

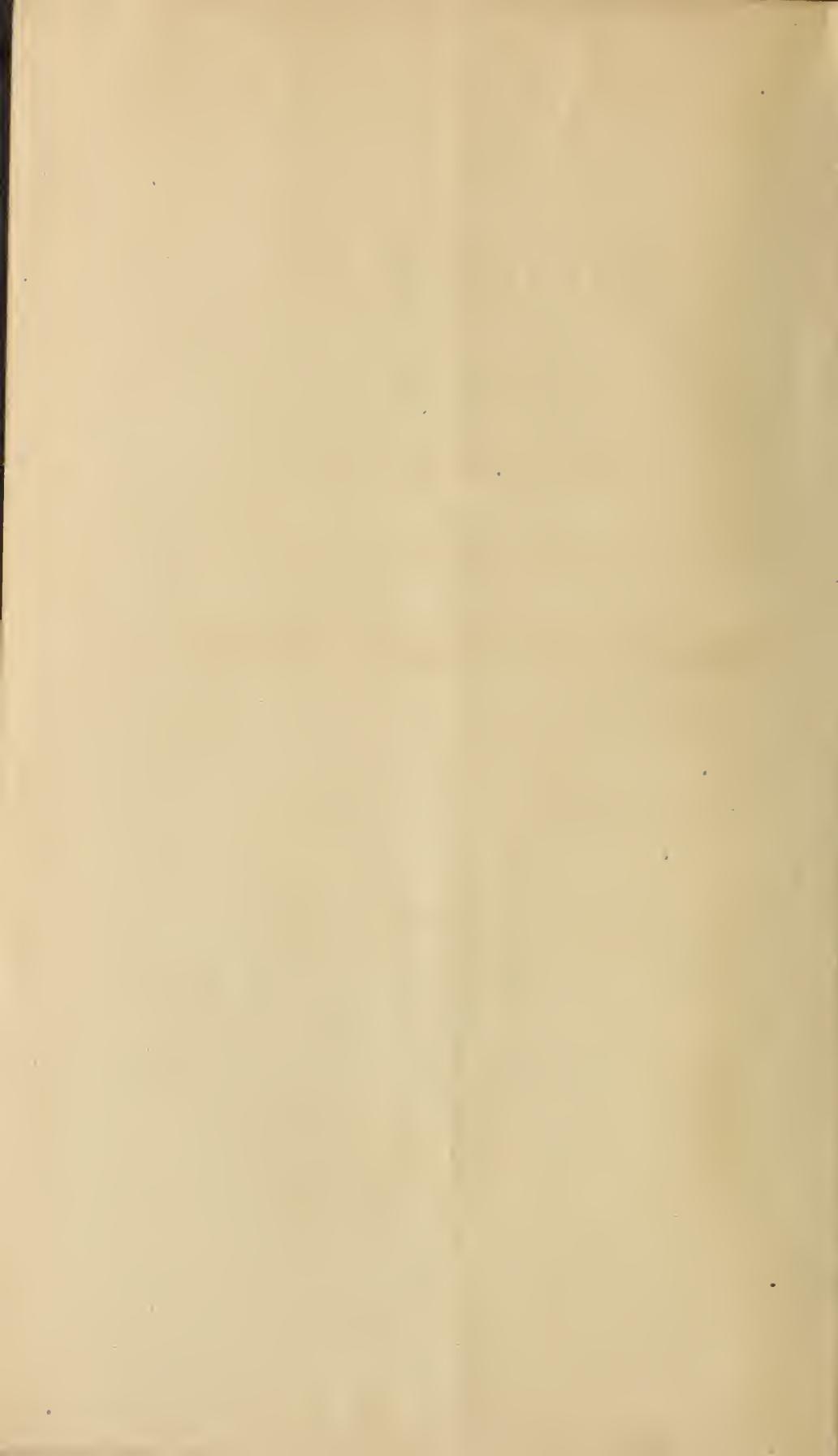
THE

Two Hundredth Anniversary

OF THE

IRST APTIST HURCH,

BOSTON.





AN

A D D R E S S

DELIVERED ON THE

Two Hundredth Anniversary

OF THE ORGANIZATION OF THE

FIRST BAPTIST CHURCH, BOSTON,

JUNE 7, 1865,

BY

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ROLLIN HEBER NEALE, D. D.

PASTOR.

BOSTON:
GOULD AND LINCOLN,
59 WASHINGTON STREET.
1865.

At a meeting of the Church, held Tuesday evening, June 20, 1865, the following votes were passed:—

“That it is desirable that the address delivered at the celebration of the two hundredth anniversary of organization of this Church, by our pastor, Rev. R. H. Neale, should be published, with such other historical matter as may be useful for future reference, and that the pastor be requested to furnish a copy for that purpose.

“*Voted*, That brethren Cyrus Carpenter, W. H. Brewer, C. A. Turner, and D. P. Simpson, constitute a committee with full power to carry out the purposes of the preceding vote.”

Cambridge Press.

DAKIN AND METCALF.

Historical Address.



HISTORICAL ADDRESS.

WE are assembled, my brethren, to commemorate, by religious and social services, THE TWO HUNDREDTH ANNIVERSARY of our existence as a Church.

According to the record, this church was organized "on the 28th of the third month, 1665." Our fathers, however, in numbering the months, began with March, and not with January; so that May was their "third month." Allowing ten days for a change in the calendar from "old to new style," makes what was their 28th of May our 7th of June. It is, therefore, two hundred years ago to-day since this church was formed. To me, the pastor, and to the present membership, and to those who have sustained these relations heretofore, this is an occasion of much interest. It is natural that we should wish to review our history, and speak of the way in which the Lord hath led us. A similar gathering of personal and Christian friends met here three years ago, on the twenty-fifth anniversary of my own settle-

ment. We then spoke of old times, when many of us were young, and before others were born. A generation had arisen who looked upon modern history as quite ancient, and who now, I presume, regard my pastorate as extending into the shadowy past, before the Shawmut Avenue Church was formed, or the Harvard Street Church, or Bowdoin Square, or the Union Temple, and before the present pastor of the Bethel—a child of our own—had thought of entering the ministry, and before the pastor and constituent members of the Southac Street Church had escaped from Virginia. Thirty years ago, however, Boston was no mean city. Her merchants and scholars had a wide and well-earned fame. Her clergymen, of all denominations, were men of substantial worth, and the Baptists, I remember, were in the very zenith of their glory. The Union Lecture was then in existence. This was looked forward to through the week, and regarded as the crowning feature of the Sabbath. A large congregation of the four churches assembled on Sunday evening. The pastors had the grateful privilege of listening to a brother minister. They officiated themselves alternately, each in his own pulpit: Mr. Hague at the First Church, Baron Stow at Baldwin Place, Howard Malcom at Federal Street, and Dr. Sharp, then in the fulness of his strength, at Charles Street.

It would be a pleasure to me, though attended with a feeling of sadness, to linger around these well-remembered scenes, to speak of the friends who first welcomed me to Boston, to say a word of my loved and lamented associates at Newton, and pay a heartfelt tribute to that good professor who has recently left us; but it is not permitted me to-day to indulge in personal memories. I must go to a remoter past,—to a period before the Revolution, almost a century before Washington was born,—to the time when there were only a few small colonies scattered here and there, at Jamestown, New Haven, Hartford, and Providence. Settlements had begun on the capes and along the South Shore, near to the old landing-place at Plymouth, and more numerous and enterprising ones at Salem and Lynn, and particularly in and about Boston, where then as now the people took a prominent lead in public affairs. I am not about to give a history of the Baptists, except as I must necessarily speak of an origin and experience with which our brethren in New England are more or less connected.

Nor is it my purpose to attempt a history of our denominational *principles*. This would carry me back to the third of Matthew, and the river Jordan, and all through the Acts of the Apostles,—to a succession of saints and martyrs during the first three centuries, and to numerous bodies of Protestants that

arose one after another, from the accession of Constantine to the Reformation, in Italy and Germany, in the mountains of Switzerland, and the valleys of Piedmont and Savoy; communities who long before the time of Luther had steadily refused all affiliation with the Church of Rome. Their spiritual instincts spurned the adulterous union of Church and State. Their reverence for the word of God, and for the injunctions and example of Christ, resisted the innovations and assumptions of the Papal power. They were of course hated by that power. They were compelled to hold their meetings in secret places, in forests, in dark ravines, in mountain fastnesses,—being driven, like the saints of old, to dens and caves of the earth. They were generally known as Waldenses, though called at different places and periods by various names. Slight and comparatively unimportant shades of opinion existed among themselves, but they were agreed in the substantial truths of Christianity, and especially in their experience of its life and power. All were loyal to Christ and his cross,—to Father, Son, and Holy Ghost. It is known, also, that many or most of them held to the distinctive principles of our denomination,—namely, baptism by immersion, a converted church membership, and the inalienable right of civil and personal freedom in all matters of religious faith. Our creed, therefore, as Baptists, whether right or wrong, can be traced to

a respectable origin, and through a distinguished and worthy lineage. I feel interested in this fact only as a matter of history, and because one loves to know that others agree with him in sentiment, but not as a proof that our creed is correct, or that ours is the only infallible church. Truth is not determined by majorities, nor by decisions of councils, nor votes in a convention, nor is it confined to any ecclesiastical body; nor is the Holy Spirit limited to names, or sects, or systems of theology. Doctrines are no better, nor churches nor ministers, because of any real or supposed line of apostolical succession. Their worth depends rather upon conformity to the sacred oracles, upon their resting directly on the *foundation* of apostles and prophets, Jesus Christ himself being the chief corner-stone. If we speak not according to this word, it is because there is no truth in us.

But I will proceed to the appropriate subject of my address. The first record on our books is as follows:—

“The 28th of the third month, 1665, in Charlestown, Massachusetts, the Church of Christ, commonly, though falsely, called Anabaptists, were gathered together, and entered into fellowship and communion with each other; engaging to walk together in all the appointments of their Lord and Master, the Lord Jesus Christ, as far as he should be pleased to make known his mind and will unto them, by his

word and Spirit, and then were baptized, Thomas Gould, Thomas Osborne, Edward Drinker, John George — and joined with Richard Goodall, William Turner, Robert Lambert, Mary Goodall, and Mary Newell, who had walked in that order in Old England, and to whom God hath since joined Isaac Hull, John Farnham, Jacob Barney, John Russell, Jr., John Johnson, George Farley, Benjamin Sweetser, Mrs. Sweetser, and Ellis Callender, all before 1669.”

It was thirty-five years after the settlement of Boston before the Baptists of the colony formed themselves into a church. Their name and sentiments, however, were known before this time. Roger Williams had been here, and Obadiah Holmes. “Sister Moody,” a very respectable and wealthy lady, had lived at Lynn, and had been asked, not very politely, to leave the place. “Brother Witter” was there still, and had been arrested for entertaining “suspicious strangers” from Newport. Persons connected with other societies were subjected to annoyance, because of their Baptist sympathies. The Rev. Henry Dunster was obliged on this account to resign the Presidency of Harvard College, and make way for successors who it was thought would be more true to “Christ and the church.” It is well known that our Puritan ancestors were exceedingly intolerant of all opinions and practices that differed from their own. In saying this, I am not unmindful of their many

virtues. We glory in being their descendants. Their heroic energy and stern morals have made New England what it is, the glory of all lands, with its thrift and enterprise, its benevolent institutions, its indomitable people, its fruitful farms and smiling villages its "busy cities and resounding shores, its schools and churches peering out from every valley and crowning every hill-top." But these earnest men were not perfect. That they had a profound reverence for the Deity is undoubted. Still their religion was often hard, dry, and juiceless, partaking more of law than of grace, more of fear than of love. With the most humiliating confessions of sin was mingled a remarkable degree of self-complacency. They were the chosen people of God, the only true Israel, and all others were barbarians, Amalekites, the children of Korah, Dathan, and Abiram. Their civil polity and church discipline were one and the same,—a strange combination of the temporal with the spiritual power; an iron framework, dark, strong, and inexorable, after the Old Testament pattern. It was a theocracy as in the Hebrew commonwealth; God was the immediate Sovereign, whose laws had already been promulgated from Mount Sinai, and written as upon tables of stone, and they were the appointed executors of the divine will. It was not so much a union of Church and State as a complete absorption of the State in the Church. The minister and magistrate were united,

and enforced alike the duties of the first and second table. No civil functionary presumed to act in any important public affairs without first taking counsel of the clergy, nor the clergy without consulting the Mosaic ritual. The Bible was to be literally followed. Heresy was to be treated as an indictable offence, and witchcraft punished with death.

The people marvellously resembled their government. They were full of humanity and love while they remained in the New Testament; but they grew stern among the prophets, and absolutely ferocious when they got back as far as Leviticus and Deuteronomy. Like Israel, on entering Canaan, they were ready to drive the Hittites and Perizzites and Jebuzites out of the land. This spirit reached its height in the time of Cromwell, between 1648 and 1660, when the Puritans had full sway. The Quakers, Episcopalians, and Baptists were put down. That is, as far as it is possible to put down the free spirit "whose essence is ethereal." The cords, it was found, often broke in tightening. Thought became the keener, and words the sharper. The smothered fires were the more intense and terrible, as beneath the heaving sides of *Etna* or *Vesuvius*. There is really no adequate apology for this conduct of the Pilgrims. No defences set up in their behalf, not even the old stereotyped one, that it was the fault of the times, is at all satisfactory. This is the standing apology for every sin.

It is better to say, that good and wise men as the Puritans were in general, yet in this thing they were unwise and wicked. John Winthrop, the best of the early magistrates, honestly acknowledged the wrong on his dying bed. Being asked to sign an order for the banishment of some person for heterodoxy, he refused, saying, "I have done too much of that work already."

When Charles the Second came to the throne, in 1661, the American colonies were of course called to account for their sympathy with the Great Rebellion. The loyalty of Massachusetts had been more than suspected, and with good reason. The people were Puritans of the strictest sect. They had shouted for Cromwell. They had sent the Browns out of the country for keeping Christmas and reading the Prayer Book. They still harbored the regicides. Commissioners were accordingly sent over from England, soon after the restoration, to rectify this state of things.

Charles, though more of a Catholic than a Protestant, and not much troubled probably with religion of any kind, was yet the official head of the English Church. Episcopalians, therefore, must be no longer persecuted. The Quakers had strangely ingratiated themselves into royal favor, and they must hereafter be unmolested. The whole policy of Puritan intolerance was thus checked, especially during the presence of the King's commissioners. This was in the

winter of 1664-65. Thomas Gould and his companions were now, some in the Congregational churches; others had letters of dismission from England, "to join any church of the same faith and order with themselves, wherever God in his providence should cast their lot;" and some had made no profession at all.

Taking advantage of this auspicious period, when the hand of persecution was stayed, and the temple of Janus was shut, they ventured to meet together for worship; and, as we have seen, organized themselves into a regular Baptist Church "on the 28th of the third month, 1665."

They were, however, still pursued by their vigilant and conscientious neighbors. A warrant was issued to the constable of Charlestown, commanding him in the name of his Majesty, Charles the Second, to discover where these people were assembled, and require that they should attend the churches which were established by law; and if they should refuse a prompt and strict compliance with this order, he was to report their names and places of abode to the nearest magistrate. Decisions against them were often pronounced by the General Court. I will not weary you by reading them. They are all in the chronicles of that time. The following may serve as a specimen of their general character: "This court taking the premises into consideration, do judge meet to declare that the said

Gould and company are no orderly church assembly, and that they stand justly convicted of high presumption against the Lord and his holy appointment, as also the peace of this government, against which this court doth account themselves bound to God, his truth, and his churches here planted, to bear their testimony; and do therefore sentence the said Thomas Gould, William Turner, Thomas Osborne, Edward Drinker, and John George, such of them as are freemen, to be disfranchised, and all of them, upon conviction before any one magistrate or court, of their further proceeding therein, to be committed to prison until the General Court shall take further order with them."

When their first house of worship was built, in 1679, they were forbidden to occupy it. The marshal was ordered to keep it closed, which he accordingly did; and posted the following paper on the door:

"All persons are to take notice, that by order of the court, the doors of this house are shut up, and that they are inhibited to hold any meeting therein, or to open the doors thereof, without license from authority, till the court take further order. as they will answer the contrary at their peril.

"EDWARD RAWSON, Secretary."

While enduring these vexations, the Baptists remonstrated earnestly and persistently, but carefully refrained, in word and action, from all disrespect to the

constituted authorities. "Respect for magistracy," was always their motto. "But it was wrong and inconsistent," they said to the governor, "to do the same things here in America, of which *they* had complained in England." The governor felt the force of this appeal, and ordered a public disputation, after the custom of those days, to discuss the principles in question.

Six learned Congregational ministers were selected to argue the cause with the Baptists, in the presence of His Excellency and the honorable Council. The controversy was appointed to be held in Boston the 14th of April, 1668, at nine o'clock, in the morning. The Baptists were on hand promptly at the appointed hour, each with his New Testament, ready marked and the leaves turned down. Nothing pleased them better than an opportunity for free speech and Scripture quotations. They came from all quarters. Three brethren were sent from the church in Newport to assist their brethren in Boston, it was said, though the Boston Baptists then, as now, felt abundantly competent to manage their own affairs. Providence, no doubt, was ably represented. The followers of Roger Williams were always courageous and fond of dispute, and, like the sons of Rhode Island in the late conflict, were never known to flee or flinch in the presence of an enemy. But when they met, they found the controversy all on one side. The Baptists were denounced as schismatics. They might hear what their opponents had to say, but

were not allowed to answer. Two days were thus occupied; at the close of which, Rev. Jonathan Mitchell, minister of the church in Cambridge, pronounced against them that sentence in the 17th chapter of Deuteronomy, beginning with the 8th verse, and ending with these words: "And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the Judge, even that man shall die, and thou shalt put away the evil from Israel."

In circumstances like these, this church began their history. For over half a century they stood alone, and bore the responsibilities and the whole weight of theological odium which rested upon the Baptist name and cause in the Colony of Massachusetts. They must have had, and did have, during the first seventy years of their experience, a painful sense of isolation. They were separated from their brethren in England. No sister churches were in the neighborhood. No Baptist associations, as now, with letters and delegates, pleasant countenances, and kindly words to cheer and sustain them. Rev. John Miles, who had recently emigrated with a remnant of his flock, from Wales, was at Swansea, and occasionally made a visit to Boston; and sometimes a good brother or two would come up from Rhode Island and the Providence Plantations; but in general, our brethren were shut out from public sympathy, and lived in

constant dread of the emissaries of government. They met in the houses of the different members of the church at Charlestown, Noddle's Island, and in Back Street, now Salem Street, until the erection of their first sanctuary, in 1679.

For fourteen years, they could not dwell even in tabernacles. Their first meeting-house was an unpretending structure, at the foot of an open lot running down from Salem Street to the mill-pond, and on the north side of what is now Stillman Street. The mill-pond was a large sheet of water which flowed in from Charles River, and covered all that part of the city, including Causeway and Merrimac Streets, Haymarket Square, and Endicott Street, down to the old Charlestown bridge. In 1771, under the popular ministry of Dr. Stillman, the first house was taken down and a larger one erected on the same spot. An addition was made twenty years later, making the whole building 57 by 77. The lot on which it stood formed a spacious and beautiful area in front of the church. There were two vestries, one in the rear, and a larger one on the north side. In that humble edifice, the church worshipped for over a hundred and fifty years. It is fraught with precious memories. It is associated with conference and prayer, with baptismal and sacramental occasions, and with a succession of pastors and members whose influence will be felt forever. There Wayland and Winchell and Stillman preached, and others, back to the time of

John Russell and Thomas Gould. At the dedication of the second house, on the same locality, Dr. Stillman preached in the morning from Ezra v. 11: "We are the servants of the Most High God, and build the house that was builded these many years ago." And in the afternoon, from Haggai ii. 7: "I will fill this house with glory, saith the Lord of Hosts." About this time, the church voted to introduce Watts's Psalms and Hymns, instead of the version of Tate and Brady, which had been previously in use. It is said that the house was built at the water-side for convenience in baptizing. This may have been the motive; I think very likely it was. But if so, it was only in imitation of primitive example. Our Saviour taught his disciples on the borders of the lake, and John preached in Enon, near to Salem, because there was much water there. It was made a reproach against this church at first that its ministers were uneducated. But this was a matter of necessity. They could obtain no other. They selected and encouraged the best gifts they had. They chose their spiritual guides from among themselves, men in whose wisdom and religious experience they had the fullest confidence. They preached with little or no compensation, and until the settlement of the younger Callender, without the sanction of an ecclesiastical council. Thomas Gould, being the principal man in forming the church, was very naturally selected as its first pastor. John Russell, who was a member of the

church at the same time, was also authorized, whenever needed, to conduct religious services. Mr. Gould's pastorate continued ten years. Isaac Hull was appointed his successor, and Mr. Russell still continued as an associate pastor, or elder, as these experienced and trusted brethren were very appropriately called. Mr. Russell was ordained in 1679, but died the next year. He is described as a wise and worthy man. Previous to his death, he wrote an account of the trials through which the church had passed. This was published in England, with a preface signed by several brethren of the Baptist denomination, among whom was William Kiffin, an eminent merchant of London, whose two grandsons suffered a cruel death at the hands of James the Second, and also Hansard Knollys, a man prominent among the English Baptists of the 17th century, and whose name is now widely known from its connection with the London Historical Society. Mr. Russell made no pretensions to scholarship, but "plainly spoke what he did know." He was a shoemaker by trade, and probably worked at his profession after entering the ministry. This was made a subject of ridicule by the learned divines of Boston. One of them wrote a reply to his narrative, and put as a motto on the title-page, "Cobbler, stick to your last." Another, a Mr. Hubbard, referring to the same account, says, "One John Russell, a wedder dropped shoemaker, has stitched up a pamphlet, in which he endeavors to show the innocency

of those commonly (though falsely, he says) called Anabaptists.”

A Mr. Willard remarked, “Truly, if Goodman Russell be a fit man for a minister, we have but fooled ourselves in building colleges and instructing children in learning.” Dr. Mather, who was always strongly armed with Old Testament quotations, published a piece in which he accused the Baptists of the sin of Jeroboam in making priests of the lowest order of the people. Mr. Russell was an old man when he entered the pastoral office, and soon slept with his fathers. At his decease, the church appointed Ellis Callender “to be helpful in carrying on their worship in the forenoon, and Edward Drinker to officiate in the afternoon, in the absence of Elder Hull.” Mr. Hull, the associate of Mr. Russell, was also advanced in years when called to assume the spiritual oversight of his brethren. Owing to his age and infirmities, the church wrote to England for an assistant. Rev. John Emblem was obtained, who continued in that office about fifteen years, until his death in 1699. Mr. Hull also continued in the pastoral office until his death, though unable to perform its active duties. At what time or in what year of his age he died is unknown; probably, however, about the year 1690. The records of the church at that time were imperfectly kept. There is no record at all from 1696 to 1708, a period of twelve years. Most of this time the church were des-

titute of a regular pastor. They wrote to England for one, and to Mr. Screven of South Carolina, but without success. Mr. Screven replied, "that, if the Lord did not please to supply them in the way they had expected, they should improve the gifts they had in the church, as they had done from the beginning. Brother Callender," he said, "and John Russell, Jr., have gifts that may tend to edification if improved. I think you should call one or both of them to it." The church followed this advice, and called Mr. Ellis Callender. He was ordained in 1708. Like most of his predecessors in office, he had not been educated to the clerical profession. But, like them, he had long been a member of the church, had shared their sufferings and joys from the beginning, and thus possessed the inestimable advantage of being confided in as one who naturally cared for their state. He performed the duties of a pastor for over ten years; and had the great pleasure in his lifetime of seeing his son Elisha Callender inducted into the same office. Elisha was a young man of much promise. He had graduated at Harvard College, in the class of 1710. He united with the church about three years after, and, having given satisfactory evidence of his qualifications for the ministry, was ordained as pastor of the church, May 21st, 1718. "This," says Mr. Winchell, "was an event of great joy to the father. Like Elijah of old, having courageously and faithfully vindicated the honor of his Master in

‘troubles times,’ he saw, in departing, his beloved Elisha, his own son in the faith, who had been educated in the school of the Prophets, invested with the office which he had himself sustained, and rejoiced in the prospect that the mantle of the father, even a double portion of his spirit, would fall upon the son.”

But besides the circumstance of being successor to his father, the ordination of Mr. Callender was an interesting event on account of its having been attended by those ministers who a few years before had used their influence to drive the Baptists out of the colony.

“It was a grateful surprise to me,” says old Dr. Increase Mather, “when several of the brethren of the Antipedobaptist persuasion came to me, desiring that I would give them the right hand of fellowship in ordaining one whom they had chosen to be their pastor. I did (as I believe it was my duty) readily consent to what they proposed, considering the young man to be ordained is serious and pious and of a candid spirit, and has been educated in the college at Cambridge, and that all the brethren with whom I have any acquaintance (I hope the like concerning others of them) are, in the judgment of rational charity, godly persons.” This language to us has a patronizing air, making it not quite so palatable as it might be; but it was doubtless graciously intended.

Dr. Cotton Mather preached the ordination sermon, and entitled it “Good Men United.” He made direct

reference to the persecutions which the Baptists had suffered from the ruling powers, and, in Old Testament style quite common at that time, he says, "Cursed the anger for it is fierce, and the wrath for it is cruel, good for nothing but only to make divisions in Jacob and dispersions in Israel."

The venerable father of the candidate lived eight years after his son's ordination, and occasionally assisted him in his work.

The following record is on the church books (May 5, 1721): "Voted, that if Providence at any time prevent our elder or pastor from coming forth on the Sacrament day, then his father shall proceed to administer the ordinance as formerly."

The senior Mr. Callender died in 1726, when he must have been about eighty years of age. His son Elisha continued in the pastoral office for twenty years. He was much beloved by his people, and the church prospered under his ministry. "Although his constitution was feeble, he not only discharged the duties of his office at home to great acceptance, but frequently preached in neighboring towns, and as far off as Springfield and Sutton, Leicester, Marshfield, and Salem, in most of which places several persons were baptized and became members of the church." But in the midst of life and usefulness he was arrested by disease, which terminated in his death, March 31, 1738. The "Boston Evening Post," a journal published here at the time, thus refers to his death: —

“On Friday morning last, after a lingering illness, deceased the Rev. Mr. Elisha Callender, minister of the Baptist Church in this town, a gentleman universally beloved by people of all persuasions for his charitable and catholic way of thinking. His life was unspotted, and his conversation always affable, religious, and truly manly. During his long illness he was remarkably patient; and in his last hours, like the blessed above, pacific and entirely serene; his senses good to the last. ‘I shall,’ said he, ‘sleep in Jesus,’ and that moment expired, very much lamented by all that knew him.”

Rev. Jeremiah Condy was the next pastor. He was a graduate of Harvard College, in the class of 1726. He was ordained as pastor of the church, February 14, 1739, and remained in this office until 1764, a period of twenty-five years. There is something of a cloud resting upon his memory, but for what reason it is difficult to ascertain. Mr. Winchell records that he was a man of unblemished character. His continuance with the same people for a quarter of a century is itself a recommendation. He left them of his own accord, and with the strongest assurance, on their part, of unabated confidence and love. He was called an Arminian; but this charge, from the lips of those who were in sympathy with Dr. Gill, requires considerable abatement. Few additions, it is said, were made to the church under his pastorate. This

may have been his fault, or it may have been owing to circumstances beyond his control. In the early part of Mr. Condy's pastorate an extraordinary religious excitement prevailed in New England, known as the "Great Awakening," under the preaching of Whitefield and Edwards, and the Tennents. Like some other Massachusetts divines, Mr. Condy may not have fully sympathized with the unusual proceedings of that day. He may have been deficient in energy and spiritual life. But if his ministry had been attended with none of these deficiencies, it probably would have been eclipsed by the splendor of the light that soon arose. A letter full of confidence and love was given to Mr. Condy, at his resignation. He continued to reside in the city, and preached in different places until his death, in 1768.

The now familiar and venerated name of Samuel Stillman is the next on the list of pastors. He was born in Philadelphia, February 27, 1737. In his boyhood his parents removed to Charleston, South Carolina, where he remained until he entered the ministry at the age of twenty-one. He had received a good classical education, and studied theology under his pastor, the Rev. Mr. Hart. He commenced preaching on James Island, near Charleston. But the sea air being unfavorable to his health, he soon left the island and spent the two following years in Bordentown, New Jersey. He then visited New England,

and was invited to pass a year with the Second Church, since known as Baldwin Place, as an assistant to the Rev. Mr. Bound. While there, he was called to the pastoral care of this church, and was installed January 9, 1765, just one hundred years after the church was formed. Here he continued till his death, a period of forty-two years. No pastor before or since was ever more beloved by his church. His popularity was uninterrupted, and greater if possible in his old age than in his youth. A few individuals who sat under his ministry and who were quite young when he was an old man, still survive and are present with us to-day. They never weary in talking about him, and even now speak of this as Dr. Stillman's church. They looked at the venerable pastor not only with the profoundest respect, but with the observant eye of childhood. They noticed and remembered everything in his external appearance, his wig and gown and bands, his horse and carriage, and negro-man Jephtha, — how he walked, how he talked, how he baptized, the peculiar manner in which he began his prayers: "O thou Father of mercies and God of all grace."

Dr. Stillman's affectionate hearers never wanted their pastor to exchange pulpits of a Sunday, and were impatient of his absence from an evening meeting. "The Doctor is coming," was a common expression of gladness as they heard his familiar voice and foot-fall at the head of the old plank pathway, leading

from the main street down to the church. Dr. Stillman was loved not alone by his own people. He was a universal favorite. He was regarded by the whole community as a man of more than ordinary talent, of great kindness of heart and perfect purity of moral character. Habitually pleasant and cheerful, he was welcome in every circle. He never assumed professional airs, but was always the gentleman and the dignified clergyman. He was probably the most popular pulpit orator of his day. Strangers visiting the city, made arrangements to hear him at least a part of the Sabbath. The most distinguished men in the Commonwealth were often present at his public services. The elder President Adams was a delighted listener to his sermons. Governor Hancock became, in the latter part of his life, a regular member of his congregation. Persons who cared nothing for his theology were attracted by his fame as a public speaker. A stranger gentleman of this class was one day present at church, and seemed restless and uneasy under the strong doctrines of human depravity, divine sovereignty, and future retribution that were often on the preacher's lips. On the present occasion, his denunciations of sin had been unusually pointed and scathing. "Really," the gentleman remarked, as he went out of the sanctuary, "the Doctor makes us all out a set of rascals, but he does it so gracefully and eloquently that I am not disposed to find fault.

Dr. Stillman's eloquence was of a peculiar kind. It had a resistless charm; not mighty, but fascinating. Not like the rushing storm of ocean, sublime and awful; but like a June morning, healthful and inspiring. Young people flocked in crowds to his Sunday evening lecture. The late Dr. Pierce, of Brookline, said, that in his boyhood he had walked many a time from his home in Dorehester, to get a standing-place in Dr. Stillman's meeting-house. "Stillman's Sermons," as we now have them, give but an imperfect idea of what he was in the pulpit. There was a power, a beauty, a fire, in his spoken address, which it was impossible to transfer to paper. His best thoughts came while speaking. As he caught inspiration from his theme, he left his notes, his spectacles were taken off, and then the people looked for his most stirring appeals. He would move about in the pulpit, not with theatrical starts, but as if on silver springs. Every nerve was in full and easy play. His eyes beamed with light, and his voice, increasing in volume and sweetness, seemed like the music of heaven, and his words came like flakes of feathered snow, "that melted as they fell."

Dr. Stillman's ministry was exercised during a period of great national interest. The revolutionary war, the change of the colonies into independent States, the adoption of the Federal Constitution, the presidency of Washington, Adams, and Jefferson, all occurred while he was a pastor in Boston. He was

a deeply interested observer of these events. He was an enthusiastic friend of General Washington, and the conservative principles of the first administration. In the exciting political conflicts of 1801, he obviously sympathized with the Federal party; nor did he hesitate, on what he deemed suitable occasions, to utter his sentiments from the pulpit. It is really refreshing to know that the good, judicious, the eminently conservative Dr. Stillman, did preach on politics. Persons then, as now, complained, and thought he had better preach the gospel, and leave worldly affairs to worldly men. But he thought it his duty, he said, as a Christian minister and a Christian patriot, to warn the people against the influence of French infidelity and those principles which, in his opinion, would tend to anarchy and disunion. There was no bitterness, however, in his preaching. He was always on the best of terms with Dr. Baldwin, whose sympathies, it was well known, were of the Jeffersonian school. These good men and their churches loved each other as brethren, and strove together only for the faith of the gospel; though it is said, that, on Thanksgiving and Fast Days, the Federalists naturally went to Stillman Street, and the Democrats to Baldwin Place.

During the first years of the present century, there was a remarkable revival of religion in the First and Second Churches. This, no doubt, tended to moderate the political differences which prevailed at that period.

The grace of God is a wonderful healer of discord. The pastors were as brothers, and the churches as one body. Religious meetings were held on the Sabbath, and during the week. The congregations were large, and many conversions occurred. Dr. Stillman was in his element on such occasions. The inquiry from anxious hearts, "What shall I do to be saved?" touched his tenderest emotions. His counsels were wise and peculiarly appropriate. He would endeavor to understand each case,—would try to remove every difficulty, and check such as appeared too forward; would speak an encouraging word to those who were inclined to despond, and always made religion appear attractive. Dea. James Loring, in his advanced years, often spoke to me of these personal interviews. He recollected particularly one occasion, when he and other young people were present in the pastor's study. The Doctor conversed with all in the room, took each one by the hand, and seemed to comprehend their unuttered thoughts. Most of those present had expressed in words, and more clearly in their countenances, that they had experienced the first impulses of the new life. The pastor discovered it as if by intuition. He looked around most affectionately upon the youthful circle, and with a smile of delight, said, "My dear children, what a wonderful thing religion is! How happy it makes us!"

Dr. Stillman was very tender-hearted. He sympa-

thized strongly with human suffering. The sick, the poor, the bereaved, were sure of his pastoral visits. He never forgot to pray for the sailor. Many of this class were frequently in his church. He would occasionally address them directly, and did this with such a look and tone of kindness that they would often rise up, as an expression of their interest and gratitude. Prisoners, and criminals under sentence of death, were accustomed to desire his presence. They were often benefited by his timely counsels, and found relief and hope in his Christ-like spirit. Like his Master, he sympathized with the guilty, as well as with the sufferer. He put on no airs of superior sanctity, but spoke of himself and them as alike dependent on the mercy of God in Christ. He was especially welcome in the house of mourning. He had been himself deeply bereaved, and could feel for the afflicted, and knew how to comfort them, "by the comfort wherewith he himself was comforted of God."

Dr. Stillman possessed an eminently catholic spirit. He was a lover of good men, and was loved by them in return. Christians of other denominations were regular attendants upon his ministry, and recognized him as their pastor. Among these was the father of a well-known and much esteemed clergyman of this city. Dr. Stillman was invited on one occasion, by the anxious parents, to the bedside, as they supposed, of their dying son. He sympathized with them in

their distress. The pastor prayed earnestly and with moistened eyes for the child's recovery, and also that he might live to be a useful man in the Lord's vineyard. William recovered, as the parents thought, and as the child, now the venerable Dr. Jenks, still thinks, in answer to the "prayer of faith." He was afterwards called in the family the little minister. And to this day he refers to that memorable prayer as being not only the means, under God, of saving his life, but as the prayer of consecration to his Master's service.

It was Dr. Stillman's frequently expressed wish, that he might not outlive his usefulness. This wish was gratified. At threescore years and ten, his eye was not dim, nor his natural strength abated. The last time he appeared in the pulpit, two weeks before his death, he preached with more than his usual power. Dr. Stillman loved his people as a father. He feared they might suffer from a decline of his own strength, and unwilling that, in the event of his death, they should be even temporarily without a pastor, he desired that they would settle a colleague with him in the ministry. The church, not, indeed, sharing his fears, still respected his wishes, and complied with his request. Rev. Joseph Clay, of Georgia, was called to this position; but before the new minister had entered upon his labors, the venerable Stillman had joined the church on high. He died on the 12th of March, 1807. His funeral was attended on the 17th of the

same month, by his bereaved people, and a large concourse of sympathizing friends. Dr. Baldwin preached on the occasion from 2 Timothy iv. 7, 8. "I have fought the good fight, I have finished my course, I have kept the faith." "I have a distinct recollection," said Dr. Pierce, "of the funeral. All the members of the society appeared with badges of mourning, the women with black bonnets and handkerchiefs. If the pastor had been removed in the bloom of youth, his people could not have been more deeply affected."

The line in the elegy,

"Though the voice tremble while we sing,"

was literally fulfilled on that occasion. Sobs and tears were mingled with the plaintive music.

"There is a stream whose gentle flow
Supplies the city of our God;
Life, love, and joy still gliding through,
And watering our divine abode."

Mr. Clay now became sole pastor of the church, and was installed in August, 1807. He had passed his early manhood in the practice of the law, and had risen to eminence in his profession. For several years he was judge of the United States Court for the District of Georgia, his native State. The late Attorney General, John M. Berrien, was a student in his office, and speaks of him as an able lawyer and a most estimable man. Mr. Clay had naturally a warm Southern temperament, and after the change

in his religious feelings, he abandoned his legal profession, and gave himself with more than youthful ardor to the work of the ministry. But his career as a minister was brief. He preached to the church only a little over a year, when, his health failing, he resigned his charge. Both himself and people hoped for his recovery, and the renewal of the relation between them; but his health continued to decline, and he died on the 11th of January, 1811, in the forty-seventh year of his age.

The church was now without a pastor, and remained so for a period of five years. They suffered in consequence many of the evils which Dr. Stillman had anticipated. It was a period for numerous candidates, and of course for a diversity of opinions and varied preferences. Some were for Paul and some for Apollos, and some for Cephas. The celebrity of Dr. Stillman had made the church more than ordinarily fastidious. They must have an able minister; a young man; a scholar. He must be eloquent like Dr. Stillman, and a logician like Judge Clay. In their view, there was no man in the ministry quite equal to so eligible a place as the pastorship of the First Baptist Church of Boston. I have been told there was some talk of sending for Andrew Fuller; but he was the main support of the Baptists in England, the Secretary of the Foreign Missionary Society, and could not be spared from the church at Kettering.

Thus the people lingered on, with little prospect of obtaining the minister of their united choice, or of being long satisfied even with him.

Meanwhile, a modest young man, a member of a Baptist Church in Northeast, N. Y., was pursuing his studies at Union College, and expecting to graduate at Scheneectady. He was a diligent student, but no visionary or day-dreamer, and had no high-raised expectations in regard to the future. This was James Manning Winchell. Dr. Nott was much attached to his pupil, and with a magnanimity characteristic of the man, advised him to spend the last year of his collegiate course at Brown University, thinking, as he was a Baptist, it might be more favorable to his future usefulness. The young student followed the counsels that were given him, and soon became an equal favorite with Dr. Messer and Dr. Gano at Providence. He graduated in the class of 1812. After preaching a year for the Baptist Church in Bristol, R. I., he was invited to come as a candidate to this church. Had he been a man of worldly ambition, or very sensitive in regard to his ministerial reputation, he probably would have declined the honor. He would not have ventured upon a race with so many competitors, where, though all should run, only one could receive the prize. But Mr. Winchell had no personal anxieties. He was invited to preach, and accepted the invitation, not

caring to inquire whether he was to become a pastor or only a candidate. If he failed he would only share the fate of older and, as he thought, much better men. He came, and the result is known. His appearance in the pulpit produced a very favorable impression. The people liked him,—they scarcely knew why. Certainly not on account of any carefully prepared “trial” sermon; for his sermons were not elaborate, and his preaching, even in the circumstances, seemed no trial to him. There was no show or pretence; no straining for effect; no apparent thought even of the delicacy of his position. He neither astonished by his depth, nor carried the people captive by his brilliancy. He stood before them an unsuspecting youth, anxious only to do the service of his Master. What could they say? Criticism was disarmed. He was so different, too, from Clay or Stillman, that there was no room for comparison. They took him at once to their confidence; called him the “beloved Winchell;” and he goes by this name to the present day.

Mr. Winchell’s manner in the pulpit was peculiar. There was no air of defiance, not even of self-confidence. Nor was he diffident or embarrassed, but had a subdued look, as of one that feared God. His people never boasted of his extraordinary talent or overpowering eloquence. Such boasting indicates no healthful pastoral relation. He stood higher than this

in their estimation. He was a man of God, "the beloved Winchell," "our pastor," "and a good minister of Jesus Christ."

Mr. Winchell was installed March 30, 1814. The favorable impressions made at first were deepened by acquaintance. No remarkable events or stirring scenes occurred under his ministry, and he never sought to create an artificial excitement. No large additions to the church were made at any one time. Neither was there a period of dearth, but a steady and continuous advance in religious knowledge and spiritual life. Mr. Winchell was very fond of singing. He could sing with the spirit and the understanding also. He was acquainted with the science of music. He had a sweet voice, and could "set the tune" himself: a happy talent for a pastor. It prepared him to give interest to devotional meetings, and made him always welcome in the social circle. His large and well-trained choir was a prominent feature in his congregation, and an efficient element of power. He met with them frequently at their rehearsals, and many of them became members of the church.

He edited the hymn-book, familiarly known as "Winchell's Watts," and which for many years was universally used by the Baptist Churches of New England. The Psalmist has now taken its place, edited in part by my life-long friend, Rev. Dr. Stow, and by another, the Rev. Dr. S. F. Smith, whose

own sweet, heavenly, and patriotic strains, are among its chief attractions.

Mr. Winchell had great influence with young men, especially with students preparing for the ministry. They sought his society, and were always welcome. Professor Ripley has told me how pleasantly he used to speak to him in the street, and how grieved Mr. Winchell was on one occasion of apparent neglect by his young friend, who, being near-sighted, seemed not to know him. The late Dr. Davis, of Hartford, then recently settled at South Reading, was fond of telling how he used to come into the city once or twice every week to recite his lessons in Greek and Latin to the Boston pastor, and to have at the same time, as he said, "a good talk with brother Baldwin." Dr. Rufus Babcock has given interesting reminiscences of this youthful minister:—of the prayer he offered at his father's house in Colebrook, Conn., on his way to Boston; the manner in which he gave the hand of fellowship to one who had been his fellow-student; how he preached in the pulpit of Dr. Gano at Providence, and the impression produced on the students; the kindness of Mr. Winchell to himself in bereavement, especially in preparing the memoir of his deceased brother, Cyrus Babcock, for the Magazine, and other incidents illustrating his kindness of heart. Dr. Sharp often spoke of the pleasure he enjoyed in Mr. Winchell's society. There was a broth-

erly and confiding intercourse between these two men, settled as they were in the same vicinity, and in every respect worthy of each other's confidence. "Brother Winchell," said the Doctor, "was the first man who encouraged me to carry written sermons into the pulpit. I had before left my paper at home, and trusted to memory; but, thought I, if the pastor of the 'First Church' reads his sermons, I may as well do the same thing. We were never confined to our manuscripts, however," continued the Doctor, "as young men are now-a-days, who appear as if they were speaking to the '*cushion*' rather than to the congregation." "Some persons," said Dr. Baldwin, speaking of Mr. Winchell, "will we hope be saved by sovereign grace, but whose natural dispositions are so unamiable, that one could hardly wish an intimacy with them in this life." "It was not thus," he continues, "with my young friend with whom I have been so happily associated. Without deceit or guile, his heart seemed formed for friendship."

Mr. Winchell's declining health compelled him to leave the pulpit several months before his death. On an exchange at Beverly, he preached three sermons during the day. This was too much for a well man, and especially for one whose constitution, like his, was naturally feeble. He was immediately taken with bleeding at the lungs, and was never afterwards able to speak in public. He lingered in weakness

for about six months, receiving constant attentions from his affectionate and sympathizing people. He died February 22, 1820. His invalid wife soon followed him to the grave. His two daughters are, I believe, still living in the neighborhood of their father's early home. Dr. Baldwin preached on the occasion of Mr. Winchell's funeral, from the appropriate text, "He was a burning and a shining light."

Francis Wayland, jr., now the Ex-President of Brown University, was the next pastor of the church. As he is present with us to-day, I shall refrain from saying what in other circumstances it would be inexcusable to omit. Of his eminent services in another field I should not presume to speak. He will pardon me, however, if, on the present occasion, I make at least a brief reference to his connection with this church. It is remembered that the Sermons on the "Duties of an American Citizen," and "On the Moral Dignity of the Missionary Enterprise," were first preached to this people, when the author was, to use their own language, "our pastor." Mr. Wayland was a tutor in Union College when invited to visit this church. He was then comparatively unknown to the Baptists, and the invitation, I have understood, was procured through the influence of his friend and college associate, the Rev. Mr. Wisner of the Old South. After supplying for a month as a candidate, he accepted a call to the pastoral care of the church,

with the condition that he should not enter upon his labors until after the summer term at college. He was ordained August 21, 1821. The services at the ordination were as follows: Introductory Prayer, by Rev. William Gammel, of Medfield; Sermon, by Rev. Daniel Sharp, from 1 Cor. xvi. 20. "Now if Timothy come, see that he may be with you, without fear, for he worketh the work of the Lord, as I also do." Ordaining Prayer, by Rev. Francis Wayland, sen., of Saratoga Springs, N. Y.; Hand of Fellowship, by Rev. Lucius Bolles, of Salem; Concluding Prayer, by Rev. Joseph Grafton, of Newton. All the brethren who officiated on that occasion, with the exception of the pastor elect, are now numbered with the dead.

While preaching on probation, Deacons Snow and Loring sought an interview with him, for the purpose of ascertaining, by personal and direct inquiry, who and what he was, his religious character, his views of gospel doctrines, and his thoughts and feelings in reference to the Christian ministry. This visit was not regarded by the candidate as obtrusive on the part of the deacons, but rather as a judicious and wise proceeding, which, if followed, would be likely to secure greater permanency in the pastoral relation.

Soon after Mr. Wayland's settlement, he learned that his invitation to the pastorate had not been entirely unanimous. A minority was opposed to him. They had become attached to another candidate, and

were disappointed in not having the minister of their choice. They wrote anonymous letters to the new pastor, and in various ways manifested their dislike. They went frequently on the Sabbath to hear their favorite candidate, who had recently become a pastor in a neighboring town. They brought home glowing reports of the sermons they had heard during the day, and told, at the evening meeting, how cordially "that dear, good man" had received them, and how he hoped they would come again. I have had opportunity to learn how young Wayland met these early trials. The anonymous letters never were heard of, except by confession of the writers. The matter of going out of town, however, was regarded by the officers of the church as a public offence, and they proposed, in church-meeting, that the offenders should be subjected to discipline. Against this, the pastor protested. "If any one of his hearers," he said, "preferred the preaching of another man, by all means, let him be gratified. He would have no persons compelled to sit under his ministry. On the contrary, as these members were poor, and the walk tiresome, he thought the church ought to hire a carriage for them, and started a subscription himself for that purpose. This put an end to the practice, and also satisfied the demands of discipline. The deacons, however, were very strongly set against the *proposed exchange* of pulpits. There were objections, they said, to the minister himself, and probably still greater objec-

tions, on their part, to the idea of gratifying these capricious members. Mr. Wayland, however, was persistently kind. I have understood that this was the only occasion on which the pastor ever came in direct collision with his official advisers. The deacons opposed the exchange. He insisted that it should be made, and carried his point. No difficulty afterwards arose. These straying members, so loving and so beloved, seemed satisfied, and never asked their pastor afterwards to repeat the courtesy.

An incident occurred, in the experience of one of these disaffected persons, which I will relate, as nearly as I can, in his own words. He was then a young man, and now a most worthy deacon of a Baptist Church. "I had no doubt," he said, "that Mr. Wayland's thoughts were deep, but I could not understand them. I did not feel edified. I ventured one day to go to his house and tell him so. Instead of giving me a rebuke and sending me home, as I deserved, he invited me into his study, and, taking me by the hand, said, I had done right in coming to him. Then, don't you think, he told me his religious experience. 'I wished to preach,' he said, 'when the Lord converted my soul, but I felt unfit, and so I studied medicine. Something, however, still said, Wayland, you must preach. Christ has been gracious to you, and you must tell others of his love. I could not resist this impression, and I try to preach,—poorly enough, I

know. I have been called to this church, and here I am. Now, my young brother, what shall I do? I don't wish you to sit under my ministry if I do you no good. I shall not blame you if you go to hear Mr. Sharp, or Dr. Baldwin. Indeed, I advise you to do so. They are both good men.' And then he proposed prayer; by this time my throat began to swell, and my eyes to water, and I cried, and we both wept together. After this, I loved him. I did not go to Mr. Sharp's, nor to Dr. Baldwin's. From that time to this, it has seemed to me that Mr. Wayland was the best, the plainest, the most edifying preacher I ever heard."

Mr. Wayland resigned his charge, against the wishes and much to the surprise of the church. His salary was insufficient, and he was too humble, or more likely too proud, to ask to have it raised. In this he thinks he did wrong. He ought, he says, to have counselled with the deacons, and given the church an opportunity to retain him, if they chose. He thinks, also he made a mistake in leaving the ministry for the position he has since occupied. In this opinion he may be right,—his heart, we know is,—and it would doubtless have been better for the church if he had remained. But the alumni of Brown University, and the friends of "Moral Science" and "Intellectual Philosophy," and certainly one of his successors in the pastoral office, who has found a comfortable home here for over a quarter of a century, will probably regard

the mistake, if such it be, as one of those evils, out of which the Lord "still educes good."

Dr. Wayland was followed in the pastoral office by the Rev. Cyrus P. Grosvenor, who was installed in January, 1827. Mr. Grosvenor was an able preacher, and a man of undoubted honesty. He continued with the church nearly four years. He is now residing in England, and cannot therefore be present with us to-day. Should the words I am now uttering meet his eye, let them assure him that he is kindly remembered by his friends in Boston. There are persons now in the church, and others gone to heaven, who gratefully recognize him as their spiritual father. His early pleadings for the oppressed, and his continued reputation for moral integrity through all the vicissitudes of a now protracted life, entitle him to the tribute of respect which is most cheerfully accorded him on this occasion. It was during the ministry of Mr. Grosvenor, and principally through his exertions, that the old meeting-house on Stillman Street was abandoned, and a new one erected at the corner of Hanover and Union Streets, where the church continued to worship during a period of twenty-five years, and where the first sixteen years of my own pastorate were passed.

Rev. William Hague succeeded Mr. Grosvenor. He was installed February 5th, 1831. He remained with the church six years, when he resigned to take charge of the First Baptist Church in Providence, R. I. The

congregation was greatly enlarged under Mr. Hague's ministry. The young people gathered around him with enthusiasm and formed themselves into a Bible class under his instruction. The union of popular talent with an ingenuous spirit commanded the affection and confidence of all. It was a sore trial to the church that, without any adequate cause, he should leave them in the midst of these brightening hopes. Nor is it yet apparent that he, any more than they, was made the better for the change. But Christians, like fond parents, are forgiving. He loves to visit this, his early home, and he knows he is always welcome. We are happy that he is once more settled in our immediate vicinity, and trust we shall have him with us to the end of life.

“ Oh, more than blest that now,
His wanderings through,
His anchor falls where first
His pennons flew.”

My own ministry with this church commenced the first Sabbath in August, 1837,—that is, as a candidate, be it understood; for I was a stranger and a sojourner at first, as all my fathers were. I accepted an invitation to the pastoral care on the 17th of September following, and the services of installation occurred on the 27th of the same month.

In tracing the history of the church thus far, I have given prominence to the pastorate. In order to have a correct view, it is needful to notice the influ-

ence of other agencies. And first of the Deacons. They are designed to be an efficient element of strength. They are the official counsellors of the pastor. They are to look after the temporal affairs of the church, superintend benevolent operations, and should be chiefly responsible in all matters of discipline. The Deacons have a difficult and somewhat perilous service to perform. No officer needs more grace, in every sense of the term, than a deacon. Brought into close relations with pastor and people, he is very liable to incur the suspicion of both. If there are difficulties in the church, he is generally charged with the blame, and no doubt sometimes deserves it. Of all church members, a bad deacon, ignorant, malicious, obstinate, is the very worst. But this is not their character as a class. My own comfort as a pastor, and whatever of peace and prosperity the church has enjoyed during the last thirty years, are attributable in a very great degree to the influence of kind and judicious deacons. The names of such men as James Loring, John Sullivan, S. G. Shipley, and Joseph Urann are held by us, and ever will be, in most affectionate remembrance.

The influence of the Sexton should not on this occasion be overlooked. His office is not generally considered so dignified or spiritual as that of a deacon; but a right discharge of its duties is by no

means an unimportant agency. Father Winslow, who officiated in this capacity from the time of Stillman down to the period of my own pastorate, had an influence which was felt through the church and society, and in every apartment of the house of God.

The old meeting-house on Stillman Street, where the disciples went as in a fresh and green pasture and beside the still waters, was, in his estimation, the very beauty of Zion. He watched the grounds and the building, outside and in, with religious vigilance; and woe to the luckless wight who maliciously or thoughtlessly obtruded upon the sacred enclosure. Mr. Winslow was a gentleman of the old school; wore his *queue*, talked of "masters and apprentices," and the revolutionary war, and had a perfect veneration for Dr. Stillman and the First Baptist Church. He sometimes gave advice to his pastor, and was very decided in his opinions, and I may add was generally in the right. He was strictly conscientious, and, though blunt in his expressions, had a genuine kindness of heart. Two other excellent brethren, who have sustained this office under my own ministry, have passed away. One of them, a beloved and useful member of the church, died within the last year, soon after his appointment. The other officiated in this capacity for over ten years, from the time our present house of worship was erected until his death. I can truly say of

this brother;* “He was my helper in Christ Jesus.” Having access to me at all times, and hearing of whatever was said or done among the people,—much that the pastor ought to know and still more that he ought not to know,—he yet never betrayed my confidence, never uttered a word that gave me disquietude, but aided me most essentially by timely cautions, by his uniform cheerfulness and good-nature, and by frequently giving me the names and residences of persons needing pastoral attention.

I shall be only following Scripture example, if I refer to another class of agencies: “the honorable women not a few,” the Marys, the Marthas, the Elizabeths, the Hannahs, whose influence in the prayer-meeting, the social circle, and works of benevolence, is efficient and cheering as the morning light.

Some have left us for the spirit land, whose names I shall not repeat. They are remembered for their modest worth, their genial spirit, their true heart.

I can only allude, among other agencies, to the Sabbath school, the Bible class, the devotional singing. All these belong to the History of the Church, and even they are only the outer court of the temple. There is an inner sanctuary, an unwritten history, individual experiences, silent communings with heaven, the conflicts and the triumphs of faith, the joy of hope, the comforts of the Holy Spirit, the vis-

* Ebenezer Carter.

ions of immortality which eye hath not seen nor ear heard. These are the life of the soul, and the most effective power of a Christian church.

Having spoken of the pastors and prominent events in the history of the church, allow me to refer briefly to some features in its general character; and, first, its patriotism. It has always been true to the country,—not merely during the late national conflict, but in those early times when they were tempted to feel otherwise. It was owing, as we have seen, to the presence of the king's commissioners, that the original members of this church ventured to form themselves into an organized body, and hold public meetings. Our brethren improved their opportunity, and gladly availed themselves of their own rights. But not in a single instance, nor for one moment, were these early Baptists untrue to the struggling colony, or indifferent to the general welfare. William Turner, one of the original members of the church, afterwards a captain in the Indian war, fell a martyr at Bloody Brook, while fighting for the colony, which would not allow him to find what here he sought, "freedom to worship God." And at a later day, in 1776, when our churches were still compelled by law to support another denomination,—a policy which was really more tyrannical and provoking than either the tea tax or stamp act,—what course did the Baptists pursue? They were irritated, no doubt. They were

not insensible to their own wrongs. They hated monopolies. They remonstrated from pulpit and press. They sent a delegation to the first Congress to have their wrongs redressed and their rights protected, and sent in vain. But notwithstanding all this, when the colonies were oppressed by the mother country, the Baptists, without a dissenting voice, or a faltering hand, identified themselves with the common cause, and were among the most decided and earnest for American Independence and the Revolutionary War.

Another feature in the character of this church is its conservatism in religion. It has been true to its early faith. The brief and comprehensive articles adopted two hundred years ago are its creed to this day, and I hope will be through all coming time. We believe in progress to be sure, but not in going beyond the incarnate Redeemer, or the teachings of Inspiration. The highest possible improvement, in knowledge and spiritual culture, is but pressing toward the mark for the prize of the high calling of God in Christ Jesus.

This church has been kind to its pastors. Most of them sustained the relation until death, and those who resigned during life acted in nearly every instance against the wishes of the people, who yet felt only pain at parting, and hoped to meet again.

It has also been true to its own denomination. It is bound to its brethren by cords of love. Baptist

churches, Baptist history, Baptist institutions, are all ours. The Newton Institution, Brown University, the Missionary Union, and other kindred associations, belong to us and we to them. We are all one family. If one member suffers, the others suffer with it, and if one member rejoices, the others rejoice with it.

Allow me to name another feature that has distinguished this church from the beginning, namely, Christian courtesy. The spirit of soul-freedom we inhaled with our earliest breath. With a great price others have obtained this liberty; but *we were free born*. It is a sacred legacy. We ought to know its extent and import. It is not enough that our own privileges are secure. We shall have parted with our birthright if we ever fail to accord to others the liberty we claim for ourselves, or attempt to coerce their faith, either by the arm of power, or, by what is still worse, the language of denunciation and abuse.

BRETHREN AND FRIENDS: We enter upon the third century of our existence in circumstances of unusual interest. Our beloved country, after passing through the fiery trial of civil war, now stands before the nations regenerated and free, with no chains for human limbs, and no fetters for the human conscience; no established church, and no dissenters; no "standing order," and no schismatics; no government emissaries, suspiciously prowling about the place

of our religious assemblies ; nor any apprehensions that the doors of the sanctuary will be again nailed up by order of the "Great and General Court." We have, I believe, the good will of our fellow-citizens, and, what is of great importance to a Christian church, "we are at peace among ourselves." Our two hundredth anniversary finds us, also, enjoying a refreshing season from the presence of the Lord. While we are gratefully paying a deserved tribute to the memory of the fathers, the Lord our God is graciously permitting us to welcome our children and youth, the hope of Israel, to our bosom. While thus we hallow the past, we are cheered by the brightening future, and trust, that HE WHO HAS LED US THUS FAR, WILL CONTINUE HIS PRESENCE AND BLESSING TO THE END OF TIME.

ORDER OF SERVICES

AT THE

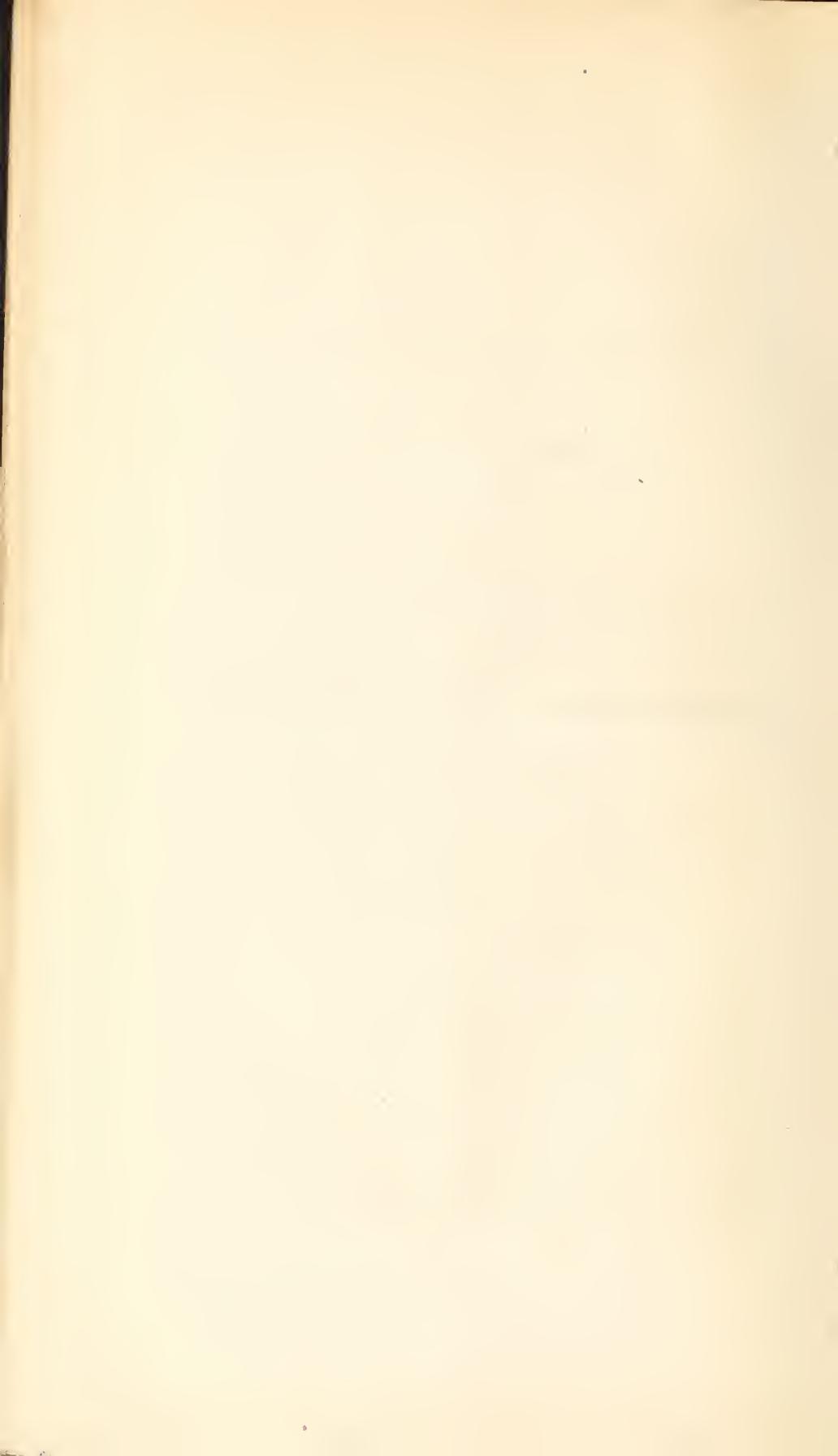
TWO HUNDREDTH ANNIVERSARY

OF THE

First Baptist Church, Somerset Street, Boston,

JUNE 7, 1865,

COMMENCING AT 3 O'CLOCK, P. M.



ORDER OF SERVICES.

VOLUNTARY ON THE ORGAN,

BY B. J. LANG, ESQ.

ANTHEM,

BY A SELECT CHOIR UNDER THE DIRECTION OF PROF. S. B. BALL.

INTRODUCTORY REMARKS AND PRAYER,

BY WILLIAM HAGUE, D. D., FORMER PASTOR (from 1831 to 1837).

ORIGINAL HYMN,

BY S. F. SMITH, D. D. READ BY D. C. EDDY, D. D.

Nurtured by Heaven with grace and gifts,
Loving and true and free,
The church of God its head uplifts,
Like some fair ancient tree.

The sturdy trunk defies the tooth
Of all-consuming Time,
As verdant with immortal youth
As in its early prime.

The spreading boughs, the fibrous roots
On every side extend;
With grateful shade, with precious fruits,
The beauteous branches bend.

The tempest's wrath, the wintry chill,
 In vain their conflicts wage,
 Like plants beneath the sheltering hill,
 It lives from age to age.

Church of Immanuel, sacred tree,
 Planted by hands divine,—
 Though centuries pass, its life shall be
 Coeval, Lord, with thine.

READING SCRIPTURES,

BY REV. ROBERT W. CUSHMAN, D. D.

PRAYER,

BY FRANCIS WAYLAND, D. D. FORMER PASTOR (from 1821 to 1826).

ORIGINAL HYMN,

BY S. F. SMITH D. D., READ BY REV. PHINEAS STOWE.

While centuries pass with solemn tread,
 And kingdoms sink, the church remains;
 From life's immortal fountain fed,—
 A light, whose glory never wanes.

Where are the fathers? Once they stood,
 With fervent faith, with armor bright;
 Now gathered with the sons of God,
 As stars at morning melt in light.

Here have they worshipped; here they died,
 And here their fallen mantles rest;
 Though gone from earth, their works abide,
 Like sunset glory in the west.

The censers from their hands we take,
 And wave the hallowed incense still ;
 They sleep in death, — their children wake,
 The lamps with golden light to fill.

Head of the Church ! our all, our Guide, —
 We own thy power, we sing thy grace ;
 Still to new conquests thou shalt ride,
 And added centuries speak thy praise

HISTORICAL DISCOURSE,

BY ROLLIN H. NEALE, D. D., PRESENT PASTOR (installed Sept. 27, 1837).

PRAYER,

BY REV. WILLIAM JENKS, D. D.

ORIGINAL HYMN,

BY S. F. SMITH, D. D., READ BY REV. WARREN RANDOLPH, D. D.

Oh, sing to the praise of the Saviour above !
 Unchanging his wisdom, immortal his love ;
 Extolled be his mercy and hallowed his name,
 Who dwelt in the pillar of cloud and of flame.

His hand through the desert has guided our way, —
 Our shelter by night, and our glory by day ;
 The fathers are garnered, at rest in the grave ;
 But Jesus still triumphs, almighty to save.

The harvests are waving as waves the ripe grain,
 Fruit once sown in tears, of the centuries twain ;
 The billows no more beat with furious shock ;
 The Church safely stands on its basis of rock.

More ages, still following, their circuit shall run,
 More gems like the crown which our Saviour has won;
 More trophies of grace to the Church shall be given,
 Then echo its Jubilee anthem in heaven.

BENEDICTION,

BY THE PASTOR.

The following Hymn was sung at a pause during the delivery of the Discourse.

God is the refuge of his saints,
 When storms of sharp distress invade;
 Ere we can offer our complaints,
 Behold him present with his aid.

Loud may the troubled ocean roar;
 In sacred peace our souls abide,
 While every nation, every shore,
 Trembles, and dreads the swelling tide.

There is a stream whose gentle flow
 Supplies the city of our God;
 Life, love, and joy still gliding through,
 And watering our divine abode.

That sacred stream, thine holy word,
 Supports our faith, our fear controls;
 Sweet peace thy promises afford,
 And give new strength to fainting souls.

Zion enjoys her Monarch's love,
 Secure against a threatening hour;
 Nor can her firm foundation move,
 Built on his truth, and armed with power.

INTRODUCTORY REMARKS,

BY REV. WILLIAM HAGUE, D. D.

FATHERS, BRETHREN, AND FRIENDS:

We have entered this temple to-day, with songs of thanksgiving, in order to celebrate an historical era,—the close of the second century of this church, the First Baptist Church of Boston, whose fortunes have been identified with the fortunes of that great Principle of Religious Liberty, which has not only survived the storms of fiery persecution, but has established its supremacy in the mind and heart of this nation, from sea to sea, over the breadth of the American continent.

Two hundred years ago, this church, consisting of “a few, that is, eight persons,” so small, so weak, so destitute of every kind of power, except the indomitable power of Truth, was, with a single exception, the only organized body within the bounds of Massachusetts that stood forth as the Representative Witness of that far-reaching doctrine, now cherished as a sacred legacy in the homes of the millions, that “the Conscience of the individual should be free, and men should not be punished for worshipping God as they were persuaded he required.” The single exception referred to, was the Baptist Church of Swanzea, on the border of Rhode Island, ten miles from Providence, founded, in 1649, by the Rev. John Miles, an emigrant from Wales, who brought with him the records of the church to which he had belonged in “the old country,” settled at *Wammamoiset*, within the bounds of the Plymouth Colony,

obtained a grant of land, and named it Swanzea, in honor of the town that he had left in the Principality that had given him birth. At that time, these two churches, occupying so distinguished a position within the territory of this ancient and honorable Commonwealth, with a true martyr-spirit, held forth one testimony in behalf of the inalienable rights of Conscience, standing up in the sight of "Heaven, angels, and men," prophesying, clothed in sackcloth, "like the two witnesses" described in the vision of the inspired Prophet of Patmos.

That sister-church of exiles for conscience' sake, lived in a state of comparative seclusion, enjoying a good degree of legal protection; but this church occupied a conspicuous place in what was then the chief city of New England, under the eye of a civil government founded upon the principle that the Church and State were one compacted organism. Of course, in the year 1665, when this church arose, asserting the "right of private judgment" in matters of religion, declaring that the simple Christianity of the New Testament recognized no bond of union with the outward, visible church, except an unconstrained, free, voluntary profession of personal faith, and claiming protection on the ground of an "inalienable right," the Ruling Power marvelled at its audacity and doomed it to suffer all of those "pains and penalties" with which their own fathers had been familiar in the Old World from which they had fled.

For more than half a century did this consuming fire of persecution rage within and around this goodly city, and not until the year 1718 did a change come over the spirit of the Ruling Power and its policy in Massachusetts. All honor to those three principal clergymen of Boston, Dr. Increase Mather, Dr. Cotton Mather, and Mr. John Webb, who then stepped forward to stem the fiery tide, by taking part in the public ordination of Mr. Elisha Candler, a graduate of Harvard University, whom they knew and loved as a man, a Christian, and a faithful minister, in spite of his alleged heresies. The sermon of Cotton Mather on that day, May 21st, 1718, — the sermon wherein he abjured all fellow-

ship with the oppressive spirit of the past, — was a signal event in the history of this Church, and this State, well worthy of grateful mention and commendation here to-day.

If he be permitted, now and then, from the spirit-land to come and hover over the old city of his habitation, this still thriving and far-spreading metropolis, no doubt he has been delighted to observe upon the old central hill, the beautiful dome of the Capitol welcoming to its aerial neighborhood the spire of that First Baptist Church, which, in the days of its weakness and suffering, he penitently and nobly befriended.

For that one act of his useful life, even if all others be forgotten, let his name be fragrant within these walls.

In the discourse to which we shall soon listen, from the lips of my honored brother and immediate successor in the pastorate of this church, there will be mentioned the names of good men whom we remember with affection; and as their images pass before us, recalling the days and scenes of youth, long-cherished associations ever dear to memory, the deeper springs of feeling in our moral nature will be unsealed; and, amid our smiles and joyous recognition here, the silent tear will flow unbidden, as a spontaneous tribute at the shrine of departed friendship, of sacred brotherhoods and communions removed from earth to be regained in heaven.

LETTER FROM REV. DR. STOW.

Boston, 16 June, 1865.

To the Rev. ROLLIN H. NEALE, D. D.

My dear Brother, — It was a great disappointment to me that I could not be present and participate with you and your people in the commemorative services on the 7th instant. I was providentially detained hundreds of miles away. But I was “with you in the spirit, joying, and beholding your order, and the steadfastness of your faith in Christ.”

The church you have served nearly twenty-eight years has a creditable history, which I am glad to know, you have fully sketched, and propose to add, in permanent form, to the historical literature of our denomination. In

the ministry of your church have been honored names already written high among those of the great and good in Zion. No better men and women have trodden the streets of Boston, or worshipped in its sanctuaries, than many in the membership of the "Old First Church." My remembrance of some of them extends back to the period when Dr. Wayland was the pastor, and I can bear testimony to their strong good sense, their deep piety, their elevated standard of morality, their knowledge of the sacred Scriptures, and their firm adherence to "the faith once delivered to the saints." "Rooted and built up in Him" who is the Life and the Strength of His people, they were stable Christians. Their faith stood, not in the wisdom of men, but in the power of God, and was not disturbed by any "wind of doctrine," that blew hot or cold around them. I could name such, "of whom the world was not worthy," and who commanded the world's respect.

The unwavering stability of your church in the Baptist faith and polity is attributable to the fact that it has been "grounded and settled" under faithful Biblical teaching, and tested by adverse forces that would have shaken any edifice not "built on the foundation of the apostles and prophets, Jesus Christ HIMSELF being the Chief Corner-Stone." Such teaching as it has had in the past, may it have along the future, unmixed by the philosophy of a sceptical, sensuous age. May you, my brother, have grace to abide in Christ and bring your people into close union with Him as their spiritual Head,—the Source of their vitality, the Fount of their intelligence, the Centre of their authority.

The relations which have subsisted between you and myself, through forty years of fraternal intercourse, justify me in using strong expressions of affectionate esteem.

BARON STOW.

Letters of congratulation and kindness were also received from the "Old Baldwin Place Church," and from the Second Church in Newport, R. I.

A REVIEW OF THE SERVICES.

All the circumstances attending this two hundredth anniversary were eminently favorable, and will long be cherished among our most pleasant memories. The day itself was balmy and delightful. The meeting of present and past members of the church and congregation called up afresh the scenes of former days. The sanctuary was appropriately decorated with flowers and evergreens and

the national banners. The names of the pastors were arranged, in the order of their pastorate, on the front of the galleries, the pulpit, and the organ-loft. Prominent incidents in the history of the church were presented to the eye. On the right of the pulpit was the following record of the organization of the church:—

Ye 28th of ye 3rd month. 1665 in Charlestown, ye Church of Christ commonly (though falsely) called Anabaptists, were gathered together and entered into fellowship and communion with each other, engaging to walk together in all the appointments of their Lord and Master, the Lord Jesus Christ, as far as He should be pleased to make known His mind and will unto them by His word and Spirit, and then was baptized Thomas Gould, Thomas Osborne, Edward Drinker, John George, and joined with Richard Goodall, Wm. Turner, Robert Lambert, Mary Goodall and Mary Newell, who had walked in that order in Old England.

And on the left was the following official order “inhibiting” the Church from occupying their own “meeting-house.”

“All persons are to take notice y^t by ord^r of ye Court ye dores of this house are shutt up. & y^t they are inhibited to hold any meeting therein or to open ye dores thereof, without lishence from Authority till ye generall Court take further order, as they will answer ye Contrary att their p^rill dated in boston 8th March 1680

by Ord^r of ye Councell

Edward Raweson

S^ecretary.”

These tablets, and the names of the Pastors, were festooned with oaken wreaths. The whole scene was animating, and the air fragrant with beautiful bouquets. “The Old Church-Book,” bearing upon its pages the footprints of time, lay on the communion-table, inclosed in a glass case. Here, also, was exhibited the communion-service, which, like the vessels of the ancient sanctuary, drew tears from the eye of the beholder. The silver cups, with the inscriptions and names of the donors, had been presented at different periods, and were of various sizes and fashions. They were, of course, familiar to past and present members, and awakened sacred and tender emotions. A large audience was in attendance, consisting, not only of our own congregation

but of pastors and members of other Baptist churches in the city and vicinity, professors and students from Newton Theo. Institution, and also ministers and members of other denominations, Dr. Kirk, Dr. Adams, Dr. E. S. Gannett, Dr. Walker, ex-president of Harvard University, the venerable Dr. Jenks, now near ninety years of age, and the still more venerable Father Cleaveland, who is approaching his one hundredth year.

THE SOCIAL FESTIVAL.

The social festival in the evening gave increased interest to the occasion. This was held in the spacious chapel, which was well arranged, and most "bountifully" provided for. Addresses were made by several clergymen and other brethren, Drs. Wayland, Hague, Kirk, Cushman, the Pastor, and others. Dr. Wayland was in his happiest mood. He made a speech full of personal reminiscences, and breathing the spirit of matured piety. He sang with his old parishioners, and went around among them, reviving the scenes of his early experience. Dr. Cushman was present, vigorous and strong, speaking kindly of the Church and Pastor, in whose neighborhood he lived while himself the Pastor of the Bowdoin-Square Church. It was emphatically a reunion of "the family." Most of the time was passed in social conversation, and all seemed to enjoy the interview. We realized the truth of the sentiments which we often sing —

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Historical Matters.



HISTORICAL MATTERS.

THE COMMUNION-SERVICE PLATE.

THE communion-vessels consist of two flagons, eighteen cups, four plates, and one spoon.

The flagons are marked thus: "The gift of Mr. Jona. Harris to the First Baptist Church of Christ in Boston, 1792." The following record is found on the church-book, under date Nov. 30, 1792: "The minister, in the name of Mr. Jona. Harris, merchant, presented an elegant pair of plated flagons to the Church, of which he requested their acceptance."

One cup is marked, "Ex dona J. & M. Russell, 1714." Cup marked, "Ex dona Mary Russell to yc Church." Cup marked, "The gift of Wm. Snell to ye Baptist Church in Boston, 1727." Record concerning this: "May 8, 1727. Wm. Snell, having bequeathed twelve ounces and twelve pennyweights of plate to the Church,—Voted, that this plate be made into a handsome cup with his name upon it, but one spoon with his name upon it shall be reserved for the use of the Lord's table." [This spoon is placed upon the Lord's table at every communion season.]

Cup marked, "F—I F." Record as follows: "Sept. 7, 1729. The Church received a small silver cup marked F—I F, the legacy of Mr. John Foreland and his first wife, who was a member of the Baptist Church in Boston."

Cup marked, "The Gift of Mr. Edward Richardson to the baptist Church in boston." Record Aug. 2, 1760: "Four pounds lawful money, legacy of Edward Richardson, of Newbury, was placed in

the hands of Dea. Bulfinch, to be laid out in a piece of plate for the communion-table."

Goblet marked, "Ex dono R. K." [No record.] Goblet marked, "Ex dono sc. Tistm. A. D. per T. A." [No record.]

Two large plated goblets and two plates, not marked. Record as follows: "April 29, 1793. The minister informed the Church that our brethren William White and Jonas Welch had made a present to the church of two plated goblets and two plated dishes for the communion-table."

Two plated goblets and two plates were purchased by the Church about thirty years since.

Three silver goblets marked, "Presented to the First Baptist Church by Mrs. Lucy Snow, 1854."

Three silver goblets marked, "Presented to the First Baptist Church by Mrs. P. C. Loring, 1854."

These vessels of the sanctuary are indeed sacred and eloquent memorials of the past. On each communion season they recall to us the days of Russell, Callender, Condy, and Stillman. They remind us of the devotedness of our fathers to the interests of the Church. They call up before us the multitude of witnesses, now gone to their reward, who once received the symbolical emblems of the Saviour's death from these simple vessels.

ARTICLES OF FAITH.

AGREED UPON, A. D. 1665.

WE believe with the heart, and confess with the mouth, that there is* but one God,† Creator and Governor of all things,‡ distinguished into Father, Son, and Holy Spirit,§ and that this is life eternal, to know the only true God, and Jesus Christ, whom he hath sent.

* Deut. 6:4. 1 Tim. 2:5. Eph. 4:6. † Gen. 1:1. Heb. 11:13. ‡ Matt. 3:16. § John 5:7. † John 17:3. Heb. 5:9.

And that the rule of this knowledge, faith, and obedience, concerning the worship and service of God, and all other Christian duties, is the written Word of God, contained in the books of the Old and New Testaments.*

* John 5:39. 2 Tim. 3:15, 16, 17. Deut. 4:2, 5, 6. Gen. 6:22. Ex. 20:4, 56. 39:42, 43. 1 Chron. 28:19. Ps. 119. Gal. 1:8. Rom. 22:18, 19.

We believe, Christ is the foundation laid by the Father,* of whom Moses and the Prophets wrote and the Apostles preached; † who is that great Prophet whom we are to hear in all things; ‡ who hath perfectly revealed, out of the bosom of his Father, the whole word and will of God, which his servants are to know, believe, and obey.§

* Gen. 3:15. 22:18. † Deut. 18:15. Ps. 22:6, 7, 12, 17. ‡ Deut. 18:15. Acts 3:22, 23. § John 1:18. 12:29. 15:15. 17:18. Matt. 17:5. 2 Tim. 3:15, 16, 17.

Christ's commission to his disciples is to teach and baptize;* and those who gladly receive the word and are baptized, are his by calling, and fit matter for a visible Church; † and a competent number of such, joined together in covenant, and fellowship of the Gospel, are a Church of Christ.‡

* Matt. 28:19. Acts 9:10, 18. 10:28. † Acts 2:41. ‡ 1 Cor. 1. Jer. 50:4, 5. Ps. 50:5. Micah 4:5. Matt. 18.

We believe, that a Church, thus established, are to walk in all the appointments of Christ;* and have power from him to choose from among themselves their own officers; whom the Gospel allows to administer in the ordinances of Christ among them,—whom they may depute or ordain to this end.†

* Matt. 28:20. † Acts 6:3, 5, 6. 9:10, 18. 10:47, 48. 14:23. Rom. 12.

And this Church hath power to receive into their fellowship visible

believers ; * and, if any prove scandalous, obstinate, and wicked, to put forth such from among them. † When the Church is met together they may prophesy, one by one, that all may learn, and all may be comforted ; ‡ and they ought to meet together, the first day of the week, to attend upon the Lord in all his holy ordinances, continuing in the Apostles' doctrine and fellowship, and breaking bread, and prayers. §

* Rom. 14: 1. 16: 2. † Matt. 18: 7. 1 Cor. 4: 5. ‡ 1 Cor. 14: 23, 24, 25, 31
§ Acts 20: 7. 1 Cor. 16: 2. Acts 2: 42.

We acknowledge Magistracy to be an ordinance of God, and to submit ourselves to them in the Lord, not because of wrath only, but also for conscience' sake.*

* Rom. 13: 1. 1 Pet. 2: 13, 14.

Thus we desire to give unto God that which is God's, and unto Caesar that which is Caesar's, and to every man that which belongeth to him ; * endeavoring always to have a clear conscience, void of offence towards God, and also towards man, having hope in God. That the resurrection of the dead will be of the just, unto life ; and of the unjust unto condemnation everlasting. † If any take this to be heresy, then do we, with the Apostles, confess, that after the way which they call heresy, we worship the Father of our Lord Jesus Christ ; believing ALL THINGS written in the Law, and in the Prophets, and in the Psalms. ‡

* Matt. 22: 21. † Acts 24: 14, 15, 16. John 5: 28. ‡ 2 Tim. 1: 13. 3: 14, 15, 16, 17
Matt. 10: 32.

CHURCH COVENANT.

ADOPTED, 1665.

As we trust we have been brought, by divine grace, to embrace the Lord Jesus Christ, and, by the influence of his Spirit, to give ourselves up to him ; so do we now solemnly covenant with each other,

as God shall enable us, to walk together in brotherly love; that we will exercise a Christian care and watchfulness over each other, and faithfully warn, rebuke, and admonish our brethren, as the case shall require; that we will not forsake the assembling of ourselves together, nor omit the great duty of prayer, both for ourselves and for others; that we will participate in each other's joys, and endeavor, with tenderness and sympathy, to bear each other's burdens and sorrows; that we will seek divine aid to enable us to walk circumspectly and watchfully in the world, denying ungodliness and every worldly lust; that we will strive together for the support of a faithful, evangelical ministry among us; and through life, amidst evil report and good report, seek to live to the glory of Him who hath called us out of darkness into his marvellous light.

THE OLD MEETING-HOUSES.

The frame of the old meeting-house, in Stillman Street, was removed to South Boston, and constitutes the materials of the South Boston Baptist Church, Broadway, Rev. G. S. Abbot present pastor. The old pulpit where Wayland and Winchell and Stillman preached, is in the vestry of that church.

The meeting-house at the corner of Hanover and Union Streets is now used for a carpet store. The front part of it has been removed for the purpose of widening the street.

CONTENTS OF THE BOX PLACED UNDER THE CORNER-STONE OF THE HOUSE, CORNER OF UNION AND HANOVER STREETS:—

1. A Sermon delivered at the Dedication of the Baptist Meeting-house, in Charlestown, Mass., May 12, by Samuel Stillman, D. D.
2. A Discourse delivered by Rev. Joseph Clay, A. M., August 19, 1807, on the occasion of his Installation to the pastoral care of the First Baptist Church and Society in Boston.

3. Two Discourses, exhibiting an Historical Sketch of the First Baptist Church in Boston, from its formation in Charlestown, 1665, to the beginning of 1818, by Rev. James M. Winchell, A. M.
4. A Sermon on the Moral Dignity of the Missionary Enterprise, delivered Oct. 26, 1823, by Francis Wayland, Jr., A. M.
5. The eleventh number of the first volume of the Baptist Preacher, published by Rev. Wm. Collier, containing a sermon by Rev. Cyrus P. Grosvenor, A. M. TEXT, — "Mene, Mene, Tekel, Upharsin."
6. The American Baptist Magazine for Sept., 1828.
7. The Minutes of the seventeenth anniversary of the Boston Baptist Association, held in Cambridge, 17th and 18th September, 1828.
8. The last Christian Watchman.
9. The six daily papers of the city, of Oct. 21, 1828.

The plate,* this day (Oct. 21, 1828) deposited under the corner-stone of the new meeting-house for this church, at the corner of Hanover and Union streets, is of silver, weighing three ounces, and being six inches by four in measure. The inscription on it is as follows: The First Baptist Church in Boston, Mass., was gathered in Charlestown, A. D. 1665, and removed to Boston, A. D. 1679. The first members were, — Thomas Gold, Thomas Osbourne, Edward Drinker, John George, William Turner, Robert Lambert, Mary Goodall, Mary Nowell, Richard Goodall.

The names of the Pastors and the years of their settlement.

THOMAS GOLD, settled A. D., 1665.	} One side.
JOHN RUSSELL, ISAAC HULL, 1675.	
JOHN EMBLEM, 1684. ELLIS CALLENDER, 1708.	
ELISHA CALLENDER, A. M., 1718. JEREMIAH CONDY, A. M., 1739.	
SAML. STILLMAN, D. D., 1765. JOSEPH CLAY, A. M., 1807.	
JAMES MANNING WINCHELL, A. M., 1814.	
FRANCIS WAYLAND, JUN., D. D., 1821.	
CYRUS PITT GROSVENOR, A. M., 1827.	

The Present Officers of the Church.

CYRUS P. GROSVENOR, *Pastor.*

JOHN SULLIVAN, }
JOSEPH URANN, } *Deacons.*

The Building Committee.

JOHN SULLIVAN.

ICHABOD MACOMBER.

SAMUEL BEAL.

THOMAS GOULD.

JOHN GAIR.

ISAAC DAVIS.

JOSEPH URANN.

JOHN K. SIMPSON.

EMERY RICE.

SIMON G. SHIPLEY.

GEO. S. GODDARD.

MOSES POND.

CHARLES WELLS, *Superintendent.*

"One Lord, One Faith, One Baptism."

BOSTON, October 21st, A. D. 1828.

The
reverse.

THE SERVICES AT THE DEDICATION OF THE NEW MEETING-HOUSE, IN HANOVER STREET, Thursday, June 18, 1829, were as follows:—

1. Invocation, by the Pastor.
2. Anthem.
3. Dedicatory Prayer, by Rev. James D. Knowles.
4. Anthem.
5. Reading Scriptures by Rev. Dr. Sharp.
6. Singing of hymn 175, of Winchell's Supplement.
7. Sermon, by C. P. Grosvenor, from Romans 11: 36. "For of Him, and through Him, and to Him are all things, to whom be glory forever.
8. Prayer, by Rev. Howard Malcom.
9. Anthem—Doxology in Old Hundred.
10. Benediction, by the Pastor.

THE LAYING OF THE CORNER-STONE OF THE NEW CHURCH, ON SOMERSET STREET, took place at 8 o'clock, on the morning of Sept. 12, 1853.

The exercises were as follows:—

1. Prayer, by Rev. William Howe.
2. 178th Hymn of Winchell's Selections.
3. An Address, by Rev. Dr. Neale.
4. Reading of the contents of the box to be deposited beneath the corner-stone.

The inscription was as follows:—

The Baptist Church in Boston was gathered in Charlestown A. D. 1665, and removed to Boston A. D. 1679.

NAMES OF PASTORS.

THOMAS GOLD,	. . . .	Settled,	1665,	. . . .	Died,	1675.
ISAAC HULL,	. . . .	Licensed,	1673,	. . . .	"	1690.
JOHN RUSSELL,	. . . .	Settled,	1679,	. . . .	"	1680.
JOHN EMBLEM,	. . . .	"	1684,	. . . .	"	1702.
ELLIS CALLENDER,	. . . .	"	1708,	. . . .	"	1726.
ELISHA CALLENDER,	. . . .	"	1718,	. . . .	"	1738.
JEREMIAH CONDY,	. . . .	"	1739,	. . . .	Resigned,	1765.
SAMUEL STILLMAN,	. . . .	"	1765,	. . . .	Died,	1807.
JOSEPH CLAY,	. . . .	"	1807,	. . . .	"	1811.
JAMES M. WINCHELL,	. . . .	"	1814,	. . . .	"	1820.
FRANCIS WAYLAND,	. . . .	"	1821,	. . . .	Resigned,	1826.
CYRUS P. GROSVENOR,	. . . .	"	1827,	. . . .	"	1830.
WM. HAGUE,	. . . .	"	1830,	. . . .	"	1837.
ROLLIN H. NEALE,	. . . .	"	1837,	. . . .	Present Pastor.	

PRESENT OFFICERS OF THE CHURCH, 1853.

Pastor—Rev. Rollin H. Neale, D. D.

Deacons—Joseph Urann, Thomas Richardson, Thomas P. Foster, Abijah Patch.

Clerk.—George E. Learnard.

Treasurer.—William Grubb.

Superintendent Sabbath-School.—Cyrus Carpenter.

Building Committee.—Thomas Richardson, Nathaniel Hill, William Grubb, Daniel P. Simpson, Edward Sands, Cyrus Carpenter, Artemus Hammond, Charles P. Chamberlin, William H. Learnard.

Architect.—William Washburn.

Master Mason.—Carlton Parker.

Carpenters.—C. & S. Barker.

5. The box was then deposited, and the corner-stone laid by Dr. Neale.

6. Prayer was offered by Dr. Stow.

7. Doxology and Benediction.

CONTENTS OF THE BOX DEPOSITED BENEATH THE CORNER-STONE
ON SOMERSET STREET:—

I. A Sermon by Rev. Dr. Stillman, delivered Nov., 1790, entitled Apostolic Preaching.

II. A Sermon by Rev. James M. Winchell, being an Historical Sketch of this Church.

III. Three Sermons by Rev. Francis Wayland, D. D.

1. On the Duties of an American Citizen.

2. On the Moral Dignity of the Missionary Enterprise.

3. A manuscript Sermon preached at the funeral of Rev. Dr. Sharp.

IV. A Sermon by Rev. William Hague, D. D., on the Life and Character of Rev. Dr. Judson, delivered May 1851.

V. The following Sermons by Rev. R. H. Neale, D. D.:

1. Election sermon, delivered before the Legislature, Jan. 1852.

2. The Incarnation, preached before the Association, 1849.

3. The Burning Bush, preached 1850.

4. Manuscript Sermon from the words, "The word of God is not bound."

VI. Funeral Sermon, on the Death of Rev. Dr. Bolles, by Rev. Dr. Daniel Sharp, from the words, "Jesus wept."

VII. Sermon by Rev. Baron Stow, D. D., entitled, A Tribute to the Memory of the late Rev. Dr. Sharp, delivered July, 1853.

VIII. Manuscript Sermon by Rev. Mr. Wines, pastor of the Bowdoin Square Church.

IX. Essay to Sabbath School Teachers, by Rev. Wm. Howe, pastor of the Merrimac Street Church.

X. Baptist Periodicals.

XI. Annual Reports of various Baptist Benevolent Societies.

XII. Minutes of the Boston Baptist Association.

XIII. Church Covenant of the Boston Bethel Church with Hymns, by Rev. Phineas Stowe, pastor.

XIV. History of the First Baptist Church, Boston, with names of members, 1853.

XV. Copperplate Engraving of Rev. Dr. Stillman.

XVI. Engraving of Rev. Mr. Wnichell.

XVII. Crystallotype Likeness of Rev. Dr. Neale.

XVIII. A Parchment Inscription, containing the names of all the pastors of the church, with the dates of their settlement and decease or resignation.

XIX. The daily Newspapers of this city of this date, Sept. 12, 1853.

XX. A Letter from the church to their successors, who may open the box.

ORDER OF EXERCISES AT THE DEDICATION OF THE FIRST BAPTIST CHURCH, SOMERSET STREET, Thursday, January 11, 1855.

1. Voluntary and Anthem.
2. Prayer by Rev. Dr. Stow.
3. Hymn by Rev. S. F. Smith, D. D.
4. Reading the Scriptures, by Rev. Dr. Kirk.
5. Dedicatory Prayer by Pres. Wayland.
6. Hymn 206, Psalmist.
7. Sermon by the pastor. — Heb. x. 19. 20.
8. Hymn 21, Psalmist.
9. Prayer by Rev. Dr. Caldicott.
10. Anthem, "Glory be to God."
11. Benediction.

LETTER REFERRED TO AS AMONG THE CONTENTS OF THE BOX DEPOSITED UNDER THE CORNER-STONE OF THE PRESENT MEETING-HOUSE, SOMERSET STREET:—

BELoved BRETHREN AND SISTERS:—

Deeply interested, as we are, in the past history of this *ancient* church, our hearts are moved with affectionate solicitude for those who shall come after us. We differ, in some respects, from our fathers as you probably will differ from us. External manners and customs change with the lapse of time. But the great and essential truths of the gospel, namely, that Jesus Christ was God manifest in the flesh; that the sinner is saved only through faith in the vicarious sufferings of the Son of God; that regeneration is an essential prerequisite to

personal piety, and to our ultimate admission to the kingdom of heaven ; and that this change is wrought only through the sovereign agency of the Holy Spirit, — are sentiments which we now hold as they were expressed by the original founders of the church, two hundred years ago. And we exhort you, “*scrupulously to hold fast the form of sound words.*”

May these doctrines be faithfully preached, and most surely believed, by the successive pastors and members of this church, through all coming time.

Dear Brethren :— To whatever extent our goodly city may have grown in your day, and whatever changes and improvements may then occur in society, let nothing be added *to* or taken *from* the volume of inspiration ; our holy faith was pure and perfect at its origin ; we exhort you, therefore, that you keep the commandments, the doctrines, and the ordinances, as they have been delivered unto us from inspired apostles, and by authority of the Great Head of the Church. We herewith transmit to you the Articles of Faith and Church Covenant adopted by our fathers in 1665, with various other documents, which will give you an idea of our present state and condition.

May your lives, dear brethren, be conformed to your high and holy profession ; may the gospel in your day be rapidly extending its influence over the whole earth ; may you find these United States still *one nation*, increasingly prosperous and happy ; and, ere you read this letter, the Lord grant that LIBERTY may have been proclaimed to all the inhabitants throughout the length and breadth of the land. We earnestly pray that the choicest blessings of Heaven may descend upon you and upon those who shall succeed you, and though we meet not on earth, we anticipate a joyous recognition and delightful communings in the promised land.

In behalf of the First Baptist Church, Boston.

ROLLIN H. NEALE, Pastor.

September 12, 1853.

The following persons have officiated as deacons of the Church:—

Names.	When chosen.	Names.	When chosen.
THOMAS SKINNER,	. . 1670	WILLIAM CAPEN,	. . 1790
EDWARD DRINKER,	. . 1670	JOHN WAIT,	. . 1801
HUMPHREY KIRKWOOD,	1681	JAMES LORING,	. . 1807
BENJAMIN SWEETSER,	. 1688	PRINCE SNOW, JR.,	. 1807
RICHARD B. PROCTOR,	1718	JOHN SULLIVAN,	. . 1825
JOSIAS BYLES,	. . 1720	JOSEPH URANN,	. . 1828
SIEM DROWNE,	. . 1721	MOSES POND,	. . 1828
JOSEPH HILLER, JR.,	. 1754	JOHN SPENCE,	. . 1835
SKINNER RUSSELL,	. 1751	SIMON G. SHIPLEY,	. . 1838
JOHN BULFINCH,	. . 1759	THOMAS RICHARDSON,	. 1840
NATHAN HANCOCK,	. 1759	THOMAS P. FOSTER,	. . 1845
SIEM DROWNE,	. . 1774	ABIJAH PATCH,	. . 1847
PHILIP FREEMAN,	. . 1779	JOHN Q. A. LITCHFIELD,	1861
RICHARD GRIDLEY,	. . 1779	CHARLES A. TURNER,	. 1861
DANIEL WILD,	. . 1787		

PRESENT OFFICERS OF THE CHURCH.

ROLLIN H. NEALE, PASTOR.

DEACONS.

THOMAS RICHARDSON,	|	JOHN Q. A. LITCHFIELD,
THOMAS P. FOSTER,		ABIJAH PATCH,
CHARLES A. TURNER.		

CYRUS CARPENTER, *Superintendent of Sabbath School.*

WILLIAM H. BREWER, *Church Clerk.*

SOCIETY'S COMMITTEE.

DANIEL P. SIMPSON, Chairman,	|	THOMAS P. FOSTER,
EDWARD SANDS,		OLIVER D. KIMBALL,
JOHN Q. A. LITCHFIELD,		CALEB G. BARKER,
WM. H. LEARNARD, JR.,		RICHARD F. MURRAY,
GILBERT C. BROWN,		CYRUS CARPENTER,
SAMUEL B. HOPKINS,		ERASTUS B. BADGER.

CHAS. A. TURNER, *Clerk and Treasurer.*

