



Gc  
974.402  
B65p1  
v.1  
1988961

M. L

REYNOLDS HISTORICAL  
GENEALOGY COLLECTION

✓

ALLEN COUNTY PUBLIC LIBRARY



3 1833 01100 8411







HISTORY  
OF THE  
CHURCHES  
OF  
BOSTON

The title is presented in a highly decorative, symmetrical arrangement. At the top is a crown with a central cross and radiating lines. Below the crown, the word "HISTORY" is written in a bold, serif font on a curved banner. This banner is flanked by intricate, symmetrical scrollwork and floral patterns. In the center of this scrollwork is a circular emblem containing the words "OF THE" in a stylized font. Below this emblem, the word "CHURCHES" is written in a larger, bold, serif font on a wide, horizontal banner. Underneath "CHURCHES", the word "OF" is written in a smaller font on a narrow, curved banner. Finally, the word "BOSTON" is written in a bold, serif font on a wide, curved banner at the bottom. The entire design is framed by ornate, symmetrical flourishes that extend downwards, ending in a decorative finial.

# INTRODUCTORY.

---

About thirty years ago Dr. Minard commenced to manufacture a beautiful creamy white Liniment, which proved to be the greatest Inflammation Allayer and Pain Destroyer discovered by medical science. He used it in his profession wherever a liniment was required, and very soon his numerous patients, learning of its wonderful curative powers, would use no other remedy for the cure of their Aches and Pains. The increasing demand for Minard's Liniment caused the Doctor to manufacture it in larger quantities, and his invaluable Liniment soon became a household word in the whole circle of his practice, and in a few years found its way into nearly every house in Nova Scotia on its own merits. Four years ago the present proprietors purchased from Dr. Minard the sole right to manufacture Minard's Liniment; and by the free use of printer's ink, with a fair share of energy and capital, Minard's Liniment has become a household word, and the Standard Liniment in Canada, Newfoundland and Bermuda; and the constant demand for it in the United States has prompted the proprietors to commence the manufacture of this valuable Liniment at 273 Commercial Street, Boston, Mass., and are now ready to supply their numerous customers.

## TO OUR PATRONS.

The popularity of Minard's Liniment induces us to renew our efforts, and proclaim to the people of the world its usefulness.

As it is the duty of every man to do all the good he can, and the duty of every physician to cure whatever of disease, relieve whoever of suffering, and prolong whatever of life he may, so it is our duty to place the means for attaining these objects in the hands of the people, in the manner best calculated to reach the greatest number and accomplish the greatest good. A large and important part of medical practice is, and must ever remain, in the hands of the people. The first stage of every disease is commonly treated by parents, nurse, friend, or the patient himself, and it is all-important that they should be informed upon the subject, and be provided with simple and effective means of cure. Nine-tenths of all diseases may be cured promptly, as the experience of thousands who have long used Minard's Liniment shows, if they but have and apply it at once, while a large proportion of aggravated and fatal cases may be traced to early neglect.

The great object of medicine is this: To always keep on hand a remedy for all, or as much of the ills and pains of life as possible — something that is handy to take and that can be depended upon. All persons that have ever become acquainted with Minard's Liniment universally acknowledge its superiority over all other compounds — that it far exceeds all other remedies ever yet compounded for what it is recommended. It is the thing. A man cannot abuse himself and family more, either by neglecting or prejudice, than by not becoming thoroughly acquainted with Minard's Liniment. No person should even think of keeping house without Minard's Liniment in it, or ever would, if he was thoroughly acquainted with its virtues, any more than he would think of keeping house without provisions to eat, or fuel to cook them with.



HISTORY  
OF THE  
CHURCHES OF BOSTON,



GIVING A FULL ACCOUNT, IN DENOMINATIONAL DIVISIONS, OF ALL THE CHURCH  
ORGANIZATIONS OF THE CITY, FROM THEIR FORMATION TO THE PRESENT  
TIME, WITH DATES AND COMPLETE STATISTICS; COMPILED  
WITH GREAT CARE FROM FIRST SOURCES.

---

*DIVISION ONE:*  
*BAPTIST AND PRESBYTERIAN.*

---

EDITED BY  
JAMES PIKE, A. B.

---

BOSTON:  
ECCLESIA PUBLISHING COMPANY,  
1883.

---

WARREN J. ROBINSON & CO.,  
PRINTERS,  
129 STATE ST., BOSTON.

---

# INDEX.

## BAPTIST CHURCHES.

	PAGE.
Baptist Bethel Church, . . . . .	74
Bowdoin Square Church, . . . . .	24
Brighton Avenue Church, . . . . .	46
Bunker Hill Church, . . . . .	72
Central Square Church, East Boston, . . . . .	66
Charles Street Church, . . . . .	20
Clarendon Street Church, . . . . .	29
Dearborn Street Church, . . . . .	80
Dudley Street Church, . . . . .	89
First Baptist Church, . . . . .	5
First Baptist Church, Charlestown District, . . . . .	41
First German Church, . . . . .	81
First Free Baptist Church, . . . . .	99
Fourth Street Church, South Boston, . . . . .	82
Harvard Street Church, . . . . .	59
Jamaica Plain Church, . . . . .	62
Neponset Avenue Church, . . . . .	71
Roslindale Church, . . . . .	88
Ruggles Street Church, . . . . .	69
South Baptist Church, . . . . .	54
Stoughton Street Church, . . . . .	85
Trinity Church, East Boston, . . . . .	73
Union Temple Church, . . . . .	47
Warren Avenue Church, . . . . .	10

(COLORED.)

**1988961**

Day-Star Church, . . . . .	97
Ebenezer Church, . . . . .	98
Independent Church, . . . . .	97
Twelfth Church, . . . . .	98

## PRESBYTERIAN CHURCHES.

First Presbyterian Church, . . . . .	104
First Presbyterian Church, East Boston, . . . . .	110
First Reformed Presbyterian Church, . . . . .	120
Fourth Presbyterian Church, . . . . .	109
Second Reformed Presbyterian Church, . . . . .	122
Springfield Street Presbyterian Church, . . . . .	101
Addendum, . . . . .	124

\$7.50  
 Unit 21-19 B' 82  
 1/

## ADDENDUM.

---

THE BETHEL CHURCH.—With regard to the Bethel cause in Boston, the name of the Rev. C. W. Denison should be mentioned as the pioneer worker. He began Bethel work in the city some two years before Mr. Stowe, but from some cause, did not continue it.

The names of Irving O. Whiting, and Frank E. James—the latter as Secretary—were added to the Bethel Board, since that portion of the work went to press. Both of these names are from the First Baptist Church.

Those also of Miss M. V. Ball, for 30 years the President of the Ladies' Bethel Society, and of Mrs. Newman, the present President of the same ; together with that of Austin S. Hawley, the late Secretary of the Bethel Board, are most justly entitled to be placed on record.

## PREFACE.

---

In a practical age, in which actual results are made the test of success, it is necessary, it should seem, to say but very little in introducing to a public, which is, at least nominally, Christian, this book ; whose purpose is to present in permanent form, the actual result and condition of church work in the denominations represented. Every kind and branch of secular industry and effort has had, and still has, its own special Historian, or even several of them, by whom are placed on record full annals of its work. But, hitherto, no chronicler of the status of Christian work in its regular, normal, "trunk" line of action has appeared. This gap these books are intended to fill.

The division into denominational parts has been considered to be the best, and will be adhered to as nearly as possible. Sometimes, as in this division, a denomination has not enough churches in a city to form a division by itself, when it is placed with another. No order of priority has been recognized, either in the selection of a denomination for earlier or later place, or in that of the single histories in the individual book. In this regard, readiness for the press, or some such minor circumstance, has been the only guide. In important respects, all Christian churches are held to be equal, and their records prepared with complete impartiality. The relative fulness and perfectness of the various accounts have been, as a matter of course, affected by the quality of the records, their accessibility, their fragmentary or complete character, and other incidents due to time and change. But, in every case, without exception, the very best possible has been done, and often with no little difficulty.

The publishers and their editor here desire to tender their most hearty thanks to those friendly pastors, deacons, elders, and other church officers and members,

whose kind and invaluable aid, so generously given, has made the successful completion of the work possible. The remembrance of their helpful courtesy is a pleasant one. The list is a long one. None are named, lest one should, by inadvertence, be omitted. Each one is warmly thanked, personally ; and all, collectively ; but none, enough.

The old proverb, "*Altius ibunt qui ad summa nituntur,*" has been the rule, in the production of the book. While perfection cannot, probably, be attained, even in the publishing of a book, it can be striven for. This standard having been always aimed at, it is devoutly — and with some basis — hoped that a thoroughly good book has been produced, even though hypercriticism should detect some weak points.

The work will be continued uninterruptedly throughout the several denominations.

BOSTON, May, 1883.



# THE FIRST BAPTIST CHURCH,

CLARENDON STREET, CORNER OF COMMONWEALTH AVENUE.

---

This church was constituted in Charlestown on the 28th of March, (old style,) 1665. The first record on the church-book is as follows:—

“The 28th of the 3d month, 1665, in Charlestown, the church of Christ, commonly (though falsely) called Anabaptist, 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 Newall, who had walked in that order in Old England.”

This proceeding was considered by the civil rulers and the clergy of the Established Church as a high-handed and illegal act on the part of the Baptists; and they were denounced as heretics, and disturbers of the peace. In accordance with a law which had been enacted at an early date, forbidding any person to form a church, or to meet together for divine service, without consent of the magistrate, several of the leading brethren of the church were brought before the Court of Assistants, the County Court at Cambridge, and the General Court; and, on their refusal to desist from what was called their schismatic practice, were fined, disfranchised, ordered to go into exile, and imprisoned. These persecutions, with intervals of abatement, continued until 1680, when the church, having been ejected from the meeting-house which it had built, was permitted to re-enter it.

Until 1679, the church met regularly once a week at private houses in Woburn, Charlestown, in Back street, now Salem street, Boston, and Noddle's Island, now East Boston.

On the 15th of February, 1679, the church met for the first time in its first meeting-house, which was located at the corner of what are now called Stillman and Salem streets. It was at the foot of an open lot, running from Salem street to the mill-pond, and placed near the water, for convenience for baptismal services. This house was replaced by a larger one, erected on the same spot, in 1771, under the popular Dr. Stillman; to which, twenty years later, a considerable addition was made, making the whole building 57x77 feet. In these two humble buildings, on

this memorable site, the church worshipped for over 150 years. They were fraught with precious memories of conference, prayer, baptismal, and sacramental occasions; and of a succession of pastors and members whose influence will be felt forever. There Wayland, Winchell and Stillman preached — back to John Russell and Thomas Gould.

The old building was afterwards removed to South Boston, and for a long time, was used by the South Boston Baptist Church.

The third meeting-house, erected by the church in Hanover street, was dedicated June 18, 1829.

The fourth meeting-house, erected by the church in Somerset street, was dedicated January 11, 1855. This property is now owned by the Boston University.

From 1877 to 1882 the church occupied the meeting-house in Shawmut avenue. In the fall of 1882, the magnificent temple on Commonwealth avenue which had been built by the Brattle Street Society, having been bought and refitted, was taken possession of by the church as its house of worship. This house — the sixth occupied by the church — with the adjoining new chapel building, since erected, is one of the most imposing ecclesiastical structures in the city.

The new chapel was opened on Friday evening, February 9, 1883. It is at the side of the main building, and is 104 feet long and 28 feet wide, with a small addition of the size of 12 feet by 44, taken from the main edifice. It has a seating capacity of about 400, and, with connecting rooms, of 100 more. The pastor's room, Bible and Committee rooms, etc., are over the ante-rooms. In this annex the architecture of the original edifice has been closely followed under the direction of Mr. T. W. Silloway. The decorations are Romanesque, and the frescoing is a handsome piece of work, scarcely excelled in Boston. In the basement is a refectory, extending under the entire chapel. The cost of the chapel and land was \$50,000.

The first pastor of the church, who was also one of its founders, was Thomas Gould.

After his decease, in 1675, Isaac Hull and John Russell became pastors of the church, assisted in their labors for a brief period by John Miles, one of the two thousand ministers ejected from their livings in England in 1662.

John Russell was a shoemaker, and no doubt worked at the trade after assuming the pastoral office — a circumstance which was the occasion of much ridicule by the learned divines of Boston.

After the death of Mr. Russell, in 1680, the church appointed Edward Drinker and Ellis Callender to aid in carrying on their worship.

In 1684 John Embley, who had been brought over from England, began a ministry with the church which ended with his death, in 1699.



Failing in an effort to obtain a minister from England, in 1708 the church ordained as its pastor Ellis Callender, who, when the pastoral office was vacant, had been for thirty years "principal speaker."

Resigning his charge in 1718, he was succeeded by his son Elisha Callender, whose prosperous ministry continued until his death, in 1738. It is a pleasing circumstance that the principal services on the occasion of his ordination were performed by Increase Mather, Cotton Mather, and James Webb, three eminent Congregationalist clergymen, who, a few years before, had used their influence to drive the Baptists from the Colony. These services, moreover, were performed in the very house whose doors had once "been nailed up" by the authorities of the Colony of Massachusetts.

On February 14, 1739, Jeremiah Condy, who had been brought over from England, was ordained pastor of the church. It was during this pastorate that the secession from this church took place, from which arose the Second Baptist Church, afterwards well known as The Baldwin Place Baptist Church — now The Warren Avenue Church. Whatever may have been thought of Mr. Condy by some of his people, he seems to have enjoyed the strong support of the church, which would appear by his long pastorate, which lasted for 25 years. But, in addition to this fact, there is on record a letter full of confidence and love, given to Mr. Condy at his resignation. He died in Boston in 1768.

Upon the resignation of Mr. Condy, in 1765, the eminent and beloved Samuel Stillman was installed in the pastoral office, the duties of which he performed with remarkable ability and devotion until his death, March 12, 1807. But few pastors have been more highly regarded than this venerable man. Not only by the church, but by the whole community, he was looked upon as a man of extraordinary talent, great kindness of heart, and perfect purity of moral character. He was probably the most popular pulpit orator of his day. His pastorate covered a period of the greatest national interest; the revolutionary war, the adoption of the federal constitution, the presidencies of Washington — of whom he was an enthusiastic friend — Adams, and Jefferson, all having occurred while he was pastor of this church. In the early part of the century there was a great revival of religion at both the first and second churches.

Dr. Stillman was succeeded, in 1807, by Joseph Clay (commonly called Judge Clay), who, on account of continued ill health, obtained dismission from his pastoral charge in 1809. In early manhood he had studied law, and was for several years Judge of the U. S. Court for the district of Georgia. He died January 11, 1811, aged 47 years. After this the church was without a pastor for five years.

In 1814 James Manning Winchell began a prosperous ministry with the church, which ended with his death, on February 22, 1820.

From 1821 to 1826 the Rev. Francis Wayland, D. D., (afterward president

of Brown University) filled the pastoral office, and was succeeded, in 1827, by the Rev. Cyrus P. Grosvenor, who resigned in 1830.

It was during the ministry of Mr. Grosvenor, and chiefly through his exertions, that the old meeting-house on Stillman street was abandoned, and a new one built at the corner of Hanover and Union streets, in 1829, wherein the church worshipped for 25 years. Here Dr. Neale preached for 16 years.

Dr. William Hague became pastor of the church in 1830, remaining until 1837, when he resigned to take charge of the First Baptist Church in Providence, R. I. Under him the congregation was greatly enlarged; the brilliant union in him of popular talent and an ingenuous spirit commanded universal affection and confidence.

In 1837 Rollin H. Neale succeeded to the pastoral office, resigning in 1877, and dying in 1879. A man of power and a man of peace, Dr. Neale was greatly honored and beloved; and all our thoughts of him, now that he has passed into the skies, are precious thoughts.

In October, 1871, Rev. John T. Beckley was installed associate pastor, resigning June, 1876.

In the period which we have been reviewing, the church enjoyed many precious revivals of religion. Of the pastors whose labors were specially honored by revivals, we mention Mr. Condy, Dr. Stillman, Mr. Grosvenor, Dr. Hague, and Dr. Neale.

For many years previous to 1877 there had been a growing conviction that the church would gain larger prosperity by removal to another part of the city. Such a project seemed to require a union with one of the other churches. Accordingly, after prayerful deliberation, an overture for union was made by the Shawmut Avenue Church. This overture, after much deliberation and many conferences, was accepted. On the twenty-fourth day of May, 1877, the members of the Shawmut Avenue Church were received individually into the First Church, the former church ceasing to exist as a church, and the latter entering upon a new epoch of its long and honorable career.

The history of the Shawmut Avenue Church may be briefly summarized as follows:—

In view of the rapid growth of population in the southerly section of the city, a few warm-hearted and earnest Christians, members of Baptist churches of Boston and vicinity, began public religious services on the second Sunday of April, 1855, in a hall on Canton street, a little west of Shawmut avenue. R. W. Cushman, D. D., accepted an invitation to supply the pulpit, and soon gathered a good congregation. On the 6th of May, under the superintendence of Franklin W. Smith, a sabbath-school was organized with nine teachers and forty-four scholars.

On the third day of March, 1856, thirty-one persons (fifteen males and sixteen females) constituted themselves into a church, and on the thirteenth day of the same month were publicly recognized by an ecclesiastical council under the name of the "Thirteenth Baptist Church." Dr. Cushman accepted the pastoral charge, in which he continued until July of the same year.

In September, 1857, Mr. Philip S. Evans began his labors as pastor, receiving ordination in October. At this time the church worshipped in Williams Hall. Mr. Evans resigned November 1858.

In June, 1859, J. W. Parker, D. D., became pastor of the church, resigning in December, 1864. In the first year of his pastorate, the edifice occupied from 1877 to 1882 by the First Baptist Church was purchased, refitted, and dedicated. At this time the name of the church was changed to the "Shawmut Avenue Baptist Church."

In April, 1865, William Hague, D. D., accepted an invitation to the pastoral office, and began his labors. During his pastorate the meeting-house was enlarged and beautified, and the debt upon it paid, and a mission-school established, which has since developed into the "Ruggles Street Baptist Church."

Dr. Hague resigned in 1869, and was succeeded in 1870 by George C. Lorimer, D. D., who resigned in 1873.

In 1874 Rev. Wayland Hoyt became pastor of the church, resigning in 1876.

In the period here reviewed, many revivals of religion were enjoyed, particularly during the pastorates of Mr. Evans, Dr. Hague, and Dr. Lorimer, while all the pastors were abundantly blessed in their work.

In 1877, as already stated, the Shawmut Avenue Church was incorporated into the First Church, and ceased to exist as a separate and independent body.

On the 12th of April, 1878, the Rev. Cephas B. Crane, D. D., began his labors as pastor of the church, and is still fulfilling effectively and with divinely favored success, the duties of his office in this ancient church. The present membership of the church is about 850.

CHURCH OFFICERS. — PASTOR: Rev. Cephas B. Crane, D. D.; Deacons: Cyrus Carpenter, Elisha James, John Q. A. Litchfield, James W. Converse, Lansing Millis; Treasurer: Elisha James; Clerk: William H. Foster.

OFFICERS OF THE SUNDAY SCHOOL. — Superintendent: A. S. Woodworth; Assistant Superintendents: J. K. Simpson, Jr., H. L. Millis; Secretary: A. L. Macomber.

## THE WARREN AVENUE CHURCH,

WARREN AVENUE, COR. WEST CANTON STREET.

---

In the year 1742, some of the members of the First Baptist Church became dissatisfied with the preaching and doctrine of its pastor, the Rev. Jeremiah Condy. They felt convinced that his doctrines were unevangelical, and not in accordance with the views of Baptists. In consequence, they addressed a letter—dated September 29, 1742.—to Mr. Condy and to the members, stating their dissatisfaction, and requesting a conference on the matter. They received no reply, and, therefore, in the month of October, they assembled in the house of Mr. James Bownd, at the corner of Sheafe and Snowhill streets, to conduct worship among themselves.

This continued for several months, until, finding no prospect of a change at the First Church, the seceders from that church—in all seven persons—met on July 27, 1743, and organized the Second Baptist Church, and on the same day they drew up and adopted a Church Covenant, which was signed by thirty-three persons. However, these brethren, not knowing but that they were the only persons who still adhered to the doctrines and principles upon which the First Baptist Church was founded, felt that they ought to retain that name, which, finally, they did, and it was not until after the lapse of many years that they consented to be called the Second Baptist Church, and nearly a hundred years afterwards,—in the year 1839—the name by which this church was so long and so widely known, viz.: “The Baldwin Place Baptist Church,” was adopted, in accordance with a joint petition of the church and society to the legislature.

They selected one of their number—Ephraim Bownd—as their first pastor; he was forthwith ordained, and commenced pastoral duties, more especially the baptising of such candidates as the church received.

In the Centennial Sermon of this church, preached by Dr. Stow, the following paragraph occurs:—

“Having withdrawn from their brethren for reasons such as have been specified, it is natural to suppose that they would not fail to give special prominence, in their articles of organization, to those cardinal doctrines for the sake of which they

were making large sacrifices, and assuming peculiar responsibilities. The Summary Declaration of Faith which they promptly put forth, and which is still the platform of this church, shows how careful they were to be full and explicit in the exhibition of those principles which they had gathered from the Word of God, and for the defence of which they had taken their new position. Faithful disciples of Jesus! They laid their foundation deep and broad in the great doctrines of the New Testament, and to this fact may be attributed, under God, the stability of the superstructure. While other churches around them, built partly upon God's truth and partly upon tradition, have declined from Christian rectitude, this church has stood firm on 'the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone,' and though the superincumbent mass has been greatly increased, and though it has been exposed to all the convulsions of a most exciting century, yet it has never been swayed a single hair's breadth from the true perpendicular."

The meetings of the church were continued in the house of Mr. James Bownd until June, 1745, when they were removed to Mr. Proctor's school-house, which was not far from Baldwin Place. About this time the society commenced building their first house of worship. It was erected on land given by Deacon Bosworth. The house was forty-five by thirty-three feet, containing twenty-six pews on the lower floor, and six in the east gallery, in front of the woman's gallery. The seats in the west gallery were free, and were occupied chiefly by sea-faring men, as they were, from time to time, in port. The house was first opened for Divine service on Lord's Day, March 15, 1746. The best pew in the house, estimated worth eighty-five pounds, "old tenor," was owned by Mr. Proctor. The second best was set apart "to be forever the ministerial pew." Near the pulpit was a baptistry, which was used for more than forty years.

Mr. Bownd, the first pastor of this church, was regarded as a very evangelical and interesting preacher. For several years, under his care, the church enjoyed much peace and harmony, and members were added to it from towns twenty miles around Boston.

He continued to minister to this church for about twenty-two years. During the first five years of his ministry, such was his success that the church had increased to one hundred and twenty, and for ten years no act of discipline was necessary. Some time before his death he was afflicted with paralysis, which greatly interfered with his work. In 1764 an invitation was sent to the Rev. Samuel Stillman, afterwards Dr. Stillman, then of Bordentown, N. J., to come and assist him for one year, which he accepted. At the close of this year's service, there being a vacancy in the pastoral office of the First Church, Mr. Stillman was invited to fill it, and consented; but such was the attachment of many of the members of this church and congregation to him, that they went with him, some with letters of dismission

and some without. This occasioned a state of very sore feeling between the two churches, which it took years to heal.

Mr. Bownd died the next year, June 18, 1765.

It was five years before the church obtained another pastor, and these were years of severe trial. Many had followed Mr. Stillman—the tide had turned in favor of that church, and the faith of this was severely tested.

In 1770, Mr. John Davis, a graduate of Pennsylvania University, son of the Rev. David Davis, of Welch Tract, Delaware, was requested to take the oversight of the church. He commenced his labors on probation, in the spring, and on the 9th of September following, was ordained to the pastoral office. The prospects of the church again assumed an encouraging aspect. Some who had gone off returned, and the church began to look for days of prosperity; but these pleasing anticipations were quickly blasted. In less than two years from the time of Mr. Davis's ordination his health began to decline, so that he found it necessary to ask for a dismissal, which was reluctantly granted, July 19, 1772. He died December 13, 1773. During Mr. Davis's ministry, Watts' Psalms and Hymns were first used by this church, those of Sternhold and Hopkins, Tate and Brady, having been used previously.

The feelings of the church had become, by this time, so far modified towards Mr. Stillman, that a vote was passed that he be allowed to preach in "our" meeting-house.

In September, 1772, this church was admitted into the Warren Association, which met, that year, with the church in Middleborough, and continued a member of that body until the year 1811, when it was dismissed with other churches to constitute the Boston Association.

The next pastor was Mr. Isaac Skillman, afterwards Dr. Skillman, a native of New Jersey, and a graduate of Nassau Hall College at Princeton. He commenced his labors, without a regular installation, in September, 1773, and continued pastor until October 7, 1787, a period of fourteen years, when, at his own request, he was dismissed. Although this pastor was regarded as a man of more than ordinary talent, yet the church did not prosper under his ministry. When he settled, the number of members was forty, when he retired from his connection with the church it was sixty-six.

The fourth pastor was the Rev. Thomas Gair, a native of Boston. He was converted at the age of sixteen, under the ministry of Dr. Stillman. In 1777, he received his degree of A. M. at Rhode Island College. He was soon after settled as pastor of the church in Medfield, where he labored ten years. Having closed his labors there, he was invited by this church to supply them on probation, after which he accepted their unanimous invitation to become their pastor. He was installed April 23, 1788, in the Rev. Dr. Elliott's meeting-house, on which

occasion the pastor of the First Church was one of the officiating ministers, and from this event may be dated the commencement of a better feeling between the two churches.

Such was the success of Mr. Gair's ministry that it was found necessary to enlarge the meeting-house for the accommodation of the increasing congregation. Twenty feet were added to the south side, making it fifty-three by forty-five feet.

These fair prospects were soon beclouded, for in the spring of 1790, their beloved pastor, in the midst of his usefulness, was suddenly attacked by a malignant fever, the progress of which no earthly skill could arrest. His death, which was deeply lamented, took place April 27, 1790, only two years and four days after his installation, and in the thirty-sixth year of his age. Immediately after the funeral of Mr. Gair, on an intimation from Mr. Oliver Holden that Mr. Thomas Baldwin, of Canaan, N. H., would be a suitable person to supply them, a letter was addressed to him, but, by some means, it did not reach him, and had it not been that a brother wrote him on his own responsibility, and sent his letter in a different direction from the official one, he probably never would have been the pastor of this church, as he was then on his way to visit another church which was desirous of his services. He replied to his brother that "God willing, he would be in Boston the first of July." He arrived, and commenced his labors on the fourth of July, 1790. His first sermon was founded on Acts x. 29, the words of Peter to Cornelius: "Therefore came I unto you, without gainsaying, as soon as I was sent for; I ask, therefore, to what intent ye have sent for me." After preaching a short time on probation, the church and society held a special meeting and extended to him a unanimous call to become their pastor.

The letter from the committee, having the matter in charge, sent to Mr. Baldwin, says "that the church have thought it their duty to engage you at six dollars per week for the first six months, and then to increase it as they shall find themselves able; and also to find you all that part of the dwelling-house now occupied by the widow Gair, (excepting the front chamber,) together with the improvement of the garden, below the gate; and also to allow you fifteen cords or wood, delivered at the house."

Agreeably to this engagement, at the end of six months, they raised the salary to eight dollars, and not long after, to ten, then to twelve, to fifteen, to eighteen, and then to twenty; this was paid weekly, with punctuality.

These advances were made by the society, without the slightest hint from the pastor. They also furnished him with a good house, and with all the wood necessary.

On Tuesday, November 11, 1790, Mr. Baldwin was publicly installed, at the Rev. Dr. Elliott's meeting-house, which was kindly offered for the occasion. From this time we may date the beginning of prosperity which continued, with but little

interruption, for years. In a very short time the congregation had so increased that the house became too small to accommodate the hearers, and it was deemed necessary again to enlarge it, which was done by dividing it, and adding eighteen feet in the middle. This work was commenced September 18, 1797, and finished November 30th following — Thanksgiving day. The house was embellished by a beautiful clock, the donation of Mr. John Hoffman; by an elegant cut glass chandelier, imported from England; and the communion service was so enlarged, by purchase and donations, as to be worth \$551.44.

In 1803, this and the First Church were blessed with a most precious revival of religion, which continued for more than two years, during which time two hundred and twelve persons were added, by baptism, to this church, and one hundred and thirty-five to the First Church. The influence of this work upon evangelical religion has, unquestionably, been very great. It probably would not be asserting too much to say that orthodoxy owes its ascendancy, instrumentally, to this revival in these two Baptist churches.

In the spring of 1810, the congregation had become so large that fears were entertained of their safety, on account of the supposed weakness of some parts of the old meeting-house, and steps were therefore taken towards the erection of a new one. This work was undertaken the same year. The old house was taken down and removed. The corner stone of the new one was laid by the pastor, Monday morning, May 28, 1810, at ten o'clock. The walls were laid in solid clay, of the depth of from ten to twenty feet below the brick work: the house was eighty-five feet by seventy-five, exclusive of the porch, which was thirty-eight by eighteen. The tower was sixty-four feet high. It was originally intended to have a handsome cupola. On the lower floor were one hundred and forty-two pews, and forty-four in the galleries; in the whole, one hundred and eighty-six. The whole expense, exclusive of the land, was about twenty-four thousand dollars. The house was dedicated by solemn and somewhat imposing services on January 1, 1811. It is supposed that more than three thousand persons were present at the dedication.

The year 1816 may be considered an era in the history of Sabbath Schools in Boston. In the month of June, 1816, the Female Sabbath School was commenced at Charles Street Church, and in the following month, July, one was commenced at the Second, afterwards the Baldwin Place, Baptist Church. A large number of ladies of the church and congregation, with the approval of the venerable and beloved pastor and the brethren, organized themselves into a society, agreeing each to pay one cent a week for the support of this school.

At that period there were no Primary Schools in Boston. The Sabbath Schools were established exclusively for the children of the poor. Clothing, suitable for their attendance on public worship, had to be provided for them. This



was taken charge of, during the week, by a lady appointed by the society as keeper of the wardrobe. It was the duty of the teacher to instruct the scholars, if necessary, from the alphabet; also to teach them to read and spell, as well as to require them to commit to memory and recite, portions of Scripture, Baldwin's Catechism, Hymns, etc. The hours for opening the school in the summer were 8 A. M., and 1 P. M.

On July 27, 1816, the school was commenced with thirty-seven children attired in neat habiliments, provided and made up by the industry of the society. It met on the floor of the meeting-house, there being at that time no vestry, it having been taken down to make room for the erection of a new meeting-house. This was just seventy-three years from the foundation of the church. The first class of colored children ever brought under Sabbath School instruction in Boston, was taught in this school.

The male school was commenced by a society of gentlemen in the following spring, 1817, in the gallery of the meeting-house. The girls' school remained exclusively under female supervision for twelve or thirteen years. However, previously to the expiration of that time, the plan of the Sabbath School instruction was so modified as to admit the children of the rich as well as the poor.

The ministry of Dr. Baldwin was continued until August 29, 1825, at which time it was terminated by his death. He had gone to attend the commencement exercises of Waterville College, Me., when he was taken ill and died. "He was," says Dr. Stow, in his Centennial Discourse, "a man of rare excellence, and the memory of his virtues will be cherished with affectionate reverence as long as truth and holiness shall have a friend or an advocate.

"The attachment of this church and society to Dr. Baldwin was peculiarly strong, and most deeply did they mourn his departure. The general feeling among themselves, and the common sentiment of the community was, that it would be difficult, if not impossible, to find a successor in whom they could unite, and to whom they could cordially transfer the affections that had so long and tenaciously clung to their aged favorite.

"Mr. James D. Knowles, then a tutor in the Columbia College, District of Columbia, was present when Dr. Baldwin preached his last sermon in this house, the Sabbath previous to his departure for Waterville. On the same day he preached his first discourse to this people, little apprehending that it was his introduction to the field of his future labors.

"In the course of the autumn, Mr. Knowles, by invitation, supplied the pulpit for a few weeks, and the impression was so favorable that he was unanimously requested to accept the pastoral office. This invitation was to him the occasion of trial. But after a careful scrutiny of all the considerations, he felt that the indications of Providence were too strongly marked to allow him to decline; and

on the twenty-eighth of December, 1825, only four months after the vacancy was created, he was solemnly ordained to the responsible office of pastor.

"On him fell the mantle of his departed predecessor; and, taking up the work of the pastor just where that man of God had left it, he went forward, with a prudence, and a judiciousness, and an efficiency, that commanded general admiration.

"Like his predecessor, he was called to perform much extra service in the various departments of evangelical enterprise, and this, superadded to his preparations for the pulpit, and numerous other parochial engagements, ultimately became a burden which his physical constitution was ill able to endure. Finding himself sinking under the pressure, he at length yielded to the advice of medical counselors, and, September 20, 1832, retired from the pastoral office, and accepted an appointment as professor in the Newton Theological Institution. He died on May 9, 1838."

The seventh pastor was the Rev. Baron Stow. At the time of Mr. Knowles's resignation, Mr. Stow was pastor of the First Baptist Church in Portsmouth, N. H. At the urgent solicitation of this church, together with the promise that the church would aid in relieving the Portsmouth Church from a pecuniary burden, about which Mr. Stow was very anxious, he accepted an invitation to become its pastor, and was installed November 15, 1832, two months after the resignation of the former pastor. Mr. Knowles preached on the occasion from 1 Peter i. 24, 25.

The first eleven years of Mr. Stow's ministry in this church were years of uncommon prosperity, such as falls to the lot of but few of Christ's ministers. During that time this ardent and impulsive preacher had the pleasure of adding to the church about nine hundred members. Several revivals of religion were enjoyed during this period, the most remarkable of which were those of 1838 and 1841-2; during the former, one hundred and thirty-one were added to the church, and during the latter, two hundred and twenty-one,—the largest number ever added in one year. The Rev. Jacob Knapp labored for some months, amidst great excitement and much opposition, with this and other Baptist churches in the city, during that Associational year.

In 1842 very extensive and important alterations were made in the meeting-house. In order to increase the accommodation, it was resolved to raise the roof of the house and elevate the walls, with many other improvements. When completed it was found that the alterations had involved a debt of \$7,000, which remained a burden on the church for many years.

From this time, as appears from the minutes of the Association, the church declined in numbers from year to year, until the pastor became so discouraged as to predict that in five years Baldwin Place Church would cease to exist. The

drafts upon the church for the constitution of other churches, the mania for suburban residences, the tide of emigration to the South End, together with the impaired health of the pastor, all tended to produce this diminution, and probably, to give to the pastor's mind this discouraging view. Dr. Stow resigned July 1, 1848. His resignation, together with the removal of several of the members with him to the Rowe Street Church, produced a feeling of great discouragement in the minds of many of the members, yet still, upon the whole, hope was predominant, and there was, by the help of God, a determination to live.

The Rev. Levi Tucker, then pastor of the Washington Street Baptist Church, Buffalo, at the invitation of the committee of supply, came and preached to the church two Sabbaths. His preaching being very acceptable, the church and society gave him a call to become their pastor, which he accepted, and entered upon his labors December 31, 1848. In a very short time things began to wear a cheerful aspect. The house was well filled with attentive hearers; the baptismal waters were frequently disturbed; and the aggregate number of the church, from year to year, increased. After about eighteen months' arduous toil, Mr. Tucker's health began to decline. Relaxation was found necessary, but this did not restore him; disease had fastened upon him, in the midst of which he was called to suffer most keenly from affliction in his family. His wife died, and after some intermittent labor of a few months, he resigned his charge of the church on September 1, 1852; and in the August following, after returning from a foreign tour, his spirit took its flight to God who gave it, and his body was brought to Boston, and placed in the church until solemn funeral services were performed, then conveyed to Woodlawn Cemetery, and deposited by the side of his wife, in a lot owned by the church.

This old Parent Church has borne its part well, among the early Boston churches, in the supply of members furnished out of its ranks to the formation of younger churches. The following list gives the most important of these dismissions:—

There were sent from here in 1807, to Charles Street, 20 members; in 1827, to Federal Street, 24 members; in 1831, to Hingham, 51 members; in 1839, to Harvard Street, 16 members; in 1839, to Tremont street, 19 members; in 1840, to Bowdoin Square, 79 members. Since then, others to the East Boston Church; to the two churches in Somerville; and to the Bunker Hill Church, Charlestown, etc.

The successor of Dr. Tucker was the Rev. Thomas F. Caldicott, who came to this church from the First Baptist Church in Charlestown, where he had been signally successful. His success at the Charlestown Church was continued in the Baldwin Place Church, although no memorable religious interest was displayed. He resigned in January, 1858, and went to Williamsburg, Long Island, from whence he subsequently was called to Toronto, Canada, where he died.

Nearly the whole of the year 1858 was an interregnum in this church, the pulpit being filled by occasional supplies.

In December, 1858, the Rev. James Belcher, of Damariscotta, Maine, received and accepted a call to the pastorate of this church. The first part of this pastor's ministry was greatly blessed, a large number being added to the church. The latter part, however, of the time was not equally propitious. Mr. Belcher resigned in July, 1861, and left Boston for Philadelphia. He was succeeded by the Rev. Stephen Remington, whose pastorate was both short and uneventful. It lasted only about eighteen months, during which time there were but two baptisms.

The next pastor was the well-known Dr. Daniel C. Eddy, whose incumbency of this pulpit for nearly seven years, though by no means unsuccessful otherwise, is mainly noticeable as being that in which the church removed from its old time-honored location in Baldwin Place—a spot so crowded with sacred memories—to the new edifice where it now worships in Warren avenue, corner of West Canton street. The experience of the old church was the same as that of all its cotemporaries among the primitive Boston churches. The congregation gradually deserted the old neighborhoods for newer and more modern and attractive residence districts, and the church was compelled either to sink out of existence, or to follow the migrations of its people. As the population of the city increased, the neighborhood of Baldwin Place became filled with a heterogeneous foreign population, and the church was both separated from the great body of its own people, and surrounded by a class entirely out of harmony with its purposes. So complete was the desertion of the old congregation that it was said at the time that there was not left a marriageable couple in the whole church. The building was therefore sold for \$20,000 to the trustees of the "Home for Little Wanderers," a most deserving charity, whose object is to rescue poor and helpless children from want and shame, and which is still (1883) continued in the old building of this church. The new edifice was built in 1865. The site selected was in a location at that time almost entirely unoccupied, and much of the Back Bay district was not even filled in. The first meetings were held in the vestry of the partially-completed church on April 29, 1866, and the building was completed and dedicated on October 25, 1866. The membership at this time was about 400. It cost \$105,000; the seating capacity is about 1,300.

For a short time between the leaving of Baldwin Place and the opening in Warren avenue, services were held in a chapel in West Canton street. During Dr. Eddy's ministrations about 300 were added to the church membership, but though apparently prosperous, the inner life of the people was chilled by dissensions, which, though not especially pronounced or demonstrative, were none the less real. This was ultimately the cause of the resignation of Dr. Eddy, which took place on May 1, 1871, when he accepted the charge of a church in Fall River.

Dr. Eddy's successor in the Warren Avenue Church was the Rev. George Frederick Pentecost, better known, perhaps, as an evangelist than as a preacher. Mr. Pentecost commenced preaching in this church on the first Sabbath in December, 1872, when President Robinson, of Brown University, preached the installation sermon, and the Rev. Dr. Gordon, and other prominent city clergymen took part in the interesting services. Mr. Pentecost's work here was most fruitful in results; not so much in the numerical additions to the actual members of the church, as in the highly increased spiritual efficiency and religious culture of those already forming its body. He was thoroughly in earnest in his work, and ever ready to exhaust all his powers in his sacred calling. Mr. Pentecost however was evidently pre-ordained for the work of an evangelist. Mr. Moody came to Boston in 1877, and brought the most powerful persuasion to bear on the pastor to induce him to leave the pastoral, and take up the evangelistic work. Mr. Moody said, at this time, that "God's providence would undoubtedly soon drive Mr. Pentecost to become an evangelist;" and "that he (Mr. Pentecost) was the ablest evangelist who had ever crossed his path." These expectations were shortly afterwards realized. Early in 1878, after some five years of this pastorate, Mr. Pentecost resigned his office and commenced to labor as a simple evangelist, to the great regret of his people, by whom he was regarded with the deepest confidence and affection. His first point of attack as an evangelist was Hartford, Conn., whence he went to New Haven, Philadelphia, Fall River, Chicago, and many other places. In this character he was, if possible, more successful even than in that of pastor, and was said to be "the only substitute in this sphere for Mr. Moody." He finally again assumed the pastor's office, and was called to the charge of a Congregational church in Brooklyn, N. Y. In regard to his leaving the Baptist denomination, it may be said that he had always been regarded as an advocate of open communion.

The present pastor is the Rev. O. P. Gifford, who worthily fills the pulpit which has been rendered famous by the long array of faithful men whose eloquence, piety, and faithful labor hallow this ancient church. He was installed in March, 1879. During his short pastorate, 300 members have accepted the baptismal rite here, and the sum of \$81,000 has been collected for the various needs of the organization. Thus this old church appears to be renewing its strength, and entering on a new era of spiritual prosperity. The present membership is 625; the Sunday School membership 750. The regular Sabbath services are not only well attended, but so many persons are usually turned away from them for want of room, that an enlargement of the building is anticipated.

CHURCH OFFICERS: — Pastor: Rev. O. P. Gifford; Clerk: Ernest B. Pratt; Treasurer: Geo. E. Ricker; Deacons: Geo. L. Norris, Joseph Sawyer, Paul F. Folsom, Wm. E. Smith, Luther P. Wiggin, Geo. E. Ricker, Harry Hinman, Conray P. Hall, Oliver M. Wentworth.

## THE CHARLES STREET BAPTIST CHURCH.

At the commencement of the present century there were but two Baptist churches in the then Town of Boston—the First church, under the pastoral care of the eminent and polished Dr. Samuel Stillman, and the Second, under that of the equally eminent, but more disputative, Dr. Thomas Baldwin. These two godly men, though widely differing in their mental constitution, were entirely at one in their zeal in the service of God, and, recognizing that the growing needs of the town demanded an additional church, they bestirred themselves to secure such an organization, and to establish it in the western section, where at that time it was most required, especially for the purpose of providing for the spiritual wants of East Cambridge, Cambridgeport, Brookline, and Roxbury. They had no unworthy motives to inspire them to this work. They simply wished to provide the means of grace for a new part of the city and its contiguous towns.

In the spring of 1807 these efforts developed into actual result. A committee, organized for the purpose, sent a letter to the two churches, to enquire how many of their members were willing to take letters of dismissal, in order to form the proposed new church on Charles street. Nineteen signatures were obtained from the Second Baptist Church, and five from the First church, thus making a total membership for the new society of twenty-four. All these, it is safe to say, were actuated by the same feelings which instigated the two venerable men who were the source of the movement; namely, a pure desire to extend the cause of Christ. The names of those who may be considered as the first incorporators of the Charles Street Church were: Thomas Kendall, Samuel Adams, and Heman Lincoln.

On the seventh of August, 1807, public worship commenced in the completed church, at the corner of Charles and Mount Vernon streets; and this date may be taken as that of the organization of this church, which has been, throughout its long career, so important a factor in the religious history of Boston, and around which cling so many sacred memories. The services on this occasion were conducted by the Rev. Joseph Grafton, the Rev. Dr. Baldwin, and the Rev. Lucius Bolles.

The church, when organized, was at first known as "The Third Baptist Church," and continued to bear this title for a considerable time. Subsequently,

however, the question arose, whether this name were not strictly the property of the colored Baptist church on Belknap — now Joy — street. In order, therefore, to put aside any dispute, the name of this church was changed from "The Third Baptist Church" to that of "The Charles Street Baptist Church," which name it has since borne.

The first pastor was the Rev. Caleb Blood, of Shaftsbury, Vermont, who remained only two years, resigning in 1809.

The next pastor was the venerable and illustrious Dr. Daniel Sharp, who, though an Englishman by birth, became an integral part of the religious community of Boston; made a monumental name in the Baptist denomination of the United States; and became also, very widely known generally as a most graceful and eloquent speaker.

At this time Dr. Sharp was in charge of a church in Newark, N. J., and, while *en route* to Haverhill, Mass., preached a sermon — on September 2, 1809 — in the Charles Street Church. From the strong impression then created, arose, after a considerable time, an unanimous call from this church to him to accept the pastorate. This call he finally accepted, and, on April 29, 1812, he was installed as pastor. The pastorate of this truly reverend man, then begun in the Charles Street Church of Boston, was a long and eventful one. It lasted forty-one years, terminating only with his death on June 23, 1853. During this long period many things were done to promote Christianity in Boston, in all of which this parent church bore well its part under its noble leader; but the true results of this pastorate eternity alone will show.

It is not possible here to do more than notice some of the many religious, benevolent, and educational enterprises with which Dr. Sharp and the Charles Street Church were intimately connected, and in not a few of which they took the initiative. The Evangelical Tract Society was an emanation from Charles Street Church, and was organized under the management of Dr. Sharp, even before his installation. In this, as in many other noble works, the name of Heman Lincoln also occupies a distinguished place. In a still more important department of Christian labor — that of missionary effort — this church and its pastor were equally active. Dr. Sharp's pen and voice were continually employed in this field, inciting to work on behalf of the Christless millions in pagan lands, and, in the grand work of foreign missions, his name stands out almost as brilliantly as that of Adoniram Judson, the first American missionary. In conjunction with Dr. Sharp, in mission work, were the Rev. Lucius Bolles, the Rev. Thomas Baldwin, and, again, Mr. Heman Lincoln.

The Massachusetts Baptist Education Society was another pious enterprise which sprung from the same source. It was organized, in September, 1814, to provide suitable education for candidates for the gospel ministry. From this

society subsequently grew the The Northern Baptist Education Society, a larger establishment of the same kind, and, still later, The Theological College at Waterville. All these finally developed into that well-known school of clergymen, The Newton Theological Institution. The names of Deacons Batchelder, of Lynn, and Farwell, of Cambridge, deserve mention in connection with this matter.

On June 16, 1816, a Sunday School was commenced, for the purpose of giving, not merely a religious, but also a general, education to poor children, as a preparation for the "grammar schools" of that time, which were analogous to the public schools of the present day. This was the germ from which emanated the formation of the primary schools of Boston. The Fatherless and Widows Society was also created by the Charles Street Church, about the year 1820.

The first Baptistery in Boston or its vicinity, and one of the first Church Organs, were erected in this church: the former in 1827, and the latter in 1829.

The faithful pastor continued to care affectionately for his charge—ever active and prominent in every good word and work—until his death in 1853. During his ministrations Charles Street Church was a center of religious attraction, and was invariably crowded with an attentive and devout congregation.

The pastors who followed were, first, the Rev. J. C. Stockbridge, D. D., who had the care of the church from 1853 until 1861. He was succeeded by the well-known Rev. Dr. William Hague, who occupied the pulpit from 1862 till 1864. The last installed pastor was the Rev. William V. Garner, who was settled in 1866, and resigned in 1875. For the remainder of the time during which public worship was continued in this church, the devotions were led by temporary supplies.

In common with most of the older churches of Boston, this church found its membership becoming gradually depleted; firstly, by the repeated dismissals from its body to form other churches, and again by the removal of many more to the newer parts of the city. So much reduced was the attendance, that at no time during the concluding months, were there more than fifty persons present at any time. The loss of members also had diminished its revenues, so that the continuance of its ministrations was accomplished, during the last few years of its active existence, only by incurring a heavy debt. Under these adverse circumstances, it was, after much discussion, finally decided to discontinue the public services of the church, which ceased altogether in July, 1876. The church building was sold to the First African Methodist Episcopal Church, (colored,) which now (1883) worships there.

This aged parent church still maintains its corporate existence, though without a pastor or officers, and without a meeting-house. Its present members number about seventy-eight. The management of its secular affairs is in the hands of seven trustees, from whose careful management of its resources may result the



re-establishment of its active life. That this may be accomplished is the earnest desire of many in whose hearts the memory of the palmy days of this venerable sanctuary is enshrined.

In order to show the important part taken by this old church in the formation of other churches, the following list is added :—

In 1817, twenty-one members were dismissed to form a church at Cambridgeport. In 1821, eleven members were dismissed to the organization of the Roxbury Baptist Church, now known as the Dudley Street Church. In 1827 the Federal Street Church was constituted—now known as the Clarendon Street Church. Thirty members took letters of dismissal to assist in the formation of this church, and with them went about fifty more of the congregation. Shortly afterwards eight more received letters to the same church. The major portion of the original constituent members of the Federal Street Church were drawn from Charles Street. In 1839, twenty-eight went to form the Harvard Street Church, and with them went also more than one hundred of the congregation. In 1841-2, thirty-eight were sent to join other churches in the city, several of them to the Bowdoin Square Church. These again, took with them many of the general congregation. Thus it will be seen that this church has indeed been “a fruitful vine,” which has given its ripest fruit to forward the growth and extension of the Kingdom of The Cross. Though its record is now probably, practically closed, it has been a most honorable and useful one; and its name occupies a sacred niche in the history of the Christian community of New England, and especially in that of the Baptist denomination.



## THE BOWDOIN SQUARE BAPTIST CHURCH.

---

In the month of July, 1839, the property then standing on the site of the present Bowdoin Square Baptist Church was offered for sale, and attracted the attention of a number of Baptist laymen, who were seeking a location for a new church. The then existing city churches were crowded to their utmost capacity, and it was thought that the time had come for the erection of another house of worship, occupying some intermediate situation between the First and Charles Street churches.

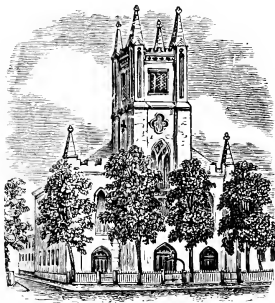
This site was particularly noticed, because it was placed at an exactly suitable distance from the other churches; because the position was most desirable; and because it was surrounded by a population for whom it had become a duty to provide the means of salvation.

The ground was accordingly bought by some wealthy Baptists, for \$24,120, and the corner-stone of the new church laid on April 9, 1840. The size of the ground was at that time 122 feet on Chardon street, and 77 feet on Bowdoin Square, but the lot was afterwards reduced when the Square was widened by the city. The building was dedicated, and the church publicly recognized in November of the same year. It "was erected," as the silver plate placed under the corner-stone sets forth, "by the voluntary subscriptions of members of the various Baptist churches and congregations in Boston." And, as said at the time, it was "for the use of a church yet to be formed, and a congregation yet to be assembled." The building is a most substantial one, and has a most massive appearance, being fronted with heavy undressed granite. It is 98 1-4 feet in length, including the projection of the tower, by 73 1-2 feet in width. The tower projects 10 feet from the main building; it is 28 feet square, and 110 feet high. The entire cost of the house and furniture, including the organ, was a little over \$70,000.

As the building drew near completion, the creation of a membership became the subject of consideration. In order to select members from the other churches to form the basis of the new church — a somewhat difficult matter, in consequence of the strong attachment of the congregations to their churches and ministers — a meeting was called from among the members of the old churches, and was held in the vestry in Bowdoin Square, on the 17th of September, 1840, under

the leadership of the Rev. Dr. Sharp, and the Rev. Baron Stow. Articles of Faith and a covenant were agreed upon, and one hundred and thirty-four members of the other churches agreed to accept dismissal from their own churches, and join themselves together to form a constituency for the new church. Among many names of those who were active in the foundation and support of this church, perhaps none deserves more honorable mention than that of Deacon Asa Wilbur, who, from its inception until his death in 1878 at the ripe age of 86, was devoted to its interests. The contingents supplied by the various churches of the city, and of other places, were as follows, viz. :—

The First Church, 21; Baldwin Place, 76; Charles Street, 12; Federal Street 17; Boylston (afterwards Harvard Street), 2; West Baptist, 3; New Hampton, N. H., 1; Free Street, Portland, 2. Total, 134.



BOWDOIN SQUARE BAPTIST CHURCH IN 1841.

Prayer meetings were held in the vestry before the final completion of the building, but after the dedication, for about eight or nine months, services were regularly held in the church proper, the pulpit being supplied by the city pastors.

In December, of the opening year (1840), an invitation was extended to Dr. Welsh, of Albany, to take the charge of the parish, which was shortly afterward declined.

In the spring of 1841, a call to the pastorate was extended to the Rev. Robert W. Cushman, then of Philadelphia. This call was accepted by him on

June 5, 1841, and he was duly installed in July. On the first of August, the Baptistry was used for the first time, when three persons received the solemn rite of the mystic "burial with Christ." On the fifteenth of September the church was received into the Boston Baptist Association, at which time it numbered 148 members. Under the pastorate of the erudite and scholarly Mr. Cushman the church progressed steadily in numbers, wealth, and efficiency; which success was the more gratifying to its promoters, because the establishing of such a church was, at that time, for the amount of pecuniary responsibility involved in it, without a parallel in the denomination. Very shortly after the commencement of the pastorate, the house was well filled, and it became evident that the Word of Truth was having its due effect on many hearts.

The pastorate of Mr. Cushman at Bowdoin Square Church is also important and remarkable because it began about the time of the most extensive and perhaps the greatest, religious revival which has been known in the United States, and which continued from early in 1841 to 1843; and also because of the part taken by the evangelist, the Rev. Jacob Knapp, in that revival in Boston and particularly in Bowdoin Square Church. Great diversity of opinion arose with regard to this bold and uncompromising preacher of the Gospel throughout New England, and while many were pleased with him, very many, both inside the church as well as outside, were greatly offended. About the first of January, 1842, Mr. Knapp came to Boston, and began to preach at the First Church, of which the Rev. Rollin H. Neale was then pastor, after which he preached at Baldwin Place, then under the ministrations of the Rev. Baron Stow. On January 9th, he went to Bowdoin Square Church, and it was while here that he met his fiercest opposition. Mobs gathered about the church, as they did in the olden time about the synagogue in Lystra, and would have stoned Mr. Knapp and dragged him through the city. But this fearless preacher bore himself right bravely, and kept his way in humble reliance upon God. The people were stirred by his earnest appeal, and awed by his sublime courage. Still the excitement grew more intense every day, and the crowds were finally dispersed only by the power of the municipal government.

Mr. Cushman resigned his charge in 1846, and was followed by several uneventful pastorates. The Rev. Pharcellus Church was the next installed pastor; he was settled in 1848, and resigned in 1852; after him, in 1853, was the Rev. William H. Wines, who left the pastorate in 1857; and to him succeeded the Rev. Dr. J. N. Murdock, a somewhat prominent clergyman, of Hartford, Conn. He retired from the charge in 1862, and is, at the present time, the Secretary of the American Baptist Missionary Union. The next pastor after Dr. Murdock, was the Rev. Orrin T. Walker, who, at that time was in charge of a church at Trenton, N. J. The labors of this pastor were very successful, and were largely blessed.

His whole pastorate was, more or less, a continuous revival; great religious interest was experienced in the church, and the accessions to the membership were frequent and numerous. Though not possessing all the brilliant traits which have marked many of his contemporaries, his work was instrumental in building up and strengthening this important church, which had become greatly weakened by the inertness of his predecessors. He resigned in 1868 to accept a pastorate in Chicago, whence he afterwards returned to Boston. He is now (1883) in charge of the Harvard Street Baptist Church.

The next two pastorates were very short, and wrought but little on the prosperity of the church. They were those of the Rev. G. F. Warren—who, some time afterwards was the pastor of the Central Square Baptist Church, and the founder of the Trinity Baptist Church in East Boston—and the Rev. D. M. Reeves. The former lasted but eight months, and the latter one year. Mr. Reeves subsequently joined the Presbyterian church.

On November 5, 1872, the Rev. Charles Y. Swan was called to, and accepted the charge of, the church. He was a son of the well-known evangelist, Elder Jabez Swan, of Connecticut. The labors of this pastor were very greatly blessed. Another lengthened revival was experienced, and many were converted to God. Mr. Swan's pastorate lasted for about five years, terminating May 1, 1876, when he removed to a church in Newark, N. J., where he died in 1880.

His successor was the Rev. F. B. Dickinson, who became pastor March 10, 1878, and resigned February 8, 1880, in order to take a charge in Ansonia, Connecticut. He was also a successful leader of the church, continuing and extending the good work begun by his predecessor. Both these pastorates were notable ones, and did much to increase and make vigorous the spiritual life of this church.

The present pastor is the Rev. W. W. Downs, who came to the office in 1881. Mr. Downs was called to Bowdoin Square from Orange, N. J., where he was assistant to the Rev. Edward Judson. Mr. Downs, in the earlier part of his life, was engaged in secular business in the city of New York, and was led into the ministry through the instrumentality of the Young Men's Christian Association of that city, with which "arm of the church" he had become prominently identified. His work in this church has been thoroughly worthy of this important charge, and he has faithfully carried on the zealous labors of those who went before him.

In concluding the history of this church, it is necessary to notice the great change which has taken place in the general character of its membership. When founded, more than forty years ago, it was the centre of a large and aristocratic residence district, and drew into its fold a great number of families, whose homes were within its shadow. The congregation in those days was of the old-fashioned family sort; the grave and sober elders, and the fresh budding youth,—father and son, matron and maid,—filed into its portals Sabbath after Sabbath and listened

to the divine message in company. This is now very greatly changed, just as is the surrounding neighborhood. Most of the early churches of Boston which originally were centrally located in the old city have removed bodily — both building and congregation — to other and more modern districts, and their old sites are now filled by warehouses, stores, and offices. In this case it has not been so. The church remains, but a new kind of hearers now attend its services. The places of the families are now taken almost entirely by young people just about commencing the stern and real battle of life; many — or, indeed, most — of them, strangers to the city, who have come from other places to struggle for an existence here. This change has been recognized and its requirements provided for by its officers, and the services and meetings are made especially suitable for this important class. While there must of necessity be a large nomadic element in such a congregation, the opportunities offered by it for disseminating the sacred seed of the gospel are almost infinitely extended. All the seats are free, and the church has for several years been supported entirely by voluntary contributions. It has become, under these conditions, more prosperous than at any previous period of its history.

The present active membership of the church numbers about 522. The Sabbath School attendance is 550.

CHURCH OFFICERS:—Pastor: Rev. W. W. Downs; Pastoral Committee: Joseph Story, A. F. Graves, G. F. Paine, S. A. Wilbur; Treasurer: A. F. Graves; Clerk: E. P. Coleman; Superintendent Sunday School: Joseph Story.



## THE CLARENDON STREET CHURCH,

CLARENDON, COR. MONTGOMERY STREET.

About the year 1820, the subject of establishing a new Baptist church in Boston, more central than either of the others, began to engage the attention of



CLARENDON STREET CHURCH.

a few earnest brethren. Partly with this view, and partly to provide gospel instruction in a destitute vicinity, meetings for prayer and public worship were instituted in the then south-eastern part of the city, and continued for several

years, with various degrees of encouragement. In August, 1821, was formed "The Baptist Society for Promoting Morality and Piety in Boston," which, in October, 1828, assumed the name of the "Boston Baptist Evangelical Society." By this society, meetings were maintained in a convenient hall over the "Ship Market," in Purchase street, supplied by Mr. E. Lincoln and others, till the Rev. R. W. Cushman was engaged, who for a number of months regularly occupied the station. In April, 1826, the spacious "Julien Hall," on Milk street, was procured, where the meetings were continued till they were removed into the meeting-house then in course of erection.

Early in 1825, active measures, in which a cordial interest was manifested by the pastors and members of the three existing churches, began to be taken with reference to erecting a Central Baptist Meeting-house. On the 23d of February, 1825, a number of brethren, impressed with the importance of the object, met at the house of Dr. Baldwin, for consultation and prayer; and so great was the interest felt by those present that the sum of eight thousand dollars was voluntarily pledged toward the accomplishment of the object.

On the 28th of the same month a general meeting was held at the vestry of the Second Baptist Church, at which the pastors of the three then existing churches and a large number of friends was present. Dr. Baldwin presided. Having sought divine direction and maturely considered the subject, "it was voted unanimously, that, in the opinion of this meeting, it is expedient to attempt the erection of a new Baptist meeting-house in this city."

Committees were appointed to receive subscriptions, and report a location; and it was "voted that when a church should be formed to worship in the proposed house, having the fellowship of the other Baptist churches in Boston, the deed of the house should be given to the church, as a Calvinistic Baptist Church, to be held by them while three male members remain adhering to these sentiments."

A site for the building was purchased on Federal street, near Milk street, at two dollars per foot, amounting in all to \$15,348. On the 25th of September, 1826, the corner-stone of the building was laid, with appropriate religious services.

In the early part of May, 1827, the Building Committee informed the existing churches of the forward state of the house, and requested a meeting of those interested, to consult as to what course should be pursued with reference to the formation of a church. Immediate steps were taken with this object in view, and on the 17th of May, 1827, the first preliminary meeting was held. At this meeting the pastors and one deacon from each of the churches met with the brethren. After several subsequent meetings for consultation and prayer, sixty-five brethren and sisters harmoniously associated, and were cordially dismissed from the Second and Charles Street churches to compose the new church.



On Monday, July 16, 1827, a council was convened with reference to the recognition of the church, consisting of the pastors and delegates of the three Baptist churches of Boston, and the Charlestown, Cambridge, Roxbury, and Newton churches.

"The meeting-house," says the record in the Baptist Missionary Magazine, "is a neat and spacious edifice, built of brick, 74 feet wide and 86 feet long, including the porch. It has a basement story, containing a large and convenient vestry, two rooms for candidates to prepare for baptism, and three large rooms for other purposes. In front of the pulpit is a baptistry. There are 117 pews on the lower floor, and 34 in the gallery. A cupola is erected, and accommodates a bell weighing 1,635 pounds." The house was dedicated on July 18, 1827.

The Sabbath School was regularly organized, after leaving "Julien Hall," at a meeting called for the purpose, in the lecture-room, at which Ensign Lincoln presided, on October the 21st, 1827. The school regularly held two sessions on the Sabbath, commencing at the "ringing of the first bell," one hour previous to the church service, morning and afternoon.

Until about this time the brethren had not been able to fix their minds on any minister as their spiritual guide; and this fact had added much to the sacrifice made by such as had given themselves to this cause. The Rev. Howard Malcom, at that time general agent of the American Sunday School Union, having visited this city on the business of that society a few weeks before the constitution of the church, became known to the brethren, and he was invited, August 29, 1827, by a unanimous call, to the care of the church and society. After returning to the city to learn the path of duty by a few weeks' residence among the people, the invitation was accepted, October 16th, and he entered upon his labors November 13, 1827.

Mr. Malcom's labors were blessed in a remarkable degree in drawing a large, intelligent congregation, composed in a great measure of those who had not been heretofore accustomed to attend Baptist preaching. Pews were in great demand, and almost every available seat in the house was occupied. Large and constant additions were made to the church from month to month throughout his entire pastorate. Mr. Malcom was an excellent pastor; he was skilful in the discipline of the church, and in the training of its members to work for the Master. He was much interested in ministerial education, and often exhorted the young men to consider the question whether they should not devote themselves to the work of the ministry; and in his public ministrations he was accustomed to pray that they might be led to a right decision on the subject. The result was, that at one time there were no less than twelve young men, connected with the church, in a course of study with reference to the Gospel ministry.

Among the early additions to the church were a number of persons residing in that part of the city called South Boston, where meetings had been maintained

by the Evangelical Society, from the time when their efforts in relation to this church terminated. "These persons were, on the 28th of August, 1828, empowered, in conjunction with a committee of three brethren, to hold church meeting for business on their side of the bridge," and to be known as the "South Branch of the Federal Street Baptist Church." Their place of meeting proving too small, the members of this church and congregation, assisted by a few other friends, erected a meeting-house, seventy-two feet by fifty-seven, which was dedicated July 22, 1830, in which were regularly maintained the stated Ordinances of the Gospel. The divine blessing evidently descended on this branch of the church, not only in the peace and edification of the members, but in the conversion of souls, and growth of the congregation. On the 1st of March, 1831, it was deemed expedient that these members be formed into a church. The measure was adopted with perfect unanimity, and fifty-five brethren and sisters were affectionately dismissed to constitute the "South Baptist Church of the City of Boston."

At a meeting of the church, held on the 29th of January, 1828, "the propriety of introducing an organ, for music, as an aid to this part of divine service, was discussed,—after which, it having been proposed by several individuals to purchase an organ on shares, and allow the society the use of it one year without charge, it was resolved, that this church does, on their part, accept the proposal, and authorizes the Proprietors' Committee, when the Proprietors shall have concurred, to accept the said organ, with the expectation that it be made subservient to the choir; and reserving to themselves the privilege, if at the end of six months they become dissatisfied with its use, to cancel this vote."

An organ, built by Thomas Appleton, was procured and placed in the house, the first in any Baptist house in Boston, and probably in New England, and it was retained until displaced by one of a larger size.

In the spring of 1831, the pastor's health became so much impaired that a voyage to Europe was deemed requisite. During his absence of eight months, the fruits of his faithful and affectionate ministrations exhibited themselves in a most interesting revival, which embraced a large portion of the most prominent young persons in the congregation.

Soon after the pastor's return, with partially improved health, he, with his church, was called upon to mourn the death of his two most efficient auxiliaries. Mr. Ensign Lincoln, whose active and constant exertions were identified with the origin and support of the society, died December 2, 1832. The society may justly be said to be indebted to his fostering care for its survival through the precarious period of infancy. He was a resource in every emergency. He participated affectionately and acceptably in the labors of the pulpit, and in the pastoral care. He was the main, because the constant, supporter of the social

meeting. To him the pastor might always resort for prompt and prudent counsel, and willing personal service. He made religion his glory; and perhaps no man has ever died more universally acknowledged a consistent professor and a devoted Christian.

Mrs. Lucy M. Malcom, wife of the pastor, died January 15, 1833. This was a severe loss to both pastor and church. The energy and ability with which she managed every concern in which she engaged, were remarkable; and her precept and example were worthy of all imitation. Her labors in the Sabbath School, and her active interest in the Education of the Blind, and in the establishment of Infant Schools and Maternal Associations, will be long remembered.\*

Further trials awaited the church. An affection of his vocal organs silenced the public instruction of the pastor, and resulted, after a suspense of more than a year, in his asking a dismissal from his pastoral charge. This was sorrowfully, though cordially, granted in September, 1835, under the conviction that, in an appointment which was immediately tendered him to visit the missionary stations in the East, God had provided for him an extensive field of usefulness, combined with the most promising course for the complete restoration of his health.

In October, 1835, a unanimous call was extended to the Rev. George B. Ide, of Albany, to become the pastor. This invitation was accepted, and he was installed, December 30, 1835.

In the autumn of 1837, Mr. Ide received an invitation to become the pastor of the First Church in Philadelphia, under circumstances which, in connection with the ill health of his wife, induced him to accept it. He accordingly resigned his charge over this church in December, but consented to continue his labors a few months longer.

After invitations had been extended to two leading clergymen of the denomination,—Drs. Wayland and Sears,—and successively declined, in consequence of holding offices in public institutions which they could not feel it their duty to resign, the Rev. Handel G. Nott, with hesitation, accepted a call in March, 1839, and entered immediately upon his labors, and was installed May 23. After faithfully laboring one year, and himself judging that the indications to continue were not decisive, he, in the Christian spirit which characterized all his labors and intercourse, tendered his resignation, which, upon due deliberation, was accepted.

For a series of years few accessions of families to the congregation had been made; while large drafts had been made on it by removals from the city, and by

---

\* The Maternal Association formed in connection with this church was the first in this country, and was instituted by the efforts of Mrs. Malcom, who also first introduced Infant Schools, and, in co-operation with Dr. J. D. Fisher, originated the Blind Asylum movement, which resulted in the establishment of the great "Perkins Institution."

new churches formed in the city about this time. In March, 1839, thirty-one members, many of them heads of families, were dismissed to unite with others in forming the Boylston, now Harvard Street, Church; and in the following April thirty-one were dismissed at the formation of the First Baptist Free, now the Union Temple, Baptist Church, worshiping in the Tremont Temple. In the autumn of 1839, the building of the church in Bowdoin Square was undertaken, to which many of the most influential and wealthy remaining families contemplated giving their support; and in September, 1840, nineteen were dismissed to that interest.

Under such deductions in power and numbers, and the attractions of new interests around us, the temporal concerns of the church and society assumed a discouraging aspect. These, together with the natural consequences of a frequent change of pastor, tended to induce despondency, which, however, yielded to united efforts for self-preservation.

In July, 1840, the church and society united in a most cordial and earnest invitation to the Rev. William Hague, of Providence, R. I. (formerly pastor of the First Baptist Church in this city), to become their pastor. He acceded to their wishes, and entered upon his labors in September following.

In consequence of the rapid extension of the city, the business part had reached the region where the meeting-house was situated, and all the dwellings in the vicinity were converted into warehouses; so that, as one after another of the congregation disappeared by removal and other ordinary causes, none were near to supply their places. The difficulty, therefore, of sustaining the interest, under a still existing debt upon the house, became greater and greater; while at the same time, and from the same cause, the estate was much enhanced in value.

Under these circumstances, it was deemed advisable to dispose of the house and land, with a view of removing to a more eligible location. Accordingly, April 4, 1844, the Proprietors' Committee was authorized to make sale of the estate, with the understanding that the avails, after the payment of debts, should be employed in the erection of a place of worship elsewhere. It was soon disposed of, and public worship was held in the house for the last time on the 23d of February, 1845; after which it was soon demolished, and a granite block of stores, (numbering 7, 9, 11 and 13,) was erected, and now occupies the lot.

A site at the corner of Rowe (now Chauncy) and Bedford streets was at length secured, at \$3.12½ per foot, and a liberal subscription was made, with a view of erecting a good, substantial, and appropriately designed edifice, as a place of worship. The corner-stone was laid, accompanied by an Address by Dr. Hague, and other appropriate religious services, on the morning of April 27, 1846. The Church Book, containing a list of members, Articles of Faith, Church Covenant, names of the Building Committee, Architect, etc., a copy of the Baptist religious papers, the secular papers of the day, and various other articles, were

deposited under the corner-stone. The house being completed, was dedicated April 7, 1847, and occupied on the next Sabbath. The style of architecture was of the pointed arched Gothic. It is said that the stern old New England Puritans dreaded a Gothic arch as one of the veritable marks of the Papal Beast. It is not a little odd, therefore, that the Baptists, the dissenters of dissenters, should have been the first to commit the scandal of erecting in Puritan Boston a pointed Gothic church. However, it does not appear that the piety of the church deteriorated under the innovation.

By an act of the legislature, the name of the society was subsequently changed to the "Rowe Street Baptist Society," and the church adopted the corresponding name.

During the interval of twenty-two months, until the completion of the lecture room in December, 1846, the society regularly worshipped for a time, once or twice each Sabbath, in Amory Hall, and afterwards in the "Melodeon;" and during the whole period the commodious lecture room of St. Paul's (Episcopal) Church was most kindly and liberally granted for the business and devotional meetings of the church.

A few months after entering the new house, the pastor became convinced that the state of his health required an entire suspension of ministerial labors; and he consequently sent an unconditional resignation of his charge, much to the surprise and regret of his people. An unqualified vote was immediately passed by both church and society, that the pastor be requested to retain his connection, and to take such time as he might judge necessary to reëstablish his health. To this he assented; and after an interval of six months, during which the pulpit was most acceptably supplied, his people had the satisfaction of welcoming him back to resume his labors.

In the summer of 1848, however, Dr. Hague again became satisfied that the state of his health would not justify his continuance as pastor of the church, and accordingly he a second time resigned, leaving no hope that his services could be retained. His resignation was accepted, and he closed his labors the last Sabbath in July, 1848. The prospects of the church and society were darkened by this event, and many were oppressed by a feeling of discouragement. Owing to a variety of unforeseen circumstances, a debt of considerable amount had been incurred in the erection of the new place of worship, and fears were entertained by some that it could not be liquidated without a sale of the property. But it was resolved to make a vigorous effort to sustain the enterprise. The Rev. Baron Stow, who had been for more than fifteen years pastor of the Baldwin Place Church in this city, had been compelled by the severity of his labors, and the consequent failure of his health, to retire from his charge. In the autumn of 1848, the attention of the church was directed to him, his health hav-

ing much improved, and accordingly he was invited by the church and society to become their pastor. With much solicitude as to the result, he accepted the invitation, and commenced his work November 1, 1848.

At a meeting of the church, April 29, 1851, it was resolved that, on the occasion of the session of the Missionary Convention in this city a social reunion of those who are or have been members of this church, on some evening of the convention week, would be desirable. In consequence, a circular inviting present and past members to attend such a meeting, on Wednesday evening, May 14, 1851, was sent out.

The friends, with the present and all the past pastors, assembled in large numbers at the church, at six o'clock P. M., when tea was served; after which addresses were made by each of the pastors, and the remainder of the time was spent in social greetings, singing, etc. Dr. Malcom remarked in his address that "there were three remarkable things about the meeting; the first was, that all the pastors of a church as old as this should be living, and still in the field at work; second, that they should all be ready to accept an invitation to visit the church, of which they had once been pastors; and, third, the most remarkable of all, was, that the church should be willing to invite them." The meeting was one of rare interest, and will never be forgotten by those present.

From this date (1853) prosperity attended the church for some years. In 1858, the largest number were added by baptism and by letter that had been received in any one year for six years, although the harvest was not so large as many other churches reaped, as the result of the revival which swept over the land in the years 1857 and 1858.

The Sabbath School, which has always been warmly cherished by the church, held a social gathering of the present and past members, in the church, on the 22d of October, 1860. On Sunday, the day previous to the meeting, the pastor preached a sermon preparatory to the meeting to occur on the following day. At 3 o'clock, on Monday, the friends gathered in large numbers, and remained through the afternoon and evening, tea being provided in the lecture room at 7 o'clock. Addresses were made, extracts from letters received from a distance, and some from persons near at hand, unable to be present, were read.

The additions to the church for the next nine years were quite small, and all the while the numbers were diminishing and the church made weaker by removals out of or into distant parts of the city, and by death; to which must be added the constant diminishing of the population, by the unlooked-for and rapid encroachment of places of business; all these were sources of great anxiety to both pastor and people. The subject also of removing from Rowe street was constantly before the minds of the people, convinced as they were that such a step was near at hand; and at one time a proposition from the Shawmut Avenue Church, to

unite the two churches, was under consideration, and a union nearly concluded, as the best means, it was thought, of continuing its own prosperity and securing that of the denomination in the city; but this failed of accomplishment, to the manifest advantage of both churches and the cause at large.

In the month of May, 1867, Dr. Stow, in a letter read to the congregation, resigned his office as pastor. The resignation was accepted, but by the request of the church he continued to supply the pulpit for some months. Thus a vacancy had been made which all felt it would be difficult to fill. This, too, added much to the already heavy burden resting upon the comparatively small number of the brethren who remained.

The meetings were continued, and we were constantly looking and praying that one might be sent who would make up the loss. The minds of some had been directed to the Rev. Adoniram Judson Gordon, of Jamaica Plain, and in the month of December the church gave him a hearty and unanimous call to become its pastor, which, after serious deliberation, he declined.

Authority having been given by the Proprietors to their Standing Committee to dispose of the house of worship, a sale was effected in the month of October, 1867, possession to be given in the month of July following; but by agreement, afterwards made, it was delivered up on the first of June.

The last service was held there on the 31st day of May, 1868, the last Sabbath of the month. Many were present who had formerly worshipped with them which served to add much to the interest of the occasion. Sermons were preached by Drs. Hague and Stow, and the Lord's Supper was observed. With these and other services, solemn and appropriate, the last day was spent in the old house.

Very cordial invitations had been extended to the church, by four sister churches, to occupy their houses for one half of each Sabbath, and their vestries for meetings on week evenings. As the people would be better accommodated there, the invitation of the Baldwin Place, now Warren Avenue Church, was accepted, and the first service was held in their church on the first Sabbath afternoon of June, and services continued there till the third Sabbath in April, 1869. The Sabbath School was suspended, and such teachers and scholars as chose to attend were cordially welcomed to the Warren Avenue Sabbath School.

The church held together well, maintaining a spirit of earnest prayer,—the members generally feeling that a heavy responsibility rested upon them. After the sale of the house, immediate steps were taken to secure a new location.

After a thorough search and careful consideration, it was decided with great unanimity that the lot on the corner of Clarendon and Montgomery streets was best adapted to accommodate the people; accordingly that lot was secured, and work commenced on the foundation early in the spring of 1868, under the direc-

tion of an able and self-sacrificing committee of the society. The work progressed successfully, and on Saturday, October 31, 1868, the corner-stone was laid with appropriate religious services, conducted by Rev. Dr. Stow, and in which Drs. Neale, Hague, and Eddy participated. By an act of the legislature of 1869, the name of the society was changed to the "Clarendon Street Baptist Society," and by a vote of the church, the corresponding name was adopted.

The winter of 1868 and 1869 was quite favorable to the work on the house, and the lecture room was ready for occupancy in April; and the church met in it for the first time, Sunday, April 25, 1869. Dr. Stow and Dr. Hague preached on the occasion, and the Communion service was observed. The Sabbath School was reorganized under the care of Mr. Eben Shute, and has since been going on prosperously.

The church in the month of July renewed the call to Mr. Gordon, which, to the satisfaction and rejoicing of all, he accepted,—his term of service commencing November 1, 1869. Although performing pastoral service, he did not commence preaching till after the dedication of the house. The house was dedicated on Thursday evening, December 9th; the sermon was preached by the pastor; many ministers were present, and there was a large and deeply interested congregation.

The house, as completed, stands on a lot measuring one hundred by one hundred and twenty-five feet. It is substantially built of brick, with light free-stone trimmings in Gothic style; it has a tower and spire rising to the height of some two hundred feet; with a bell and clock, the former being the munificent gift of one of the members of the church. The interior is finished in black walnut, with light and pleasing frescoing. There are two hundred pews, furnishing seats for nearly twelve hundred people. The arrangements for religious meetings and social gatherings in the basement are ample and complete. The organ, and the baptistry, with an improved mode of ingress and egress, were preserved for use in the present house. The whole cost of the land and house completely furnished, was \$173,000, of which there was realized from the sale of the old house \$86,736.25, and from subscriptions, which were liberal, \$61,839.60; leaving a temporary mortgage on the land of \$25,000.

In the dedication services it was expected that Dr. Stow would participate, and it was a great disappointment when it was known at the last moment that what was supposed to be a slight cold would prevent his presence. Contrary to the expectation of his family and friends, his sickness increased, until it took the form of an affection of the brain, from which he never rallied, and on Monday morning, December 27, 1869, the morning after his successor had been recognized as pastor of the church, he went to his rest. The funeral services took place in the church, Wednesday, December 29, in the presence of an overflowing



congregation, in which were a very large number of ministers and friends, testifying to the strong hold he had taken upon the minds and affections of the people of the city where he had faithfully labored in the gospel ministry for nearly forty years. He left behind him an enviable reputation as a pastor, a pulpit orator, a successful preacher of the gospel, a sympathizing friend and Christian gentleman. His remains were followed by a large retinue of friends to his final resting-place in Mount Auburn.

The sale of pews took place on Tuesday evening, December 28, and was very successful; all but a few, about four, of the highest priced pews being taken. The congregations on the Sabbath have been large, and the additions of permanent members of the congregation have been larger than could have been anticipated.

The pastor, feeling deeply interested in congregational singing, introduced the subject at an early day, and a greater or less interest was aroused in the members of the church and congregation. The Psalmist, with music, was partially introduced into the service of the Sabbath, and its use was continued till the "Service of Song," which had been in course of preparation by the Rev. S. L. Caldwell, D. D., and the pastor jointly, was ready, when that work was introduced with great unanimity of feeling in the month of September, 1871, and up to this time has increased in favor with the people.

On Sunday, October 21, 1877, the semi-centennial anniversary was observed with suitable religious exercises, and on the next day, Monday, the Sunday School held a reunion to celebrate the same occasion.

On the first Sunday of January, 1874, the church was damaged by fire so seriously that a complete restoration, amounting almost to rebuilding, became necessary. The work of reparation was completed, and services re-commenced, in May, 1875. The major part of the damage caused by the fire—amounting to about \$30,000—was covered by insurance. A small debt of \$14,000 still remained which was wiped out soon afterwards. The church is now (1883) and has for some time been entirely free from debt.

While the building was undergoing repairs the congregation was allowed the use of the Union Congregational Church on Columbus avenue, near Newton street.

During the revival meetings conducted by Messrs. Moody and Sankey, in the winter and Spring of 1876-7, the church was thrown open every evening from 4 to 10 o'clock, P. M., for enquiry and "overflow" meetings, thus forming an annex to the temporary revival building, which adjoined the church. The ultimate result of this revival to this church was a great addition to the membership, which has been steadily increasing from that date to the present time (1883), and now numbers 750.

The church is now enjoying a season of calm prosperity, which, fostered by the zeal and faithfulness of the pastor, and the harmony existing in the church and society, promises to be of long continuance.

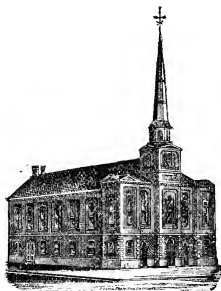
CHURCH OFFICERS:—Pastor: The Rev. A. J. Gordon, D. D.; Deacons: Hezekiah S. Chase, George S. Dexter, Salmon P. Hibbard, Eben Shute, Charles W. Perkins, Charles S. Kendall; Clerk: Charles W. Perkins; Treasurer: Calvin M. Winch; Pastor's Assistant, John A. McElwain; Sunday School Superintendent: Eben Shute.



## THE FIRST BAPTIST CHURCH,

CHARLESTOWN DISTRICT.

The First Baptist Church of Boston, was constituted in Charlestown, on the 28th of March, 1665. The civil rulers and the clergy of the Established Church considered this an act contrary to law, and the Baptists were denounced as heretics and disturbers of the peace. Persecution did its utmost to overthrow this infant



THE FIRST BAPTIST CHURCH, CHARLESTOWN DISTRICT.

church by fines, imprisonment, and even banishment from the colony; but in 1673, John Leverett, who had always opposed the measures against the Baptists, was elected governor, and they were free to worship God according to the dictates of their own consciences. In January, 1678, the church resolved to erect a house of worship in Boston, and removed there.

Nothing was done towards the organization of another Baptist church in Charlestown until the beginning of the present century. On the evening of August 24, 1800, a vote was passed in the ancient religious society of the town,

"That the society take into serious consideration the obvious necessity of erecting another house of public worship, and use their influence to effect the same." A committee was appointed, who, at a succeeding meeting, reported that another house ought to be erected, and that it would be most conducive to harmony and beneficial to the cause of religion, to encourage the Baptist brethren in building the house for their denomination.

September 16, 1800, the Baptist brethren in Charlestown — eleven in all — assembled, and after solemn prayer, signed the following covenant: "We, the subscribers, members of the Baptist communion in this town, being advised by the friends of religion, and encouraged with promises of assistance to build a house of worship, believing that the visible kingdom of the Redeemer will be advanced thereby, do associate for the purpose of erecting a house of worship, and constituting a church, to be distinguished by the name of the First Baptist Church in Charlestown; and fervently imploring the blessing of God on this our arduous undertaking, we solemnly engage to do all in our power to effect the same."

These brethren, with but a trifling aid from two gentlemen of the ancient society, who loaned them six hundred dollars on interest, began on the first day of October, 1800, to build the house of God. The records of the church begin March 31, 1801, with an account of a meeting at which a committee was appointed to consult with Drs. Stillman and Baldwin, and report Articles of Faith and Church Covenant. May 3, 1801, in the evening, the Articles of Faith and Church Covenant were adopted and signed, after which John Carter and David Goodwin were elected deacons.

A council composed of delegates from the Baptist churches of Boston and Newton, met in a private house May 12, 1801, and formally recognized the church, then consisting of eleven brethren and nine sisters. The council and the church proceeded to the new house, where, by appropriate and solemn services, it was dedicated, and the newly-constituted church received the hand of fellowship. The first Lord's supper was observed June 14, 1801, Dr. Stillman, of Boston, breaking the bread.

The pulpit was temporarily supplied until September 20, 1802, when Mr. Thomas Waterman, recently of England, was invited to take the pastoral charge of the church. He was installed October 7th of the same year. From the formation of the church to the settlement of its first pastor, much love and harmony prevailed, and some were received by baptism. Mr. Waterman's connection with the church, however, lasted but eight months.

Rev. William Collier, pastor of the Gold Street Church, New York city, was chosen as the second minister, and on the third of May, 1804, was publicly settled. For five years great unanimity prevailed. But on October 31, 1809,

several members withdrew to form a second Baptist church. Among these was a brother of large means, who had previously assumed the debt upon the meeting-house. The church was deeply affected at this separation; and finding themselves unable to meet their financial obligations they relinquished the house to this brother. They then purchased the present lot on Austin street, and began the erection of a cheap house of worship, which was dedicated on September 23, 1810, Mr. Collier preaching the sermon. During this pastorate of fifteen years and four months, one hundred and twelve were added by baptism, and many by letter.

Rev. Henry Jackson, of Providence, R. I., the next pastor, was ordained November 27, 1822. The fourteen years of his labors were abundantly blessed of God. The house of worship was twice enlarged. There were four special seasons of deep religious interest. The benevolent spirit in the church was fostered so that there was raised annually for benevolent purposes an average of more than one thousand dollars. In this pastorate most of the persons who had joined the second church returned, and from this time the second church loses its visibility. The Charlestown Female Seminary was instituted mainly through the influence and efforts of Mr. Jackson. Under his administration two hundred and thirty-seven were added by baptism, and one hundred and nineteen by letter. The church at the close of his ministry numbered two hundred and eighty-five members.

Rev. William Phillips, of Providence, R. I., was installed as pastor, December 2, 1836. The five years of his pastorate were years of peace and blessing, although not marked by any extraordinary revival. Each year quite a number were added to the church. During the whole time eighty-three were baptised, forty-four received by letter.

Rev. H. K. Green, of West Chester, Pa., was installed January 7, 1842. The early labors of Mr. Green were very successful. More than one hundred persons were baptised in about a year. The congregation became so large that on the next year the old house was taken down and a new church edifice was erected on the present site. On the 22d of April, 1844, Mr. Green resigned, having added to the church by baptism one hundred and sixty-seven, and by letter, forty persons. A large number, however, were dismissed to form the High Street Baptist Church, thus leaving in this church a total of two hundred and thirty-three members.

Rev. William C. Child was called from Newton Seminary in 1844, to become the next pastor. These were years of growth in spiritual matters, and at the very close of his pastorate a blessed revival of religion began, the fruits of which were gathered by the succeeding pastor. During his ministry of five years, twenty-three persons were added by baptism, and fifty-one by letter.

Rev. T. F. Caldicott began to supply the pulpit in March, 1850, and in the following October assumed the pastoral office. He resigned September 9, 1853. His pastorate was signally crowned with the favor of God, sixty-six persons uniting with the church by baptism, and seventy-eight by letter and experience.

Rev. A. M. Hopper, the eighth pastor, was publicly installed March 1, 1855, and resigned March 1, 1857. In the two years of his ministry there were thirty-one persons received by baptism, and seventeen by letter.

Rev. R. W. Cushman, of Boston, was engaged after the resignation of Mr. Hopper, as a supply for three months from March 15, 1857. At the expiration of this time the will of God seemed so clear, that the church unanimously called him to become their pastor; but on account of private considerations he did not consent to a public installation.

Dr. Cushman was preëminently fitted to build up the church on their most holy faith, and to root and ground believers in the fundamental truths of the Bible. Although his ministry was short, it was marked for the clear and impressive manner of exhibiting, in proper harmony, divine truth, which fixed deeply in the minds of all Christians the reasons of the hope that was in them.

He resigned April 5, 1860, but remained for several months afterwards as acting pastor. During his administration, thirty-two persons were admitted to the church by baptism, and thirty-seven by letter.

Rev. George W. Gardner was called June 1, 1861, but did not enter upon his duties until the September following. November 13th of the same year, the present church edifice was dedicated, the pastor preaching from Psalm xx: 5, and on the following evening the service of his installation took place. The eleven years of this pastorate were marked by continual accessions of new members, the steady growth of the church in all departments of Christian work, and the edifying of the whole body in love. Many who had been connected with the High Street Church returned to the mother church, that church having become extinct. During this pastorate one hundred and ninety-six were received to the fellowship of the church by baptism, and one hundred and ninety-one by letter and experience.

Rev. W. W. Boyd was the next pastor. He was ordained May 1, 1873, but did not assume all the duties of his office until the following October. Youthful and genial in spirit and characterized by great enthusiasm in his ministrations he very soon drew around him large numbers of young and old, many of whom were added to the church. He resigned May 21, 1877. During his pastorate large congregations generally attended the Sabbath services; and the Sabbath School rose in numbers and interest to a point which has never been exceeded in its history.

Rev. J. B. Brackett was called to the pastorate January 18, 1878, and entered upon his labors March 1. He remained pastor two years, and resigned April 9,

1880. During this time a number were added to the church by baptism and letter, and also not a few who had grown indifferent to the interests of the church were excluded.

Rev. J. W. Riddle, the twelfth and present pastor, was called September 26, 1881, and began his labors in October. Since his settlement nearly two years have elapsed.

The present membership of the church is 561. Its house of worship is one of the most commodious, and, internally, one of the most attractive in the district. Its value is about \$50,000, and it is free from debt. Connected with the church there are five young men, who, at different institutions of learning, are studying for the gospel ministry; also an active Woman's Missionary Society which has been in existence for more than forty years, dividing its interest and its contributions between the Home and Foreign work.

The Sunday School connected with the church has 565 members. It was organized in 1813, and is probably the oldest Sunday School of any denomination in Boston or vicinity, and among the oldest in New England or even in the United States.

In 1795 a Sunday School was organized in Providence, R. I., by a student of Brown University, and Mr. Samuel Slater, a manufacturer, of Providence, for the benefit of any of the factory operatives that wished to attend. This was among the first Sunday Schools organized in this country. Nine years later, in 1804, Rev. Wm. Collier, the student referred to, became pastor of this church, and soon after organized a Saturday afternoon school for the religious instruction of the children of the parish which was changed to a Sunday School not later than 1813.

At present the church and school are both in a prosperous condition, and under the leadership of their pastor are closely identified, not only with all the great benevolent and missionary enterprises of the Baptist denomination, but with every home work of benevolence and reform inaugurated for the moral and religious improvement of the community in which it is located.

CHURCH OFFICERS:—Pastor: Rev. J. W. Riddle; Deacons: George W. Little, S. Prentiss Hill, Charles E. Daniels, John Linscott, F. W. Dadmun; Clerk: George R. Seymour; Treasurer: George W. Little; Superintendent of Sunday School: Frank Dow.

## THE BRIGHTON AVENUE BAPTIST CHURCH,

ALLSTON.

This church, the first and only Baptist Church of Allston, situated in Union Square, was organized on December 2, 1853. The members, who were a very small number in those early days, met for worship at first in a hall known as Union Hall, under the pastoral care of the Rev. J. M. Graves—better known in Bostonian Church History as “Father Graves”—who was the minister in supply from February 1, 1854, until January 1, 1856. He died at Charlestown, on January 15, 1879, having attained to the age of seventy-six years. After him came the Rev. J. M. Bonham, an Englishman, who was settled in July, 1856, and left in September, 1857.

The corner-stone of the new church—the present edifice—which is a handsome frame building, with a high spire, made more conspicuous by its prominent position, was laid, with appropriate religious services, on the eleventh of September, 1855. It was sufficiently advanced to enable the society to meet for worship in the vestry in January, 1856, and the completed church was dedicated on the tenth of February, 1857. It has a seating capacity of about 400.

The next pastor was the Rev. J. W. Parker, who was settled in November, 1857, and closed his ministry in July, 1859; being followed very shortly by the Rev. S. M. Stimson, who was installed on August 7, of the same year, and was dismissed in June, 1861.

The two succeeding ministers were, the Rev. Ralph H. Bowles, whose pastorate commenced in August, 1861, and terminated in January, 1867; and the Rev. Wm. R. Thompson, who was settled in 1868, and dismissed in 1871.

The present pastor, the Rev. Francis E. Tower, assumed the pastorate in January, 1872, and is (1883) still discharging its duties. At the commencement of Mr. Tower's ministrations, there were but ninety-seven members in the church, while there are now 320. The church, under his ministrations, has enjoyed a steady and healthy growth, and is now in a prosperous condition. The Sunday School is, also, in a flourishing state, and numbers about 250 members. During the first year of his pastorate, the number added by baptism and letter nearly doubled the original membership.

CHURCH OFFICERS:—Pastor: The Rev. Francis E. Tower; Clerk: H. W. Bird; Treasurer: Amos Wright. Prudential Committee and Acting Deacons: J. T. Upham, C. H. Brown, C. D. Whitney, Nahum Thayer, Benjamin Rice, Amos Wright, J. W. Bent, Hiram Bates.



## THE UNION TEMPLE BAPTIST CHURCH,

TREMONT TEMPLE.

The history of the Tremont Street and Union Baptist Churches—the one formed in 1839 and the other in 1843—is replete with interest. The famous pastors who have ministered in them, the prominent men who have figured conspicuously as their faithful officers and members, the inspiration of the pious idea which caused the creation of the famous edifice in which they have long worshiped God, and finally the union of these two fructifying streams of religious life and activity to make a Christian bulwark for all time, make a grand chapter in the history of this denomination, deservedly held dear by every American Baptist.

The noble building so extensively known as “The Tremont Temple” had its origin in the desire of Deacon Timothy Gilbert primarily, and of those who became his coadjutors afterward, to open in the city of Boston a centrally located house of worship with free seats, on some self-supporting plan, where all, whatever might be their condition or circumstances in life, should have an opportunity to hear the Gospel and enjoy the means of grace. Above all it was desired to provide a place of worship for the poor and for strangers coming to the city for employment, whose means would not allow them to secure seats in the other churches.

The first of these original societies was the Union Baptist Church, the nucleus of which was started on November 1, 1836, on Stillman street, as a Sabbath School, with eleven members. The work was begun by the Rev. Wm. Howe, a young graduate from the Newton Theological Seminary, who was called under the auspices of the Boston Baptist Sabbath School Union. On January 1, 1837, Joshua Lincoln was chosen superintendent, and public services were begun. The membership increased so rapidly that better accommodations were found necessary, and in August, 1838, the school was moved to Tuckerman Hall, Friend street, and in February, 1841, to a larger hall on the same street. The superintendents were, successively, Mr. Lincoln, Mr. Charles M. Bowers, and Mr. Daniel Simpson, until May, 1845, when Deacon George W. Chipman took the position. The membership was then 300, and the need of a church organization was felt.

Such an organization was accordingly effected, and on March 16, 1845, the church was publicly recognized as the Union Baptist church. A site was at once procured, and the erection of a suitable place of worship was begun; the cornerstone was laid April 21, 1846, and the dedication took place November 12th, of the same year. The number of members had, at that time, increased from 19 to 88, and of Sunday scholars from 11 to 570. From this also sprang six other Sunday Schools. The Rev. Mr. Howe remained until 1858, from which time until 1863 the Rev. D. M. Crane was the pastor.

The other of these two parent societies, the Tremont Street Baptist Church, originally held their meetings in a hall at No. 31 Tremont Street, where religious services were continued some three months. The church was organized on April 18, 1839, with 82 members, who had been dismissed from the various Baptist churches in the city and vicinity for that purpose. The number attending the services made larger accommodations necessary, and in March, 1840, they removed to Congress Hall, on the corner of Milk and Congress streets, which had been arranged to seat about 400 persons. The Rev. Nathaniel Colver was chosen pastor, and remained with the church in that capacity until 1852.

Public worship was continued in Congress Hall about one year, and during this time there was a great religious interest; the attendance rapidly increased, and this hall was found too small for them. In 1841 they removed to a room at the corner of Bromfield and Tremont streets, fitted up to seat from 600 to 700 persons; the attendance soon increased so as to make this place inadequate. The number of members added to the church by baptism and letter during the year 1840 was 90; in 1841, 30; and in 1842, 126.

It was under these circumstances, amid the pressing and growing wants of this church, that the noble, unselfish, divinely-born, idea which had been germinating in the minds of these pious men, took actual form and shape. The plan was simple and unique. It was to obtain a building of sufficient capacity, fit it up for stores and offices, the rent of which should provide for current expenses and repairs, and at the same time, when the debt was removed, should furnish a mission fund to be used in providing for the destitute at home and abroad. This was the germ from which has sprung the grand institution now known, wherever an American Baptist is found, as the Tremont Temple—in name and in fact “The Stranger’s Sabbath Home.”

Early in 1843 the Tremont Theatre, which then occupied the site of the present Temple, was offered for sale. There were many reasons why it was thought that the purchase of this estate was very desirable, offering as it did a building of ample dimensions, in the very centre of the city. After an examination of the adaptableness of the building, the cost of remodelling, etc., the purchase was made by Timothy Gilbert, S. G. Shipley, Thomas Gould and Wm. S. Damrell, and

a deed executed, dated June, 1843, conveying the estate, containing about 13,000 feet of land, to them for \$55,000. Afterward this deed, under which these four named persons originally held the estate, was changed to the form of a trust — this latter instrument being dated April 1, 1844.

The purchasers, on their own personal responsibility, proceeded at once to remodel the interior of the building and adapt it to its intended sacred uses. They arranged the halls, stores and other rooms for the purposes designed, at an expense — including all the furniture, with the exception of the organ — of \$24,284.53; which, added to the original purchase, made the total cost \$79,284.53. The building was 78 feet front, 90 feet rear, and 135 feet deep; the main audience-room 90 feet by about 80 feet, capable of seating 2,000 persons.

On the 7th of December, 1843, the house was dedicated to the worship of Almighty God, with public services in the large audience-room, and afterwards occupied by the church as a permanent place of worship. A large congregation was gathered, and the interest continued to prosper until the 31st of March, 1852, when, in the dark hours of the early winter morning, the whole building was completely destroyed by fire.

Just at this time — March, 1852 — the Rev. Nathaniel Colver resigned the pastorate of Tremont Temple Church, and took his final leave on the very day of the disaster. The memory of this eminent servant of God deserves a passing notice in connection with this history; and the more especially, since to him, in conjunction with the Rev. William Howe and Deacons Gilbert and Geo. W. Chipman, belongs the credit of the establishment of the free church system in Boston. To these names must also be added those of James W. Converse and Clement Drew. All these men, with others also, of a like kind, "honored the Lord" in this matter, both with "their substance" and their services, and this roll of honor is an integral part of Tremont Temple.

When the project was started, and the foundations of the Temple enterprise were laid, the cause of Christ, in Boston, was going on from conquest to conquest. Baldwin Place Church was crowded under the ministry of Rev. Baron Stow, D. D.; Rollin H. Neale, then a young man, whose ministry began in 1837, was drawing immense audiences to that ancient sanctuary where crowds hung spell-bound, listening to an oratory glowing with the love of Christ; Charles Street was at court end, thronged with the hundreds who admired the courtly Daniel Sharp, whose praise is yet in all the churches; while, the Hall in Boylston street in which Robert Turnbull preached, and the house in Federal street in which the eloquent Howard Malcom had ministered, waited with a splendid congregation to welcome a worthy successor, which they found in William Hague. Then it was Nathaniel Colver came. He was fresh from the country. He was impulsive, bold, eloquent, thoroughly honest and somewhat eccentric.

He was a power because he was a man of God, and he swayed a mighty influence. He was born in Orwell, Vermont, May 10, 1794, the son of a clergyman. When he came to Boston, parties were ranging for a desperate conflict. Possessed of a clear and logical mind, endowed with a lively imagination, with great powers of argumentation, a ready debater, perfectly fearless in the enunciation of truth,—he took at once a foremost position, and became a champion of the oppressed, and a leading advocate of temperance and reform.

After the destruction of the Temple, the subject of rebuilding became a very serious question to the Trustees, who alone, by the terms of the deed, had the entire control of the estate; the church having only a prospective interest, when the property should be free from debt; or, in case of sale, in any surplus that might be left.

Upon fully considering the subject, and obtaining estimates of the expense, the Trustees unanimously voted to rebuild. Plans were adopted on the 28th of April, 1852, and, on the 25th of May the foundations of the edifice were commenced. The building was so far completed that the vestry was occupied by the church on May 20, 1853, and, on the Sabbath following, services were held in the Meionaon, which is the name given to the smaller hall; the term is derived from two Greek words, *meion*, less, or smaller, and *naon*, temple—lesser temple. This lesser temple is situated back from the street, and directly under the great hall. On the 25th of December following (1853), the first meeting for public worship was held in the main hall. The new building, including furniture, organ, gas and steam fixtures, insurance, interest, etc., cost \$126,814.26.

The year 1855 became the turning point in the history of the Temple. Owing to the greatly increased burden caused by the unexpected cost of the building, it was found necessary to take steps to obtain relief, and the Trustees, having become satisfied that they could not, with safety to themselves and those involved with them, continue to hold the property in that condition, deemed it advisable to call a meeting of the prominent men of the Baptist denomination in the city and vicinity; which meeting was held in the Meionaon, March 1, 1855. At this meeting it was thought desirable to secure the estate to the denomination, and a committee was appointed for that purpose, fears having been expressed by many lest other denominations should obtain it. An arrangement was made to place the property, temporarily, in the hands of thirty-seven individuals, until subscriptions could be obtained for its purchase, with a view of conveying it to a society, to be called The Evangelical Baptist Benevolent and Missionary Society.

In accordance with this arrangement, it was conveyed by deed, dated June 28, 1855, to Thomas Richardson, Frederick Gould, J. W. Converse, G. W. Chipman and J. W. Merrill, as Trustees, and the sum of \$36,711.03 over and above its outstanding liabilities was paid therefor.

An act of incorporation was secured in 1857 for an association under the above title, and the society was duly organized May 11, 1858, and the whole estate was transferred to it by a suitable deed of conveyance dated November 30, 1858.

A lease was executed, dated June 9, 1859, "granting the Tremont Street Baptist Church and Society the use of the great hall, with the organ and furniture therein, during the day-time on Sundays, as a place of public worship; and also the basement rooms for Vestry and Sabbath School; the church agreeing to maintain public worship on the Sabbath, with free seats, and to support a good, efficient pastor, who shall be creditable to the Baptist denomination, and who shall be so considered by the Baptist churches in the city of Boston and the adjoining cities and towns of Dorchester, Roxbury, Brookline, Cambridge, Charlestown, Chelsea; and that the church shall hold and maintain the doctrines of the Evangelical Baptist churches in said cities and towns. Either of the Baptist churches in said cities and towns may at any time call a council, to be composed of two members from such churches — not less than a majority of the whole number — as may choose to send delegates, to inquire whether the church has broken any of these covenants; and if the council so chosen shall decide that the church has failed to comply with any of the covenants, then this lease shall cease. In case of a sale of the estate, this lease is null and void; and the amount realized from the sale, after paying the cost of the same to this corporation, with interest, charges, and expenses, shall be paid over to said church, which amount shall be held in trust by the deacons of said church for the purpose of building a new place of worship, or to be appropriated to some other religious or charitable object by said church."

On the 5th day of December, 1863, by a mutual agreement between the church and this society, an arrangement was made giving the Board of Directors a concurrent vote in the election of pastor, and in the same year the Tremont Street Church united with the Union Baptist Church, and thus formed the present Union Temple Baptist Church.

In 1878, the church and society were in a most flourishing condition. After many years of persistent labor and effort, the indebtedness had been reduced to \$100,000 — the originally agreed-upon amount — and the Directors were preparing to devote the stipulated half of the income to charitable purposes, when, on the night of August 14, 1879, the Temple was, for the second time, destroyed by fire.

A meeting of the Board of Directors was held at once, and, after full discussion, it was unanimously resolved to rebuild the Temple, with every improvement which it was possible to devise, and to re-devote it — enlarged, renovated, and made grander and nobler than before — to its old sacred purposes.

This was done, and done thoroughly and successfully. The new Temple — now twice baptized by fire — while a worthy successor of its two predecessors, retaining their best and holiest characteristics, has a development towards perfection all its own, as the third generation of such a divinely-human idea justly should. It is a monument to man's higher, unselfish nature, a tribute in stone and iron to the force of real religion, and a central nucleus of Christian power, around which all who acknowledge the Saviour of men may gladly rally.

The new Temple was opened on Sunday, October 17, 1880. The expense of rebuilding and refitting, including cost of the organ, was about \$169,000.

The Tremont Temple is now known and designated as the Headquarters of New England Baptists; a place for religious and benevolent work not surpassed or even equalled. The grand charitable institutions, so well-known as the "Baptist Missionary Union;" the "New England department of the Home Mission Society;" and the "New England department of the Baptist Publication Society," are now in full and complete operation within these walls.

The "Baptist Social Union," composed of representatives from nearly all of the Baptist churches in our city and vicinity, holds its monthly meetings in the Temple. "The Watchman," with its new organization under the leadership of our ablest writers, and recognized as the organ of New England Baptists, has its editorial and official rooms here.

The Main Hall, or Temple proper, is 122 feet long, 72 feet wide, and 66 feet high. It has, beside the main floor, a first and second gallery, with a total seating capacity of 2,500. The Meisonaon has seats for 800 and is used for every variety of meetings. The entire building is as nearly fire proof as a building can be, and has excellent arrangements for the rapid exit of audiences.

The pastors who have been honored by having the leadership of this church committed to their care have been: Firstly, the Rev. Nathaniel Colver, before mentioned, who was pastor for about four years while the infant church led a nomadic life, wandering from one temporary abode to another, and for nine years after it was brought to rest in its Temple Home. The Rev. I. S. Kallock was next chosen pastor in July, 1855, and resigned in February, 1858. During the following four months he engaged in collecting money towards the purchase of the Temple for the denomination, and succeeded in raising about \$30,000. He was reelected in July, 1858, and resigned in April, 1859. The Rev. N. Shepard became pastor in August, 1860, and resigned in October, 1861. For some considerable time the pulpit was filled by temporary supplies.

The first pastor of the united churches was the Rev. Justin D. Fulton, D. D., who was installed January 5, 1864. Dr. Fulton retained the pastorate for nearly ten years, resigning in May, 1873. During this time the church received 633 members by baptism and 291 by letter, and raised \$120,000 for church and other religious purposes.

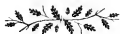
The successor of Dr. Fulton was the Rev. George C. Lorimer, who was settled October 1, 1873, and stayed until April, 1879, about 5 years. During this pastorate there were 604 additions by baptism, and 273 by letter, and \$125,000 was raised.

The present pastor, the Rev. F. M. Ellis, D. D., of Denver, Colorado, was called to the pastorate shortly after the second fire, and led the devotions of the church while meeting in the Music Hall, from June till October, 1880, during the progress of the rebuilding. He has shown himself to be especially adapted to this field of labor, and every Sabbath the spacious hall is well filled to hear him preach the plain, powerful truths of the Gospel, and his labors have been very successful in winning the attention of both old and young.

The present membership of the church is 1275, and of the Sunday School, 1148.

There is also a Swedish Mission under the direction of the Temple Church, the pastor of which is the Rev. A. Tjernlund.

CHURCH OFFICERS:—Pastor: The Rev. F. M. Ellis, D. D.; Pastor's Assistant: Charles A. Roundy; Clerk: J. O. Staples; Treasurer: F. D. Tarlton; Collector: Clement Drew; Honorary Superintendent of the Sunday School: Geo. W. Chipman; Superintendent: E. W. Corey. Deacons: G. W. Chipman, Clement Drew, J. W. Cook, J. H. Bickford, Frederick A. Sanborn, B. F. Bradbury, Samuel Perrins, R. O. Dunn, F. E. Jeffrey, A. A. Sheafe, Samuel Ricker, Charles A. Roundy.



## THE SOUTH BAPTIST CHURCH,

COR. BROADWAY AND F STREET, SOUTH BOSTON.

---

The origin of this church is traced to a prayer meeting established by Deacon Jacob Flinn in 1825. Moving into South Boston and finding in this part of the city no Baptist church, he resolved to hold a Christian prayer meeting. He



THE SOUTH BAPTIST CHURCH, COR. BROADWAY AND F STREET, SOUTH BOSTON

also opened his house for the worship of God, and meetings were sustained for more than a year with few interruptions. Amid many discouragements, and in spite of much coldness from members of other evangelical churches, Deacon Flinn persevered in his enterprise, and for many years remained a firm supporter of the new interest. An interruption of the good feeling which had for a time



been manifested in sustaining "The Union Prayer Meeting," as it was called, was providentially overruled to promote the cause. Deacon Flinn invited the Rev. George Evans, then engaged in missionary work in the destitute sections of the city, to preach an evening lecture in South Boston. This was in the spring of 1827, and it resulted in the maintenance, for three months, of a weekly lecture in the Congregationalist house of worship, which was kindly tendered for the use of the Baptists. Mr. George Evans, Mr. Ensign Lincoln, and several neighboring pastors sustained the service. It being subsequently found desirable to procure another place of meeting, a house previously occupied by the Methodists was purchased by Deacon Samuel Hill, and rented to the Baptists for their use. It was opened July 5, 1827, and continued to be their place of meeting till April, 1830. Preaching was sustained in this house under the patronage of the "Boston Baptist Evangelical Society," and with the assistance of the Rev. Messrs. Ropes, Ball, Wing, Collier, and Mr. Ensign Lincoln.

In the spring of 1828, the formation of a new Baptist church was discussed, and a petition was at once presented to the Federal Street Baptist Church, to be constituted a branch of the same. At a meeting of that church held, July 31, 1828, articles were adopted to regulate the connection and coöperation of the church and its branch. On the 28th of August, 1828, that church held a meeting in the chapel in South Boston, and nineteen members having approved and accepted these articles, were duly formed into a branch, to be known as the South Branch of the Federal Street Baptist Church, and recognized as such by appropriate public services.

Within a year or two after receiving the approbation of the Federal Street Church,—on March 4, 1831,—the branch resolved to become an independent body, and was constituted and recognized as such, with perfect unanimity, under the title of the South Baptist Church of the City of Boston, with fifty-two members, March 27th.

Soon after the formation of the branch church, efforts were made to obtain a more commodious house of worship, which proved successful; but, in doing this, a debt was entailed upon the church of thirty-three years' duration. The house thus built by the church was dedicated July 22, 1830. The frame of it was that of the house previously occupied by the First Baptist Church, then about to erect a larger one for their own use. During the pastorate of Mr. Abbott the church sold this old frame meeting-house which still stands at the corner of C street and Broadway, and purchased a lot, and erected the present substantial brick house of worship on the corner of F street and Broadway.

The corner-stone of the new house was laid with appropriate ceremonies July 31, 1867, and farewell services were held in the old house September 8, 1867. The vestry of the new edifice was first occupied March 1, 1868, and the church was

dedicated November 5, 1868. It has sittings for 900 persons, with the usual smaller halls and vestries. The spire is 180 feet high. The cost of building<sup>2</sup> and land was about \$60,000. The dedicatory services were preceded by a social re-union of past and present members.

The following is an account of the pastorates of the church: The Rev. Thomas Driver accepted the invitation of the branch to supply it, shortly after its formation in 1828, and continued the supply until the following spring, at which he was elected minister, and ordained April 16, 1829. His pastorate continued one year only.

The Rev. Rollin H. Neale was elected minister by the branch, October, 1830, shortly after the dedication of the first house. He was then a student in the Newton Theological Institution, and took charge of the supply of the pulpit. On account of his connection with the seminary, he was not publicly installed until the completion of his course on September 15, 1833. At this time he entered upon his labors with the independent church, in hope of great and long-continued usefulness. But other plans were soon formed by him, and after serving in his new capacity five months, he was dismissed March 19, 1834, to the sorrow and painful disappointment of the church. A long pastorate then seemed to be needed to strengthen and consolidate the infant church, for the want of which it suffered much in the early years of its history.

The Rev. Timothy R. Cressey succeeded Mr. Neale, May 25, 1834, and closed his labors with the church, at his own request, June 22, 1835, after a short pastorate of one year. Several years now elapsed, during which the church was supplied by the Rev. Messrs. J. G. Nailor, H. Filly, S. Adlam, and others, having no settled pastor.

The Rev. Thomas Driver, upon invitation, resumed his former pastorate in December, 1838, and continued the relation about four years, till his resignation in April, 1843. During this period the church prospered, and above two hundred and fifty were added to it by letter and baptism.

The Rev. Duncan Dunbar commenced his ministry in November, 1843, and at his own request closed it two years from this time. Much disaffection arose during this period, though not introduced by him. After his departure the church recorded their estimation of him as follows: "We regard our former pastor as one of the most prudent and godly men whose labors the church has enjoyed."

The Rev. George W. Bosworth accepted a call to the pastorate of the church, March, 1846, and continued it until January, 1855. During the nine years of his service general harmony prevailed; the Sabbath School enjoyed great prosperity, and the benevolent enterprises and contributions of the church were largely increased. After a successful pastorate of unusual length, the church and society, with great reluctance, accepted Mr. Bosworth's resignation.

The Rev. Joseph A. Goodhue, was installed November 22, 1855. The Rev. Baron Stow preached the sermon at his installation. After a short pastorate of one year and six months, Mr. Goodhue resigned, to the sorrow of his friends. Although his ministry was short, it was not without fruitful results.

The Rev. John Duncan succeeded to the pastorate, January 1, 1858. Shortly after his coming, God was pleased to bless the church with a revival of religion, in common with the greater number of the churches of our Lord. During this pastorate, the church suffered from the removal of several of its families and leading members out of town. This somewhat weakened the spiritual power and the willing enterprise of those remaining. After serving the church five years and three months, Mr. Duncan tendered his resignation, which was accepted April 18, 1863.

His successor was the Rev. Granville S. Abbott, a graduate of Newton Theological Institute, who accepted the unanimous invitation of the church, in the summer of 1863, and was ordained and settled as pastor on the evening of September 4th, following; the church continued united and prosperous during this pastorate; it increased in numbers, and was fully freed from the debt on its house, of so long standing. Mr. Abbott resigned his charge and preached the closing sermon of his pastorate on October 31, 1869.

The church voted, on March 29, 1870, to call the Rev. James S. Dickerson, D. D., of Pittsburgh, Pa., to the pastorate, and their call was accepted, and recognition services were held June 5, 1870. But, in consequence of impaired health, Dr. Dickerson was obliged to resign his charge on January 31, 1875.

During the interim the church was favored, for a short time, with the labors of the Rev. E. A. Whittier, an evangelist, and large additions were made to their numbers; but, needing a permanent pastor, a call was extended to the Rev. Henry A. Cordo, D. D., of Jersey City, who accepted it and commenced his labors on September 5, 1875, and concluded his pastoral relation on Sunday, June 29, 1878, accepting a call to Gloversville, N. Y.

On Sunday, October 13, 1878, the church celebrated its semi-centennial, the pulpit being occupied by Rev. John Duncan, D. D., a former pastor, and addresses being also given by Rev. R. H. Neale, D. D., and others.

The church then extended a call to Rev. John H. Barrows, of Marblehead, to become their pastor. He accepted it, and preached on the first Sunday in November, 1878, but continued only one year.

After a season of deliberation, and prayer that God would guide them in their choice, the church voted to call the Rev. Thomas D. Anderson, D. D., of New York City, to the pastorate, and he, after seeking the same divine guidance, accepted the call and entered upon the pastorate April 4, 1880. He still (1883) continues to fill the office acceptably and successfully. The present membership is 345. The Sunday School membership is 367.

The South Baptist Church has given many evidences of its zeal in spreading the Redeemer's kingdom on earth, at home and abroad. It has sent its representatives to foreign lands to preach the gospel; it has never been slack in the distribution of charities for the support of benevolent enterprises, such as the building of meeting-houses for destitute churches, the successful prosecution of domestic missions in the city, etc. In connection with this department of christian work in particular, it is due to the memory of the late Deacon George B. Dexter, to publish the record, that in a church meeting held March 18, 1853, he made the first mention "of the spiritual wants of that part of the city called City Point." As a consequence of this, a Mission School was soon projected and held in a chapel, built from subscriptions, for the most part raised in this church, much of the credit of raising which was due to Deacon Samuel Hill, who remained a firm supporter of the interest during his life. In spite of the distance of travel, and the performance of similar labor at home, the church sustained a Sabbath School, in this Mission, and occasional preaching in its chapel for years. After five years of labor at the Point, it was voted unanimously in a church meeting, March 26, 1858, to dismiss fifteen members of the South Baptist Church, at their request, and to give them letters of recommendation for the purpose of uniting in the formation of the Fourth Street Baptist Church. This church was accordingly formed, and soon after gave token of its increased strength by entering into a newly erected edifice. The history of this church is given in its proper place.

Notwithstanding that the past of this church has been one of great changes, and many depressing and discouraging influences, towards which the shortness of its pastorates in other days not a little contributed, still, scattered through much adversity, it has had many tokens of prosperity, and God's goodness in many ways demands praise. The church may claim, without arrogance, to have been instrumental in saving hundreds of souls, to have been lavish of its benevolence, and to have preserved the integrity of its faith until now.

CHURCH OFFICERS:—Pastor: The Rev. Thomas D. Anderson, D. D.; Deacons: Allen McLeod, Charles H. Dow, Geo. O. Lanphear, Hadley P. Hanson; Clerk: Charles H. Dow; Treasurer: Francis A. Chase; Auditor: Hadley P. Hanson; Superintendent Sunday School: Charles T. Ellis.



## THE HARVARD STREET BAPTIST CHURCH,

HARRISON AVENUE, COR. HARVARD STREET.

This church had its origin in the consideration by a number of Baptists of the importance of establishing a new Baptist church in what was then (1838) the southern part of the city.

The first meeting which led to practical results in this direction was held on Wednesday evening, September 6, 1838, at the house of Mr. John F. Edwards, on Bedford street. Only seven persons were present. After full and free conference and earnest prayer, these brothers consecrated themselves and their means to the work. They made generous pledges towards the enterprise, and formed themselves into a committee to solicit the aid of others. In October a room was hired in the Boylston Market building, and a prayer meeting was established on Wednesday and Sunday evenings. This was continued till the first Sabbath in January, 1839, when preaching was commenced in the large hall of the same building.

Notwithstanding the meetings and services on Boylston street, no definite measures had yet been taken to organize a church. The already existing churches had, however, been consulted, and had most cordially approved the movement. In fact, scarcely a step appears to have been taken without asking advice of these older bodies. The object was, not to establish a rival interest, but to add another to the fraternity of churches. The records still exist of many meetings which the brethren of the new interest held with committees sent by the churches previously established. When the time arrived to organize a church, a council was invited to give advice on the subject, before the organization was effected, and not to ratify the action afterwards, as is usually the case. That council met in what was called the vestry of Boylston Hall, on Thursday, March 21, 1839, and the public services of recognition were held in the hall itself on Wednesday, March 27th. The church was then called "The Boylston Street Church." It continued to meet in its first place of worship for about a year, and early in 1840 removed to the Melodeon. There it remained until the present edifice, on the corner of Harvard street and Harrison avenue, was completed; a period of nearly three years.

The corner-stone of this building was laid on Saturday morning, June 18, 1842, and the house was dedicated on Thursday evening, December 8th, of the same year.

The size of the building is 93 by 68 feet; it has a large lecture-room, two school-rooms, and two committee-rooms on the lower floor. The main audience-room measures 72 by 65 feet, and has 175 pews, capable—with the galleries—of seating 1,200 persons. The building, completed and furnished, cost \$30,000. The land was valued at \$10,000 additional, making in all \$40,000. When the house was first occupied, there remained upon it a debt of about \$20,000, which has been slowly extinguished.

In 1840, this was the new part of the city. There were then scarcely any buildings east of this, and but few to the south, along the avenue. The "South Cove" was just being filled in, and the tide still flowed to the rear of the church.

The first pastor of the church was the Rev. Robert Turnbull, D. D., of Hartford, who commenced his labors about five months after the organization. Dr. Turnbull was pastor of the church through its early years of sacrifice and struggle. To his wisdom and fidelity the efficiency of the church throughout has been largely due. Especially was his influence exerted in directing the sympathies of the church into the great channels of Christian benevolence. After a pastorate of a little less than six years, he resigned, and returned to Hartford.

The Rev. Joseph Banvard, D. D., of Salem, was next called to fill the vacancy. He accepted, and was publicly recognized as pastor on the 15th of March, 1846. Dr. Banvard's ministry continued a little over five years and six months, when he removed to West Cambridge.

There followed then a long vacancy, continuing for a whole year. At length, the Rev. A. H. Burlingham, of Owego, N. Y., was invited, and, having removed to Boston, was recognized as pastor, by public services, on October 31, 1852. Dr. Burlingham remained here just four years, when he accepted an invitation to New York.

In December, 1856, the Rev. D. C. Eddy, D. D., of Lowell, was chosen pastor. His recognition took place December 28, 1856. Dr. Eddy resigned in October, 1862, and removed to Philadelphia, having occupied the pastorate about six years.

Dr. Warren Randolph was invited from Philadelphia, and began to preach on Sunday, April 26, 1863. The recognition service was held on the evening of the same day. Dr. Randolph resigned in July, 1867.

His successor was the Rev. Samuel W. Foljambe, who was settled in this church in December, 1867, and resigned in May 1870.

Following him were the Rev. T. J. B. House, who came to the office in December, 1870, and retired in October, 1872; and the Rev. L. L. Wood, who became pastor in February, 1873, and resigned in December, 1874.

In October, 1876, the Rev. Orrin T. Walker, a well-known and popular preacher of the city, was inducted into the pastorate, which he still retains.

The church was constituted with 121 members. Before any pastor had been obtained twelve were added by baptism. Dr. Turnbull baptised 342; Dr. Banvard, 78; Dr. Burlingham, 52; Dr. Eddy, 225; other persons during pastoral vacancies, 14; Dr. Randolph, 29; there have also been large additions by baptism during each of the succeeding pastorates, but the exact numbers are not given. The present membership is about 250.

In closing this sketch, it is but fitting to refer particularly to the labors of the present pastor, the Rev. O. T. Walker, who came here when the church had been for a long time closed, and public worship abandoned. The Sunday School also was spiritually dead. God prospered his labors with the struggling church, however, and these gloomy times passed, and a regular call was tendered to, and accepted by, him.

The perseverance and fidelity of both church and pastor through this period — embracing the first three years of Mr. Walker's ministry — is deserving of great commendation. They have been from that time onward greatly prospered. One hundred and twenty-five members have been added during this pastorate, and the Sunday School has been resuscitated, numbering now about 200. Thus pastor and church have rejoiced to see the reward of their united labors.

This church has now stood as a beacon light in this neighborhood for nearly half a century, and its past is here recorded. But the church in Boston that will keep with the people must be a nomadic church, pitching its tabernacle only for a temporary stay, and being ever ready to strike its tent, and move on with the caravan of progress to new fields and fresh conquests. Whether this church will be compelled to follow this tendency in common with so many of its predecessors cannot now (1883) be clearly seen.

CHURCH OFFICERS:—Pastor: The Rev. O. T. Walker; Committee: George J. Clifford, William Hardwick, G. E. Denison, C. D. White; Treasurer: George J. Clifford; Clerk: E. J. Emory; Sunday School Superintendent: C. D. White.



## THE JAMAICA PLAIN BAPTIST CHURCH,

CENTRE STREET, CORNER OF MYRTLE.

---

In the autumn of 1840, several members of neighboring Baptist churches, residing at Jamaica Plain, united in an effort to support among them the preaching of the gospel. On the second Sunday in December, 1840, the Village Hall was opened for religious worship; its use having been granted for the purpose. The Rev. William H. Shailer preached on the occasion.

After some months of occasional supplies, the Rev. N. Hervey was invited to preach for a time. His labors commenced in September, 1841. Early in the following January a revival of religion commenced, which continued through several succeeding months. In the following months of April and May, twenty-eight persons were accepted for baptism by the Baptist church in Roxbury. The services of Rev. Mr. Hervey closed in July of the same year (1842).

In June, 1842, the incipient steps toward the organization of a distinct church were taken. After some delay, the wishes of the brethren and sisters were approved by a council of churches and ministers. On Monday, the 29th of August, 1842, public recognition services were held at the Unitarian meeting-house, in which the Rev. Dr. Gray then ministered.

The church had been for about one year destitute of a pastor, when, in July, 1843, the Rev. John O. Choules, D. D., was invited to take the pastoral charge. On the 4th of October, 1843, he was publicly installed; and, on the same day, the house of worship, which for some months had been in process of completion, was dedicated to the service of God. Dr. Choules remained pastor about four years, and in July, 1847, having received an invitation to become pastor of the Second Baptist Church, at Newport, R. I., at his own request, he was dismissed.

The church, then, in May, 1848, invited the Rev. William Hague, D. D., of Boston, to settle among them. This invitation was soon afterwards accepted; and, on the first Lord's day in September following, Dr. Hague commenced his pastoral duties. He remained for about two years, during which time the congregation still augmented. In March, 1850, Dr. Hague tendered his resignation,



having been invited to the pastoral charge of the Second Baptist Church in Newark, N. J. During his ministry, fourteen members were added to the church by baptism, and twelve by letter.

In August, 1850, the Rev. G. W. Samson, of Washington, D. C., received and accepted an invitation to the pastorate of the church, and the public services of his recognition were held on Wednesday, October 23d. Forty-one members were added to the church during this pastorate. In October, 1852, he resigned.

In March, 1853, the church extended a call to the Rev. Heman Lincoln, of Philadelphia. The invitation was accepted, and he entered upon his labors the next June. During the ensuing two years, a burdensome debt, which had been resting upon the society since the erection of the church-edifice, was paid.

With this encumbrance removed, the church's prospects for the future appeared unusually promising. But, at 3 o'clock on the morning of Friday, September 26, 1856, an alarm of fire was sounded, and it was soon ascertained that the Baptist church was in flames. In a short time, the building, and all its furniture and books, including the library and records of the Sabbath School, were entirely consumed.

The congregation were now left homeless; but the fraternal kindness of neighboring religious bodies was so promptly manifested, that the regular meetings were continued without interruption, and the Sunday School was discontinued only for a single Sabbath. While the fire was yet burning, the Third Congregational (Unitarian) Society extended an earnest invitation to their Baptist brethren to occupy their house of worship; and this was immediately followed by an equally kind invitation from the Mather (now Central) Congregational Society.

It was deemed advisable to accept the offer of the Unitarian church for Sabbath afternoons; to use their vestry for Sabbath School and Sabbath evening prayer meetings; and to unite with the Mather Church in the Friday evening prayer meetings and Sabbath School concerts; and these arrangements were most pleasantly continued for more than twenty months, viz. : from September 28, 1856, to June 20, 1858.

Preparatory measures were at once taken for erecting a new church-edifice. The lot of land on which the burned building had stood was sold and a more eligible one was purchased at the corner of Centre and Myrtle streets. After considerable delay, the corner-stone of the present building was laid, with appropriate religious services, October 21, 1857.

The vestry was completed, and occupied by the Sabbath School on Sunday morning, June 20, 1858; and the regular services, morning and evening, followed.

On the 21st of December, 1858, the Rev. Heman Lincoln tendered his resignation, which was accepted at a special church-meeting held January 25, 1859.

Mr. Lincoln served this church as pastor five years and seven months ; and, notwithstanding the want of a special house of worship for twenty-one months of this time, and with only preaching service once upon the Sabbath, yet the church had never enjoyed greater prosperity than under his pastorate. The increase of membership during this time was forty-six by baptism and forty-two by letter, with one by restoration ; making a total of eighty-nine.

On the 25th of August, 1859, the new church building was dedicated. It is a handsome edifice, with the appearance of light freestone. The stone, however, of which the walls are composed is embedded in a complete cover, extremely thick, of mastic, of great durability, and which increases in hardness with age. The superficial extent of the house is about 100 feet by 52, and has a seating capacity of 600. There are also two vestry rooms, suitable for meetings, and capable of holding respectively 300 and 100 persons. These rooms are arranged to be thrown into one when necessary.

An interregnum then occurred until May 1, 1860 ; when the Rev. Charles DeWitt Bridgman accepted and entered upon the duties of the pastorate, having received a call from the church and society in the preceding March. Mr. Bridgman's pastorate was of short duration. He first tendered his resignation November 19, 1861 ; but, being then persuaded to withdraw it for a time, he again tendered it October 30, 1862, when it was reluctantly accepted. During Mr. Bridgman's services the membership was increased by the addition of thirteen by baptism, and twenty-three by letter ; total, thirty-six.

On the second Sabbath in January, 1863, the pulpit was supplied by Adoniram Judson Gordon, then a student in that celebrated nursery of clergymen, the Theological seminary at Newton. His services on this occasion were so acceptable to the people that he was again invited to preach ; and, finally, he received a call to become the pastor, at the regular church-meeting held February 17, 1863. This invitation was accepted March 20, with the provision that Mr. Gordon should not enter upon his duties until the close of his studies at Newton, in June. He united with the church on May 26, 1863, and on the first Sabbath in July, 1863, commenced his labors as pastor.

The society had now a very heavy debt resting upon it, occasioned by the building of the new church-edifice, amounting, at this time, to about \$17,000. This encumbrance had been a great drawback to the church. In 1864, it was determined to commence an effort for the payment of the entire amount, and subscriptions were solicited for that purpose. The responses to the appeal made were so prompt and liberal, that, in October, it was announced that subscriptions had been received sufficient to cover very nearly the whole amount needed. The greater part of the debt was at once discharged ; but the entire amount was not fully paid until April, 1868. During this time, extensive repairs had been made

on the exterior of the building; so that the extra amount raised in four years, aside from ordinary current expenses and benevolent contributions, was about \$25,000. At the annual meeting in April, 1868, it was announced that the society was entirely free from debt, which happy condition continues to the present time (1883).

Under these favorable circumstances, it was now hoped to enjoy an enlarged prosperity; which anticipation was, to some extent, realized. But, in August, 1869, Mr. Gordon tendered his resignation, having received an urgent invitation to become the pastor of the Clarendon Street Church, Boston. This church had extended and persistently pressed a similar call in February, 1867, when it was declined. This time, however, an affirmative answer was given. Mr. Gordon's resignation took effect on the first Sabbath in November, 1869.

Besides the payment of thousands of dollars of indebtedness during the pastorate of Mr. Gordon, the church was also increased in numbers, and in spiritual graces and efficiency. In the six years and seven months of his service, there were received into the church by experience, one; by letter, fifty; and by baptism, seventy-two; being a total of one hundred and twenty-three members; or more than one-fourth of all admissions to membership, including the fifty-nine original members, since the church was constituted.

The pulpit continued to be supplied by different clergymen until September 12, 1870, when an invitation was extended to the Rev. James Paterson, from Scotland, who had already preached here for six Sabbaths, to serve as preacher and pastor for one year. Mr. Paterson accepted the invitation, and entered upon his duties the last Sabbath in September, 1870.

On the completion of Mr. Paterson's engagement as limited temporary supply, in September, 1871, he retired; the church having failed to extend to him a call to assume the regular pastorate. His successor was the Rev. D. P. Morgan, who came from the Newton Theological Seminary. He was settled on September 1, 1872, and resigned November 1, 1875.

The present pastor, the Rev. D. H. Taylor, then accepted the call of the church, and was settled in February, 1877. He still remains at the helm of this Gospel Ship, and it is hoped may long continue there.

The membership now (1883) stands at 235. The Sunday School membership is 259.

CHURCH OFFICERS:—Pastor: Rev. D. H. Taylor; Deacons: William Manning, J. W. Leatherbee, B. F. Cutter, N. B. Chamberlin, Nathaniel Weld; Treasurer: B. F. Cutter; Clerk: Samuel P. Putnam; Sunday School Superintendent: N. B. Chamberlin.

## THE CENTRAL SQUARE BAPTIST CHURCH,

EAST BOSTON.

---

The field now occupied by the Central Square Baptist Church of East Boston furnished an asylum for the persecuted Baptists of the city on the main land, more than two hundred years ago.

Mr. Thomas Gould, one of the founders of the First Baptist Church, removed to Noddle's Island, now East Boston, about 1670, and "at his house the church assembled for a number of years." It is still almost within living memory when there was but a single house on this island. In 1832, the East Boston Company commenced its operations, and the population rapidly increased. In 1843 the inhabitants were estimated at 4,000; in 1855, at 17,000; and in 1870, at 30,000.

In 1843, the Baptists residing here, then numbering about forty members, asked advice from a committee of the churches in the city with regard to the organization of a church in this field. That committee, under the date of September 2, 1843, returned the following answer: "That we recommend to the brethren in East Boston to go forward in their undertaking to establish a Baptist interest in that place; it being understood, however, that this committee do not hereby pledge the several churches to which they belong to any pecuniary aid in the enterprise." This reply was considered sufficiently encouraging to warrant the brethren "to go forward in their undertaking;" which they did, and public religious services were commenced in a hall in October, 1843, under the ministry of the Rev. Hiram A. Graves, then editor of the *Christian Reflector*, who had been engaged to supply the pulpit for one year. The church was formally organized September 24, 1844, and recognized by a council of churches on November 7th, of the same year. It consisted of thirty members. Mr. Graves completed his term of service, but his feeble health, together with his duties as editor, forbade his continuing longer.

At a meeting of the church held October 25, 1844, the Rev. Joseph M. Graves, the father of Hiram A., was called to become their first pastor. He accepted the call and entered upon his labors January 1, 1845. During his pas-

torate 31 members were added to the church by baptism, and 39 by letter and experience. Soon after he commenced his labors with this people, the hall in which they worshiped, and which they had fitted up at considerable expense, was destroyed by fire. Removals from place to place followed in rapid succession. These were not conducive to the growth of the congregation, and yet there was a healthy progress. For several months the church was kindly welcomed by the Maverick Society to their house of worship—a favor again enjoyed several years afterwards. Mr. Graves resigned the pastorate June 7, 1847.

The Rev. Miles Sanford was recognized as pastor December 26, 1847. He resigned in January, 1851. Under his pastorate 4 members were added to the church by baptism, and 26 by letter and experience.

The church suffered, alike under the ministry of Mr. Graves and Mr. Sanford, for the lack of a suitable church home; and its permanent growth and prosperity were greatly hindered.

The next pastor was the Rev. James N. Sykes, who entered on his labors July 1, 1851. His pastorate was of longer duration than that of either of his predecessors. The great work achieved by the church and society under his labors was the erection of their new house of worship. As originally erected, it was a substantial brick building, 55 feet wide, the main edifice 78 feet long, and its extreme length 108 feet. Its spire rose 150 feet from the pavement. The house was publicly dedicated to the worship of God on April 4, 1855. More than eleven years and a half had passed since the time when public services had first been commenced by the society, and during more than ten years and a half the church had prayed, labored, and struggled to reach this result. In the course of Mr. Sykes' ministry 67 members were added to the church by baptism, and 92 by letter and experience. He resigned his pastorate on June 26, 1858, having sustained the pastoral relation to the church for nearly seven years.

On January 1, 1859, the Rev. S. W. Foljambe entered upon his work as pastor of the church. The congregation was small. But under the ministry of Mr. Foljambe, the church enjoyed a steady and healthful growth. Though his pastorate covered the exciting period of the great civil war, the evidences of spiritual prosperity were many and encouraging. Under his ministry 115 members were added to the church by baptism, and 116 by letter and experience, and the congregation was largely increased in numbers and resources. Mr. Foljambe closed his labors with the church May 5, 1867, after a pastorate of eight and one-third years.

On the first Sabbath in November, 1867, the Rev. D. B. Cheney, D. D., commenced his work with this church as a supply. He continued in this relation for four months, when he moved to the field, and entered upon full pastoral work. It had been his privilege to enter into the labors of those who had preceded him, and to reap where they had sown. During the course of his ministry 385 mem-

bers were added to the church. Its membership, congregations, prayer meetings, Sabbath School, and general resources were larger than ever.

On the 24th of September, 1860, the church celebrated the 25th anniversary of its organization by a "Social Re-union."

In 1870 the church experienced a severe disaster in the burning of its edifice, which happened on July 25th. This distressing accident, however, served to display the zeal and activity, and administrative ability of the pastor in a stronger light. Under his active supervision the work of rebuilding was quickly undertaken, and, within the following year, the church arose anew from its ashes, greatly enlarged, and in every way improved. In order to obtain the necessary additional space, two houses and lots in the rear of the church were purchased at a cost of \$10,000. The rebuilding and improvement involved an expense of \$40,000, thus making an expenditure of \$50,000. In addition to this there remained an old debt of \$5,000, being in all \$55,000. The amount of insurance was but \$25,000, and a debt of \$30,000 was laid upon the society, which was shortly reduced to \$7,000, secured by a mortgage. The interest on this was paid by the income from the property in the rear of the building. Dr. Cheney resigned the pastorate March 1, 1874.

His successor was the Rev. G. F. Warren, who began his pastoral labors in this church on October 3, 1875. During this ministry the permanent debt was increased to \$10,000. A want of accord on the part of some members of the church produced a breach, which caused the resignation of Mr. Warren in January, 1878. From this arose the foundation of the Trinity Baptist Church of East Boston. The members of the Central Church who supported Mr. Warren—a body numbering 218—took their letters from the Central Church at this time and organized the Trinity Church, under Mr. Warren's pastoral charge, in March 1878. At the close of this pastorate the membership stood at 332, after the secession of the number above mentioned.

After this event, the Rev. J. Spencer Kennard accepted the pastorate, and continued until January 1, 1882, when he resigned. The number of members at this time was 391.

In May, 1883, the Rev. J. K. Richardson was chosen pastor. The present membership is 373.

CHURCH OFFICERS:—Pastor: The Rev. J. K. Richardson; Deacons: B. L. Crocker, O. O. Gould, J. M. Getchell; Clerk: F. A. Johnson; Treasurer: T. E. Currier; Collector: J. W. Swint; Sunday School Superintendent: W. B. Forest.

## THE RUGGLES STREET BAPTIST CHURCH,

RUGGLES STREET.

---

This church is the outgrowth of a mission established by the Shawmut Avenue Baptist Church, at Branch Chapel on Washington street, afterwards removing to Ruggles street, where the church was organized in December, 1870, under the leadership of its present pastor, Rev. R. G. Seymour, D. D. At the start there were only thirty members, while the present membership is over 700, a majority being converts received by baptism. The Sunday School, beginning with less than 300, has steadily grown from year to year, and now numbers about 1,550; and is divided into a Bible School, an Intermediate Section, and a Primary Department. The original sanctuary was of plain exterior, and limited accommodations. After being enlarged three times, to meet the needs of the congregation, the edifice is now one of the most pleasant and commodious houses of worship in Boston.

This interest was supported by the Shawmut Avenue Church until 1874, when it became an independent body; and has now five persons besides the pastor who, as assistants and missionaries, give their entire attention to its labors.

One of its chief aims is to care for the whole man—not neglecting the body, while doing everything for the soul. Hence, it does a great work among the poor; ministering to their temporal and spiritual necessities, and assisting many to procure suitable employment. Another special feature is its educational work, which is carried on in the new chapel building, adjoining the church, and includes a well furnished reading-room, with classes, under skillful teachers, for the instruction of young men and women in various branches.

It makes every effort to cultivate the spirit of song, and affords excellent facilities for young and old to become proficient in this glorious art. As a result, the Sabbath service is beautified by well-rendered music from an accomplished male quartette, and by unusually fine congregational singing.

A marked experience is the continued presence of the Spirit in the conversion of souls. Many seasons of remarkable refreshing have been enjoyed: of late

there has been a steady inflow of converts; baptisms occurring nearly every month, and all the meetings being well attended. On Sunday morning the spacious auditorium is often over crowded, and the attendance at the Sunday school averages over 1,000. As many as 1,300 have been present at a single session.

This is a free church in the fullest meaning of the term. Rich and poor sit together, in perfect equality, and a right hand of cordial welcome is extended to all who enter its doors. The support is entirely from voluntary contributions.

The success of this church is largely due to efficient committee work. In addition to the committees usually connected with large societies, it has a committee on Neighborhood Meetings, who sustain a weekly gathering for prayer and praise some distance from the church, in which there is a constant and growing interest. The Committee on Young Christians and Inquirers look after the welfare of those who have lately put on Christ, and labor to assist seeking souls in inquiry meetings, or wherever such can be found. The Strangers' Committee endeavor to become acquainted with all new members of the congregation, to visit them at their homes, and to secure their presence in the Sunday school. The Committee on Social Gatherings look after meetings held for the purpose of friendly intercourse, and take measures to make such gatherings enjoyable and beneficial. The Committee on Absent Members, communicates with, and generally keeps track of, members living at a distance. The Temperance Committee conducts a Gospel Temperance Meeting every Sunday afternoon. During the Winter these gatherings are held in the chapel, and in warm weather, out of doors. Members of this committee also go about in groups of five or six, and hold prayer meetings at the homes of those under the bondage of alcohol. The Ladies' Devotional Committee sustain two weekly prayer meetings for ladies; and the Committee on Sick and Needy do a great work, while ministering to the pressing wants of those afflicted with disease, and those in situations requiring material assistance.

This church is a legally organized corporate body; having discarded the old custom — which has obtained so long in New England — of having a society separate from the church. It is empowered to transact all business relating to its material affairs; and every member has part in the control of its property by vote.

CHURCH OFFICERS:—Pastor, The Rev. R. G. Seymour, D. D.; Clerk: Geo. V. Burr; Treasurer: Wm. N. Hartshorn; Superintendent of Sunday School: Chas. B. Lane; Deacons: Sam'l. Sargent, Jas. A. Crowe, O. A. Drisko, Joseph Bryan.



## THE NEPONSET AVENUE BAPTIST CHURCH,

CHICKATAWBUT STREET, NEPONSET.

---

In the summer of 1836, religious services began to be held every Sabbath in Neponset Hall, conducted principally by students from Newton Theological Institution. In June of the following year — 1837 — the members organized themselves into a church, and were duly recognized by a Council, which met on the seventh of that month, as a regularly constituted Baptist Church.

The Rev. Bradley Miner commenced to supply the church immediately after the recognition, and was duly installed as Pastor on August 9, 1837. The church at this time numbered twenty members.

The church worshiped in Neponset Hall until August, 1838, when the present Meeting-house was opened. In 1843 the building was enlarged.

Mr. Miner closed his pastorate in April, 1846, having served the church for over eight years. He died in 1854.

In July, 1846, the Rev. Humphrey Richards became the pastor, and continued until his death, which occurred in September, 1854.

The Rev. B. W. Barrows was the next pastor. He had but recently graduated from the Newton Theological Institution, and was ordained pastor of this church on May 30th, 1855. He resigned on January 1st, 1873. After him, the Rev. J. F. Morton led the devotions of the church for about two and a half years, resigning in September, 1875.

He was succeeded by the Rev. Joseph Banvard, D. D., the present pastor, who is now (1883) in the eighth year of his pastorate, having been called to the leadership of the church in January, 1876.

About two years ago, a Branch was established by this church at Milton Lower Mills, which subsequently became an Independent Baptist Church.

CHURCH OFFICERS:—Pastor: The Rev. Joseph Banvard, D. D.; Clerk: F. J. Lincoln; Deacons: David Fales, James T. Murphy; Treasurer: — Pratt; Sunday School Superintendent: John M. Barker.

## THE BUNKER HILL BAPTIST CHURCH,

CHARLESTOWN.

---

This church was organized on the 28th of February, 1850, in Mystic Hall, Charlestown, under the name of the Bethesda Baptist Church, with a membership of 71. The pastor was the Rev. John Blain, previously of the High Street Baptist Church, Charlestown. The first communion was observed June 2d, 1850.

In November, 1850, fourteen of the neighboring churches were invited to act as a Council to consider the propriety of recognising the Bethesda Baptist Church, and admitting it into communion with the denomination. The Council unanimously voted to receive the church into fellowship.

Mr. Blain resigned the pastorate on August 14th, 1853, and was succeeded by the Rev. E. H. Page, of New York, who was installed November 2d, 1853.

Mr. Page resigned in September, 1857. He was succeeded by the Rev. H. C. Graves, who accepted a call in March, 1858. This pastorate was extremely successful, and during it the church was increased greatly. In the interim between these two pastorates, special services were held, at the church's invitation, by the Evangelist, Mr. Earle, which were attended with marked success, as shown by the large accession to the membership.

Mr. Graves resigned in July, 1863. The charge of this church was then assumed by the Rev. J. B. Morse who was settled in September, 1863, and resigned in January, 1867 — this pastor also was greatly blessed in his work, and his name is yet highly esteemed among the people of this district — and next by the Rev. Luther F. Beecher, D. D., installed March, 1867, and resigned December, 1868. The pastors who followed were the Rev. Addison Parker, settled in June, 1869, and resigned in September, 1873; and the Rev. W. O. Holman, who was settled February, 1874, and resigned in April, 1881. Both these pastors were greatly successful, and garnered many sheaves for the church.

The Rev. W. M. Weeks then assumed the pastoral charge — in April, 1882 — for a term of six months, at the end of which time he was compelled to retire on account of ill health.

---

After this pastorate, the church remained for many months without a pastor until the election of the present incumbent, the Rev. C. F. Nicholson, late of the North Church, New Bedford, which occurred in May, 1883.

The original name of the Church—the Bethesda Baptist Church—was changed by vote to the present one, the Bunker Hill Baptist Church, in February, 1854. The church membership is 295, and that of the Sunday school, 268.

CHURCH OFFICERS:—Pastor: Rev. C. F. Nicholson; Deacons: William A. Byam, William Howard, H. J. Mason, L. Bruce; Clerk: W. Arthur Snow; Treasurer: Andrew Tower; Sunday School Superintendent, G. M. Starbird.

---

## THE TRINITY BAPTIST CHURCH,

EAST BOSTON.

---

This church is an offshoot from the Central Square Baptist Church, East Boston, and is the youngest Baptist Church in the City, having been organized in January, 1878. At this time the Rev. George F. Warren retired from the Central Square Church, carrying with him 218 members of the congregation, and thus formed the Trinity Church.

In the fall of 1881, the Rev. Nelson B. Jones, Jr., became the pastor, and great success has attended the united efforts of pastor and people to promote true religion in this community, which is a rapidly growing one. During 1882 nearly 150 new members were received; about 100 of them being by baptism. The present membership reaches 360. The fervor of youth is upon this body of Christians, and the spirit of aggressiveness characterizes every member of it. The Sunday school is a prosperous one, and has a membership of 475.

CHURCH OFFICERS:—Pastor: The Rev. Nelson B. Jones, Jr.; Deacons: H. Mayo, J. Townsend, F. Rice, F. Fay, J. Bezanson, S. C. Hopkins; Treasurer: H. Mayo; Clerk: S. H. Mayo; Sunday School Superintendent, Jas. Townsend.

## THE BAPTIST BETHEL,

HANOVER, COR. BENNETT STREETS.

---

A little more than forty years ago the Baptists of Boston began their Bethel enterprise. At that time only an experiment, it has now become an established and successful fact; an institution which is an integral part of the Baptist denomination of the city of Boston, representing, and represented by, all its churches. The efforts put forth in behalf of seamen, by this society, through its several branches has received the manifest blessing of God.

The first distinctively Baptist movement of this kind was made in 1843, but with no marked success. It was the beginning, however, of great things. In 1845 the cause of seamen was taken up in real earnest, a Baptist Bethel Society being organized in June of that year by a committee of three—Thomas Richardson, William Crowell, and Frederick Gould,—chosen for that purpose by the different churches in the city and vicinity. "It was formed," says the committee, "after several preliminary meetings, and much inquiry, deliberation and prayer, by a delegation from all, or nearly all, the churches, chosen for that purpose, and with the cordial approbation of all the pastors." A small hall was opened at the corner of Lewis and Commercial streets for religious services, which were conducted by the Rev. Phineas Stowe, who had just been called to that work. In 1850 a regular church organization was established with sixteen members.

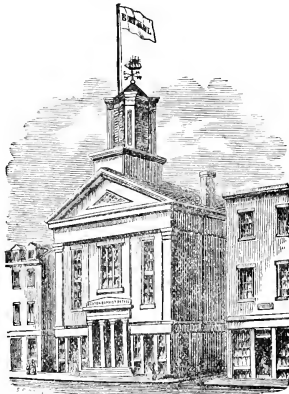
Thus commenced the "Bethel Seamen's Mission;" which, weak and apparently insignificant in its beginning, has developed into a truly "mighty work," as it was so aptly called by its founder, Mr. Stowe.

Under the zealous ministrations of Mr. Stowe, interest in the Bethel cause was continually stirred up and kept fresh, and public meetings of the society were held from time to time, for the purpose of presenting its work and wants to the churches.

In April, 1846, a meeting was held at the Bowdoin Square Church, which was addressed by Rev. Messrs. Blain, Colver, and Hague. The report of the committee spoke in the strongest terms of the success attending the labors of Mr. Stowe, and diverted to the growing interest in the Bethel cause among the churches.

In July, 1846, the committee of the society, consisting of nineteen brethren, from nine churches, issued a circular, in which they stated, that though the society was begun as an experiment, the first year's trial had exceeded their highest hopes. They were, therefore, encouraged to make an earnest appeal to the churches for further assistance.

The churches were the following: Union Street Church, Baldwin Place, Charles Street, Federal Street, Bowdoin Square, Harvard Street, Tremont Street, South Baptist, Friend Street.



BOSTON BAPTIST BETHEL CHURCH.

According to the constitution of the society, every Baptist church electing two members annually, and contributing to its funds, becomes, in part, owner and manager of the Bethel church property; and this property can never be disposed of except by a vote of the society. As new churches have sprung up, in the course of years, in Boston and vicinity, they have evinced a deep interest in the Bethel cause, so that at present the society has a membership representing thirty-eight churches.

The work of the society has gradually extended, embracing now several departments,—the Church proper, which has its own independent action, the Sunday School, the Mariner's Exchange, a temperance organization, and a great amount of general work,—involving an annual expense of some \$5,000, more than \$2,000 of which come from the church.

The purchase, in 1864, of the present church edifice, on Hanover street, was an important event in the history of the society. The Bethel work, under Mr. Stowe's indefatigable and greatly successful labors, had far outgrown existing accommodations, and rendered a removal from the small and inconvenient hall on Lewis street, to a larger and more commodious building an absolute necessity.

The spot where this church now stands, the corner of Hanover and North Bennett streets, is a historic, and was once an aristocratic, locality. The Rev. Dr. Samuel Mather, son of Dr. Cotton Mather, and grandson of Dr. Increase Mather, was dismissed from the Second Congregational Church, worshipping in North Square, in December, 1741, and, in the following year, a wooden edifice was erected by his friends on this spot, in which he preached for about forty years. After his death the church was purchased by the Universalists, and the Rev. John Murray was installed pastor in 1793. The present brick structure was erected in 1838.

This "Seamen's Apostle," the Rev. Phineas Stowe, was not, however, allowed to continue his work long in the new location. He died in November, 1868, and the strong impression which he had made on the whole religious community of Boston as a true man of God was touchingly shown by the deep and universal mourning evinced by all classes at his funeral. His remains were taken, after most solemn services at the Bethel Church, to his native town, Milford, Conn., where they were finally laid at rest.

A handsome marble tablet, with a highly eulogistic inscription, is placed behind the pulpit in the Bethel Church, commemorating the devoted life of this apostolic man. The same inscription is also placed on a cenotaph in the Bethel Church's lot at Woodlawn, and, also, a third time, over the actual grave at Milford.

After a year of temporary supplies, the Rev. Henry A. Cooke succeeded to the pastorate in October, 1869, in which he has remained up to the present time, being now (1883), the oldest clergyman in the denomination in active duties, and also the longest settled in one charge.

The death of Mr. Stowe seemed, for the time, to spread a dark cloud over the enterprise to which he really fell a martyr; but the cause itself was greater than any man; it was the cause of God and humanity, and could not be retarded by his removal. The deep foundations which he had laid, through long years, in prayer and self-sacrifice, were to abide as a memorial of his great heart.

The Bethel Society has continued its career uninterruptedly to the present time (1883), and never has it been more prosperous than at present under the

unwearied and faithful labors of the Rev. Mr. Cooke and his estimable wife. In every department, under the general supervision of the society, there are abundant signs of encouragement, bidding it go forward in its work of benevolence, which is now even a greater necessity than it was forty years ago.

The paramount claim which the Bethel Society has upon the active sympathies of the denomination, arises from its immediate relation to seamen — a claim which no Christian can fail to acknowledge. To seamen we owe the mighty debt involved in the general commission of the Saviour; in the special circumstances of trial, exposure, and temptation which pertain to their hazardous and migratory calling; and in the benefits to commerce, and almost every department of our social life, which accrue to us from their privations and hardships. To this seamen's work, the Bethel Society is specially and chiefly consecrated.

Moreover, the Bethel Church stands almost alone in the north part of the city as a representative of the Baptist denomination, and the Bethel Society is the only local object in which all the Baptist churches are united, by their several delegates.

The church has a membership of about 350, among whom are representatives of all nations. Its members, also, though comprising many residents of the city, are scattered over the whole world; and the sun, as Mr. Stowe truly said, never sets on this church. The seamen who, through the Bethel ministrations, are converted and turned to God, and received into fellowship with the Bethel Church, leaving the city again to "do their business in great waters," carry the gospel banner, and the Bethel Church membership, throughout the globe — to England, France, Spain, China, far-off India, and Australia, and the "Isles of the Sea." Of a sober truth, this is a wide scope for godly influence, bounded only by the illimitable sea, and the circumference of the "great globe itself."

The members of the Board of Trustees of the Bethel Society are elected annually. Several have served on the Board for many years, and have rendered constant aid to both the former and present pastor. The following are the names of the members for 1883:—

First Baptist, Wm. Fosdick, Wm. Beals; Warren Avenue, Geo. L. Norris, P. F. Folsom; Clarendon Street, Abijah Hall, Matthew Bolles; Harvard Street, Wm. A. Spooner, R. C. Wallis; Bowdoin Square, S. A. Wilbur, A. T. Graves; Union Temple, A. M. Jamson, L. W. Hazen; South, H. P. Hanson, Henry McCoy; Fourth Street, Wm. J. English, John Browbill; Central Square, Jesse Smith, S. T. Chase; Trinity, H. Mayo, S. C. Hopkins; Dudley Street, Edward F. Mecuen, G. H. Newell; Dearborn Street, Sam'l A. Howard, Alfred Naylor; Ruggles Street, Joseph Worthington, Geo. V. Burr; First (Charlestown), John Linscott, J. H. Blanchard; Bunker Hill, E. G. Byam, G. M. Starbird; First (Cambridge), J. M. S. Williams, R. O. Fuller; Old Cambridge, Wm. H. Brown, T. Watson Merrill;

North Avenue, D. D. Haskell, Jr., D. H. Hayward; East Cambridge, J. W. Gardner, Geo. H. Howard; First (Chelsea), John Avery, Sam'l Reed; Cary Avenue, Charles P. Godfrey, Vernon A. Field, Thos. Martin; Jamaica Plain, S. P. Putnam, Wm. C. Cameron; Brookline, Osavius Verney, R. G. F. Candage; Perkins Street, Samuel Cutler, T. P. Daniels; Watertown, Royal Gilkey, Chas. F. Jackson; Malden, G. L. Richards, Chas. Merrill; Newton Centre, Thos. Nickerson, J. D. A. Gross; Newton, A. B. Marshall, Benj. Lentell; Waltham, E. M. Richardson, Charles P. Bond; Hyde Park, George Nicles, W. P. Stone; Melrose, Thos. T. Bailey, G. E. Carr; Arlington, Harrison Swan, Geo. G. Allen; Wallston Heights, J. Sparrow, J. P. Perry, H. Gannett; Washington Street (Lynn), G. K. Pevear, A. F. Smith; Bethel, A. F. Whittemore, R. Bowen, R. Holman, N. A. Fitch; Medford, J. P. Abbott, C. H. Clark, T. W. Hamlin; Stoughton Street, W. I. Tuckerman, R. B. Walker; Charles River, W. A. Munroe, C. Homes.

LADIES' BETHEL SOCIETY. — In the spring of 1847 a number of ladies who had become interested in the labors of Mr. Stowe among seamen, met for consultation as to the best method of aiding him in his work, and appointed a committee for the purpose of calling a meeting of all ladies interested in the object, looking toward the formation of a society; and a week later, a meeting was held in the committee-room of Bowdoin Square Church, which resulted in the organization of the Boston Ladies' Bethel Society. The society was incorporated in 1855, and by means of various "sales" and "festivals" added several thousand dollars to the funds. In 1864 \$13,000 were contributed by this society towards the purchase of the Bethel Church. As in many other enterprises — especially in those pertaining to the Kingdom of God,—the era of woman's work has proved to be the era of true efficiency. The movement had begun before, but the spring and scintillation were never put into the work, until the female heart was enlisted.

On April 5, 1883, the 38th anniversary of the Bethel Society was celebrated; the actual organization having been some two years after its commencement. The following report of the event appeared in *The Watchman*:

On Fast-Day evening, April 5th, the Bethel held its 38th anniversary at the church on Hanover street, the Hon. J. M. S. Williams, so long President, in the chair. The gathering in the evening was preceded by a meeting of the Ladies' Bethel Circle, presided over by the newly-chosen President, Mrs. Robert Newman. At the more public anniversary, after devotional exercises, the report of the treasurer, Mr. Nathan A. Fitch, who has been connected with the society for a quarter of a century, was presented. Deacon Fitch, who is also Superintendent of the Sunday School, which relation he has held over twenty years, gave an interesting review of its growth from forty-five officers and scholars to nearly 200 more than that figure. From the report of the missionary, Mr. John Welch, it appears that 61,930 persons have attended the services at the Bethel during the



past year, an increase of 173 over the previous year. Of this number, 21,080 were seamen; which, also, is an increase over the former year. The society has given away, during the year, 300 portions of the Word of God, and 100 Testaments printed in foreign languages, principally in the Swedish language. The reading-room is open daily. The report of temperance work by Mr. Rufus Holman showed that the work had been carried vigorously forward during the year, and that 904 persons had signed the pledge. The Chaplain, Rev. Henry A. Cooke, gave some interesting statistics in regard to the establishing of the Bethel and its attendant societies. The temperance organization connected with the society is said to be the oldest open temperance order in the State. The Ladies' Bethel Society was organized in 1846, and the Bethel Church in 1850, and during its existence 600 persons have been received as members, either by the hand of fellowship, or by letter. About 300 have been received during the present pastorate of thirteen and a half years. Mr. Stowe was pastor nearly twenty years. During the past year, sixteen have been received by baptism and five by letter.

The following hymn — by the author of the national hymn "America," Dr. S. F. Smith, — and written specially for this anniversary occasion, was sung:

God of the sea, thy mighty power,  
Our shield and hope in danger's hour,  
Soothes the wild winds o'er ocean's breast,  
And bids the tossing billows rest.

God of the land, thy loving voice  
Allays our doubt and wakes our joys;  
All glories, Lord, in thee combine,  
And calm and storm alike are thine.

O bless the wanderer o'er the wave,  
And make him know thy power to save;  
And far and wide, o'er land and main,  
Maintain the scepter of thy reign.

The absence of the chaplain's estimable wife from this anniversary was felt by all, and the tender reference to her and her family were warmly responded to by the congregation, which had in it representatives from a score of churches. Mrs. Cooke, as the wife of both pastors of the Bethel Church, has been intimately associated with the Bethel cause for more than thirty years. The work of the Bethel is now receiving a fresh impulse from the efforts of members of the Baptist Social Union, who are about to supply the pastor with an assistant in his work. The church and reading-room are always open and accessible to strangers. A prayer meeting is also held every week day at 3 P. M.

CHURCH OFFICERS: — Pastor: The Rev. Henry A. Cooke; Deacons: Alfred Whittemore, Nathan A. Fitch, Romeo Bowen, Wm. E. Dennis, George Dority; Clerk: R. Holman; Treasurer: Alfred Whittemore; Sunday School Superintendent: Nathan A. Fitch.

## THE DEARBORN STREET BAPTIST CHURCH,

DEARBORN STREET.

This church is the outgrowth of a desire to care for the religiously destitute population in the vicinity of Roxbury Point. In the year 1847, Gustavus F. Delesdernier, and a few other members of the Dudley Street Baptist Church, impressed with the need of evangelical Christian labor in that portion of the community, commenced a Sunday School and prayer meeting in Williams Hall, at the junction of Albany and Hampden streets.

Until the year 1858, this mission, although aided and encouraged by the Dudley Street Baptist Church, had never been officially recognized by it as a body, but in that year a mission committee was appointed by the church, and the supervision of this field was entrusted to their care. During the succeeding year Cyrus A. Carlton, and other students at the Newton Theological Institution, were partly engaged to visit the families in the neighborhood.

About the year 1859, Deacon Nath'l O. Hart was chosen Superintendent of the Sunday School, and held that office till 1863. Upon his resignation Joseph G. Shed was elected, and served in that position until January, 1883, when he declined a re-election.

In April, 1867, a lot of land on Dearborn street was purchased, and the project of building a chapel was undertaken. On November 8th following, the completed building was dedicated to the service of God. A Sunday and week-day service were thereafter maintained. In January, 1869, Edward W. Pride was engaged to labor as a missionary in the field, and was ordained to the gospel ministry in June. Two years later this force of Christian workers seemed ready to crystallize into a church. At a meeting held January 31, 1871, fifty-one members from the Dudley Street, Stoughton Street, Union Temple, Harvard Street and Charles Street Churches signified their willingness to form such a body. Accordingly they organized themselves into the "Dearborn Street Baptist Church," and on March 23, were recognized by neighboring sister churches. Nath'l O. Hart and Robt. W. Ames were chosen deacons, and Rev. Edward W. Pride was elected pastor. Of the constituent members, a majority were from the Dudley Street Baptist Church, which had supplied the strength of the mission for many years.

The Dearborn Street Baptist Church was founded upon the principle of the Gospel to give to him that hath need. It has since proceeded with this purpose, independently, and in the face of every discouragement. It owes much to the labors of its first pastor, the Rev. Edward W. Pride, and his wife, who was the oldest daughter of Deacon Nath'l O. Hart. The noble character of Deacon Hart, and his great personal power and devotion to this particular cause, have rendered his memory imperishable in this church.

Mr. Pride's pastorate terminated by resignation, April 7, 1878. The following month the church called the Rev. Charles A. Reese to the pastorate, which he still retains. He was ordained and installed on June 20th, of the same year.

At the formation of the church, Mrs. Robt. W. Ames donated a communion service, and in June, 1882, the trustees of the Charles Street Church presented the communion service of that memorable old church to this new one. It consists of fourteen handsome pieces and has an especially sacred character in the eyes of its present possessors, from its association with those godly men who so long used it in the service of that hallowed parent church.

CHURCH OFFICERS — Pastor: Rev. C. A. Reese; Deacons: Joseph G. Shed, Herbert H. W. Edmands, Peter S. Houston; Clerk: H. H. W. Edmands; Sunday School Superintendent: Watson A. Dakin.

---

## THE FIRST GERMAN BAPTIST CHURCH,

VERNON STREET, CORNER OF CABOT.

---

The First German Baptist Church was organized in 1879, and recognized as a Baptist church by a council of churches in October of that year. It then numbered sixteen members, and worshiped in a small room on Tremont street.

In December, 1880, the church dedicated its first meeting-house. It is a frame building on Vernon street, near Cabot street, with a seating capacity of 300. The membership now is 70. Its Sunday School has 80 scholars. The church called to its pastorate at its organization, the Rev. F. A. Licht, a graduate of Rochester Theological Seminary, who still remains at the head of this little band of believers.

CHURCH OFFICERS: — Pastor: F. A. Licht; Deacons: H. Grohe, G. Uzinger; Clerk: F. Trasch; Treasurer: H. Grohe; Superintendent of Sunday School: F. A. Licht.

## THE FOURTH STREET BAPTIST CHURCH,

FOURTH STREET, COR. L STREET, SOUTH BOSTON.

---

About the year 1853 some of the members of the South Baptist Church and others, noting the rapidly increasing population at City Point, attempted to gather into a Sabbath school in some suitable place, the many children who idly roamed the streets on the Lord's Day.

But as no convenient room or hall of sufficient size could be found, it was resolved to erect a small chapel, providing sufficient funds could be obtained, and to this end a number of meetings were held by those favorable to the movement; and at one of these meetings a paper was presented for signatures of those who would pledge themselves to pecuniary assistance to aid in carrying out this project.

The result of this movement was very gratifying, for, in the space of two or three months, the sum of \$2,200 had been subscribed, of which, \$830 were given by members of the South Baptist Church.

Thus encouraged, the friends interested in the undertaking obtained from the city authorities a lot of land, 100 by 125 feet, at the corner of Fourth and L Streets, where the church now stands. The lot was obtained on bond, purchasable within ten years, for the sum of \$1,000, to be held in Trust for religious purposes only, and at a rent of \$45 per annum until the completion of the purchase, for the sum and within the time above stated.

Without further delay a neat and commodious chapel was erected, and on August 6th, 1854, was dedicated with appropriate services.

On the Sabbath following the dedication of the chapel, the Sunday school held its first session, at which there were present thirty-three scholars and ten teachers.

The school gradually increased, and great encouragement was felt by the movers in the enterprise. Preaching was maintained every Sabbath evening for about one year by the pastors of Boston and vicinity, who kindly proffered their services, and some months after the formation of the Sabbath school, a weekly prayer meeting was established.

About this time the Rev. Mr. Wightman, then a student at the Newton Theological Institution, was invited to preach on Sabbath evenings, which he did for about a year, after which, for the space of three months, no regular preaching was enjoyed.

In November, 1856, the Rev. Mr. Howard was invited to act as colporteur in connection with the Sabbath school, and his labors, which extended over a period of six months, were very successful, many children being gathered into the school through his instrumentality. The expense of his support was partly borne by the American Bible Society.

At the close of Mr. Howard's labors, which occurred in June, 1857, preaching was again partially discontinued, and the attendance at the Sabbath school declined in consequence.

Shortly afterwards, the doors of the chapel were closed against the preaching of the Gospel; the South Baptist Church having voted to accept the report of the committee recommending this course, unless the people in the neighborhood were willing to bear their proportion of the expense necessary for the maintenance of Divine worship.

The aspect of things continued thus gloomy until November, 1857, when, by vote of the church, the Rev. Mr. Filts was engaged to preach for the remainder of the year. At the end of this term, the Rev. Samuel Davies was called to conduct regular Divine services.

Having accepted the invitation, he began his work on the 1st of January, 1858.

This effort was attended with unlooked-for success; the preaching was blessed to the conversion of some, and to the spiritual quickening of many, and among the people the conviction was deepened that the time was ripe for the formation of a church in their midst.

Twenty-five (25) members of various churches were dismissed to form this one, and on Wednesday, the 21st of April, 1858, in accordance with vote of council on the 14th of the same month, the friends gathered at the chapel, and the union of the brethren was duly recognized as a regularly constituted Baptist Church.

The pastorate of the Rev. Mr. Davies continued until January, 1860, and in October of that year the Rev. A. H. Stowell, of Seekonk, R. I., received the call of the church to become its pastor, which having accepted, he was settled as pastor in December, 1860, and continued with them until March, 1862.

During the month of June, 1862, the Rev. E. A. Lecompt preached three times for them so acceptably, that a call was immediately extended to him, and on August 1st, 1862, he began his labors in this field, the church membership at that time being seventy-three.

The Sabbath school had now increased from the original thirty-three, to upwards of 200 scholars.

Under the pastorate of Mr. Lecompt the congregations rapidly increased, until the chapel was found to be too small to accommodate those who attended, and the society engaged themselves in the raising of funds for the erection of a larger house of worship, the building of which was commenced in the fall of 1864, and the year 1865 saw the fruition of their exertions in the form of a commodious and beautiful church, within whose walls — during now (1883) nearly 20 years — many souls have been born into the Kingdom.

The dedication of the new church edifice took place on Thursday evening, February 2d, 1865.

The Rev. Mr. Lecompt ended his labors in this field, on December 31st, 1868, after a very successful pastorate of over six years.

On the 19th of September, 1869, the Rev. Evan Lewis was settled as pastor, but remained only about two years, and on the 1st of January, 1872, the Rev. Andrew Pollard, D. D., became the pastor, and labored efficiently in the winning of souls, after which, for some six months, the church remained without a pastor. The Rev. L. L. Wood next received a call, and began on December 6th, 1874, a pastorate that extended over a period of about five years.

The pastorate of the Rev. Mr. Wood closed in June, 1879, and after an interval of almost a year, the present pastor, Rev. Charles H. Spalding, then at Arlington, accepted the unanimous call of the church, and became its pastor on the 2d of May, 1880.

The labors of the present pastor have been greatly blessed in this vineyard, and it is hoped that he may long continue his labors here.

At the present time (1883), the material prosperity of the church is a matter for congratulation. The mortgage on the property has been reduced by \$2,000, leaving now an incumbrance of only \$6,000, which, it is hoped, may soon be entirely wiped out.

The Sabbath school, under the able management of Mr. John A. Burgess, is in a most prosperous condition, the membership at present being over 500. The present membership of the church is about 260.

CHURCH OFFICERS:—Pastor: Rev. Charles H. Spalding; Deacons: Timothy Wheeler, Sylvester Hinckley, D. D. Alexander, Henry Andrews, Jr.; Clerk: H. A. Burgess; Treasurer: D. D. Alexander; Trustees: Rev. Andrew Pollard, D. D., Timothy Wheeler, Henry Andrews, Jr., William J. English, Frank J. Tuttle.

## THE STOUGHTON STREET BAPTIST CHURCH,

STOUGHTON STREET, DORCHESTER.

The records concerning the earliest movements of public Christian life in this out-lying district of Boston are very meagre. From the reminiscences of some of the older members, an account of the first steps has been obtained.

The first inception of an evangelical interest in this locality is traced to the efforts of Mr. and Mrs. David Clapp, who were members of the church over which the Rev. Dr. Codman was pastor. Prayer meetings, and occasionally preaching services, were held at Mr. Clapp's house, Dr. Codman usually presiding. After awhile, the labors of this pious family were supplemented by those of Miss Sarah Baker, of Savin Hill. This lady also succeeded in organizing a prayer meeting in the old school-house which stood near the site of the engine house on Boston street. The result of these persistent labors was, finally, the establishment of Sabbath services at Union Hall, now a dwelling house, on Dudley street. This was a union movement made by Orthodox Congregationalists, Methodists, and Baptists conjointly, and lasted for about a year.

Finally a meeting was held on May 3, 1845, to consider the subject of the proposed organization of a Gospel Church, according to the denominational views of the majority of those interested. A committee of three—Messrs. Shailer, Coburn, and Davis—was appointed to confer with the brethren in the vicinity; and this committee shortly afterwards reported that the majority were Baptists; and that accordingly it seemed best to organize a Baptist church.

Several preliminary meetings were held during the summer of 1845, at which Articles of Faith and a Church Covenant were adopted, and a call to the pastorate was given to, and accepted by, the Rev. D. T. Shailer.

On the 15th of September a council of the churches met to consider the recognition of the church by the denomination. The council voted unanimously to recognize the church under the name of the North Dorchester Baptist Church, and services of recognition were held in Union Hall, on Sabbath evening, the 23d of September, 1845, the Rev. Dr. Caldicott preaching the sermon. The number of original members was sixteen.

On the day of the meeting above mentioned, ground was broken for the erection of a new church building, but about two years passed before it was

completed and dedicated. The usual dedicatory services finally took place in March, 1847.

In June of this year the Rev. D. T. Shailer resigned the pastorate. Under his ministrations nine members were added by letter and five by baptism. A vacancy then ensued of some months, during which four were added to the church by letter.

In March, 1848, the Rev. F. G. Brown became the pastor, and remained until April, 1850, when he resigned. His pastorate, though short, was successful, and the church parted from him with great regret. He went from this church to that at West Townsend. During Mr. Brown's pastorate, and the interval which followed, eleven persons were joined to the church.

The Rev. James W. Lathrop received and accepted a call in January, 1851. Shortly afterwards the church elected its first Deacons, who were Messrs. Caleb Coburn, Jacob Davis, and George Ellis. Within two weeks afterwards Deacon Coburn died, at the age of 62. This pastorate extended over a period of more than five years, and was a prosperous and successful one. The additions during this time and the next interval were by letter, seven; by experience, two; and by baptism, thirteen.

The next pastor was the Rev. Henry F. Lane, who was installed on July 8, 1857, and continued until the end of 1859. Under his leadership thirty-three members joined the body.

During this pastorate the financial condition of the church and society became so urgent as to force itself on the attention of the officers and members. The indebtedness had been increasing for several years, and an effort was greatly needed for relief. Under the stimulating words and example of the pastor, the congregation rallied for this purpose, and succeeded, by June, 1860, in raising the required amount, and thus freeing the church from the incubus of debt.

Four pastorates succeeded that of Mr. Lane, viz.: The Rev. P. H. Steenstra, who became pastor in July, 1860, and left in October, 1863; the Rev. D. M. Crane, who was settled in April, 1864, and resigned in March, 1866; the Rev. Charles H. Rowe, settled in August, 1866, and resigned in March, 1871; and the Rev. M. Angelo Dougherty, who assumed the charge in July, 1872, and resigned in September, 1877.

In the spring of 1869, the number of active members was seventy-seven. In April, 1870, it was voted by the church, at a quarterly meeting, that, "whereas the town of Dorchester has been annexed to the city of Boston, this church take the name of 'The Stoughton Street Baptist Church.'"

In April, 1873, the church was presented with a baptistry by some of its members, and thereafter the baptismal services took place in the church building. Previously, all the baptisms of this church had been performed in the open air at



Savin Hill. In the early days of the Baptist church in Boston, it was usual to baptize out of doors in some of the surrounding water, very few of the churches' having baptistries. The practice was necessitated by the want of means of the younger churches, but was open to many objections, and, gradually, as the churches grew in wealth and number of members, dropped into desuetude.

On October 30, 1878, the church building was entirely destroyed by fire. It was supposed to be an act of incendiarism. It was, however, very quickly rebuilt; being again restored, and the services of re-dedication were held on July 16, 1879. The cost of the new building was \$9,000. The seating capacity is 400.

In December of the same year—1879, the present pastor, the Rev. Albert T. Dunn, was installed, and continues in the office to the present time (1883). The church has entirely recovered from its adverse experiences, and is enjoying a season of calm prosperity. The present pastor's ministrations are effective and successful. The present membership is 240.

The history of the Sunday School is contemporaneous with that of the church. Deacon George Ellis was its superintendent, for a period of 20 years. The present officers are as follows:—Superintendent: R. B. Walker; Assistant Superintendent: John L. Bird; Secretary: E. P. Upham; Assistant Secretary: W. E. Mylod; Treasurer: S. B. Handren; Librarian: H. F. Bryant; Assistant Librarian: George B. Smith. Its membership, May 1, 1883, is 475.

CHURCH OFFICERS:—Pastor: The Rev. Albert T. Dunn; Deacons: George Ellis, Alfred Haskell, James Richardson, William A. Holland, William Roberts; Sunday School Superintendent: R. B. Walker; Clerk: H. F. Holland; Treasurer: H. P. Bailey; Collector: H. H. Leonard.



## THE ROSLINDALE BAPTIST CHURCH.

---

In May, 1873, the Jamaica Plain Baptist Church, from which six of the members of this church came, chose a committee to inquire as to the expediency of commencing Baptist services in Roslindale, and by their recommendation services were begun on June 1st in the Florence school-house.

A church was regularly formed, with thirteen members, on March 13th, and publicly recognized April 8, 1875, under the name of the Roslindale Baptist Church. Rev. S. F. Smith preached, as a supply, for considerable time, and the Rev. G. W. Thomas was chosen pastor June 7, 1879. Mr. Thomas resigned April 14, 1881.

The Rev. W. F. Armstrong was called August 12, 1881, and resigned March 9, 1882, having received a call to labor in Providence, R. I. Mr. W. A. McKillop, a student in Newton Theological Institution, was then engaged for one year, and commenced his labors on the first Sunday in October, 1882. Thirty-four members have been added by baptism, and twenty-four by letter and experience. Seven have been dismissed by letter and three have died. The church now worships in Association Hall, on South street, and a lot has been purchased on which to build a new church-difice. The present membership is 69. The Sunday School numbers 167, with an average attendance of about 100.

CHURCH OFFICERS:—Pastor: The Rev. W. A. McKillop; Clerk: John Weld; Treasurer: J. A. Charlton; Executive Committee: W. H. McKenzie, B. F. Pike, J. W. Tappan.



## THE DUDLEY STREET BAPTIST CHURCH,

137 DUDLEY STREET, ROXBURY.

The history of this suburban church is but a variation of that of many of its older sister churches, placed nearer the heart of the city. A small Sabbath school, prayer meetings held irregularly in the private houses of Christian men, gradually developed into preaching services in an unpretentious and primitive hall; from which, by slow and tedious gradations, encompassed by no few or small dis-



THE DUDLEY STREET BAPTIST CHURCH, ROXBURY

couragements, the advance is finally made to a fully organized Christian church, with regular and fully appointed services, held in a suitable ecclesiastical edifice.

The origin of the Dudley Street Church is traced back to the year 1817. At that time, even this, the most thickly settled portion of the town of Roxbury, had but a small population, and but one religious society, worshiping in the old meeting-house on the hill. Of this society, the Rev. Dr. Porter had then been pastor for thirty-five years, having been settled in 1782. The neighbouring country presented the same diversified appearance as now, with the same "remarkable

alternation of hills and hollows," but with none of the beautiful private residences and broad avenues leading to them, which are now seen everywhere. Stony Brook, whose course cannot now be so easily traced, and which was soon to become a Jordan to many a happy disciple of Jesus, pursued its open way. Boston had not then become a city, and contained not more than forty thousand inhabitants. It was fully two miles and a half away; and the one road to it was over a bleak, uninhabited, and, as was then supposed, almost uninhabitable, neck of land. At that time, Boston had four Baptist churches all told; the First Church, of which 'the beloved Winchell' was pastor, though he passed to an early grave the year before this church was constituted; the Second Church, of which Dr. Bakwin was still pastor, at the mature age of sixty-four; the Third Church, afterwards known as the "Charles-street," where the Rev. Mr. Sharp, (he had not then attained unto the dignity of "Dr." Sharp.) was gaining a wide reputation as a preacher of the gospel; and a colored church, now called the "Independent."

This was the year 1817. In the autumn of this year, Mr. Beza Tucker, a member of the Old South Society in Boston, but not a member of the church, being a resident of Roxbury, opened his house on Sabbath evenings for preaching. This house is still standing, and is situated on Shawmut Avenue, a few rods only from the church. It is well known as the Governor Sumner house; Increase Sumner, who was governor of Massachusetts in 1797-1799, having spent the last twenty years of his life in it. Among those whose services were secured to preach in that place was Mr. Ensign Lincoln, a member of Mr. Sharp's church, a printer by trade, who had been licensed as a preacher, but was never ordained and settled as a pastor. He was in the habit, for many years, of riding out from Boston to neighboring villages to preach on Sunday where his services were required.

These meetings were continued till the spring of 1818, when Mr. Tucker secured the use of a large room in a building owned by Deacon Samuel Sumner, and converted it into a hall for preaching and religious meetings. On account of the manner in which the hall was fitted up, it was called familiarly, and, perhaps contemptuously, "The White-wash." Here religious services were held for several months; the Rev. James Sabine, pastor of the Essex Street Congregational Church, officiated most frequently.

This religious movement was at first begun, and carried on by Congregationalists. In consequence, however, of the difficulty of obtaining Congregationalist clergymen to preach in this section, owing to the rigid observance of parish lines, and the supposed impropriety at that time of crossing them; the enterprise was handed over to the Baptists, who were then few in number, and feeble in resources; a condition which was common to many religious communities in those days.

In the beginning of 1819, Rev. Stephen Chapin, who had just been led to accept Baptist sentiments, was engaged by Mr. Lincoln to preach in the hall for three months. Mr. Lincoln himself supplied the desk during the remainder of the year. In the spring or early summer, a Sabbath school was gathered in the brick building adjoining the hall; and Jacob Frieze was elected its first superintendent. The labors of the year were attended by the converting power of God's Spirit; and quite a number were brought to acknowledge their sinfulness, and need of divine forgiveness, and to trust in Him who gave his life a ransom for many.

The subject of building a house of worship had been frequently agitated; but no active measures were undertaken until near the close of 1819. Three thousand dollars having been first subscribed, at a meeting held October 7, a committee was appointed to purchase a suitable lot of land, and superintend the erection of the building. This committee consisted of John Heath, William Wyman, Jr., Antipas Jackson, and Edward Humphris. John Heath, who was a Congregationalist, was appointed treasurer, and rendered valuable service to the society in this office for several years. To this committee, Samuel Langley, Heman Lincoln of Boston, and Elijah Corey of Brookline, were afterward added. Again, it was increased by the addition of Beza Tucker, John Haynes, Ward Jackson of Boston, Levi Farwell of Cambridge, Timothy Corey of Brookline, and Josiah Coolidge of Watertown. The work of raising funds was pushed forward, the brethren from Brookline and other places rendering much help; and, before the winter was over, the sum of seven thousand dollars had been subscribed. Of this sum, Mr. Tucker, who had cheerfully at the first thrown open his house for the preaching of the gospel, and whose interest in the movement seemed only to increase with his declining health, gave a thousand dollars. Never can the members of this church forget their great indebtedness to Mr. Tucker, and men of kindred spirit, who, though not in all respects of this faith, contributed so generously to lay here the foundations of a Baptist church. Others wished well to the enterprise, although much opposition came from the baser sort, as might well be expected, in a place where morality was at a low ebb, and darkness had long reigned.

The lot of ground first purchased was that on which the Universalist house of worship now stands. But the present lot being deemed in some respects more desirable, the former lot was surrendered, and this one was purchased of Deacon Munroe. On the 10th of May, 1820, the building was raised; and on that same day the remains of Mr. Tucker, the early and generous-hearted friend of this society, were carried to the grave. The house of worship was built according to agreement, by Samuel Langley and Edward Humphris, and was publicly set apart to the preaching of the gospel, and to the worship of God, the Father, the Son, and the Holy Ghost, on Wednesday, Nov. 1, 1820.

During the months of January and February, 1821, several meetings were held in the small chapel which joined the sanctuary, with reference to the formation of a Baptist church. Having also sought counsel of Christian friends, at a meeting held in the evening of the second day of March, the brethren and sisters present voted to "associate as a church in this place, by the name of 'The Baptist Church in Roxbury;'" and at an adjourned meeting, held March 9, 1821, this vote was carried into effect by the unanimous adoption of a solemn covenant and declaration of faith. The name was changed to "The Dudley Street Baptist Church, Roxbury," February 28, 1850. Roxbury became a city in 1846, and was annexed to Boston, January, 1868.

At the time of its organization, the Dudley Street Baptist Church was the only evangelical church within the limits of the town; and while this continued to be the case many members of other sects worshiped in this church.

On Wednesday, the 14th of March, by invitation of the church, a council of pastors and delegates from neighboring Baptist churches met at the house of Mr. Antipas Jackson, whose wife was a member of the church, to consider the expediency of recognizing this body of disciples as a Christian church, and giving to it the fellowship of neighboring bodies of like faith. Councils for such an object were not so common in those days as they have been since; and that council appears no ordinary one, both on account of the object which it met to consider, and on account of the noble men who composed it. Having carefully "examined the proceedings of the Christian friends in Roxbury, and their views of the gospel," so the record reads, "and being satisfied with their correctness," it was "voted, that we publicly express fellowship to them as a church of Christ."

Mr. Lincoln supplied the pulpit until April. Though he afterward preached occasionally, his intimate labors with the church then ceased. It may be here said that to Mr. Ensign Lincoln, under God, the Dudley-street Baptist Church owes its existence more than to any other human agency.

In May, the Rev. William Gammell, pastor of the church in Medfield, was invited to come, and preach and baptize, and he came on the 13th, preaching during the day, and baptizing seven converts in Stony Brook. It is recorded that "this was the first administration of baptism in Roxbury. About two thousand persons were present, and all appeared solemn." Those early, out-of-door, baptisms were attended by large numbers of people, of all classes in the community, who, for the most part, looked upon them with attentive and respectful bearing. It was almost literally true, that the whole village turned out to witness them. And the ordinance can never lose its attractive power as the beautiful and appropriate symbol of Christian truth.

Shortly afterwards Mr. Gammell received a unanimous call to the pastorate, which he declined.

The year passed away, and the church was still without a pastor. There was no Newton Theological Institution at that early day, close at hand, to which it could look. The pulpit was supplied from Sunday to Sunday by Rev. Elisha Williams, Rev. Henry Jackson, Rev. Henry J. Ripley, afterwards Prof. Ripley, and by many others.

In January, 1822, Rev. Joseph Elliot of Rockingham, Vt., was engaged as a supply, and preached four Sabbaths. On the 10th of February, the church gave him a unanimous call to remove to Roxbury, and assume the pastoral care of this people. This call, being seconded by the society, was accepted by Mr. Elliot on March 24; and he became the first pastor of this church. Mr. Elliot won many strong friends while here; and quite a number were baptized, and united with the church. But his stay was of short duration. He resigned, amid considerable disaffection, June 24, 1824, having been pastor of the church but two years and three months.

In December following Mr. Elliot's resignation, the church and society, having enjoyed the labors of Mr. William Leverett for more than two months, unitedly extended to him an invitation to accept the pastoral office, and labor permanently with them. This he consented to do, by letter of Jan. 1, 1825. Mr. Leverett was then young, without pastoral experience, and not ordained; but he was favorably known in this vicinity; and this union was destined to continue through many years, and to result in great spiritual blessing to this people. He was publicly ordained, and set apart to the work of the Christian ministry in Roxbury, the twentieth day of January. His ministry was blessed with several seasons of revival, and during it many were converted. In the year 1828, thirty-eight persons were baptized; and in 1831, forty-one. Other years show a less, but still a good number of, baptisms.

In 1835, to meet the wants of an increasing congregation, the house of worship was enlarged, being cut into two parts, and lengthened by the insertion of eighteen feet; thus furnishing thirty-two additional pews. The small vestry was disposed of, and a larger one erected the same year.

After a pastorate of much more than the ordinary length, Rev. Mr. Leverett presented his resignation to the church and society, July 7, 1839. It was accepted with many expressions of grateful and affectionate appreciation of his services. He soon after removed from Roxbury, and became pastor of the Baptist church in East Cambridge.

Rev. Thomas Ford Caldicott was the next and third pastor of this church. He was born in the village of Long Buckby, Northamptonshire, England, March 21, 1803, and his father was a lay-preacher of the Baptist church in that village. In 1827, he was led to seek a field of labor on this continent, arriving at Quebec, where he taught school, and preached as he had opportunity. Having been

previously ordained, he was called, in 1835, to Lockport, N. Y., where he became pastor of the Baptist church. In October, 1839, he was invited by this church and society to supply the pulpit for six months. This he consented to do, and on June 7, 1840, accepted a formal call from them to become their pastor. His entrance into this relation was publicly recognized, August 30, by appropriate services.

Dr. Caldicott was pastor of the church about eight years; and during that time he won a large place in the affections of the people, and his memory is still cherished by many among us as "a large-hearted man, a generous and sympathizing friend, and a devoted minister." In April, 1848, he resigned his charge as pastor to labor in the interests of ministerial education, having been appointed financial agent of the Northern Baptist Education Society. The resignation was accepted by the church, which gave him a formal but cheerful testimonial of his character and faithful services as a Christian minister.

After Dr. Caldicott's resignation, the church was not long destitute of pastoral care. In June, 1848, the Rev. Thomas D. Anderson, D. D., recently pastor of the First Baptist Church in Salem, Mass. (where he had been compelled to resign by reason of failing health), was invited to supply the pulpit for a few months. With improved health, he accepted, on August 20, 1848, the unanimous call of the people to become their pastor, and, preferring to omit all public services of recognition, immediately entered upon his pastoral labors.

It became evident, very soon, that a new and more spacious sanctuary was demanded to meet the wants of the growing congregation. Early in 1852 it was determined to dispose of the old house of worship, and to erect a new one in its place. On Sunday, the 11th of April, farewell services were held in the old house, the Rev. Mr. Leverett preaching in the morning, the Rev. Mr. Caldicott in the afternoon, and the pastor in the evening.

The building was purchased by the Methodist society, and was immediately removed to the corner of Warren and Cliff streets, where it stood for many years, until destroyed by fire, early in the morning of Sunday, March 29, 1868.

The corner-stone of the present house was laid June 30, 1852, at seven o'clock in the morning, with appropriate services. While without a Sabbath home, the church accepted the generous offer of the First Religious Society (the Rev. Dr. Putnam's), of their house for public worship, and enjoyed the hospitality of the Eliot Congregational Church (Rev. A. C. Thompson, D. D., pastor) for the Sunday school and evening meetings. The lecture room of the new edifice was opened for public worship on the seventh day of November, 1852, but the house was not dedicated until Wednesday, July 27, 1853. It is of brick, in the pointed Gothic style. Its dimensions are: extreme length on the ground, a hundred and seventeen feet (exclusive of porch); extreme breadth, seventy-five



feet; height of tower and spire, built entirely of brick, two hundred feet. The exterior is covered with mastic, and blocked off in imitation of brown sandstone. The interior is divided into nave and side-aisles, by cluster columns, from which spring arches supporting the clere-story; the whole finished to correspond with the general style of the building. It has a hundred and thirty-two pews on the floor, and fifty-eight in the galleries, affording accommodations for about eleven hundred persons. In the changes made in 1870, the front pew of each aisle was removed; making the number on the floor now a hundred and thirty-two. Within the church stands an elegant organ, the contribution, almost entirely, of the ladies.

After the edifice was completed according to the original design, a substantial porch, of the same material and style as the building, was erected, at a cost of several thousand dollars, in order to furnish an easy and protected entrance to the house. A large lecture-room and committee-rooms are under the main audience-room, but are entirely above ground. The house has been kept in good repair, and is one of the most convenient and attractive sanctuaries in the city.

In August and September, 1870, it was newly carpeted and upholstered throughout. A new pulpit and pulpit furniture, with a more spacious platform, were introduced, giving a more convenient baptistry. A two-story projection was erected in the rear, in the second story of which are pleasant ante-rooms, on a level with the pulpit. The first story contains a kitchen, &c. Upon these changes and repairs nine thousand dollars were expended.

Rev. Dr. Anderson, after a long and successful ministry, was led to feel that it was his duty to accept the urgent call of the First Baptist Church in New York City. He resigned the charge of this church, which was devotedly attached to him, and to which he was no less devotedly attached, on the 28th of December, 1861. The church, with deep and unfeigned sorrow at the sunclering of ties that were so tender and sacred, was constrained to accept his resignation, and submit to what it could not avert. He was followed to New York by the earnest prayers of this people, and the kind wishes of a large circle of friends.

The Rev. Henry Melville King then preached here for about two months, and received a call in February, 1863. He undertook the duties of pastor on the first Sunday in April, and this relation was publicly recognized on the evening of the second Sunday, April 12.

This pastorate was a very long one, continuing for a period of more than 18 years. Mr. King resigned about the close of the year 1881.

The pastorate of Mr. King was, also, no less successful than long. The church's growth, under his faithful ministrations, during all this time, was steady and uniform, both in actual numbers and spiritual progress. His noble qualities, and tireless, faithful labors, have left an enduring impress upon it.

In April, 1882, the Rev. John M. English sustained the pastoral relation for a short time only. He resigned in July of the same year, in order to accept a Professor's chair in the Newton Theological Institution.

On the last Sunday in February, 1883, the Rev. Albert K. Potter, D. D., of Springfield, entered upon the seventh pastorate of this prominent church, under auspicious circumstances, and with promise of successful labor in this new field of service.

The present church membership is 592, and that of the Sunday School 476.

This church has assisted in the formation of other Baptist churches by contributing of its members. The Jamaica Plain Church, the Tremont Baptist Church, the Dearborn Street Church, and the Stoughton Street Church, and others, have received accessions from this church.

CHURCH OFFICERS:—Pastor: The Rev. A. K. Potter, D. D.; Deacons: W. A. Bowdlear, E. A. Hovey, George K. Somerby, James T. Pond, E. Daniel Downes, John Carr; Clerk: E. Daniel Downes; Treasurer, J. T. Pond; Sunday School Superintendent, Alfred A. Blair.



## THE INDEPENDENT BAPTIST CHURCH,

(COLORED.)

SMITH'S COURT, JOY STREET.

This church was organized August 8, 1805. The Rev. T. Paul was the first pastor. He was installed December 4, 1806, and resigned in 1829. The Rev. W. Christian followed in 1830, and left after one year. In 1832, the Rev. T. Ritchie was engaged, but his service was short. In 1834-5, Mr. Gouch filled the pulpit, but died soon afterwards. The next preacher was the Rev. J. Given, who labored for one year. Mr. Archer followed, but soon resigned. In November, 1838, the Rev. G. H. Black was ordained to the pastorate. Under him a secession occurred, from which arose the Twelfth Baptist Church, of which he was the first preacher. During part of this time, the Rev. J. T. Raymond also acted as pastor. In 1844 he resigned and went to Philadelphia. After a season of supplies, the church, in 1845, re-called Mr. Raymond, who resigned again very shortly.

The pastors who followed were: The Rev. W. B. Serrington, who was appointed in 1847, and served two years; the Rev. W. Thompson, who was called in 1851, and closed in 1853; the Rev. T. Henson, called in 1855, and resigned in 1858; the Rev. J. Sella Martin, called in 1860, and resigned in 1862; the Rev. H. White, called in 1864, and resigned in 1867; the Rev. A. Ellis, who was installed in 1868, and left, to found the Day Star Church, in 1876. After him came the two short pastorates of the Rev. Messrs. Mathews and Davis. The present pastor, the Rev. Peter Smith, was then called to the pastorate, which he still holds.

CHURCH OFFICERS:—Pastor: The Rev. Peter Smith; Deacons: James Scott, R. Johnson, John Logan, Wm. Mercer, J. S. Kemp, H. Taylor, C. J. Moor.

## THE DAY-STAR BAPTIST CHURCH,

(COLORED.)

84 WEST SPRINGFIELD STREET.

This church was organized in 1876, under the pastoral charge of the Rev. A. Ellis, with a membership of twenty-three. The first meetings took place in Nassau Hall, corner Common and Washington streets.

Mr. Ellis resigned early in 1882, and since then the church has been served by temporary supplies. The membership is forty-eight. The church removed to its present location in November, 1881.

CHURCH OFFICERS:—Pastor: ———; Deacons: W. H. Smith, F. N. Gray; Clerk and Sunday School Superintendent: ——— Twine.

## THE EBENEZER BAPTIST CHURCH,

(COLORED.)

85 WEST CONCORD STREET.

This church was established in the fall of 1869, by the Rev. Peter Randolph, in order to meet the spiritual needs of the colored people at the South End. The number of original members was eight. The church first met in an old building at 1012 Washington street. The little church soon grew, and in 1870 removed to the present location, at 85 West Concord street. Mr. Randolph left after eight months' service, and the pastors who followed were: The Rev. Messrs. Henson, J. H. Gaines, Webster, Hall, Scott, and the present incumbant, William Birch, who was settled in April, 1882. This church has throughout its career been an object of the special care and guardianship of the Clarendon Street Church. The membership is 200.

CHURCH OFFICERS:—Pastor: The Rev. W. Birch; Deacons: George Wilkins, D. Olmstead, Joseph Gordon, Henry Gibson, T. J. Ruffin, Frank White, Waverly Hill.

## THE TWELFTH BAPTIST CHURCH,

(COLORED.)

45 PHILLIPS STREET.

This church was formed by secession from the Independent Baptist Church, in 1840, under the leadership of Mr. Black. After Mr. Black's death, the Rev. L. A. Grimes was chosen pastor and continued for twenty-seven years. In the course of this long pastorate, Mr. Grimes achieved a prominent position in the Christian world among all denominations, and won the high confidence and regard, not only of his own sect, but of the entire community. He died in March, 1874.

The next pastor was the Rev. George Williams, who was installed in the summer of the same year. After him followed the Rev. Wm. Dennis. The present pastor, the Rev. L. G. Walden, was settled November 19, 1880. The membership is about 650.

CHURCH OFFICERS:—Pastor: The Rev. Lemuel G. Walden; Deacons: Wm. Allen, Rob't Smith, George Smith, Lundy Tabb, Jeffrey Bush; Clerk: W. H. B. Robinson; Treasurer: Wm. Clark; Financial Secretary: John Thornton.

## THE FIRST FREE BAPTIST CHURCH,

SHAWMUT AVENUE, CORNER RUTLAND STREET.

This church is connected with the Free Baptist denomination, and at this time (1883) is the only church of the kind in the city. The church and denomination are strictly Baptists (or Immersionists), but differ from other Baptists in their practice of open communion. Having recently occupied its present house of worship, in a favorable location, the church is making rapid gains in membership and strength.

The church was organized September 20, 1844, in what was known as the Marlboro' Chapel, and subsequently occupied Boylston Hall. The Rev. Eli Noyes, D. D., was the first pastor. The ordinance of baptism was administered for the first time October 13, 1844.

The church was received into the Boston Quarterly Meeting, (now the Massachusetts Free Baptist Association,) at the October session, 1844. Dr. Noyes resigned his pastorate February 21, 1849, and was succeeded in June of the same year by the Rev. Ransom Dunn, D. D. During Dr. Dunn's pastorate the church purchased a house of worship on North Bennett street, near Hanover street, and was afterwards known as the North Bennett Street Free Baptist Church. Dr. Dunn having resigned his pastorate in March, 1851, on account of impaired health, the Rev. D. P. Cilley became pastor, in August of the same year.

Dr. Dunn again became pastor of the church in 1859, and was followed by Rev. A. W. Avery in June, 1861. Mr. Avery closed his pastorate at the end of the year 1864.

Rev. I. D. Steward was the next pastor, commencing his labors in November, 1855, and closing in April, 1867. He was followed by Rev. N. L. Rowell, who resigned in February, 1869. Rev. A. P. Tracy followed him, remaining with the church until November, 1871. At the beginning of 1873, Rev. C. B. Griffin became pastor. In June, 1873, twenty-two members were dismissed from the church to be organized into a Free Baptist Church in Charlestown. The Charlestown church has ceased to exist, but a vigorous church in Somerville has grown out of it.

The house of worship on North Bennett street was sold in 1874. The Freeman Place Chapel was occupied by the church for two or three years, and afterwards meetings were held in the Somerset Street Baptist meeting-house, until the church moved to its present location.

Rev. J. E. Dame became pastor of the church in 1875, and resigned in 1876. He was followed in 1877 by Rev. C. H. Smith, who left the pastorate in March, 1878. Rev. C. H. Malcolm, D. D., was pastor from January, 1879, to July of the same year. Rev. C. S. Perkins, the present pastor, entered upon his work in November, 1879.

The church occupied its present house of worship on Shawmut avenue, corner of Rutland street, in June, 1882.

CHURCH OFFICERS : — Pastor : Rev. Charles S. Perkins ; Clerk : C. A. Eaton ; Treasurer : W. P. Pease ; Executive Board : Chas. S. Perkins, W. P. Pease, Samuel G. Kenney, A. M. Coombs, Jacob Jackson, C. A. Eaton, Henry W. Jackson.



## THE SPRINGFIELD ST. PRESBYTERIAN CHURCH,

WEST SPRINGFIELD STREET, NEAR TREMONT STREET.

---

The year 1875 found a large number of Presbyterians in various parts of the city, who, for some reasons, had not come under the direct spiritual oversight of any of the then existing churches, and it was felt by many of these that the time had come for forming another Presbyterian congregation.

In the earlier part of this year, the Rev. P. M. Macdonald, then attending Hartford Theological Seminary, visited the city and preached in several of the Presbyterian churches, and a strong desire was expressed on every hand to form a new congregation under his pastorate. On his return to the Seminary, Mr. Macdonald placed the matter before Dr. Hodge, of Hartford, who strongly urged him to accede to the request of the people. The Home Missionary Board, also recognizing the great need of the field, commissioned Mr. Macdonald to labor there for three months, guaranteeing him the sum of one hundred dollars for his services. Shortly after graduating, he addressed himself to the work assigned him.

About this time, a vacancy occurred in the First Presbyterian Church, of Reading, through the resignation of the Rev. Mr. Gardiner. An invitation was extending to Mr. Macdonald to preach in that church, the result being that an arrangement was entered into, by which he should supply Reading in the morning and afternoon, and Boston in the evening.

Mr. Macdonald, on completing his theological course, was, on the second Tuesday in October, 1875, received by letter as a licentiate from the Westchester Presbytery of New York, to the Presbytery of Boston, convened in Londonderry, N. H.

It was resolved that he should be allowed to continue his work in the city, as well as in Reading, and that a committee should be appointed to visit the field, and report at the next meeting of the Presbytery. After this decision Mr. Macdonald addressed himself with renewed vigor to the work, and soon found himself surrounded by an earnest band of Christian people. In spite of the great commercial depression of that time (1875), which caused many families to leave the city, the congregation steadily increased in numbers, until, at the end of the first year, there were upwards of two hundred members.

The services up to this time had been held in the United Presbyterian Church, which had been rented for the purpose. It was thought desirable, however, to seek another place of worship, and at this point the Rev. L. B. Schwartz, pastor of the German Reformed Church, Shawmut Street, kindly placed his church at their disposal until such time as they should be able to make some more permanent arrangement. The congregation gladly availed themselves of this generous Christian offer, and assembled there until the spring of 1881, when they removed to the more spacious edifice on West Springfield Street, where they now worship.

This building has a seating capacity, on the first floor, for about eight hundred people, in the gallery for about two hundred more, and is connected by an elegant parlor with a large and comfortable chapel.

The work in Boston had, from the first, been exposed to peculiar hindrances, one of the greatest of which was the attitude of the other Presbyterian churches toward it. The proposal to form another Presbyterian congregation in the city had all along been actively opposed by several leading members of the Presbytery and their congregations. Nor was that opposition withdrawn even after the Presbytery had formally sanctioned the step taken. The impression prevailed among them that there was no necessity for another congregation. Another hindrance to the progress of the congregation has been the want of a suitable church building. The wide extent of the field, and the lack of sufficient funds, made it inexpedient to build a church. The work was as yet but an experiment, and it was thought best neither to select a permanent location, nor incur any large pecuniary outlay, until such time as the growth and material progress of the congregation should place the matter beyond all risk of failure.

But though the congregation is not yet sufficiently strong to erect a suitable place of worship, it has always been able to meet its large current expenses. And, while making steady progress in numbers, wealth, and position, it is peculiarly gratifying that in the few years of its existence it has been greatly honored in doing God's work.

Steady accessions have been made to the membership, forty-three names having been added to the roll during the past year. The attendance at the regular Sabbath services is large, at times taxing the capacity of the building to its utmost.

In connection with the Sabbath afternoon service there is a Sabbath School which is well attended, and has a large and efficient staff of teachers.

In connection with both the afternoon and evening services is held a service of praise, in which a very large portion of the congregation take part. There is also a Church Aid Society in active operation which is doing a good work.

Mr. Macdonald, on being settled in Boston, — with a view to greater efficiency in his work, — pursued a course of two years' study in the Boston University



School of Oratory, graduating in June, 1877. Resolved to take advantage of the opportunities here offered of further prosecuting his studies in the higher departments of science and philosophy, he also entered upon the post-graduate course of the Boston University, and graduated in the College of All Sciences, in June, 1879, receiving the degree of Master of Arts, and is now near the completion of his course for the degree of Doctor of Philosophy. In the summer of 1878 he made a tour abroad, traveling extensively in Scotland, England, France, Sweden, Germany, and Belgium. The following year he attended the General Assembly of the Presbyterian Church at Saratoga, as a delegate from the Presbytery of Boston. Even when the work seemed most discouraging, Mr. Macdonald never wavered in his decision to remain with his people, though flattering inducements were held out to him elsewhere.

That a new church edifice will be absolutely demanded in the near future by the needs of this congregation cannot — in view of the very large attendance at the regular services — be doubted; and thus it will soon be necessary to put forth a special effort to secure such a building for its growing requirements. And, though a severe strain may thus be imposed on the power of this infant church, it may confidently be believed that he who has planted this sacred nursling with his own right hand, and watered it with the dews of heaven, will inspire the Christian community to devise yet more liberal things towards its highest success.

CHURCH OFFICERS: — Pastor: Rev. P. M. Macdonald, M. A.; Elders: Angus Macdonald, M. D., Neil Macinnes, Adam C. Barney, Murdock Montgomery, Clerk of Session; Trustees: John McNevin, Malcolm Morrison, John Macdonald, Archibald Macintyre, Hugh Nicholson, D. B. Mackenzie; Secretary and Treasurer, Angus Macdonald, M. D.; Chorister: Edward A. Howland.



## THE FIRST PRESBYTERIAN CHURCH,

COR. BERKELEY STREET AND COLUMBUS AVENUE.

---

In the year 1852, a number of Presbyterians, principally from Scotland, being desirous to have Presbyterian preaching in Boston, selected a committee of seven persons to open a correspondence with the Rev. Dr. Bonar, of Edinburgh, Convener of the Colonial Committee of the Free Church of Scotland, which action resulted in the appointment of the Rev. Adam Stuart Muir to this field of labor. The committee having become responsible for his passage-money to this country and back—about \$400—he came over, and preached for the first time on December 11, 1853, at the Melodeon, on Washington street. He continued to preach there until June, 1854, and afterwards at the Freeman Place Chapel until June, 1855. The services, during this time, were under the superintendence of the Presbytery of Halifax, Nova Scotia, and three elders had been ordained—James Wallace, David Steele, and David Thompson. A call was extended to Mr. Muir to become pastor of the church, but, many persons having lost confidence in him, it was not unanimous. He therefore returned to Scotland. The elders ordained by him also lost the confidence of the church, and the Presbytery of Halifax declared their ordination unauthorized, irregular, and void. The Presbytery then sent out a young man named Ross, who supplied the pulpit for a year, during which time the congregation dwindled to a mere handful.

In June, 1856, the congregation voted to unite with the Presbytery of Montreal, which gave them good and regular supplies. After some delay the church was received into connection with the Canadian Church, and in July, 1857, the Rev. William McLaren, of Amherstburg, Canada, having received an unanimous call, was installed as pastor. He remained until December, 1858, and met with great success in his work here.

The church was consolidated during this pastorate; prayer meetings, bible classes, a young men's literary society, and other church enterprises, were established.

In the fall of 1858, the Associate Reformed Presbyterian Church, at East Boston, united with the Old School Presbyterian Church, and, with hearty approval,

this church voted to do the same, believing that more good could be accomplished in an American, than a Canadian connection. The church, therefore, with but one dissenting voice, decided to unite with the Presbytery of Londonderry, N. H., the vote to take effect on December 1, 1858. In consequence of this, the Rev. Mr. McLaren returned to Canada, with very substantial tokens of the good will of the people, and universal regrets at his departure.

In the spring of 1859, the society removed to the Meionaon, and, by a divided vote, invited the Rev. David Magill, of Philadelphia, to the pastoral office. He was installed on Thursday, July 14, 1859. The church was fully organized on the 25th of March, 1860, by the installation of R. K. M. Baynum, and Donald D. Morrison, as elders.

Meanwhile—in December, 1859, the Unitarian church building at the corner of Beach street and Harrison avenue had been purchased, and on the 8th of January, 1860, it was opened as an Old School Presbyterian Church.

The Rev. Mr. Magill resigned the pastorate in August, 1861; it having become apparent that he could not raise the funds necessary to pay for the newly acquired edifice.

During a portion of the year 1862 the pulpit was supplied acceptably by the Rev. H. M. Painter, of Booneville, Missouri. Subsequently the office of supply was filled by the Rev. R. A. DeLancey, D. D.,—during part of the time without remuneration—until October 23, 1864, when an union was effected with the Oak Place Congregational Church, and the Rev. Mr. Bixby was installed as pastor. Some delay occurred in carrying the terms of the union into effect, in consequence of opposition in the session, but it was finally accomplished; although by that time many of the Oak Place Church people had left. The Rev. Mr. Bixby resigned in the fall of 1866.

After much difficulty in finding a suitable man to fill the pastoral office, the church, in the summer of 1868, united in a call to the Rev. James B. Dunn, of New York. He accepted the call, and entered on his labors on the first Sabbath of September in that year. There was at that time a debt of \$30,000 burdening the society, the church membership was much reduced, and the congregation was small in numbers; though comprising earnest men and women, who had faithfully labored and hopefully prayed for the firm establishment of this Christian enterprise.

The labors of the new pastor were very successful; many united with the church at each communion, and the expectations of the most hopeful were more than realized. On one occasion more than one hundred persons were added to the church.

In the spring of 1869, the members of the congregation subscribed a sum of money more than equal to the indebtedness of the society, to be paid at the expir-

ation of five years, with interest guaranteed, and by this means the treasury was relieved of the heavy burden of interest which had crippled the operations of the church for ten years. As will be subsequently seen, however, this arrangement was not carried out to its completion.

In January, 1870, some of the active members of the church purchased the Congregational church edifice on Springfield street, and the Third Presbyterian Church of Boston was organized there on the 3rd of February of that year; thirteen members of this church being dismissed in order to unite with the new enterprise. This action proved to be very ill-advised, and most disastrous in its results to all concerned in it. It was prejudicial to the parent church, because it drew off several of the most influential and efficient members, before the church was able to spare them; to those who went out it was also disastrous, because the liabilities which they assumed were much greater than they were able to bear. Misunderstandings and dissensions arose with regard to the control of the affairs of the new church, which made the relations between the two churches very unpleasant. To this movement may also be attributed the failure of the subscription for the debt of the First Church, before mentioned; since the four largest subscribers to that fund were the same men who made themselves responsible for the Springfield street property. As far as the number of members was concerned, the places of those who left were soon more than filled; the additions during the two or three succeeding years being very large. But in the points of efficiency and strength, and faithful, zealous effort, their places were not made good. There was also but little permanent element in the character of the additions which then flowed into the society. Many of them were immigrants from the British Provinces, and the nature of their occupations in Boston made them, to a great extent, transient only.

On Friday evening, May 9, 1873, a meeting of the congregation was held in order to consider the desirability of changing the location of the church, and obtaining a new building. This was the first definite action taken in connection with this movement, which, after more than three years of difficulty and anxiety, culminated in the dedication of the present handsome church edifice on Berkeley street and Columbus avenue, where the First Presbyterian Church of Boston now worships. At this meeting it was resolved, in consequence of the then edifice having become too small to accommodate all the communicants, and the contemplated city improvements absolutely necessitating the removal of the church, to build a new church, and a committee of five persons was appointed to take such steps as were required.

The Beach street property was held by a body of nine trustees, some of whom had left the communion of the parent church at the time of the Springfield street movement. Division arose in the church councils from this cause, and con-

siderable objection was raised by others of the board of trustees. Notwithstanding all the difficulties and disputations to which the movement gave rise, however, it was nevertheless persevered in, and the zeal of its supporters was finally rewarded by its consummation. The old building was purchased by the city authorities in January, 1875, the price agreed upon being \$115,000; it was not vacated by the congregation, however, until May of the same year, during which time the society paid rent to the city for its use. On leaving the old Beach street building, the congregation hired the Harvard Street Baptist Church, on Harvard street and Harrison avenue, where they worshiped until the summer of 1876. The new house was at that time in progress, the corner-stone having been laid on Thursday, April 13, 1876, on which occasion the services were conducted by clergymen from all the denominations. After the summer vacation in the Centennial year, during which term the society was without a place of assembling, the congregation held their first meetings in the new church building, in September, 1876. At this time only the lecture-room was ready for occupancy. The entire building was finally completed and dedicated in January, 1877.

In consequence of the non-completion of the original subscription by the church members in 1870, previously spoken of, the sum received by the trustees for the old Beach street property was only \$88,579.46, the greater part of the original mortgage, together with expenses, having been deducted from the full sum of \$115,000 voted by the city. In consequence of this, and also of the great decrease of income arising from the unsettled state of the congregation during the building operations, it was found necessary to incur a new mortgage for the sum of \$20,000, which was placed on the building in October, 1876. A smaller mortgage, for the sum of \$2,500 was also placed on the unused land adjoining the building on Berkeley street. This piece of land was sold in 1880, for the sum of \$4,500.

Dr. Dunn resigned the pastorate in September, 1879. After an interregnum, the Rev. W. Brenton Greene, Jr., of Princeton, was installed as pastor on June 3, 1880.

The church has now entirely recovered from the depressed state into which it fell during its translation from the old to the new edifice, with its attendant troubles. The new pastor was most successful, and though a very young man, won the highest esteem and confidence of his people. The financial condition of the society is much improved. All the expenses entailed by the removal have been paid, and the mortgage reduced. The active and zealous persevering labor of the church's faithful members have been greatly rewarded, and a new cause for devout gratitude is herein found towards Him in whose honor and for whose glory all their pious labor has been humbly expended. Mr. Greene retired from the pastorate in April, 1883.

CHURCH OFFICERS: — Pastor: ————; Ruling Elders: Francis Bundy, William J. Irving, James Currie, James Waters, Angus McWilliams, Stephen Brown, William W. Grant, James B. Henderson, John Sutherland; Deacons: John C. States, James McKissick, John Obermeyer, David Jamieson, Thomas G. Dickey; Trustees: James Currie, James Waters, James McKissick, John Sutherland, Albert C. Smith, James B. Henderson, William Jamieson, Angus Douglass, Stephen Brown; Treasurer and Superintendent of Sunday School: William J. Irving.



## THE FOURTH PRESBYTERIAN CHURCH,

FOURTH ST., BETWEEN G AND H STS., SO. BOSTON.

This church, situated on Fourth street, between G and H streets, So. Boston, is connected with the General Assembly of the Presbyterian Church in the U. S.

It was organized in December, 1870, with thirty-one members, and worshiped in Wait's Hall for several years. Rev. L. H. Angier was its first pastor, from June, 1871, to December, 1873. Under his ministry there was considerable interest manifested, a goodly number joining the society and contributing liberally to its support. During this period the lot of land containing 10,000 feet, on which the present church stands, was purchased.

In April, 1874, Rev. William M. Baker became its pastor and continued so until October, 1876. During this pastorate the present building was erected and occupied in May, 1875.

It has a seating capacity of 300, with rooms on either side for prayer meetings and other purposes, which can be thrown open, adding 150 more seats. The expense of land and building, together with the financial difficulty of this period, which reduced the regular income, and prevented others from making good their promises toward the building fund, involved the society in a debt of \$14,000, which was almost wholly extinguished in 1882, by the efforts of the members aided by a few outside friends.

Rev. William H. Sybrandt, a graduate of Hartford Seminary, was the pastor from June, 1879, to March, 1882.

The society is now in a good condition, and doing an aggressive work. It is the only Presbyterian church in this section of the city, which has a population of 65,000 people, a large number of whom were brought up in this denomination in other parts, and can be easier reached by a Presbyterian than any other church. Present membership about 125. There is a Young People's Society of Christian Endeavor, which holds prayer meetings every week and a sociable every month, also doing missionary work among those of their own age throughout the district.

The Sunday School is in an active and growing condition, and has recently opened a library of 500 volumes.

CHURCH OFFICERS:—Acting Pastor: Rev. Wm. G. Barnes; Elders: John Christie, Robert Gilchrist, Samuel Cully, and John Gilchrist; Trustees: D. E. Tait, A. Adamson, James McIntyre, R. Gilchrist, Andrew Oman, W. C. C. Mathews, Thos. McKenzie, John Boyd, J. Gilchrist; Treasurer: Samuel Cully; Secretary: T. B. Welch; Sunday School Superintendent: John Gilchrist.

THE FIRST PRESBYTERIAN CHURCH,  
OF EAST BOSTON,  
MERIDIAN, COR. OF LONDON STREETS.

In the winter of 1853, the Rev. A. Blaikie, pastor of the First Associate Reformed Presbyterian Church in the city of Boston, leased the Webster Street Church, East Boston, for one year, beginning with the 1st of April, with the view of establishing in this part of the city regular preaching according to the Presbyterian form. Public worship was commenced on the first Sabbath of April, and continued regularly from that time forward. The Rev. George C. Arnold was the first supply. He continued for several months, and was followed by the Rev. A. G. Wallace, who continued as temporary supply until late in the fall of 1853. About the time Mr. Wallace left, a petition was presented to the Presbytery of New York for his release from his charge in Fall River, Mass. The application was granted; he was appointed as stated supply, and commenced preaching in that character on the last Sabbath in January, 1854. During the year 1853 financial affairs had been managed by the Rev. Mr. Blaikie; but at the beginning of the year 1854, a committee was appointed to take charge of that department of the work. A roll of thirty-eight members was formed July 19th, only one of whom remains, viz.: E. L. McPherson; and at a meeting of the congregation held August 1, 1854, a code of by-laws was adopted, and in accordance therewith a board of trustees was appointed, who were: James Taylor, James McComb, Wynne Johnston, James McCloskey, Robert Langell; with Lauchlan McPherson, chairman, and Samuel Ritchie, treasurer and clerk.

On Wednesday evening, August 16, 1854, the church was formally organized by the election and ordination of three ruling elders: Elijah Moffat, Hugh McKay and James Douglass. The history of the church dates properly from that time. A call, signed by 109 persons, was given to the Rev. David A. Wallace; it was accepted by him, and sustained by the Presbytery at a meeting at Fall River; and on the 15th of November, 1854, he was duly installed as the first pastor of the church.

The attention and the energies of the youthful enterprise were now taxed to secure a church building. At a meeting of the board of trustees, June 5, 1855, a committee of three — W. Duncan, J. Currie, and Samuel Ritchie, — was appointed,



with instructions "to inquire about a suitable lot of land, and ascertain the price, terms, and probable cost of a church." On June 12th, that committee made a partial report, and on August 15th, a building committee was appointed, consisting of John Armstrong, chairman, Lauchlan McPherson, Thomas Martin, John Currie, John S. Gordon, A. C. Stewart and Samuel B. Cunningham, whose instructions were, "To obtain a suitable lot, to make all necessary arrangements for securing it for a Presbyterian church; to contract for, and have built thereon, a meeting-house, with the least possible delay, and to draw on the treasury for the necessary funds; provided that no contracts be made unless there be a reasonable prospect that the money required will be in the treasury at the time appointed." The committee finally decided to secure the lot on which the church now stands, and the purchase was made from General W. H. Sumner; the lot contained 4,400 square feet, and the price was 75 cents a foot, making a sum of \$3,300. A committee of three was named to receive the deed of the land. About this time \$2,532 had been subscribed towards the building fund.

The possession of property involved the necessity of an organization in legal form, and it became necessary to call a meeting and organize a religious society, according to the laws of the State. This was done, and, at a meeting held October 16, 1855, Benjamin Pond presiding, the Union Presbyterian Church of East Boston was formed by the election of officers and the adoption of a code of by-laws.

On Fast Day, April 10, 1856, the congregation first met in the vestry of the new church for worship, and on the evening of the same day it was formally opened by a sermon by the pastor. The cost of the house, leaving the main audience room unfinished, was \$3,900.

Some time in the year 1856 the session of the church was enlarged by the addition of four new elders: John Currie, L. McPherson, A. C. Stewart, and Samuel Ritchie. The officers and committee appointed that year were as follows: Moderator, John Currie; Clerk, E. M. McPherson; Treasurer and Collector, Samuel Ritchie; Assessors, James Reid and Duncan R. Miller; Standing Committee, A. C. Stewart, Lauchlan McPherson, Samuel Ritchie, John Armstrong, Thomas Martin, William D. Douglass and John Currie.

The next marked stage in the history of "the infant and struggling church" is the removal of the pastor, Rev. D. A. Wallace. He accepted a call to the Presidency of Monmouth College, in Illinois, and gave himself to the work of building up an institution of learning in that rapidly growing State. The congregation accepted his resignation with deep regret, and placed on record an address, in which testimony is borne to his faithfulness in pulpit and pastoral work, and to his devotion and zeal in all things pertaining to the upbuilding of the church. His resignation was accepted by the Presbytery September 10, 1856.

The Rev. H. H. Johnston was the next pastor. His installation took place January 29, 1857. The feeling of despondency which existed during the four months' vacancy, passed away, the congregation rallied around the new pastor, the members again increased, and the ecclesiastical year closed amid brightening prospects.

The next important phase in the life of this church is the change in ecclesiastical connections. In the month of May, 1858, the General Synod of the Associate Reformed Church entered into a union with another body of Christians called the Associate Church. The terms of the basis of union were thought by this congregation to be too restricted; and when, at the direction of the Presbytery, the matter came up for consideration, it was decided not to stand with the united church. April 27, 1858, Rev. H. H. Johnston offered to his Presbytery his resignation of pastoral charge, on the ground of his unwillingness to enter the proposed union on the adopted basis, and in order that the congregation might be free to decide as to their future connection. The resignation was laid on the table for consideration. The whole subject of the pastor's resignation and the postponed union was carefully considered by the session, and, with their views and recommendations, was brought before a meeting of the congregation held August 24, 1858, at which it was decided to withdraw from the Associate Reformed Presbytery of Boston, and to appoint Daniel Gunn as commissioner to attend the next meeting of the Presbytery of Boston, and inform them of the withdrawal, and of the reasons thereof, and to unite with the General Assembly of the Presbyterian Church of North America — commonly called the Old School Presbyterian Church; it being relegated to the session of the church to decide to what Presbytery of that body it would be most proper to connect.

In accordance with the above instructions, Mr. Gunn laid before the Presbytery, at a meeting held September 8, 1858, the action of the congregation, and formally withdrew from that body. The pastor, at the same meeting, was dismissed, and letters of ministerial standing were granted. At a meeting of the Presbytery of Londonderry, held at Windham, N. H., on the third Wednesday of October, the congregation, through its delegates, asked to be received, was cordially welcomed, and taken under the care of that court. At the time of the union of the new and old school branches in 1869, the name of the Londonderry Presbytery was changed to that of the Boston Presbytery, and the congregation stands still in connection with that Presbytery of the General Assembly of the Presbyterian Church of the U. S. A.

This change in ecclesiastical relation, thus brought about, was not without opposition. Certain members still adhered to the Associate Reformed Church, and desired to enter with them the proposed union. The deed of the church property was drawn in the name of the Associate Reformed Church, and under

ordinary circumstances could not be transferred to another body. When the congregation withdrew, the Presbytery claimed that the dissentient members were the church, and that to them the property belonged. The Rev. Alex. Blaikie was instructed to declare the church vacant. At the time appointed for service, the church was found locked, and the formal declaration of the vacancy of the pulpit was made from the front steps by the Presbytery's delegate. This treatment of the commissioner and the general course of the congregation were made the grounds of a solemn protest drawn out at length and presented to the Boston Presbytery by Elijah Moffat, Hugh McKay and Hugh L. S. McKay. The paper was discussed, and the Rev. A. Blaikie was authorized to give such counsel in relation to the property as he saw fit. Before, however, any effective step could be taken in the civil courts, events transpired which rendered proceedings in that direction unnecessary. Financial difficulties had gathered about the congregation. Unpaid interest on the mortgage held by General Sumner had accumulated, and on October 19th, the chairman of the standing committee reports "that, having made every exertion to raise funds personally, and by circulars sent throughout the Associate Reformed Church at large, the committee had failed to comply with the terms of the mortgage, and that consequently General Sumner had taken possession of the property, and sold it at public auction. Mr. Samuel McWilliam was the purchaser. By this sale all previous claimants were set aside, and, after negotiation with Mr. McWilliam, the property came back again with complete title into the hands of the congregation. The dissentients were advised by their Presbytery to connect themselves with the First Church in Boston, and thus that series of difficulties came to an end.

An enlargement of the session at this stage became desirable. Elders McKay and Moffat were now in connection with the First United Presbyterian Church. James Douglass had, in the autumn of 1857, returned to his former home in Prince Edward's Island, where he died in the following March, leaving behind him the fragrance of an honored name. John Currie and Samuel Ritchie had removed to Illinois; and A. C. Stewart had also disappeared from the record. In January, 1859, Mr. Gunn sat with Mr. McPherson and the pastor as the sole members of the session. On the 6th of July of that year, Joseph Irving and John Armstrong were elected, and on the 3d of August ordained, to the office of the eldership according to the forms of the church.

Hitherto the name borne by the church had been the Second Associate Reformed Church, East Boston; but after much consideration and frequent delays, it was voted by the congregation, July 17, 1860, that the name be changed to that of the First Presbyterian Church, East Boston, which designation it still bears.

Up to this time services had been conducted in the vestry, the main audience room remaining unfinished. In this year, 1860, the building was completed, and on May 6th was formally dedicated to the service of God.

Mr. Johnston's pastorate closed in 1861. At a meeting held on June 5th of that year, he requested that the church should join with him in asking the Presbytery to dissolve the pastoral relation; stating, that the only reason he would give at Presbytery for such a request, was that he had received a call from a church in Hastings, N. Y., and, at the same time, expressing his deep interest in the church, and his warm attachment to the people. It was voted, with many complimentary expressions of regret, that the request be granted. The Presbytery accepted his resignation, declared the pulpit vacant, and on June 9th Mr. Johnston preached his farewell sermon, and left for his new field of labor.

During the subsequent fourteen months, the church remained without a pastor, during which the pulpit was supplied by different clergymen, and, for about seven months statedly, by the Rev. R. A. Delaney. The years of Mr. Johnston's ministry and the time of the vacancy which succeeded, may be set down as a period of special trial. Even yet men recall the financial crash of 1857 with a shudder. The years of business depression which preceded and followed that crisis, bore heavily on all sections and classes. The principal industry of East Boston — ship-building — was almost destroyed, the ship-yards were silent, and many of the residents scattered. The church was depleted in numbers and threatened with total collapse. But the few who remained struggled heroically with the difficulties. It is really touching to recall the efforts made during those years to meet the financial requirements. Members of the standing committee took their turns in cleaning and caring for the church. Pew rents were put as high as the case would bear, and special collections taken as often as any response could be expected. Special collectors were appointed in special emergencies. Notes were given and money borrowed to pay the pastor. Aid was sought in the city and abroad, by circular and by personal application. Appeal was made to the Home Mission Board; to the Presbytery; to the Synod; and a delegate sent to present the claims of the church in New York and Philadelphia. Committees were appointed by Presbytery and Synod to co-operate and aid. The threat of the sheriff's hammer was over the property. At one meeting some would think it best to allow the property to be sold; while the majority would think it wisest to meet the interest this once, in the hope that a more favorable disposition of the building could be made, or that help might come. The failure of a special committee would result in the call of the standing committee — the helplessness of the standing committee would result in a congregational meeting. The meeting would end in a special collection for the last time — and these processes

were repeated and these last efforts were made over and over again, until the "darkest hour" was passed and the light began to dawn.

The names of the prominent workers of this period are: Messrs. John Currie, Samuel Ritchie, L. McPherson, John I. Anderson, Wm. D. Douglass, James Reid, E. M. McPherson, Daniel Gunn, John Armstrong, Joseph Irving, Chas. L. Fraser, James E. McPherson, John Wright, Joseph Breckenridge, James Frame Reuben Crooke, and William K. Crosby. Of these, Messrs. Ritchie, Fraser, J. E. McPherson, L. McPherson and Anderson, have gone to their rest; and Messrs. Currie, Wm. D. Douglass, D. Gunn, Armstrong, Crosby, Irving, and Wright, have removed to other fields of labor; while the rest remain. All honor to the noble few, recognized or unrecognized, who "held the fort" for Christ in those trying times.

In the summer of 1862 a movement took place which relieved the financial pressure and changed the complexion of the congregation. A number of persons came from the Maverick Congregational Church and connected themselves with the congregation, making an important acquisition in standing, character and piety. "They came," as the records state, "in good faith, to be co-laborers on equal footing, desiring to advance the cause of the Redeemer, by supporting a true Presbyterian church with the faith of John Knox and the pious Alexanders." A call was soon after given to Rev. T. N. Haskell, and by him accepted. The installation took place on the 3d of December, 1862. On March 29, 1863, John Howe and John L. Stewart were elected Ruling Elders, and James Reid, D. C. Ryder, George Sherman and Jacob Auld, Deacons. Thus reinforced and supported on all sides, the congregation moved on in a kind of surface prosperity.

But the sky soon darkened. The church, born in adversity and cradled in weakness, was yet destined to other trials. Lack of harmony soon began to appear, the cause of which it is hard to state, but the sad results of which were by and by made manifest. Speaking generally, healthy church life must be a growth. An active nucleus must attract its congenial elements to itself by a process of natural selection. A large and sudden increase always renders critical the course of accretion and incorporation. The progress of society is attained by the operation of two opposing tendencies, the progressive and the conservative; one class of men, from constitutional temperament and training, being inclined to go too fast, and the other too slow. We trace these tendencies in the history of church and state — in connection with reform in political abuses, in the traditions which have obscured the truth of God, and in the changing forms of worship. The late accessions, from past associations and education, decidedly reinforced the liberal side. The new acquisition became also, to a considerable degree, a controlling and moulding element, and how far precisely this was a welcome fact may be questioned. Combining the force of these statements gives the ground

cause of the coming disturbance. The occasion was not hard to find. The posture in prayer and praise, the kind of hymns in prayer meeting, the use of instrument, the relation of Sabbath School to church; these and other matters became sources of discord. The friction increased, parties were formed, the breach widened more and more, and the authority of Presbytery called to consider the case, was powerless to heal the strife.

On the 19th of April, 1864, application was made to the United Presbyterian Presbytery of Boston by Samuel McWilliam, and thirty-two others, formerly in connection with this congregation, for church organization in connection with that body, and for supply of preaching. Accordingly, a short time after, the Second United Presbyterian Church of East Boston was formed by the admission of twenty-seven members, and the election and installation of Daniel Gunn and James Reid as elders. The new congregation worshiped in Bennington Hall for nearly nine years; had encouraging congregations and a flourishing Sabbath School. They had two pastors, Rev. Mr. Hall and Rev. G. M. Clark. But the church met with difficulties and was formally dissolved by their Presbytery on April 10, 1873. Many of the members joined this church, and were welcome accessions. Others, on account of past stormy memories, feeling that they could not worship with us profitably, have located themselves in other churches, while a few remained without a regular church home.

Weakened by this defection, the church again rallied for the work, and for a time the course of events was quietly forward. In 1866 the congregation sustained the loss of three of its prominent workers. Elder Stewart, Clerk of Session, removed to Philadelphia; Deacon Jacob Auld died at Savannah, Ga.; J. McPherson was also called away by death. He was identified with the church from the beginning, was elected to office under the ministry of the first pastor, Rev. D. A. Wallace, stood faithfully at his post through darkest days, helped to bear its heaviest burdens, and died the Christian's death.

Again new cause of disturbance began to appear. This time the difficulty arose in connection with the pastoral relation. An unhappy difference arose between the pastor and a large section of the congregation, which, working on through the summer of 1866, finally culminated, in the autumn, in a letter from the Session, asking Mr. Haskell to resign his charge. On Sunday, October 14, 1866, he preached his last sermon in this church, and indicated his readiness to retire. The congregation agreed to the separation, the Presbytery dissolved the tie, declared the pulpit vacant, and this exciting and stormy pastorate came to an end.

After this the Session was reinforced by electing to the office of the Eldership, David C. Irving and E. M. McPherson. These brethren were installed on October 28, 1866, and rendered effective service to the church in that position of trust and honor.

Of the exact membership at any one time there is no record. During the ministry of Mr. Wallace one hundred and twenty-three were received. At the close of Mr. Johnston's, ninety-eight additional had been added, and at the time of Mr. Haskell's resignation, one hundred more, or three hundred and twenty-one in all. In October, 1866, after removing from the roll all who had died, removed, or changed church connection, there remained about one hundred and fifty in the regular communion.

The next pastor was the Rev. M. Ayres Depue. He was a graduate of Princeton Seminary. This was his first pastoral charge. He commenced his labors as stated supply, on April 21, 1867, and was ordained and installed pastor on July 11th. The ministry of Mr. Depue was short and quiet, extending a little over a year, during which time nine persons were added to the church. He left early in the autumn of 1868, and has since passed from earth to heaven.

The services of Rev. E. P. Ackerman, of Hughsonville, N. Y., were next secured as stated supply, his regular work beginning December 1, 1868. The winter of 1869 will long be remembered as one of the best the churches of East Boston have yet seen. Great success visited this community in connection with the visit of Rev. Mr. Earle, the evangelist. Union meetings were held, the Divine power was present to convince and convert, and great grace was upon all the churches. Mr. Ackerman's peculiar talent found field for active exercise amid the revival scenes of that time, and he welcomed into the fellowship of the church large numbers of those whose consistent lives proved the genuineness of their conversion to God. Twenty-five persons were received into the church by profession, and eight by letter, during that pastorate.

On June 6, 1869, the Session was enlarged by the installation of W. K. Crosby, James Frame, and Joseph Breckenridge, as ruling elders. Mr. Crosby shortly afterwards resigned the active duties of the office.

Mr. Ackerman was not regularly installed pastor. In the summer of 1869, finding that his strength was not sufficient for the field, he took leave of the congregation, and returned to his home in Hughsonville, N. Y.

At a congregational meeting held on January 19, 1870, it was decided to call the Rev. James Richards, D. D. The call was accordingly given, and the installation took place February 9th. The preaching of the new minister was powerful, and the congregation greatly revived. The one event which stands out most prominently in the pastorate of Dr. Richards, is the burning of the church edifice. On the 25th of July, 1870, a fire broke out on Border street, and, sweeping eastward, destroyed much valuable property, among which was the Baptist house of worship; it caught the "White Church," and soon the precious sanctuary, with its beauty and its wealth of sacred associations, the purchase of so much toil, gifts, tears, and prayers, was a mass of smouldering ruins. But little of the furni-

ture was saved, and the church was homeless. After paying debts there remained to the congregation the insurance of \$3,000 or \$4,000, and the lot valued at \$7,000 or \$8,000. The question now to be decided was, whether to disband and unite with other churches, or to maintain the distinct historic organization. The offers of hospitality so kindly presented from the sister churches were declined, and it was determined to worship meanwhile in what is known as "Reed's" Hall, and to proceed at once to erect on the old site a substantial brick edifice, to cost about \$25,000. Liberal subscriptions were made by members, and some aid was received from friends beyond the congregation. A building committee, consisting of Joseph Breckenridge, E. M. McPherson, James Frame, D. C. Irving, C. P. Jameson, E. D. Leighton, W. H. Wilson, John C. Frame, and Robert Crosbie, superintended the work, and carried it forward to satisfactory completion. The property was mortgaged for \$12,000, besides which there was contracted a floating debt of about \$5,000, in all about \$17,000. During a part of the summer of 1871 services were held in the vestry, and on Sunday, November 5th, of that year, the new church, being completed, was dedicated with appropriate services.

On the day of dedication Dr. Richards intimated his intention of resigning his charge, and took leave of the congregation. The people, to whom he had endeared himself by many noble qualities, parted from him with much sorrow. After a short ministry in Charleston, West Virginia, and while traveling in Great Britain, he met his death by a railway accident in the city of Edinburgh, in 1875.

A vacancy of six months then occurred, after which the Rev. Edward Annand was called from Halifax, N. S., and commenced his regular ministry May 12, 1872. The installation took place October 22d of that year. The period of his ministry was one of encouraging prosperity. The congregations largely increased, and many new members were added. Among the many excellent spiritual guides with which this society of Christians has been favored, no one deserves more honorable mention than he, or endeared himself more to the members. He died in January, 1878.

In April of this year the twenty-fifth anniversary of the formation of the church was celebrated by appropriate services. Among other observances a social reunion was held at the church on Thursday evening, April 4th.

The pulpit was supplied during the summer of this year by Rev. Francis E. Marsten who was installed as pastor, October, 1878, and continued in that office till June, 1882.

The Sabbath School has always been an important part of the church's work. The records of this department are exceedingly scanty, but some are available. Mr. John Currie was the first superintendent, and the school, during those first years, numbered from thirty-five to fifty. He was succeeded by Mr. L. McPherson, and he by Mr. Daniel Gunn. Mr. Gunn was superintendent from



1859 to 1864. During this period the school reached the respectable number of 281 scholars, and 35 teachers. Elder Howe next held the position, and discharged the duties with sound judgment and substantial thoroughness. After him in the list is Elder McPherson, and following him Elder Breckenridge. The school did not for a considerable length of time entirely recover from the depletion made by the Bennington Hall division. Then, when the new church was in course of erection, and the congregation worshiped in "Reed's Hall," the effective forces were to some extent scattered, and the work of the school disturbed. It was not until the congregation had entered the new sanctuary, that decided and rapid progress was made in numbers and efficiency. At this point, under the leadership of Mr. W. K. Crosby, the school reached its maximum of 500. That prosperity was due partially to a combination of favoring circumstances, but certainly, not in a small degree to the zeal, tact, devotion and courteous and dignified bearing of Mr. Crosby; and when in October, of 1874, he removed to Providence, the church felt that it had lost a valuable worker and the school an honored leader. His steady support in the dark and stormy years long gone, his generous gift of \$500 when the church lay in ashes, and his devoted labors in the Sabbath School and in other departments of work, deserve distinct record and grateful remembrance and acknowledgement.

He was succeeded in office by Mr. E. M. McPherson, to whose generosity, business tact, and untiring industry, the school owes a large measure of its efficiency. He was succeeded in office by Reuben Crooke, and he by Joseph Breckenridge; at present Mr. McPherson is again superintendent. It would be invidious to mention other names from the noble band of officers and teachers who through the past have wrought, and still labor in this department. They have done and are still doing a noble work.

The present pastor (May, 1883,) is the Rev. John L. Scott, formerly located at Matteawan, N. Y. The membership numbers 265. The church incurred a large debt when their new house was built, which has been a great burden to them. Recently a grand effort was made to pay off the debt, and it proved successful, as the whole sum needed (\$16,000) is pledged to be paid within one year.

CHURCH OFFICERS: — Pastor: Rev. John L. Scott; Ruling Elders and Deacons: John Howe, David C. Irving, E. M. McPherson, James Frame, Joseph Breckenridge, Reuben Crooke, Robert Ross, Archibald Hunter, William Parks; Treasurer: Franklin C. Irving; Superintendent of Sunday School: E. M. McPherson.

## THE FIRST REFORMED PRESBYTERIAN CHURCH,

FERDINAND STREET, CORNER ISABELLA.

---

The First Reformed Presbyterian congregation of Boston is in ecclesiastical connection with the Synod of the Reformed Presbyterian Church in North America; and is under the care of the New York Presbytery.

A family of covenanters from the north of Ireland located in Boston, May, 1849. After remaining, without finding any church of their own denomination, for nearly four years, they invited the Rev. Andrew Stevenson, of New York City, to come and preach to them one Sabbath. The services were held in Cochituate Hall, Tremont street, where Houghton's dry goods store now stands. He gave so favorable an account to the Presbytery at its next meeting, May 20, 1853, that it commissioned him to return some time during the summer and organize them into a fellowship or prayer meeting.

At their first meeting there were present only five communicants. The organization of this fellowship meeting took place in an upper room in 56 Salem street. So encouraging were their condition and prospects, that at the meeting of the Presbytery, in New York, October 11, 1853, they were recognized as a mission station, and arrangements were made to supply them with regular preaching.

On July 11, 1854, a commission of the Presbytery organized them into a congregation, with twenty members, two ruling elders, and one deacon. The elders were, William Warnock, Jr., and William S. Warnock; and the deacon, William Warnock, Sen.

They continued to receive supplies until November 21, 1856, when the Rev. James Reed Lawson, of Southstream, New Brunswick, was settled over them as pastor. This relation continued but ten months, being dissolved September 23, 1857, in consequence of Mr. Lawson's resigning, in order to return to his former charge.

They remained a vacancy, receiving supplies as Presbytery could furnish them, until July 12, 1860, when the Rev. William Graham, their present pastor, was settled over them. At the time of his coming among them, the number of

communicants was thirty-one. There was a slow but steady increase until 1870, when they numbered one hundred and sixty-two. On the 21st of November of this year, thirty-one left to form the Second Reformed Presbyterian congregation of the city.

After the separation, the increase continued till 1875, when they numbered two hundred and forty-eight. Owing to the business depression which then and subsequently prevailed, many were compelled to leave the city, to seek employment elsewhere; so that in 1879 they were reduced to one hundred and ninety-four.

Since then there has been some little increase, the present membership being two hundred and thirty-one; with six ruling elders and eight deacons. On April 30, 1872, they purchased a lot on the corner of Ferdinand and Isabella streets, on which they subsequently erected their house of worship. The lot, building and furnishing, cost a little over \$63,000. The corner-stone was laid October 15, 1873, and the first services were held in the lecture-room February 15th, 1874, and the church was completed and dedicated September 10th, of the same year. There is a debt of \$24,000 still remaining on the building, which they are endeavoring to liquidate. One-third of the above amount is already pledged.

From the above it will be seen that it was about twenty-one years from the first preaching until they entered the lecture-room of their church, during the whole of which time they held their services in halls.

Their distinguishing characteristic is their clinging tenaciously and affectionately to the principles and usages adopted and practiced by the Presbyterian church of Scotland, at the time of the second Reformation. From their loyal adherence to the principles contained in the National covenant of Scotland, and the solemn league and covenant of Scotland, England, and Ireland, they have long been designated by the term "Covenanters."

CHURCH OFFICERS:—Pastor: Rev. William Graham; Elders: William Warnock, John Calderwood, James Mullan, Wm. H. Warnock, Samuel McDowell, John Leitch; Deacons: Johnston Leitch, Alexander McKay, Roderick McDonald, Andrew Maclan, Alexander Fullerton, Wm. H. Monroe, George E. Elder, Wm. H. McMaster.



## SECOND REFORMED PRESBYTERIAN CHURCH,

33 CHAMBERS STREET.

---

This church was organized November 21, 1871, by commission of the New York Presbytery, according to the forms of the Presbyterian church order. It was a branch of the First Reformed Presbyterian Church, whose house of worship is now located on the corner of Ferdinand and Isabella streets. There were originally thirty members; but though so few in numbers they maintained their organization from the first without aid from the Home Mission Board. Soon after their organization they extended a call to the Rev. Thos. M. Elder, of Dayton, Pa., to become their pastor. This call was declined. Subsequently they extended a call to the Rev. David McFall, of Oil City, Pa., which was accepted, and on the 11th of July, 1873, he was installed pastor of the congregation. The relationship then formed still (1883) continues.

During the first eight years of their existence the congregation worshiped in hired halls in the city of Boston. The lack of a church building of their own subjected them to many inconveniences, besides materially retarding their growth as a society. In October, 1879, a church building was purchased for \$20,000. Of this amount \$15,000 has been paid; the remaining \$5,000 still rests as an incumbrance on the society. The church is situated on Chambers street, between Green and Cambridge streets, and was formerly occupied by the congregation-  
alists.

The present membership is one hundred and twelve. The growth of the church has not been rapid, though continuous; an average of a little more than thirteen being added annually to the membership. In later years the increase has been larger than formerly, and with the reduction of the indebtedness comes an opportunity for enlarged aggressive work. There is also a Sabbath School in connection with the church, attended by the youth of the congregation and by others from the immediate vicinity. The average annual contributions of the church to all religious purposes exceeds \$4,000.

CHURCH OFFICERS:— Pastor: Rev. David McFall; Elders: James McCloskey, Thos. K. Semple, John Greer, Robert Oliver; Deacons: Thos. McCloskey, John Adam, E. W. Spragg.

# NEURALGIA AND RHEUMATISM

Very frequently occurs on Sudden Changes in the Weather, and in Persons of an Unsound, Disordered and Debilitated System. **MINARD'S LINIMENT** will Cure the above Diseases, no odds from what cause originated, by bathing freely the parts affected and taking half a teaspoonful twice a day in molasses or syrup.

## ERYSIPELAS, SALT RHEUM, SCALD HEAD, RINGWORMS, ETC.,

Are developed by all causes and circumstances that tend to General Debility. Considerable time is required to effect a cure. **MINARD'S LINIMENT** is perfectly efficacious in this class of diseases, and should be taken 30 drops twice a day in syrup or molasses, and applied freely to the parts affected, rubbing gently.

## NELSON & CO.,

MANUFACTURERS AND PROPRIETORS,

273 COMMERCIAL STREET, BOSTON, MASS.

## TESTIMONIALS.

### A USELESS ARM RESTORED IN ONE HOUR.

I lost the use of my arm for two years, so that it was entirely powerless, and of no more use to me than a dead limb. I used numerous preparations, all to no purpose; a friend gave me a small quantity of Minard's Liniment, in one hour from the time it was applied to my arm I could begin to move the arm and have the use of it ever since. You cannot afford to be without it in your houses; it is well named King of Pain, as it will cure all pains internal and external.

WM. BROWN, 6 Cherry Street, Lynn.

### DIPHTHERIA CURED. MINARD'S LINIMENT SAVED HER LIFE.

I was taken with a severe case of Diphtheria, suffered much. The symptoms kept growing rapidly worse, and death apparently stared me in the face. I commenced using Minard's Liniment at 7 a. m., and at 9 o'clock same p. m. was perfectly easy, and a speedy and a positive cure effected; it will cure Diphtheria, and all parents should keep a bottle in the house to use at first appearance of the dreaded disease.

MRS. CHARLES W. FREEMAN, 1 Marion Street, East Boston, Mass.

J. D. Campbell, 119 Entaw Street, East Boston, says Minard's Liniment cured him of sore and weak eyes, and believes that Minard's Liniment will do all that it is recommended to.

### ULCERATED SORE-THROAT CURED.

A few applications of Minard's Liniment cured me of a very severe case of Ulcerated Sore Throat. It is the best Liniment made for all aches and pains.

MRS. M. C. HARVEY, Marblehead.

### THE SAILOR'S STORY.

*Genls.:* In the Autumn of 1880, while on a voyage from Liverpool to New York, my leg broke out in a running sore; on my arrival at New York, I immediately went to a Physician, he pronounced it the worst type of Erysipelas. From that time until November last my leg grew worse, accidentally I got hold of a little Minard's Liniment; the one bottle greatly relieved and also reduced inflammation, that I was encouraged to try another, and the result is that by the use of 9 bottles, which cost \$2.25 only, I have a sound leg, and thank God for the discovery of Minard's Liniment. Hoping this may be of use to you, and especially those suffering from the same disease. I am, your well wisher.

HENRY ALPINE, New York, February, 1882.

*Genls.:* I cordially recommend your Minard's Liniment as an excellent remedy for aches and pains, internal and external; having used it in my own family with great satisfaction.

E. B. ELLIOTT,  
109 State Street, Boston, Mass.

### FELL FROM A LADDER.

I fell from a ladder, and was laid up for 9 weeks; tried all the remedies that could be obtained, all to no purpose. Minard's Liniment cured me in a few days, so that I am as well as ever, and cheerfully recommend it to all as the best Liniment in the world.

J. W. DURÉE, Washington Street, Newton, Mass.

### COUGHS AND COLDS.

I have cured the worst Coughs and Colds, by the use of Minard's Liniment, internal and external; it can't be beat, as I believe there is nothing like it.

JOHN J. MARTON, 13 Albion Street, Malden.

It is with great pleasure that I endorse the wonderful curative powers of Minard's Liniment. About 2 years ago I had a very valuable horse apparently ruined by getting a nail in the foot. The leg was swollen to a terrific size, and I found it impossible to subside inflammation and heal it. By accident I obtained a bottle of Minard's Liniment. It cured like magic. After a few applications the soreness was quite gone, and I immediately set the horse to work and he has not taken one lame step since. I also healed up another horse's knee, which I found impossible to heal with any other preparation, and I also cured a very bad shoe boil by the use of two bottles. I have used it in my family for Sprains, Burns, scalds and all aches and pains with perfect success, and I ever shall have my house or stable without it, as I consider it the best Liniment ever offered to the public, as it does just what the proprietors claim for it, and cheerfully recommend it to all lively men as the best Liniment in the world.

CHARLES W. DAILEY, Livery and Boarding Stable, 43 Cambridge St., E. Cambridge.

One hundred responsible Horsemen say Minard's Liniment is the cure-all in our stables for all internal and external troubles our horses are liable to.

❁ MINARD'S LINIMENT, ❁



The Great Internal & External Remedy  
FOR MAN AND BEAST.

7/10

78

7173

15













