Wife of Joseph Wild.
Hannah Wild,	Daughter of John White.
Sarah White,	
Mary Ann Hammond,	Wife of Jonathan Hammond.
Mary Hunt,	Wife of Joseph Hunt.
Ann E. Lancaster,	Wife of Rev. Daniel Lancaster.
Lemuel Tolman.	
Mary Tolman,	Wife of Lemuel Tolman.
Sarah Gurley,	Wife of John Gurley.
Harriot Melville.	
William Tucker.	
Joseph Hunt.	
Eve Babbitt,	Widow of Erasmus Babbitt.

Sarah Pierce,	Daughter of Jonathan Pierce.
Susanna Pierce,	Daughter of Thomas Pierce.
Rebecca W. Balcom,	Wife of Cyrus Balcom.
Hannah M. Wild,	Daughter of Joseph Wild.
Olive F. Payson,	Daughter of George Payson.
Lucretia Lewis,	Widow of Jabez Lewis.
Mary Seaverns,	Wife of Joseph Seaverns.
Ebenezer Holmes.	

## 1819. 18

Elizabeth Bradshaw,	Widow of Aaron Bradshaw.
Lucy Oakes,	Wife of Thomas Oakes.
William Hammond.	
Jonathan Hammond.	
Ebenezer Withington.	
Isaac Howe, Jr.	Ordained Deacon Feb. 17, 1828.
Frances Howe,	Wife of Isaac Howe, Jr.
Aaron Nixon.	
Irene Ely,	Wife of Rev. Judah Ely.
William M. Rogers.	
Lydia R. Rogers,	Wife of William M. Rogers.
Rachel Whitney,	Widow of Benjamin Whitney.
Lydia Tolman,	Widow of Phineas Tolman.
Jane Grant,	Wife of Whiting Grant.
Calvin White.	
Nancy Child,	Widow of Jonathan Child.
Lydia Capen,	Wife of Samuel Capen, Jr.
Martha Cooper,	Widow of Thomas Cooper.

## 1820. 19

Edward Preston.	
Rebecca Preston,	Wife of Edward Preston.
Ziby Houghton,	Wife of Isaac Houghton.

Mary Houghton,  
Anna Church,  
Hannah Wales.  
Leonard Everett.

Nabby Everett,  
John Tolman.  
John Wild.

Phebe Temple,  
Martha Holmes,  
Arethusa Leeds,  
Hannah Lucas,  
Hope Atwood,  
Persis Preston,  
Hannah D. Wales,  
Nancy Haynes,  
Melinda Wood,

1821. 6

Mary Lovell,  
Fisher Holmes.  
Mary Caswell,  
Nathaniel Holmes.  
Sylvia Bird,  
Elizabeth Robinson.

1822. 12

Mary White,  
Samuel Capen.  
Hannah Capen,  
Mary Adams,  
Rhoda Lewis,  
Susanna B. Perry.  
Stephen Tolman.

Wife of Jesse Houghton.  
Wife of Rev. Aaron Church.

Wife of Leonard Everett.

Widow of Samuel Temple.  
Wife of Ebenezer Holmes.  
Wife of Joseph Leeds.  
Widow of Richard Lucas.  
Wife of Isaac Atwood.  
Wife of John Preston.  
Daughter of Ebenezer Wales.  
Daughter of Edward Haynes.  
Wife of Moses Wood.

Widow of Stephen Lovell.

Widow of William Caswell.

Wife of Tristram Bird.

Widow of John White.

Wife of Samuel Capen.  
Widow of Joseph Adams.  
Wife of Daniel G. Lewis.

arine Tucker,	Wife of William Tucker.
ana Pierce,	Widow of Thomas Pierce.
y Crane,	Wife of Ebenezer Crane.
sa N. Clap,	Wife of Joseph Clap, Jr.
ah Adams,	Wife of Charles J. Adams.

1823. 15

les Howe.	
Howe,	Wife of Charles Howe.
h Clap, Jr.	
les Leeds.	
y Blake,	Wife of Peter Blake.
Holmes.	
ing Grant.	
beth Hall,	Wife of Stephen Hall.
M. Reed.	
Reed.	
1 Holmes,	Wife of Otis Holmes.
Oliver.	
ett Willis.	
beth Symmes,	Wife of William Symmes.
y Cary,	Widow of Shepard Cary.

1824. 14

s Wood.	
iel M. E. Kettel.	
etia Smith,	Wife of Eliphalet Smith.
Dailie.	
Houghton.	
Gay.	
Mayo.	
beth Clap,	Daughter of Samuel Clap.
beth Wetherbee,	Wife of Nathaniel Wetherbee.

Mehitable Barlow.  
 Sally T. Wade,  
 Mary Withington.  
 Ruth Dickerman.  
 Lydia Howe.

Widow of Thomas Wade.

1825. /

Ruth Hildreth,

Wife of Orin Hildreth.

1826. / 0

James Penniman.  
 Sarah Penniman,  
 Mary Ann Bradford.  
 Foster Thayer.  
 Harriet Thayer,  
 Matilda Bullard.  
 Martha W. Parks,  
 Mary Tenney.  
 Samuel Mulliken.  
 William Symmes.

Wife of James Penniman.

Daughter of Seth Thayer.

Widow of Joseph S. Parks.

1827. 63

Jeremiah T. Pratt.  
 Mary Clark,  
 Mary White,  
 Mary Withington,  
 Ann Withington,  
 Louisa Lewis,  
 Elizabeth Ford,  
 Mary Sumner,  
 Hannah Child,  
 Eliza Jane Nixon,  
 Thirza Watson,

Wife of Henry Clark.

Wife of Zenas White.

Daughter of Lemuel Withing

Daughter of Mather Withing

Daughter of James Lewis.

Daughter of Joseph Ford.

Wife of Clement Sumner, J

Daughter of wid. Nancy Ch

Daughter of Aaron Nixon.

Wife of Horace H. Watson.

- Ann Penniman,** Daughter of James Penniman.  
**Meservey Davis.**  
**Pilsberry.**  
**th B. Buswell.**  
**æth Williams,** Wife of John Williams.  
**æth Capen.**  
**able Howe.**  
**Wales Tolman,** Daughter of Thomas Tolman.  
**l Semple.**  
**Greggs.**  
**Whitney Hunt.**  
**æth Minot,** Wife of Nathaniel Minot.  
**el Minot,** Daughter of Nathaniel Minot.  
**ÿ Leach,** Daughter of Lewis Leach.  
**Wetherbee,** Widow of David Wetherbee.  
**il M. Baker.**  
**il Ann Withington,** Daughter of Elijah Withington.  
**ah Wood,** Daughter of Daniel Wood.  
**isa Howe,** Daughter of widow M. Howe.  
**a Sherburne Clap,** Daughter of Joseph Clap.  
**ÿ Clap.**  
**Bradshaw.**  
**l Davenport.**  
**min Farrington.**  
**rd Ford.**  
**l Topliff,** Widow of Nathaniel Topliff.  
**Nichols,** Wife of Otis Nichols.  
**l White,** Widow of Lott White.  
**Townsend.**  
**ah Stone,** Widow of Samuel Stone.  
**Capen.**  
**otte Augusta Guild.**  
**l Marshall,** Daughter of Joseph Marshall.

<b>Mary Trow,</b>	<b>Daughter of Richard Trow.</b>
<b>Lucy T. Winslow.</b>	
<b>Louisa Danforth,</b>	<b>Daughter of Thomas Danfort</b>
<b>Clement Sumner, Jr.</b>	
<b>Tristram Bird.</b>	
<b>Joseph Ford.</b>	
<b>Sarah Ford,</b>	<b>Wife of Joseph Ford.</b>
<b>Joanna H. P. Capen,</b>	<b>Wife of John Capen 3d.</b>
<b>Susan Boyden,</b>	
<b>Hannah Tolman,</b>	<b>Daughter of Stephen Tolman</b>
<b>Hannah Tolman,</b>	<b>Daughter of Lemuel Tolman.</b>
<b>Elizabeth Trow,</b>	<b>Daughter of Richard Trow.</b>
<b>Martha Dunn.</b>	
<b>Lucretia Tolman,</b>	<b>Daughter of widow E. Tolma</b>
<b>John Williams.</b>	
<b>George Hildreth.</b>	
<b>Edwin Lemist.</b>	
<b>Hannah Holmes,</b>	<b>Wife of Nathaniel Holmes.</b>
<b>Rachel Hammond,</b>	<b>Wife of William Hammond.</b>

1828. 7

<b>Hannah M. Tolman,</b>	<b>Daughter of Enos Tolman.</b>
<b>Hannah Guild,</b>	<b>Wife of Charles Guild.</b>
<b>Eliza Ann Maling.</b>	
<b>Abigail R. Houghton,</b>	<b>Daughter of Isaac Houghton.</b>
<b>Mehitable Wild,</b>	<b>Daughter of Joseph Wild.</b>
<b>Isabella Adams,</b>	<b>Daughter of Elisha Adams.</b>
<b>William Tolman.</b>	









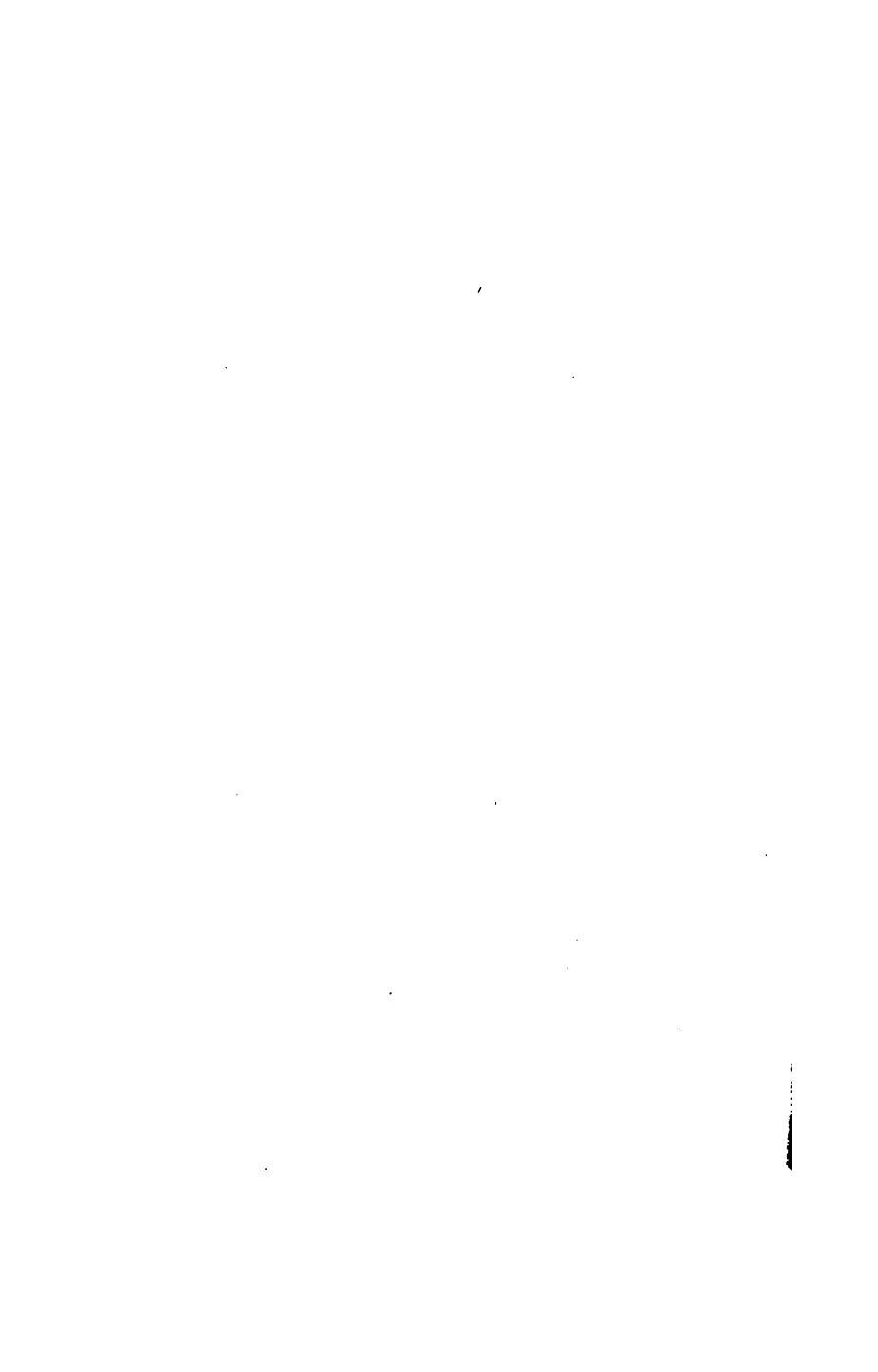




















## APPENDIX.

---

### BRIEF SKETCH

OF THE

### HISTORY OF THE CHURCH IN DORCHESTER.

---

In the beginning of the year 1630, a Congregational Church was by a pious people gathered in the New Hospital at Plymouth, in England, when they kept a day of solemn prayer and fasting; in the after part of which day, the people solemnly chose and called those godly ministers, the Rev. Mr. John Wareham, a famous preacher at Exeter, and the Rev. Mr. John Maverick, a minister who lived forty miles from Exeter, to be their officers, who expressing their acceptance, were, at the same time, separated to the special care of that people. On March 20, 1630, the aforesaid Mr. Wareham and Mr. Maverick, with many godly families and people under their care, sailed from Plymouth in England. May 30, 1630, they arrived at Nantasket, soon after which they settled in a place called by the Indians *Matapan* and began a town which they named DORCHESTER, from respect to the Rev. Mr. White of Dorchester in England to whose Church some of the emigrants belonged. FROM

the ancient records of the Church it appears that in the year 1635, or the beginning of the year 1636, Mr. Wareham removed with the greatest part of the Church to Windsor, Conn. In August 1636, a new Church was gathered and the Rev. Mr. Richard Mather was set over them. In 1639, the Rev. Jonathan Burr was settled colleague with Mr. Mather, and at his death which took place in two years, the Rev. John Wilson, Jr. was settled colleague in his place. Mr. Wilson continued in Dorchester only two years; when he was called to the pastoral care of the Church in Medfield, where he labored forty years, and died 23 August, 1691. Mr. William Stoughton, afterwards Lieutenant Governor of the Province, preached for some time as an assistant to Mr. Mather, but repeatedly declined the urgent calls of the Church to the pastoral office. In April 22, 1669, the Rev. Richard Mather died, of whom it was quaintly said,

Third in New England's Dorchester

Was this ordained minister,  
Second to none for fruitfulness,  
Ability and usefulness.

Sacred to God his servant Richard Mather

Sons like him good and great did call him Father.  
Hard to discern a difference in degree  
'Twixt his bright learning and high piety.

Mr. Mather was succeeded by Rev. Josiah Flint who was ordained Dec. 27, 1671. Mr. Flint's ministry continued only nine years. He was succeeded by the Rev. John Danforth who was ordained June 28, 1682. A few months before his death, which took place May 26, 1730, the Rev. Jonathan Bowman was ordained colleague and successor, who continued in the pastoral relation until

Dec. 14, 1773, when, at his request, he was dismissed, in consequence of an unhappy misunderstanding between him and the Church. He was succeeded by the Rev. Moses Everett, who left the ministry by reason of ill health, Dec. 20, 1792. The Rev. Thaddeus M. Harris, D. D. the present Pastor of the First Church, was ordained Oct. 23, 1793. In consequence of the increasing population of the town it became necessary to form a Second Church and Society;—and the Second Church was accordingly gathered, January 1st, and their present Pastor ordained Dec. 7th, 1808.

---

COPY OF THE ORIGINAL COVENANT OF THE CHURCH  
IN DORCHESTER.

Dorchester, y<sup>e</sup> 23<sup>d</sup> day of y<sup>e</sup> 6<sup>th</sup> month, 1636.

We whose names are subscribed, being called of God to join ourselves together in Church communion, from our hearts acknowledging our own unworthiness of such a privilege or of the least of God's mercies, and likewise acknowledging our disability to keep covenant with God or to perform any spiritual duty which God calleth us unto, unless the Lord do enable us thereunto by his Spirit dwelling in us, do, in the name of Christ Jesus our Lord, and in trust and confidence of his free grace assisting us, freely covenant and bind ourselves solemnly in the presence of God himself, his holy angels and all his servants here present, that we will, by his grace assisting us endeavor constantly to walk together as a right ordered Congrega-

tion or Church, according to all the holy rules of a church body, rightly established, so far as we do already know it to be our duty, or shall further understand it out of God's holy word:—promising first, and above all to cleave unto Him as our chief and only good, and to our Lord Jesus Christ as our only spiritual husband and Lord, and our only High Priest and Prophet and King. And for the furthering of us to keep this blessed communion with God, and with his Son Jesus Christ, and to grow up more fully herein, we do likewise promise, by his grace assisting us, to endeavour the establishing among ourselves of all his holy ordinances which God hath appointed for his Churches here on earth, and to observe all and every of them in such sort as shall be most agreeable to his will, opposing to the utmost of our power whatsoever is contrary thereunto, and bewailing from our hearts our own neglect thereof in former time, and our polluting ourselves therein with any sinful inventions of men.\*

And lastly, we do hereby covenant and promise to further to our utmost power, the best spiritual good of each other, and of all and every one that may become members of this Congregation, by mutual instruction, reprehension, exhortation, consolation, and spiritual watchfulness over one another for good; and to be subject, in and for the Lord, to all the administrations and censures of the Congregation so far as the same shall be guided according to the rules of God's holy word.

Of the integrity of our hearts herein, we call God the searcher of all hearts to witness, beseeching him so to

\* Referring probably to the Rites and Forms of the Established Church in England, for their non-conformity to which our fathers were obliged to leave their native land, and seek the liberty to worship God according to the dictates of their conscience in this western world.

bleſs us in this and all other enterpriſes, as we ſhall ſincerely endeavor by the aſſiſtance of his grace to obſerve this holy covenant and all the branches of it inviolably forever, and where we ſhall fail for to wait on the Lord Jeſus for pardon, and for acceptance, and for healing for his names' ſake.

RICHARD MATHER,  
NATHANIEL DUNCAN,  
GEORGE MINOT,  
HENRY WITHINGTON,

THOMAS JONES,  
JOHN POPE,  
JOHN KINGSLEY.

---

COPY OF THE COVENANT ENLARGED AND RENEWED  
UNDER THE MINISTRY OF REV. JOSIAH FLINT,  
APRIL 18, 1677.

—

## THE COVENANT

*Whereunto the Members of the Church of Chriſt at Dorcheſter in New-England Solemnly Aſſent; It being publicly adminiſtred unto them, at their Acceptation*

Unto Full-Communion

with that CHURCH.

*YOU being now to be Admitted unto Full-Communion with the Church of Chriſt in this Place, Acknowledging your own Unworthineſs to be in, and Inability to keep Covenant with GOD, or to perform any ſpiritual Duty as you ought, unleſs the Lord Jeſus do inable you there-*



*unto by his Spirit dwelling in you ; Do in the Name of our Lord Jesus Christ, and in Trust and Confidence of His Free Grace assisting you, Enter into this holy Covenant freely, sincerely, and solemnly, before God, and His holy Angels, and all His Saints here present, wherein you Promise and Engage,*

*First*, and above all, to take *GOD* to be your *GOD*, and to cleave to Him as your Chiefest and Onely Good ; and to our Lord Jesus Christ, as your Onely High-Priest, Prophet, and King.

*Secondly*, For the furthering of your blessed Communion with God, and with His Son Jesus Christ ; and that you may grow up more fully therein, You give up your self to the Elders and Brethren of this Church, Promising by the Grace of God assisting you, to endeavour, according to your place and power, to establish and observe with us in this Church, all and every of those holy Ordinances, which Christ hath Appointed for His Churches here on Earth, so as shall be most agreeable to His holy Will.

*Thirdly*, You do freely Covenant and Promise to further to the utmost of your Power, the best spiritual Good of all, (and every one) that be, or may become Members of this Congregation ; by Instruction, Reprehension, Exhortation, Consolation, and spiritual VVachfulness over them for Good : As also to be your self subject to all the Administrations, and Censures of this Church, so far as they shall be guided by God's most holy VVord.

*Finally*, VVith deep Sense and sorrowful Acknowledgement of the many *Provoking Evils*, which you in particular, and God's People in general are guilty of, You faithfully Promise and Engage (the sore Judgements of God inflicted, and impending, loudly Calling you there-

unto) To endeavour by the Grace of God, a Real and thorough Reformation,

*I.* In your own *Heart*, by endeavouring to recover therein the Power of Godliness, the Life of Faith, the Spirit of Love, Zeal, and Integrity, with a most Constant and Impartial Hatred of Sin, and dependance on the Lord Jesus Christ for the fresh Communications of Grace, and Life from His Holy Spirit; and by labouring with Seriousness, and Solemnity to prepare for, and attend upon the VVorship of God.

*II.* In your *Family*, by Restraining every one therein (as much as in you lyeth) from all Evil, especially the Evils of this Time; Instructing and Charging them to keep the wayes of the Lord; whose VVorship you engage your self to set up, and Conscientiously to maintain in your Family; walking in your House with a perfect Heart, in a faithful Discharge of all Domestick Duties.

*III.* In this *Land*, by setting your self strenuously against the General, Growing Evils of this Time, as Pride (in Apparel, or otherwise) Irreverence in the VVorship of God, All takings of His Holy name in Vvain, and Prophanations of His Holy Sabbaths, Disobedience to Superiours; in Family, Town, Church, and Commonwealth; Idleness, Lasciviousness, Vvain Company-keeping, Drunkenness, Uncleaness, Unrighteous Dealing, False-speaking, Coveting, with all other Violations of God's holy Law.

*IIII.* In this *Church*, by endeavouring the suppression of all Envy, VVrath, Evil Surmises, Jealousy, and Respect of Persons, Undue Designings, Sidings, Contentions, and whatsoever is contrary to sound Love & Charity: And

here you Promise with us, to Own, and Obey them that are over us in the Lord, to uphold, maintain, encourage, cleave to, and stand by a godly, able, painful, faithful, powerful Ministry in this Church and Congregation ; and to your power, to encourage, cleave to, and stand by your Brethren in Times of Persecution : Likewise to labour to recover (in a joint Concurrence vvith the Ministerial Authority that Christ hath Appointed in His Church) the vigorous, strenuous, and Impartial Administration of Discipline, and all God's holy Ordinances, in this Church ; and to Reform all Neglects, and Defects of Duty towards the Children of the Church.

*Of the Integrity of your Heart herein, You call GOD the Searcher of all Hearts to Witness, Beseeching Him SO to bless you, AS you shall sincerely endeavour, by the Assistance of His Grace to Observe this holy Covenant and all the Branches thereof Inviolably for Ever ; And to wait upon the Lord Jesus (where you shall fail in Observing it) for Pardon, Acceptance, and Healing for His Name's sake. Amen.*

---

#### DEACON'S ORDINATION CHARGE.

The following truly excellent and scriptural charge was delivered by Rev. John Danforth, at the ordination of Deacons Hopestill Clap and Nathaniel Topliff, in the year of our Lord 1724. It has also been delivered by the Pastor of the Second Church at the induction of the Deacons, chosen since his ordination, and is preserved in this little manual to stir up the minds of our brethren in office by way of remembrance.

THE glorious King of the Church and world, the Son of God, our Lord Jesus Christ, instituted the holy office of Deaconship by inspiration to his apostles in the primi-

tive church, and appointed that even the gentile churches should have men, qualified as he has specially directed, chosen unto and invested with the sacred office.

Although the office of Deaconship is ecclesiastical and sacred, yet is it specified and limited unto the temporal good things of the Church, which are offered and dedicated unto the house and service of God for the uses of piety and charity.

Of the Churches outward treasure, of all offerings and gifts given to the Church for the supply of outward need—the care and management belongs to the Deacons; and therewith the Deacons are to supply the tables which the Church is to provide for,—viz. the Lord's table and the tables of such as are in necessity, to whom they are to distribute in simplicity and singleness of heart.

Ordination is the solemn committing of office, ecclesiastical, unto persons, to whom that office doth belong; the solemn putting of them into the actual possession of that place, station, dignity, trust and charge in the Church of God that they were chosen to, and had accepted of.

Wherefore, the Church of Christ in this place having chosen you our dear brother, unto the office of Deaconship, and you having accepted thereof,—

We do,—in the name of our Lord Jesus Christ, the glorious Head of the Church in Heaven and on earth, ordain you to be a Deacon of this Church, and put you into possession and administration of that holy and honorable office of Deaconship, in which you are to conjoin our beloved brethren who were in office before you.

And, forasmuch, as God hath set you up in this Church not to be a Lett, but to be an Help,—we solemnly charge you to watch and to pray, and to labor all that you can, that you may promote and further all religion, and virtue, and charity, and peace, and beneficence among us; and

uprightly, and prudently, and faithfully, and with great humility, and yet, with liberty and holy courage, and without fear, and without partiality, and in singleness of heart as towards God, discharge, not only every part of your work as a Christian, but also every part of your office as a Deacon, accountably to God and our Lord Jesus Christ, to your own conscience, and to the Church by the help of Christ.

And we assure you for your comfort, that so using and discharging the office of a Deacon well, by the grace and help of your glorious Lord and ours, you will, though without any proper merit of your own, yet of God's infinite mercy, purchase or gain, or obtain to yourself a good degree and great boldness in the faith. And, when the great Shepherd shall appear, you shall receive a crown of glory that fadeth not away. **AMEN.**

---

#### MEDITATIONS ON THE LORD'S SUPPER.

The following Meditations, recently published in the *New York Observer*, were found among the Manuscripts of a deceased Minister of the Gospel. As they appear so well calculated to stir up the minds of professing Christians by way of remembrance, they are preserved in this little manual for the use of the members of the Second Church in Dorchester.

#### MEDITATIONS PREVIOUSLY TO PARTICIPATION.

The Lord has appointed various ordinances, in which he is wont to meet with those who love him and who think on his name, and through which he communicates *grace* and strength to their souls. Prayer, reading the

Scriptures, meditation, religious conversation, preaching, baptism, and the Lord's Supper, are all ordinances of his appointment. The last mentioned ordinance is one in every respect deeply important. In it the Lord admits his own children to the most near and intimate communion with himself. In order to a profitable attendance on this ordinance, let us meditate—

1. *On its Author.* It was instituted by the Lord Jesus Christ, as King and Head of his church—"This do in remembrance of me." It was instituted at the most solemn and interesting period; immediately before his crucifixion, and in full view of his awful sufferings—We have a gracious and compassionate Redeemer.

2. *On its design.* It succeeded and took the place of the Passover, and was designed to enliven and strengthen every grace of the Christian. It is particularly a commemorative ordinance—"This do in remembrance of me." The object of remembrance is the Lord Jesus Christ. We should call to mind his great love—"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish." It reminds us of Christ's willingness to undertake our redemption—"Lo I come." It reminds us of his humiliation, of his sore suffering, of his wonderful tenderness and compassion, of his last conflicts in the garden and on the cross, of his resurrection and exaltation, and of his offices and endearing relations to us. We should remember the blessed fruits of his great redemption—How many have been drawn to this Saviour "lifted up!" Let us remember too the *price* inestimable of our salvation—the precious blood of the Son of God; and the demerit of our crimes, which were the procuring cause of his sufferings.

3. Let us meditate on the *preparation for a profitable attendance* on this ordinance.

## MEDITATIONS SUBSEQUENTLY TO PARTICIPATING.

Much of the benefit of ordinances is lost by too much negligence in our subsequent conduct. Many no doubt have some special engagedness *before* such solemn seasons; but they straightway forget where they have been and how employed. It is usual when we return from a feast or entertainment, to ask ourselves how we fared? What kind of entertainment we had? What company? What new things and strange we have seen? What we have learned from the master of the feast? And assuredly such questions may with great propriety be addressed to those who have been at the great Gospel feast; the most rich, and costly, and wonderful, that ever was made. Yesterday the most of us participated in this Divine banquet. The most rich and costly dainties, living bread, and living water, were in our offer—We were entertained by the most august personage in heaven or earth—We were called to witness strange things. It becomes us, then, my friends, to ponder carefully on what have been the exercises of our minds.

The first question then shall be, “How did it fare with you at the feast? Had you a good time? Was the place sweet and awful, with Christ within the doors? Did you meet with the beloved of your souls?” I have been long crying, says one, O that I knew where I might find him! I have been searching the wonted chambers of his grace, but my Beloved had betaken himself away. Almost desponding, and not knowing where else to go, I ventured to his banquet, and lo! he was there! He granted me the desire of my heart. I found a feast of fat things. My soul made me as the chariot of Amminadab. I found him whom my soul loveth; I held him, and would not

let him go. My heart was melted in love and gratitude—was broken in deep contrition, and I was enabled with humble, hearty confession of sin, self-emptied, to give my heart to my Redeemer, and take him as my precious soul satisfying portion. I was enabled with humble, holy calmness, and freedom of soul, to treat with him; to lay hold of his covenant; to tell him all my wants, and to trust in his mercy and grace. My soul was sweetly ravished with his love, and I was constrained to say, “How awful is this place!” Surely God is here! “Bless the Lord, O my soul, and forget not all his benefits.” “The Lord is my shepherd. I will not fear.” “Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.”

O my friends, if this has been the happy case with any of you, if you have found refreshment, strength, quickening, comfort, clear views of the object of your love, be thankful. Rejoice, though with trembling. Ascribe it all to the grace of God, and be deeply humbled, knowing that it is all of God that you have been so highly favored. You remember the case of Peter, when on the mount; he says not a word of making any thing for *himself*.

Again: if Christ be come to you, treat him well, entertain him kindly. Follow hard after him. Let the thoughts of him and of his love be constantly in your mind, and beware of every thing that would cause him to withdraw. Earnestly entreat Christ to stay with you; you cannot have better company. “O be not as a wayfaring man that tarrieth for a night.” “Pass not away, but abide with thy servant.” Set conscience at the watch-tower of your hearts, that no stranger may enter. And when temptations knock for entrance, say, “It is for the Prince; the Lord hath entered in by it, and therefore it shall be shut.” Speak often of Christ, and of his love and entertainment,



and recommend him to others who are yet ignorant of him. Remember also that Satan envies you ; he watches you as a pirate doth a ship richly laden, and will endeavor to take, or at least exceedingly to trouble you. Beware of pride of heart : Be humble ; ever remembering that you are a worm of the dust. Be much concerned for God's glory. Be active and vigorous in his service. Labour in every way to keep what you have obtained. "Lord, be surety for thy servant for good." Finally—think on the prospects before you, and let them animate you. All that we enjoy here is but an antepast, a foretaste of that which shall fill us with joy unspeakable and full of glory.

But perhaps few of us can say that we have so met with our God as to enjoy the light of his countenance, and true elevation of affection. Some may be saying, "It was to me a barren ordinance, I had a cold time. No meltings of heart : no vigorous faith, and ardent love, and bitterness for sin : no sweet liberty in prayer and renewing of my covenant. Oh the leanness, the leanness of my soul ! To such I would address a few words. And first, What did you expect ? Perhaps you have expected nothing ; but have gone as heretofore, and paid a decent external attendance on the ordinance ; have had no searchings of heart beforehand ; felt nothing of want ; had no desire ; and have therefore come away as you went. O ! if this be the case with any, there is great reason to fear that they were unwelcome guests. Christ loves to fill the hungry soul. You have reason to lay the matter to heart, lest you should be thrust out at the great day. We cannot speak comfortably to such.

But some may say—Ah ! this is not my case. I think I have found Christ precious to me in days that are past,

and I longed to meet with him now. I prayed, and searched, and desired, and came with expectation, but found nothing. And now surely the Lord is angry with me, and what shall I do? Lay not the blame on the Master of the feast: for he filleth the hungry with good things, and sendeth none empty away without good cause. Examine your case closely. Perhaps you will find that you have been slight in preparation. You have not been duly sensible of your wants; or you have not been watchful enough during the time of communicating: or you have been leaning too much on your own strength. If however you can approve yourself to your conscience in all this, then, secondly—The Lord may, for wise purposes, have left you so, to try and sift you; or for your spiritual improvement. He may thus try you, to see if you will still cleave to him, and not despond. Still follow after him and say, “though he slay me, yet I will trust in him.” It may be for your great spiritual good, causing you to exercise much more diligence and engagedness in his service. He thus left the spouse when slothful, and she was excited to rise and speak until she found him. It may lead you from past ordinances, ministers, and all means, to himself, the blessed source of all good. It may teach you to wait on the Lord, and not faint, but hope and quietly wait for his salvation.

Thirdly: You may have met with Christ. Jacob found God in Bethel, yet he said, “I knew it not.” The two disciples had their hearts warmed, yet they knew not that Christ was with them. You have not indeed obtained what you expected: you may have been expecting large measures of grace, comfort, hope, peace, and joy, such as you have never had, and thence have overlooked the feebler exercises which you have had. If you have re-

ceived a crumb, O, be thankful ! But you may have obtained a deeper sense of the evil of sin, of the hardness of your heart, of your want of love to Christ, and engagedness in his cause ; a deeper sense of your need of Christ, and your own helplessness. If so, be not discouraged. You may still have his Holy Spirit striving with you, keeping you awake and alive, and feeling after Christ, whilst others are dead and quite insensible. This is matter of praise.

#### GENERAL DIRECTIONS.

1. Be true and faithful to your Master.
2. Study to be active and diligent in his service.
3. Abandon all former sins, and strictly guard against them.
4. Keep a watchful eye and strong guard against the temptation of Satan.
5. Study the blessed art of feeding on Christ after such ordinances. These living waters follow us wherever we go.
6. Keep a lively and lasting impression of the vows which have been made.
7. Crucify sin, after seeing Christ crucified.
8. Walk under a sense of God's all-seeing eye.
9. Be cheerful and contented under all trials, and in every condition.
10. Delight in the company of the people of God.
11. Study to shine in all the graces of forbearance and forgiveness.
12. Labour to keep a longing desire after communion seasons here below, and for eternal communion with God.

**SIGNS OF HAVING ENJOYED COMMUNION WITH GOD.**

1. Low thoughts of ourselves. Ah "Lord, I am not worthy that thou shouldest come under my roof."
2. Weary of the burden of sin : groaning under it.
3. Pantings after Christ.
4. Resignation of spirit, and dedication to God.

**SUITABLE EXERCISES AFTER COMMUNION.**

1. Admiring views of Christ.
2. Delight in the Gospel plan : the covenant of grace.
3. Heart meltings at the remembrance of Christ.
4. Performing every commanded duty.

**QUERIES FOR THE MEMBERS OF THE CHURCH.**

The following Queries, taken from a periodical publication, deserve the attention of the members of this Church.

1. Have we, as a Church, attentively considered the state of our neighborhood, in reference to the everlasting welfare of its inhabitants ?
2. What have we done, or rather what have we left undone ?

3. Have we duly considered the power which only a single Church possesses in its collective state, and what an influence under the divine blessing it is calculated to make upon the neighborhood with which it stands connected ?

4. Have we taken into the account our responsibility as a Church ?

5. Would not our prosperity as a Church be in some proportion to the activity of our exertions in the cause of Christ, and would not our prosperity be greater if we were more in earnest for the salvation of our ignorant neighbors ; and here, does it not occur to us that we have lived too much to ourselves ?

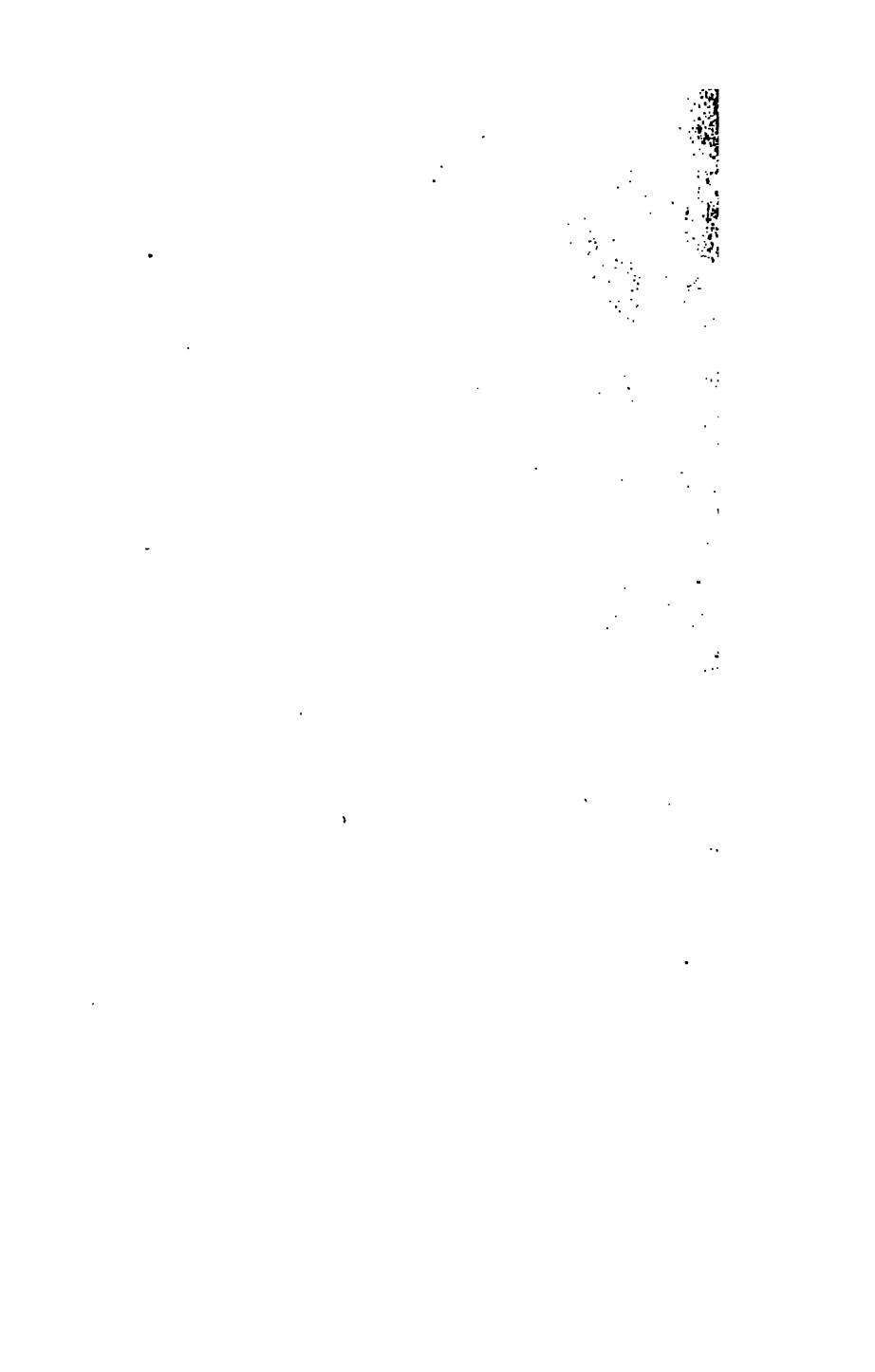
---

a  
at  
o  
r

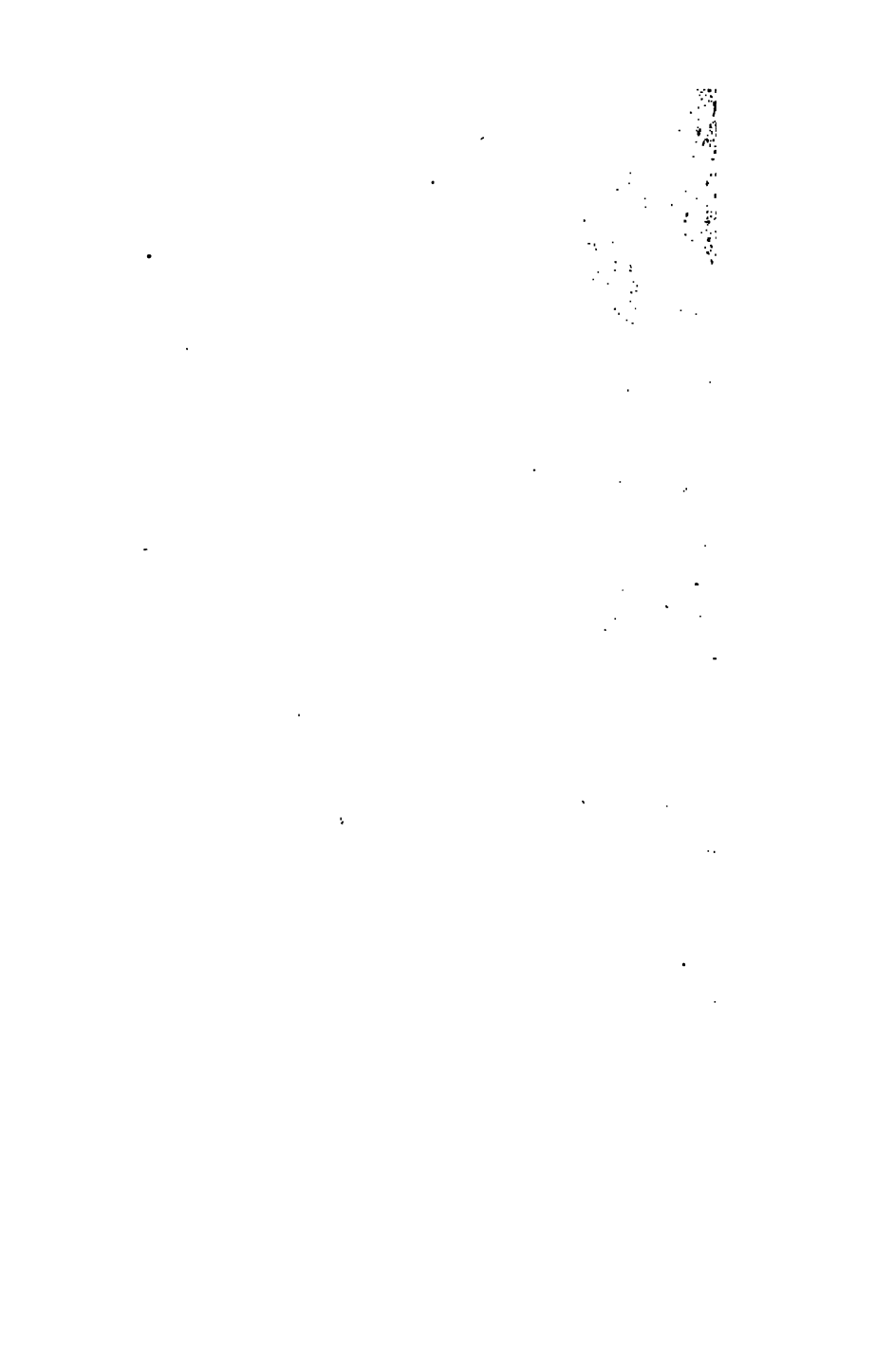














US 13189.43.8  
The Covenant, and Declaration of fa  
Widener Library 004714291



3 2044 086 364 288