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L I F E

OF THE

REV. JOSEPH GRAFTON,

LATE

PASTOR OF THE FIRST BAPTIST CHURCH, NEWTON, MS.

WITH AN

A P P E N D I X,

EMBRACING HISTORICAL, STATISTICAL, AND ECCLESIASTICAL INFORMATION PERTAINING TO THE TOWN OF

NEWTON.

BY

S. F. SMITH.

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B O S T O N :

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TO THE
MEMBERS OF THE
FIRST BAPTIST SOCIETY IN NEWTON,
PAST AND PRESENT,
THIS MEMORIAL OF THEIR VENERATED PASTOR,
WHO,
BEING DEAD, YET SPEAKETH,
IS
AFFECTIONATELY INSCRIBED.

P R E F A C E .

SINCE I came to the pastorate of the First Baptist church and Society in Newton, but very few days have at any time passed, in which I have not heard some allusion to the Rev. Joseph Grafton, my honored and revered predecessor. It has happened to few ministers to live so vividly in the hearts of their people, so long after the vail which hides eternity from time has dropped between them. In most cases it might be said that in much less time than twelve years, another race "arose, which knew not Joseph." But the number of those with whom the good pastor's memory is so fragrant is rapidly diminishing. A few more years will suffice to sweep off from the stage most of those who were interested in his ministrations. I have often heard an expression of regret, especially among older persons, that nothing in a permanent form had been done to preserve the character of that venerable servant of God from oblivion. On that account I have, for some time past, cherished the purpose to endeavor to rescue the remaining items that could be secured for the gratification

both of the generation that is now fast fading away, and of those which are and which are soon to be on the stage. The first Sabbath in the present year, I exhibited in a discourse to my congregation the history of the church from its commencement. At a parish meeting shortly afterwards, the members of the society passed a vote kindly expressing their interest in the sermon, and requesting its publication. This determined me to gather up at once such memorials as I could obtain of the venerable pastor, my predecessor, who filled so large a space in the history, and to interweave the narrative of his life, so far as possible with my discourse. This is what I have done in the following little book. As father Grafton was not a man who loved his pen or made much use of it, I have found but few materials for the illustration of his life. A brief autobiography has furnished me with the history of his Christian experience. Most of the remainder I have elicited in conversation from those who treasured up the living image of their minister while he was yet with them. This is especially true of the chapter of "Anecdotes;" there is but a single one of them which I have ever seen in print.

If any one should be disposed to find fault with this chapter as deficient in dignity I beg him to remember that I wish to give, as far as possible, a life-like portraiture of the man. And in no other way could I have done it with such vividness. If any thing in the chapter is not sufficiently elevated to meet the demands

of a refined and highly polished taste, it should be considered that father Grafton had already won for himself a place of honor in the hearts of all who knew him. He was a peculiar man, living in an age unlike our own. Most of his parishioners had known and revered him from their childhood. And though some of his sallies of wit and pleasantry may not strike us favorably, they must have appeared differently to those who viewed them from another position, and who saw them relieved by a spirit of habitual devotion. The casual peculiarities which gave a charm to his character, and which add a zest to the contemplation of it, are not of such a nature as to detract from the reverence with which he is and ought to be regarded. "The seal is on his virtues."

The Appendix contains a variety of information, ecclesiastical, statistical, and general, which I trust will prove not uninteresting to the curious. Many persons, in the large circle over which the influence of father Grafton extended, will welcome it, I doubt not, as renewing some of the hallowed recollections of the past. As the town of Newton is fast accumulating a new population, the items here set down seem to me well adapted to solve a variety of questions, such as persons commencing a residence in a new place would be likely to ask. Several facts which I have introduced are recorded nowhere else, and many aged persons in the town do not know them.

For most of the statistical, and other historical infor-

mation contained in the Appendix, I have as vouchers written documents and the testimony of credible works. The Records of the Town, of the East Congregational Church, of the First Baptist Church and of the First Baptist Society, have furnished many facts of importance. From the Massachusetts Historical Collections, Mather's Magnalia, and the printed sermons of Rev. Mr. Grafton, Rev. Dr. Homer and Rev. Mr. Baury, I have also derived much assistance. The Funeral Sermon by Rev. Dr. Sharp was kindly put at my disposal by the author, and I doubt not will add much to the interest of the volume.

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LIFE OF REV. JOSEPH GRAFTON.

CHAPTER I.

EARLY LIFE AND CHRISTIAN EXPERIENCE.

IT is a sublime declaration of the sacred Scriptures that "the righteous shall be had in everlasting remembrance." Earth, it is true, loses their memory, but heaven retains it. Their sepulchres may become unknown. The letters on their head-stones may be obliterated by the hand of time. Their names may pass into oblivion among men. But on "the hills of immortality" they are known, and loved, and talked of, and the history of God's dealings towards them is celebrated with ever fresh delight. It becomes us, however, to preserve on earth, as far as possible, the memory of those whom God loves. The example of their piety, faith and patience, their labors and their zeal, is a precious legacy, worthy of a lively and a lasting remembrance.

It is under this impression that I shall attempt a brief sketch of the life of REV. JOSEPH GRAFTON.

a man of God, who, twelve years ago the sixteenth of December last (Dec. 16, 1836), entered into rest and joy.

He was born in Newport, R. I., June 9, A. D. 1757. His parents were natives of Salem, Mass., and were industrious and honest people. His father, William Grafton, was a mariner, and, for several years, master of a vessel in the West India trade. But, disheartened by misfortune, he relinquished the sea at the age of fifty years, and devoted himself to the business of sail-making. On account of his occupation he removed to Providence, with his family, when the subject of our sketch was about ten years old.

At this period, there were no public schools in Providence. Consequently, many of the children of the town grew up with a very meagre education. Parents in slender circumstances were unable to afford their children very extensive advantages, however highly they might appreciate them. The father of Mr. Grafton gave to him and to his other children the best opportunities in his power. But so low was the standard of education at this time, that the amount of learning and discipline secured, was barely enough to enable persons of good natural abilities to pass respectably through the world. The subject of our memoir was kept at school until he was more than fourteen years of age. His only school-apparatus was a spelling book and Bible; and the opportunities which he enjoyed reached only to a knowledge of writing, reading, spelling, and arithmetic. The study of grammar, even, was a thing never mentioned.

On leaving school, Mr. Grafton was initiated into the business of his father. As this occupation was

immediately connected with navigation, he was brought into frequent contact with sailors; and he showed himself but too ready to follow their wicked ways, and to adopt their language and their habits. He was never, however, bold in wickedness. His mother, whom he believed to be a pious woman, often conversed with her children, catechized and instructed them. But if any impressions were made upon his mind, they were "as the morning cloud, and as the early dew which goeth away." He was convinced of the necessity of religion. He was often checked in his career of sin by the admonitions of conscience, and he had many occasions of religious awakening. But, until the eighteenth year of his age, he lived "without God and without hope in the world."

About this time, in the autumn of 1774 and beginning of 1775, an interesting revival of religion was experienced in the town of Providence. This religious attention was confined chiefly to two congregations; the one, a Congregational church of peculiar character, under the pastoral care of the Rev. Joseph Snow; the other, the First Baptist church, then enjoying the labors of the Rev. James Manning, D. D., who was also the President of Brown University. The former of these churches Mr. Grafton used to attend, with his parents. During this season of religious interest, he was, for a considerable time, entirely unmoved. After some months, however, his mother, one evening, asked him, "Do you know A. B.?" He replied, "Yes." She added, "He is converted." Converted!—he thought to himself; "And do I not need to be converted?" "Yes," answered conscience. From that moment he felt him-

self a guilty sinner. His first determination was to live better than he had ever done. He read the Bible, prayed, and attended religious meetings, both public and private; but found no improvement in his case. He was brought to feel that his heart was vile, and that he had violated the law of God, which is "holy, just, and good." For about fifteen days, he saw so clearly the justice of God in condemning him, that he thought he must certainly perish forever. The law of God appeared to him so holy and right, that he did not perceive how God could be just, and maintain the purity of his law, and yet save such a sinner as he felt himself to be. He expected to reap the wages of sin. His mouth was stopped, and he was guilty before God. That passage, Rom. 9: 22, was much upon his mind—"What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction?" He thought that he was a vessel of wrath; that by his sins he had fitted himself for destruction, and that it would be infinitely just in God to consign him to everlasting misery; and that it was the long-suffering of God, which prevented his eternal ruin. He went about from day to day, like a criminal justly condemned. While his mind was thus anxious, he became acquainted with a young man whose exercises were of a similar character. As the residence of this young man was not far away, they were often together, by night and by day. United in spirit, like two condemned criminals they bemoaned together their sin and folly. They often slept together, and feared lest they should lie down together in everlasting sorrow. But one morning,

when Mr. Grafton was at work alone, in his place of business, this young man came to him with a cheerful countenance. Mr. G. immediately perceived the alteration that had taken place in his appearance, and thought within himself, "Now B. B. has found comfort to his soul, and I am left." Upon this, the passage darted into his mind, "I will have mercy upon whom I will have mercy." He was now led to feel, that if he should be saved, it must be by sovereign mercy. The young man proceeded to describe his happy feelings, and endeavored to persuade his friend to believe also. As their religious exercises had been alike hitherto, Mr. G. concluded that if he himself should ever be converted, he should feel the same transports of religious joy which animated B. B.

As is usual, however, in such cases, his calculations were disappointed. One evening, several days afterwards, he attended a private religious meeting. When most of the assembly had retired, a young woman, recently converted, asked him concerning his religious state. He replied, that he had found no peace. She said to him, "You must go to God." His answer was, "I am afraid of God." She rejoined, "Afraid of God! why you are in his hands, and it is impossible to flee from him. It is he who upholds you, and prevents you from sinking in hell." The words made a deep impression upon his mind. His views of God were suddenly changed. He felt that he was surrounded by God; that he could not go from his Spirit, nor flee from his presence; and yet this view of God did not terrify him. He seemed to himself to be lost in wonder. After having committed himself to God, he retired to rest. In the morning

he was greatly distressed, because he feared that his religious impressions were irrecoverably gone, and that he should again give himself up to sin, and perish forever. After breakfast, on going forth into the open air, he stood amazed in beholding the works of God. He saw God in everything around him. He looked up, and there he saw God. He viewed the earth, the grass, the stones, and there he saw God. Yea, in every atom he beheld the wisdom, the power, and the goodness of the great "I AM." The question arose in his mind,—“Is he not worthy of praise? Ought he not to be praised?” The answer was, “Yes; why then cannot I praise him?” “I can,” was the reply of his heart. Immediately his whole soul was sweetly drawn out in silent praise. While he was thus occupied, the scripture passed through his mind, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.”

In this happy frame he continued for a considerable time. He praised God himself, and wished others to praise him also. He desired to relate to those about him how God appeared to him, and how worthy he is to be loved, adored, and praised. Not far from him there was a work-shop, in which were several young men, religiously inclined. He determined to go and tell them of God's glorious goodness, and to call upon them to praise him. He went, and began to converse with them. After having listened to him with attention for some time, one of them asked him, “Are you not converted?” He replied, “I do not know whether I am converted or not. This I know—that

God is good ; that he is worthy of our love, and ought to be adored by all his creatures.” His mind was so much absorbed in his views of God, that he forgot, for a time, that there was such a being as himself in existence. When asked again if he was not converted, he seemed surprised, like one awaking out of sleep. How great was the contrast of his present and his former feelings ! Before, guilt had burdened his soul. Justice pursued him through every path, with its drawn sword, calling for vengeance, and threatening him, as a sinner, with deserved destruction. His mouth was stopped, and he was guilty before God. Now all was serenity, peace, and joy—“joy unspeakable and full of glory.” His language was—to use a quotation employed by himself to describe his emotions at this time—

“ O what immortal joys I felt,
And raptures all divine—
When Jesus told me I was his,
And my Beloved, mine.”

After having enjoyed this tranquil and comfortable frame of mind for three weeks, he began to inquire into the reasons of the change he had experienced. He was conscious that it was not the fruit of any effort of his own. He could no more create the new views and feelings by which he was animated, than he could create a world. He asked himself, “ How is it that God’s law seems no longer to condemn me ? Why am I not afraid of hell ? And how is it that God can forgive my sins through Jesus Christ ? Who is Jesus Christ, and what has he done to open a way of reconciliation between man and God ? ” Here the

gospel method of salvation was unfolded to him. He saw that Christ was one in essence, one in design, one in affection with the Father ; that they were not antagonistic, but harmonious, in opening a way of pardon for ruined man. The Father planned, the Son assented. The Father gave his Son, the Son offered himself. By his obedience and sufferings he brought in everlasting righteousness. In him as the Mediator, mercy and truth met together, righteousness and peace embraced each other. He saw how God could be as just in pardoning the sinner, as in punishing him. Often did he exclaim with the apostle, "Great is the mystery of godliness." His former sinful companions and amusements were dead to him, and he was dead to them. His delight was in religious duties, and in the society of the people of God. He found in the Bible great comfort, and that instruction which his soul thirsted after. Thus he commenced his religious career. Old things were passed away ; all things had become new.

In this clearly marked and striking manner did the Holy Spirit proceed in regenerating this future messenger of salvation. God came not in the tempest, the earthquake, or the fire ; but in the still, small voice. He did not overwhelm his creature with terrors ; he drew him by his love. The change was sufficiently obvious to create in the subject of it an humble confidence that God had wrought it by his mighty power ; though in its progress, God, to some extent, concealed his hand. He who designed him to be a minister of glad tidings to his fellow-men, in his wisdom caused the type of his Christian experience to resemble that which he would be likely most fre-

quently to meet in his future work. In his spiritual exercises there was no boisterous excitement; but calm, clear and evangelical views, under the influence of which he was led to cherish entire self-despair, and, as a lost sinner, to flee for refuge to the sovereign mercy of God in Jesus Christ.

After a few weeks, he made a public profession of religion, and united with the Congregational church in Providence, then under the pastoral care of the Rev. Joseph Snow. This church was of a mixed character, many of the members being, in almost every respect, Baptist in their opinions, but choosing this church on account of its principles of free or mixed communion. It would seem also that persons desirous of joining here, were immersed, if they preferred it, no questions being asked, nor any efforts used to turn them from their principles. Mr. G. had attended this church with his parents from the time that he was ten years of age. Before uniting with the church, he examined the Scriptures in respect to baptism; and he was not long in deciding that they teach that immersion is the only mode, and believers in Jesus Christ the only scriptural subjects, of that ordinance. And so he was baptized. He said, many years afterwards, that, after this solemn transaction, he could say, with a good conscience, that his greatest object was to live agreeably to his profession.

CHAPTER II.

TRIALS RESPECTING HIS ENGAGEMENT IN THE MINISTRY.

HE who sanctified Jeremiah, and ordained him, before his birth, to be a prophet to the nations, ordained the subject of this memoir, as a chosen vessel, to preach the unsearchable riches of Christ. After having traced the progress of his long and successful ministry, and observed his peculiar adaptation, in many respects, for that work, we cannot doubt that this was the sphere of labor and of usefulness for which God had prepared him. But Mr. Grafton shrunk from the idea of filling so responsible a station. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." And it was no easy matter for Mr. G. to persuade himself that this was the path to which the finger of God was pointing him.

This was a period of critical interest to the North American colonies. The business of the country was turned aside from its customary channels, or wholly prostrated. Life, liberty, and property, were liable to be wrested from their possessors. Hardships and temptations abounded. Many of the young men were connected with the army, and Mr. G. was left almost alone. He did not enter the army, but performed his quota of military duty when called upon, as did all who

were able to bear arms. Thus he was preserved from those scenes of excitement and of sin, under whose baleful influence his devotional spirit might have suffered an irrecoverable shock. He was also spared from exposure to dangers in which so many lives were sacrificed. God had undertaken to deal with him in respect to a question of duty; and the routine of ordinary life was better adapted to the course of divine dealing which was to be instituted with him, than the din of camps and the array of battle-fields.

Soon after he had made a profession of religion, Mr. Grafton began to inquire into the duties appropriate to his station as a church member. "Why have I professed religion? What is my duty in the church, and what does God require of me?"—were questions often in his mind. Regarding the church "as a building fitly framed together,"—as a vineyard, in which every member is a laborer,—he believed that he had a part to take in the service of Christ, for which he was personally responsible. With this view he attended public and private religious meetings, and often took part in prayer and exhortation. Thus he continued for many months, still ruminating on the inquiry, "Lord, what wilt thou have me to do?"

Once when he was thus reflecting on the path of duty and of usefulness, the thought came into his mind, whether, at some future period, it might not be his duty to preach the gospel to his fellow-men. Surprised at the thought, and unwilling for a moment to entertain it, he instantly replied to the suggestion, "No, it can never be." From this period, until he actually entered on the work of the ministry,—for

seven years,—he passed through many trials, and was often the victim of anxious thoughts respecting his duty. To become a minister of the gospel seemed to him so great a cross that he thought he could never bear it. Often, he remarked, did he think that he would rather be a galley-slave, than expose himself to public view as a preacher of the word of life. He kept his exercises of mind to himself, until “the word of the Lord was as a fire shut up in his bones.” He imagined himself to be under a delusion. He thought that there were other young men in the church, of more promising abilities than himself; and that if God designed any among them for the service of the ministry, he could not be the most probable candidate. At one time, he labored to suppress all thoughts of the subject. At another, he resolved to search the Scriptures, that he might learn what qualities are required in a minister; anticipating that he should find in himself a marked deficiency of those qualities, and that the question would be thus effectually set at rest. He objected that he had neither the natural abilities, nor the intellectual acquisitions that were requisite. He did not doubt the evidence that he was a pious man; but he judged that gifts were necessary, in addition to grace—such gifts as he supposed himself not to possess. He dreaded lest he had been under a false impression in those points in which he had taken encouragement. Again he applied himself to his Bible; but instead of escaping from the suggestion that he should serve God in the sacred office, unnumbered passages confirmed the idea. He feared to communicate his thoughts to any of his brethren, and in solitude endeavored to banish them.

But the effort was vain. After a long time, he disclosed his state of mind to a member of Brown University, a very religious man, and a candidate for the ministry,—enjoining upon him perfect secrecy. This friend said to him, that if God called him to preach, he would open a door in his providence for his entrance into the ministry. He advised him to continue to exercise his gifts in the social meetings, waiting upon God in the dictates of his word and providence; trusting that if he had ministerial talents, the church would, in time, discern them. With this advice, he was, for the present, satisfied, hoping to quiet his conscience by laboring as a private Christian, and anticipating that the church would fail to discover in him the requisite gifts; and that he should thus avoid the service which filled him with so much dread.

His early associations had given him the impression that a collegiate education was indispensable to one who would enter the sacred office; and as he had not such an education, he tried to believe that he was perhaps excused. Again he went to his Bible, to see if the early preachers of the gospel were men of extensive attainments. He found that, up to the time when they came under the immediate instruction of Jesus Christ, they were chiefly unlettered men, and engaged in laborious occupations. In the third chapter of Paul's first epistle to Timothy, concerning the qualifications of a bishop, which he read often and attentively, he found no direct mention made of deep and varied learning.* Then he supposed that the

* Nothing that is here said should be construed as if the Scriptures contained sentiments adverse to a compe-

miraculous gifts of the apostolic age were a sufficient substitute for a literary education. This, however, did not fully satisfy him. He thought that in the present state of the world, it was necessary at least to be acquainted with the original languages of the Scriptures; and without an education, he felt determined never to attempt to preach the gospel. Thus his mind was tossed. Still, however, he continued to take part in the social religious meetings of the church. He seems also, about this time, to have begun to yield; at least so far as to seek an opportunity of further mental training, as preparatory to the work to which he began to suspect that perhaps God had called him. The student before mentioned, to whom he had disclosed his exercises, having now graduated at college, and taken a pastoral charge in the State of Connecticut, he addressed a

tent education in those who are called to the labors of the gospel ministry. In writing to Timothy, it was the plan of the apostle to treat of other than literary qualifications. It is manifest that he did not undervalue such acquisitions, from the fact that he exhorted the same youthful minister to "give attendance to reading,"—an exhortation which, in that age of the scarcity of books, could not be complied with, unless by great and assiduous effort, and the most active perseverance. High natural qualifications and divine endowments are especially to be desired; but it is manifest that no intellectual furniture is to be spurned, nor any acquisition to be lightly omitted, by which the minister of Christ may be made more competent to honor his divine Master, or to save the souls of his fellow men.

letter to him, asking his assistance in obtaining some literary advantages. This gentleman interested himself in Mr. G.'s behalf, and secured from a third person the offer of board and tuition for Mr. G., for the space of three months, provided he should receive a proper recommendation from the church.

As he was a minor, he deemed it necessary to secure the consent of his parents. They objected to his leaving them, because they were in slender circumstances and needed his labor. He then laid the matter before the minister and deacons of the church. But in view of the opposition of his parents, and because the enemy were then in possession of a part of the State, they thought it unwise for him to leave home. This disappointment seemed to him to settle the question. Divine Providence seemed now to have shut up his path in respect to the attainment of a suitable education, and he resolved to think no more on the subject. But such was the state of his mind, that the words were often ringing in his ears—"Wo is me, if I preach not the gospel."

He now sunk into a kind of spiritual lethargy. The broken and wasted state of the country communicated a disheartening influence to his mind. Many promising young men had been ruined by the war, and vice and profligacy, the sure attendants of such a state of public calamity, everywhere abounded. Under these circumstances, he was married, Dec. 12, A. D. 1779, and thus seemed to himself to have fixed his lot in a private station in life. The lady to whom he became united, was a daughter of Capt. Barnard Eddy, who died on his way to join the Northern army, in the year 1776. She was the young person

before mentioned, who first addressed him, after a religious meeting, in such a way as to lead to the marked change in the character of his religious exercises. Their marriage proved to be one of great happiness. Mr. Grafton remarked concerning this union, "We were happily united in religion as well as in our worldly and domestic affairs. I cannot recollect that she ever gave me a cross word or an angry look. Thus serene was my morning sky." Soon after he was settled in life, two of the deacons of the church, visiting him one evening, said, "We have come to converse with you, for we are dissatisfied with you, because you are backward in improving your gifts." After much conversation, they proposed to appoint a meeting of the church, that he might preach before them, so that they might have opportunity to judge of his gifts and qualifications. He consented to the arrangement, believing and secretly wishing, that they might be convinced of his want of ability. He thought that if the church should pronounce an opinion adverse to his preaching, he could plead that opinion as an excuse, and thus abundantly satisfy his conscience. At the appointed time, he appeared before his brethren. He felt a consciousness of the presence of God, and determined to speak according to the light he enjoyed. The text which he chose was 2 Tim. 3 : 16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." He exhibited, in this discourse, his views of the doctrines of grace, or those truths the knowledge of which is important to salvation.

The church at once decided that it was his duty to preach, wherever divine Providence should open a door, and gave him their approbation in so doing. But he was now less at ease than before. Reluctant to yield to the inward monition, it was made doubly importunate by this expression of the opinion of his brethren. He compounded the matter by preaching occasionally, and at the same time continuing his secular business.

But God was evidently displeased with his reluctance, and showed his displeasure by overwhelming him with a succession of severe afflictions. In a course of years, the marriage union into which he had entered, was blessed by the birth of two sons. In May, 1783, the eldest sickened and died. Directly afterwards, the other son began to decline, and in six weeks more, died also. From the time of the death of this infant child, the mother, who was naturally possessed of a delicate constitution, faltered; and having lingered till March 27, 1784, she followed her babes to the world of spirits. Thus God's way was in the deep waters, and his servant was left solitary and childless. Mrs. G. died in a triumphant manner, aged 27 years. Their married life had extended only to four years, three months, and fifteen days. Mr. G. was sustained under these repeated trials by the power of the gospel; but it is no wonder that he was led with deep anxiety to ask why God was dealing with him in judgment.

After this, sad and desolate, he continued to pursue his worldly business, thinking little of the ministry, and falling into a state of spiritual languor. But God had not relinquished his purposes concerning him.

In the month of July, 1784, Mr. G. was seized with pulmonary hemorrhage. The violence of the attack, and the debility superinduced by it were such as to leave him but little hope of recovery. His great inquiry then was, "Am I prepared to die? Is my lamp trimmed and burning?" His conscience answered, No. He had not done his duty, which was indicated by the word and providence of God. He had lived in disobedience. Eternity was in full view before him, and he feared lest the Judge should say concerning him, "Take ye the unprofitable servant, and bind him, hand and foot, and cast him into outer darkness." He was conscious that he had not improved the talents which God had given him; and now he thought that he was about to be summoned before a just Judge, to give account. He had great darkness and distress of soul for a considerable time. Though Christ had died for him, he thought that he had been ashamed of Christ. To use his own words,—“I considered myself as the property of God. He created me with such talents as he thought best. ‘And shall the thing formed say unto him that formed it, why hast thou made me thus?’ And if God had called me to preach, should I object, when my duty was made plain to me, because I had not greater gifts, or could not acquire that degree of learning which I desired? My mouth was stopped, and I was dumb and guilty before God. In this state of mind, under my weakness, my physician visiting me twice a day, was I thus exercised, and no human creature knew my distress,—or a thought that occupied my mind. I did not give up my hope in the Redeemer.

But O, what a sense of guilt and what darkness pervaded my soul. 'How ungrateful to him who died for my sins—and I, unwilling to preach his gospel.' I presumed it was now too late for me to speak of the preciousness of Christ. 'My days are almost numbered. I am now going the way of all the earth. I have none to depend upon for help, but that Saviour of whom I have been ashamed. Could I live to speak his praise, I would devote my all to him; but my strength and health are gone.' Such was the language of my soul. My friends supposed me to be in a consumption, and I did not expect to continue long. My prayer was, 'God be merciful to me a sinner.'"

One day, as he was thus bemoaning his sad case, with the Bible open before him, he turned to the chapter in Isaiah which recites the account of the sickness and reprieve of Hezekiah. In many respects, he found the narrative applicable to his own state. As he drew to the close of it, reading and commenting, faith and trust in God sprang up in his soul. He was strongly impressed with the idea that he should recover; and from that hour his symptoms of decay began to abate. He was extremely weak, however, and for many months was confined to a spare diet. But he was now deeply impressed with the duty of giving himself wholly to the work of the ministry. He lost all anxiety about the affairs of this life, and heard only the words ringing in his ears, "Go thou and preach the gospel." On his knees before God, he offered himself a living sacrifice to him, and consecrated his talents, once for all, to the Saviour who had loved him and given himself for him.

The contest was now ended. The rebellious ser-

vant of God had ceased to struggle against the demands of duty, and was ready to do his Master's bidding. Had he willingly yielded in the first instance, how many anxious thoughts and painful strifes he would have avoided.

We are firmly convinced that he whose duty it is to devote himself to the service of God in the ministry, must be called to that work by the Holy Ghost. We believe that no gifts, nor talents, nor learning are sufficient to constitute a call to the sacred office, in the absence of this divine summons. And in the series of strange providences by which many, particularly of the older ministers of the Baptist denomination, were induced to leave their worldly callings for the preaching of the gospel, we recognize not so much the call, as the evidence of the call. Still we do not deem it necessary that in every case he who is designed for this work should pass through such a series of painful experiences. The peculiar circumstances of that period, and of the individual, should be taken into consideration. The prevailing impression in the community was, that no one could be called to the ministry, who had not enjoyed the benefits of a collegiate education. Mr. Grafton had been blessed with but few opportunities of a literary character; and though his natural abilities were excellent, his acquisitions were very limited. He was engaged in a secular occupation, and treading in the obscurer walks of life. From this situation he had no desire or design to emerge, and no powerful friends among the learned and the influential to overcome his scruples and to draw him forth. It was no trifling matter for him to break from the circle of his business

connections. It required great moral courage and daring, from a mechanical trade, toilsome in itself, and which associated him more particularly with seamen and laborers, the obscure and unknown, to press into the ranks of one of the learned professions, whose duties would involve a constant demand upon intellectual resources, which, he was conscious, were in his case, very small. It was necessary that God should deal with him otherwise than with persons free from any worldly business to bind them, and already furnished intellectually with a higher amount of acquired qualifications than Mr. Grafton ever could boast. God adapts his agencies to the ends to be effected, and to the character and circumstances of those whom he wishes to act upon. And we have cause to adore that divine energy which, in this case, wrought effectually to call forth this eminent servant of God from obscurity to a wide sphere of usefulness, and to labors whose benign results will be brought to light only with the glorious revelations of eternity.

Soon after his recovery, he received from the church of which he was a member, a full license to preach, and thenceforth devoted himself to the work of the ministry. He labored at first, for some time, at Rehoboth Neck, so called. Afterwards, he preached by invitation at Plainfield, Connecticut, to a "separate Congregational church," where he continued fifteen months. It was during his residence with this church, that his mind began to be exercised on the terms of communion. He perceived how unscriptural and indefensible was the ground on which he had stood. In the year 1787, he asked dismissal from the church with which, for twelve years, he had

been associated, and joined the First Baptist Church in Providence.

The letter of dismissal breathes a beautiful spirit of piety and Christian love. It is so peculiar, that we copy it from the original document. It must not be judged by the rules of rhetoric or of grammar. Conformity to the latter is no part of the author's care. It was probably written by a private and illiterate brother, being in a different hand from the signature of the pastor. It is as follows:

“The church of Christ in Providence to the churches of Christ in general sends greeting,—wishing grace, mercy and peace may be multiplied among you all.

“Dear Brethren,—We are persuaded that all the churches who believe in Christ, and are united to him, and drink in of his spirit, and labor to walk by his directions, are all one in Christ, their head, though they may be called by different names.

“And that all such churches and members in this state of probation are imperfect in light and love, as in all other graces; and even now, while we are striving after perfection, we hope through infinite rich grace by the blood of Christ to be washed and made holy, and with all saints finally be received as his church triumphant, and reign with him forever. With these views we express ourselves, in the third article of our Covenant, that we will labor, by God's assistance, to hold regular communion with the whole regular, mystical body of Christ.

“Wherefore, brethren, we would now inform you that our brother, JOSEPH GRAFTON,—who, more than two years back, we recommended as a preacher of

the gospel, and his labors to this day appear to be well accepted among the brethren, and we trust for the good of others,—and, as he thinks it his duty to give himself wholly to the work, that if a door should be opened in divine Providence for his settlement in any one place, or if he should think it proper to be sent out to preach the gospel at large,—either of which we freely give him fellowship—

“But as his mind, at present, seems to be straitened, in respect to his holding visible communion with churches in the Congregational order, and requests to be dismissed from us and to be recommended to some other church,—which thing we have taken under deliberate consideration, and, in brotherly love, all things considered, do comply with his request. And though at present he appears not so cordially to commune with all the churches which we believe our blessed Lord appears visibly to commune with, yet we feel charity and tenderness towards our brother; and, excepting this one point, as above, we can fully recommend him to all the churches as a preacher of the gospel, and as a member in regular standing with and in our church.

“And furthermore, if this, our aforesaid brother, should apply to any one church agreeable to his mind to join to, we address ourselves in particular unto you, that if, upon our recommendation of our brother as above, and his offering of himself, you are cordial and free to receive him into your church,—by these lines we, therefore, dismiss this our brother from under the particular watch and care of this church, and commit him over to the particular watch and care, and as a proper member of your church.

“ These, with our hearty wish and prayer for peace and prosperity, unity and harmony to abound among you, and all the dear churches of our common Lord and Head of all his churches,—we subscribe ourselves,

“ Your brethren in the Lord,

“ JOSEPH SNOW, *Elder*,

“ In behalf of the church.

“ Providence, August 13, 1787.”

Having united with the Baptist church in Providence, Mr. G. immediately received an invitation to preach to the Baptist church in Hampton, Conn., where he labored several months. During his stay, a work of grace appeared among the people, and he was twice formally invited to settle with them. He saw fit, however, to decline the invitation.

Leaving Hampton, he visited Newton, which became the scene of his protracted and useful labors, and where his flesh now rests, in hope of a glorious resurrection. At this point, a few notices in respect to the place of his labors, and especially the church with which his history is identified, will not be devoid of interest.

CHAPTER III.

SKETCH OF THE FIRST BAPTIST CHURCH, NEWTON, PREVIOUS TO THE PASTORATE OF REV. MR. GRAFTON.

It is useful to contemplate the path by which God has led us in the past, and at the same time to view his hand in the present. It is a trite, but true remark, that God is in history. He is in political history, in the history of the church, and in the history of every individual. He who examines his own past life can easily discern in it the hand of God. In his temporal mercies and deliverances, and in spiritual things, who is there that cannot lay his finger upon successive events, and say of them, with a consciousness of the truth of his words, "This, and that, indicated the hand of God?" Still more in ecclesiastical history generally, and in the history of individual churches, it is interesting and profitable to mark in what manner God has guided his people in prosperity, interposed for them in trial, built them up from the days of their weakness, raised up supporters for them in their poverty, blessed them with his Holy Spirit, and made them nurseries for souls, and the outer courts of heaven. A Christian church, organized with the divine sanction, and adhering to the truth and to holiness, may expect the continued divine benediction. Occasionally it may pass through days of darkness. Friends and supporters may be withdrawn. The Holy Spirit, for a season, may withhold

his refreshing, reviving influences; and the people of God may tremble for the ark of God. But God will never forsake it. A gospel church is a society in which God is peculiarly interested, and to which he is peculiarly present. When men acknowledge Jehovah as their Lawgiver, Judge and King, they have reason to look with the highest hope on their prospects, and to trust in his word even in the greatest darkness.

In the Christian church, as a body of believers, and in the history of individual churches, these principles have been abundantly illustrated. "Look upon Zion, the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, and he will save us."

The town of Newton was originally a part of the town of Cambridge. In the true spirit of our Puritan fathers, early provision was made by the inhabitants for their religious instruction. According to the custom which prevailed in New England at the beginning, all the people of the town formed one religious society, of the Congregational order, under one minister, elected by the town, and all were taxed for his support. The settlement of the minister, the provision to be made for his sustenance, and all other things pertaining to the public worship, were matters of town business. Under this system lived the first four ministers of the town, John Eliot, son of the Apostle to the Indians, Nehemiah Hobart, John Cotton,

and Jonas Meriam. The latter died August, 1780, the month following the organization of the Baptist church, of which Mr. Grafton was pastor. This was 108 years after the gathering of the First Church in Newton.

While we disapprove of some things in the ecclesiastical system of that period, others are worthy of imitation. Ministers were not then settled in haste. John Cotton, the third minister of the town, was elected to the pastoral charge, March 22, A. D. 1713; but it was not till Sept. 28, 1714,—more than a year and a half afterwards,—that arrangements were made by the assembled burgesses for his ordination. Mr. Meriam was called Dec. 9, 1757; but he was not ordained till May 22, 1758. The average period of the residence of the first four pastors, was exactly twenty-seven years. Casting out of the account the case of Mr. Eliot, who died in four years after his settlement, the average period of the pastorate of the second, third, and fourth ministers, was 34 2-3 years.

From an early period there were persons residing in the town of Newton, whose principles were in harmony with those of the Baptist denomination. The first of whom any account remains, was Mr. Jonathan Willard, who was baptized Dec. 7, A. D. 1729, and united with the First Baptist Church in Boston. Somewhat more than two years later, (May 7, A. D. 1732,) “Esther Willard, of Newton, was baptized, and received into the” same “church.” Mr. Willard lived till the age of ninety-four years. “He was not a little wondered at on account of his religious sentiments.” For several years, this family seem to have been alone. Seventeen years later, July 21, A. D. 1749, Noah Parker, of Newton, was baptized, and

admitted to the Second Baptist Church in Boston. Sept. 1, of the same year, Esther Parker was baptized and admitted to the same church ; and July 1, A. D. 1753, Mrs. Sarah Parker, wife of Mr. Noah Parker, having been previously baptized by Dr. Thomas Green, of Leicester, was also admitted. David Richardson, having been propounded to the same church, was baptized and received a member in full communion, July 2, 1758. Shortly afterwards other Baptists were residing in the town, although the circumstances of their baptism and place of membership do not appear. The town records contain an attested certificate, signed by Rev. Mr. Green, of Leicester, and dated Sept. 9, 1754, affirming that he had baptized Messrs. John Hammond, Noah Wiswell, and Thomas Parker. The year before this, (May 14, 1753,) Mr. Wiswell and others sent in a memorial to the town meeting, praying that they might be exempted from paying a ministerial tax for the support of the clergyman of the town, because they were conscientious Baptists, and paid a tax elsewhere. The town voted that their petition be not granted. Three years later, March 15, 1756, some of the Baptists, it would seem, had fallen into arrears in respect to the payment of their ministerial rates, hoping that the citizens would abate the demand. But the matter, on being brought up in the town meeting, was disposed of in a most summary way. The records of the town register the action of the freemen in the following manner :
“ After some debate on the request of John Hammond and others, that they might not be rated for the support of the ministry, the question was put, whether they should be excused for the time past ; and it

passed in the negative. And then the question was put, whether they should be excused for the future; and it passed in the negative." This system of measures, however, did not check the extension of Baptist views. Candor and charity, exercised towards men conscientious in their action, would have been far wiser. But the policy of exclusiveness prevailed.

The town records, eighteen years later, contain a certificate addressed to the town, affirming that certain persons therein named, being ten in number, were Anti-Pedobaptists, symbolizing with them in belief, and ordinarily worshipping with persons of that persuasion. These were John Dana, John Kenrick, Caleb Whitney, Thomas Parker, Eben. Bartlett, Joseph Hyde, Nathaniel Parker, Thomas Tolman, widow Abigail Richardson, and Elisha Bartlett. This certificate was dated August 12, 1774. The strictness of the people began at last to relent. In June, 1776, James Richards and Edward Hall were excused from ministerial taxes; and four years afterwards, July 5, 1780, the First Baptist Church was organized.

In the autumn of 1740, Rev. George Whitefield made his first visit to New England, and preached in such a way as to awaken general interest. As a fruit of his labors, great attention to religion prevailed for several years. The people were aroused from a dead formalism. The more spiritual and the newly converted, dissatisfied with the low state of piety which was deemed a sufficient passport to the Lord's table, desired a purification of the churches, corresponding to the inspired direction, "Come out from

among them and be ye separate, and touch not the unclean thing." The result of this movement was the formation, in several towns, of what were called separate, or New Light churches. This name was given them as a term of reproach, as if they pretended to have received new light from heaven. A church of this character was formed at Newton. They held their assembly at the house of one of their members (Mr. Nathan Ward), who subsequently became their leader or pastor. Soon after the settlement of Mr. Ward, the minds of some of the members became interested to search the Scriptures on the subject of baptism. The result was, that many of them were baptized on profession of their faith, and after the example of the Lord Jesus. They still retained their connection, however, with the church, and Mr. Ward retained his Pedobaptist views. After a time, the majority of the church having become Baptists, Mr. Ward retired from among them. He had performed the duties of his office about seven years. The Baptist brethren continued to assemble on the Lord's day, at first in dwelling houses, but afterwards in a school-house. Their worship was conducted by Deacon Jonathan Richardson and Mr. John Dana, the father of Nathan Dana, who was afterwards licensed by the church, and ordained at Newton, November 20, 1793. Whenever they could obtain the labors of ministers, it gave them great joy; and several ministers, in the true apostolic spirit, visited and labored among them. For nearly twenty years, they continued in this manner to maintain divine worship and the ordinances of the New Testament, waiting for the salvation of God.

The beginning of the year 1780 was marked by a peculiar religious interest in the town of Newton. In the spring of that year, Mr. Elhanan Winchester, who afterwards embraced and preached the doctrine of Universal Restoration, visited the place. His labors were attended with a divine blessing, and several persons, having become hopefully pious, received the ordinance of baptism from his hands. Ministers who heard of the work of grace, came and labored with the people in the gospel. The number of converts increased to such a degree, that they were advised to organize themselves into a church. Preliminary meetings were held June 6th, 10th, 15th, and 22d, at which a statement of the views of the brethren as to the duties of a church and of its members, was discussed, and drawn up in twenty-one articles. These articles make no mention of theological tenets, but relate only to what was anciently and quaintly called, "church-building." On Wednesday, July 5, 1780, the members met in the house on the east side of the road, opposite Wiswell's Pond, for the purpose of being publicly recognized as a church of Jesus Christ, and the First Baptist Church in Newton. Three ministers were present,—Rev. Noah Alden, of Bellingham, Rev. Thomas Gair, of Medfield, and Rev. Caleb Blood, late of Marlow, N. H. After having examined and approved the steps taken by the members, Mr. Alden preached from Acts 2 : 47—"Praising God and having favor with all the people. And the Lord added to the church daily such as should be saved." "After which, Mr. Gair made a prayer, and read over a summary confession of faith—to which thirty-eight persons assented, in the presence

of a numerous congregation. The whole was concluded by an exhortation from Mr. Blood."

Ten days after this public ceremony (July 15), the church voted to invite Mr. Blood to take the pastoral care. In January following (1781), a committee was appointed to request the brethren at Weston to consent that Mr. Blood might preach at Newton a part of the time, until the spring. At that time, Mr. Blood became a resident of Newton, and fulfilled the duties of the pastorate until January 24, 1788. To aid in his support, he taught the district school in the south district in Newton (Oak Hill) for two winters. By those who remember him, his preaching is said to have been "plain, bold, faithful and able." Though his ministry was short, he was much beloved. On the evening after he had taken his leave of his people, two sisters, then mere children, went home in tears, and it is said that one of them steadily affirmed that she would willingly leave her father and mother, and all that she held dear, for the privilege of accompanying Mr. Blood, even if he should go to the ends of the earth.

He was very affectionate in his preaching, and seemed to have a deep sense of the importance of religion and the worth of souls. In his exhortations to the young, from the pulpit, the tears were often seen coursing down his cheeks, and sometimes by the intensity of his feelings he was wholly overcome. The support which the church was able to give, proving inadequate to his necessities, Mr. Blood then asked a dismissal from the church and society, which was granted. The records both of the church and society contain an official letter to Mr. Blood,

communicating to him an account of the action of the members on his request, which is highly creditable both to them and to him. He retired to Shaftsbury, Vt., whence he afterwards removed to the Charles Street Baptist Church in Boston, and thence to the First Church in Portland, Me., where he died March 6, 1814. When Mr. Blood became the pastor, the number of members who had been admitted to the church was seventy-three; at his dismissal, the number was ninety-two. The number of additions was nineteen. His pastorate continued about seven years.*

* A brief memoir of Mr. Blood, which appeared in the Baptist Missionary Magazine for March, 1814, (Vol. IV., p. 50,) will be found in the Appendix.

CHAPTER IV.

PASTORAL CONNECTION OF REV. MR. GRAFTON WITH THE FIRST BAPTIST CHURCH, NEWTON.

The same month in which Mr. Blood closed his connection with the church, Mr. Grafton was invited to visit them. On the 10th of April, 1788, after he had preached sixteen Sabbaths, he was invited by the church and society to become their pastor. In the letter containing the call, it is said, "For his serving of us in the ministry we do promise to support him in such a manner that he may be free from worldly care and anxiety; and for the first year we promise him the consideration of fifty-five pounds, and to pay it quarterly; and after that, to make such farther additions as his necessities require and our circumstances will admit of."

Mr. Grafton wrote an acceptance of this call, which was dated May 13, A. D. 1788. He was ordained June 18th, 1788. The council met at Little Cambridge (Brighton). Mr. Gair, of Medfield, offered the introductory prayer at the ordination; Mr. Stanford, of Providence, preached from 1 Pet. 5 : 4— "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Mr. Backus, of Middleborough, offered the consecrating prayer and gave the charge; Dr. Stillman, of Boston,

gave the hand of fellowship, and Mr. Green, of Cambridge, offered the concluding prayer.

Feeling sensible of his deficiency as to literary attainments, Mr. Grafton determined to devote his whole time to the work of the ministry. He felt it necessary and important to gain all the biblical knowledge in his power, and to become acquainted both with ecclesiastical and general history. For this purpose he improved the opportunities afforded him of access to the libraries of Drs. Baldwin and Stillman, of Boston, and Dr. Homer, of Newton. He endeavored also to make all his reading subservient to his great work, as a minister of the gospel. It is an interesting fact to be contemplated in connection with his protracted ministry among the same people, that he resolved, early in his pastoral life, to avoid temptations to a change of residence. He sought no change of place; he was always happy at home. Late in life he wrote an opinion bearing on this point, worthy of serious consideration. He said, "I have for many years been fixed in the sentiment that no pastor of a church should leave it, until God in his providence opens the door for his going out, as wide as it was for his coming in among them."

The labors of Mr. Grafton seem to have been both acceptable to the people, and attended with a divine blessing. As his necessities required, and the ability of his parishioners permitted, additions were made, from time to time, to his salary. His ministry was long and prosperous. For nearly half a century, he continued to go out and in among his people, as a good shepherd caring for the sheep. Again and again the church was blessed with unusual religious

awakenings, and "multitudes were added to the Lord." Religion flourished in his days, and the church sent forth her branches to the right hand and the left. The good pastor was the guide of the youth who gathered around him, and the staff of hoary age. During his incumbency, many began the Christian race, and many were made ripe for glory. The whole number who were united to the church during his separate ministry was 554. There were only four years, during his protracted residence at Newton, in which there were not additions to the church. Seasons of special religious interest during his pastorate are indicated by the number of persons who, in various years, were baptized. In 1788, the additions to the church were twenty; in 1789, eleven; in 1808, sixteen; in 1811, fifty-one; in 1812, twenty-eight; in 1813, eighteen; in 1817, twenty-seven; in 1827, one hundred and two; in 1828, twenty-four; in 1832, ninety-one. The whole number added to the church, during his entire ministry, was five hundred and sixty-seven,—being an average of more than eleven annually.

The following account of the religious interest which prevailed in the year 1811,—from the pen of Mr. Grafton,—will awaken many pleasant and profitable recollections in the minds of those who were active in those scenes of hallowed interest. The communication was addressed to the editor of the Baptist Missionary Magazine, and printed in that work in December, 1811.

"It hath pleased God, the fountain of all good and the giver of every perfect gift, to grant us of late a refreshing season; an impartial account of which, I

presume will gladden the hearts of all who love the Redeemer, and the souls of their fellow sinners.

“It is about eighteen months since there were favorable appearances of a religious nature among us. Some, who had been frequently convinced of sin, began to feel the necessity of holiness of heart. Others, who had made a profession of religion, fearing that their hope was built upon the sand, seriously contemplated the fatal consequences, and were brought to great searchings of heart.

“A number of youths, in different neighborhoods, and in different towns, became greatly alarmed about their salvation, and inquired the way to Zion, with their faces thitherward. From September, 1810, to May, 1811, it was a solemn and interesting period. Most of the time, we had three sermons on the Lord’s day and evening; besides two religious meetings generally in the course of the week. Several of our ministering fathers and brethren visited and preached among us, whose labors were blessed to the awakening of sinners, and the edification and comfort of the children of God.

“From September, 1810, to the present period, we have had added to the church by baptism, fifty-three, and one by letter; and what is rather uncommon, twenty-six are males.

“The work has been free from noise and confusion, excepting what has been made by its enemies. No crying out under distress of soul—no swooning, or falling down—no extraordinary transports; but silent solemnity, and deep distress of mind. In general, those who have been brought to entertain a hope, have appeared very diffident, arising from a view of their

sinfulness, and the nature and importance of a change of heart; as also, from a sense of the infinite condescension of God, to regard and pardon such great sinners as they saw themselves to be. From a view of these things some have been kept back for months from making a public profession.

“The ages and circumstances of those who have joined us are various. I have baptized persons from eleven years old to fifty. Twenty are heads of families. Seventeen are under twenty-one years of age. Were it not that the good and great Shepherd gathers the lambs in his arms, and carries them in his bosom, I should greatly fear for them. But Christ says, ‘My lambs—my sheep—I give unto them eternal life.’ May we not trust them with him?

“From a review of what has taken place among us, I have been led to make the following reflections and remarks. It appears that the preached word has been the principal means of producing the alteration among the people. It is evident that the seed sown, for months previous to any visible appearance, was operating like the leaven hid in the meal,—an encouragement to ministers, to be instant in season, out of season.

“One circumstance is worthy of record. On a Sabbath afternoon, when the minister was preaching from this passage, ‘A bruised reed he will not break, and the smoking flax he will not quench,’—two young men at meeting, one sitting in the gallery, and the other in a pew below, were both at the same moment, and from the same idea of truth, brought to hope in the compassion of the Saviour. In the evening at a meeting, each related his exer-

eises, and their hearts ran together like the hearts of David and Jonathan. O how will souls mingle when melted by the love of God!

“The divine authority of the scriptures has been peculiarly demonstrated, both in impressing the mind with a sense of the guilty, condemned state of unbelievers, and the justice of God in the punishment of impenitent sinners; and also in affording peace, joy and hope in trusting in the merits of the divine Redeemer.

“The alteration in the young converts, together with their affectionate exhortations, have been blessed for the conviction of others; and, in several instances, ended, as we hope, in their saving conversion to God.

“The administration of the ordinance of baptism has also been attended with serious impressions, more so than I had ever before observed in the course of my ministry. Hundreds within the last fifteen months, at our baptismal seasons, have seen the ordinance administered, who never had seen it before.

“I anticipate with much pleasure, considering the age and standing of a number who have professed the Lord Jesus, that when the head which now dictates, and the hand that traces these lines, shall sleep in dust, good, spiritual good will descend to many yet unborn. And from the usual method of God's providence, many of the youth, and even the boys and girls, who lined the shores of our baptistery, will, at some future period, by the grace of God, have those impressions revived in their minds, which were then made. Grant it, most gracious God, when thy unworthy servant shall have taken his departure from these mortal shores.

“ Another sentiment which to me is real, and has been abundantly confirmed both from observation and the bible, is, that the Spirit and word of God lead the subjects of his grace into the ordinance of baptism, as a duty, belonging to none but professed believers; and were it not for the influence of tradition, self-interest, and inattention to the bible, there would not be a real Christian who is a professor of religion, who would not, in the plain and literal sense of the phrase, *be buried with Christ by baptism.*

“ That some who have put their hand to the plough may look back, is to be feared; however this may be, it is, and shall continue to be my daily prayer to Almighty God, that they may hold out unto the end, and be saved.

“ I am not unapprized, after thirty-seven years' experience and observation respecting the work of God, (for I have been favored to see several revivals,) that there has always been chaff among the wheat. This is not peculiar to any particular denomination of Christians, or to any period of time. Nor am I insensible, with what avidity and gust, the infidel, the profane and the legalist will grasp at this tainted food, and satiate their unhallowed appetites: For 'they eat up the sins of my people as they eat bread.' Although there may be such, 'who are worse for mending, washed to fouler stains;' yet I cannot conceive that such instances can, or ought to be considered as sufficient to invalidate all true religion. Because Judas was a thief, must Paul be a deceiver? Because Arnold was a traitor, must Washington be a villain? By such loose and unfair reasoning, all vir-

tue, religion and patriotism, may be hunted out of the world.

“Upon a careful retrospect, I find great occasion to praise God for his goodness towards such a great sinner as I feel myself to be. I have reason to bless the name of the Lord, that I was called by his grace in early life; that I was constrained to devote myself to the ministry; and that divine Providence cast my lot with an affectionate people, among whom I hope my imperfect labors have not been in vain. Almost twenty-four years have elapsed since my residence with them; and while many of the aged have been taken away by death, some of their children and grandchildren have been called by grace to fill their places in the church of Christ. We have a number who have recently professed religion, that were unborn when I was settled in this town. Most cheerfully do I devote myself, my time, my health, and what abilities God has given me, to their spiritual and eternal good. It is in my heart to live and to die with them. May God continue to build us up, and to display the riches of his grace more generally among us. And may his kingdom come, and will be done on earth as in heaven. To which petition I have no doubt you will join your Amen.”*

* The following, furnished by a friend and intimate acquaintance of Mr. Grafton, gives a graphic delineation of a Sabbath during this revival, from personal recollection.

“On the first Sabbath in May, 1811, I walked more than six miles to hear Mr. G. for the first time. Met by a friend on my way, I was importuned to attend meeting at

Mr. Grafton maintained an ardent and cheerful piety. The variety, fervor, and power of his prayers

another place of worship; but I persisted in my resolution to hear Mr. G. I arrived at the place. Services had commenced, and the voice of the minister ascending in prayer, and breathing out tenderness and affection, while expressing strong faith, impressed me with an awful solemnity. I thought, what manner of man is this! Surely did I never hear such words before!

“He preached from the words in Psalm 24 : 9—‘Lift up your heads, O ye gates,’ etc. In describing the ‘King of glory’—his life, death, resurrection, and ascension into heaven, he set the character of the Saviour and his relation to sinners so vividly before us, and his power to apply the remedy to every particular case, that I could not persuade myself that I was not meant. He swept away the many frivolous excuses men offer for neglecting the soul’s salvation; and so often did he use the affectionate terms, ‘dear hearers,’ ‘dear brethren,’ or, ‘dear friends,’ that it took a deep hold on me.

“At noon the ordinance of baptism was administered. The administrator seemed like a holy man, and the candidate had the appearance of an angel, and seemed to have the world completely under her feet. During the ordinance, the hymn beginning

‘O how happy are they,’

was sung. When they came to the words

‘I then rode on the sky,’

Mr. G. entered into the words with great spirit, and appeared almost as though he would soar without the aid of wings.

“After the services of the day, I returned part of the

in public showed that he was familiar with secret prayer, and a frequent visitor of the throne of grace. He devoted himself, body, soul, and spirit, to the service of God. He commenced the work of the ministry in a spirit of consecration to God; and, as a vessel set apart for the Master's use, he felt that he was given up, in an everlasting covenant, to his Father in heaven. Among his papers is a covenant of self-dedication to God, written several years after his

way home, with the scenes and services deeply fixed in my heart. I remained through the night at the house of the friend, who in the morning had invited me to attend meeting at another church. She remarked, 'I fear you will hardly be paid for your long walk.' I could only answer with tears; but in my soul I hoped to obtain 'that good part.'

"After I became acquainted with Mr. G., he often inquired with deep interest after my spiritual state. My convictions of my sinfulness continued for six months, during which he frequently pointed me to the crucified Saviour. He sometimes left me saying, 'Well, "Blessed are they that mourn,"' or, 'the Lord's time is best.'

"In October my soul was set at liberty, after hearing Mr. G. preach from the words in Prov. 8 : 17—'I love them that love me; and they that seek me early shall find me.' The next month I was baptized; and while I was descending into the water, he repeated the text which had been such a blessing to me. My older sister, who had been a member of Dr. Payson's church, in Portland, Me., was baptized at the same time. While administering the ordinance to her, he said, loudly and distinctly, "'Then shall I not be ashamed, when I have respect unto *all* thy commandments.'"

settlement in the ministry. The document is interesting, as unfolding to the world a part of the private occupation of a minister of the gospel. The covenant is as follows :

COVENANT.

“O, eternal Jehovah! I am inclined to enter into an everlasting and solemn covenant with thee. Direct me, O Lord, what to write. May I feel my entire dependence on thy grace. May I realize that God the Father, God the Son, and God the Holy Ghost, are viewing me, and that they know the motives which influence me, and that I cannot deceive them; also that the holy angels are witnesses to my solemn vow; and that my conscience will ever reprove me, if I wilfully violate this, my solemn engagement with the Lord. But, how many are my fears. How treacherous my heart, and how powerful my sinful passions. O Lord, may thy grace be sufficient for me.

“I am induced to form this covenant from the following considerations :

“1. God gave me my existence.

“2. He has preserved me thus far in life, and supported me under and carried me through great and many trials.

“3. From a hope that he gave his Son for me, and that through his most precious blood I have eternal redemption.

“4. From a hope that, when in the days of my youth, I was called by his grace, regenerated by his Spirit, and adopted into his family. Also, I trust that by his word, Spirit, and providence, I have been called into the work of the ministry, though much

against my natural inclination and the strivings of my sinful passions; which I view as rebellion against God, and for which I hope I have received his forgiveness.

“5. From a firm belief that God’s commands are equitable, his service delightful, his grace infinite, and the rewards thereof eternal.

“Lastly, from a consideration that it is my most reasonable service, and what he requires of rational beings.

“And now, O eternal God, on my knees before thee, and as in thine immediate presence, do I, with fear and trembling, consecrate my soul, my body, my time, my talents, unto thee. May my body be ever a temple for the Holy Ghost to dwell in; my soul, an altar on which I shall from day to day offer unto thee the sacrifice of prayer and praise. O may I see but for God; may my tongue, my glory, speak thy praise, and sound louder and clearer the trumpet of the gospel. I am determined by thy grace, O Lord, not to set my affections on any thing below thee, the origin of all good. I will not willingly sin against thee. I will, by the aid of thy grace, deny myself, and daily take up my cross and follow thee. I will sacrifice every creature, however pleasant and however dear, when thou shalt demand it of me. No enjoyment of a terrestrial nature shall be so good, and no sin so sweet, but I will part with them for my God and Saviour. I will devote the remainder of my life, my strength, and all I have to thy service and to thy will. O my God and Father, I beseech thee to grant me grace that I may never, never forsake thee, nor violate my vows. Prepare me, Lord, for all thy will

on earth, for long life, for painful sickness, or for sudden death; for adversity or prosperity. Whatever may be my future circumstances in life, I beseech thee never forsake me. Write, O Lord, these vows upon the tables of my heart. Make me, O Lord, a blessing in my ministry to the souls of my dear and affectionate people. Accept, most gracious God, of this, my self-dedication unto thee,—and once more I ask thy grace to enable me to fulfil my vows.

“Signed in the presence, and, I hope, in the fear of the eternal God. As witness my hand,

JOSEPH GRAFTON.”

Newton, October 31, 1804.

The circumstances which diversify the life of a minister of the gospel, in the ordinary routine of his parochial duties, furnish but little material for the gratification of a curious spirit. As Mr. Grafton kept no journal, we are left to glean the few memorials of the occurrences of a large part of his life from such other sources as are within our reach. Of many interesting events, of scenes of labor and of usefulness, of the patient endurance of trials, and of faithfulness to the cause of his divine Master, doubtless no record remains upon earth. The tablets on which they are inscribed have been long since transmitted to heaven. The precious memories of events over which redeemed spirits rejoiced and the angels sung praises, are garnered up among the things to be revealed at the resurrection of the just.

From the recollections of his friends we have drawn together a considerable number of his characteristic sayings, which will be presented in the next chapter. None have been admitted without examination, nor

any thing stated, we believe, which may not be relied upon as authentic.

As an indication of the public estimate of his abilities and sound judgment,—even in points not pertaining to his profession,—it may be stated that at the Convention for revising the Constitution of Massachusetts, held A. D. 1820, Mr. Grafton received twenty-nine votes out of the whole number of votes cast by his fellow-townsmen. His neighbor, the clergyman of the Congregational church, received at the same time but one vote.

Honorable testimony is borne to the estimation in which he was held by his brethren, by the numerous ecclesiastical offices to which, at various times, he was appointed. He was Vice-President of the Massachusetts Baptist Missionary Society (now the Massachusetts Baptist Convention) from 1815 to 1825, and, after the death of Dr. Baldwin, President. He was appointed on the Committee of the Evangelical Tract Society in 1817, and Trustee of the same from 1823 to 1829. In the early history of the Baptist General Convention for Foreign Missions, he was one of the Committee for the northern section of the Union to examine candidates for missionary labor. In 1819, he was a member of the Committee of the American Baptist Magazine. He was Vice-President of the Boston Baptist Foreign Missionary Society for Boston and vicinity, being elected several times successively for the space of three years each, from the year 1819. In 1826 he was elected President of the Board of Trustees of the Newton Theological Institution. He was President, successively, of the Norfolk County Foreign Missionary Society, and of the Middlesex and

Norfolk County Missionary Society. He preached the annual sermon of the Warren Association at Middleborough, in the year 1799, and of the Boston Association, at the Charles Street church in Boston, in 1815; and was Moderator of the latter in the year 1822 at the Second Baptist church in Boston, and in 1826 at South Reading.

We have made a brief record of the part taken by him at several occasional ecclesiastical services, which may have a two-fold interest to the reader, first as illustrating the rank assigned him among his brethren; and secondly, as presenting statistical items, many of which have come to have a historical value. He offered the introductory prayer at the installation of Rev. James M. Winchell (Boston, March 30, 1814), Rev. Bela Jacobs (Cambridgeport, July 22, 1818), and at the ordination of Rev. N. W. Williams (Beverly, Aug. 14, 1816), Rev. J. Colman and Rev. E. W. Wheelock, missionaries (Boston, Sept. 10, 1817), Rev. Ebenezer Nelson (Lynn, July 6, 1820), Rev. J. Cookson (Malden, March 24, 1824), and at the dedication of the Federal Street church, Boston (now Rowe Street) (July 18, 1827). He preached the sermon at the ordination of Rev. William Bentley (Salem, Sept. 1807), Rev. Charles Train (Framingham, Jan. 30, 1811), Rev. James A. Boswell (Danvers, June 9, 1819). He offered the ordaining prayer at the ordination of Rev. Herbert Marshall (May 2, 1817), Rev. Samuel Adlam (Dedham, Nov. 3, 1824), Rev. J. D. Knowles (Boston, Dec. 28, 1825), Rev. John E. Weston (East Cambridge, Oct. 10, 1827), and Rev. J. Taylor Jones, missionary (Boston, Aug. 28, 1830); and the prayer of consecration at the in-

stallation of Rev. J. Elliot (Roxbury, April 10, 1822), and Rev. Howard Malcom (Boston, Jan. 9, 1828). He delivered the charge at the ordination of Rev. William Gammell (Medfield, Nov. 22, 1810), Rev. Samuel Waite (Sharon, June 3, 1819), Rev. Samuel C. Dillaway (Charlestown, Aug. 31, 1820), Rev. Oren Tracy (Randolph, Nov. 9, 1825), Rev. Jonathan Aldrich (Dedham, Jan. 3, 1828), and at the installation of Rev. Joseph Clay (Boston, Aug. 19, 1807). He offered the prayer at the organization of the First Baptist church in Roxbury (March 17, 1821), and at the dedication of the meeting house in Weston (Oct. 8, 1828), and Watertown (Aug. 19, 1830). He addressed the church at the ordination of Rev. George Leonard (Salem, Aug. 23, 1826), and at the installation of Rev. C. P. Grosvenor (Boston, Jan. 24, 1827), and Rev. William Hague (Boston, Feb. 3, 1831). He also gave the hand of fellowship and addressed the church at West Cambridge (Nov. 20, 1817), and at Cambridgeport (Dec. 25, 1817), at the public ceremony of their constitution. He offered the concluding prayer at the ordination of Rev. Asa Niles (Warren, R. I., Sept., 1805), and Rev. F. Wayland (Boston, 1821), and at the installation of Rev. George Phippen (Woburn, Sept. 16, 1818). He also offered prayer at the funeral exercises of Rev. William Bachelder (Haverhill, April 11, 1818), Rev. James M. Winchell (Feb., 1820), and Rev. Dr. Baldwin (Boston, Aug., 1825).

At a period later than that indicated by these dates, he felt to such a degree the effects of the decrepitude of age, that he chiefly declined services of this sort, in favor of his junior brethren.

CHAPTER V.

ANECDOTES OF MR. GRAFTON.

The ends of a biography are twofold ;—to narrate the incidents of a life, and to give an accurate delineation of character. The most effectual method of presenting the latter is by exhibiting the subject in the various aspects in which he appeared. The person should be permitted to pass before us exactly such as he was in the public stations filled by him, and as he was in the undress of life. Constraint makes a man artificial. The staidness of manners and words incident to situations in which a person feels that he is observed, is unfavorable to a complete and living portraiture. What we gain in finish and beauty, we lose in vividness, point and nature. The character of father Grafton was one which cannot be accurately presented without showing him in the easy intercourse of private life and of the social circle. It was then that he made always a strong impression by his keen discernment, his ready wit, and his pointed repartee. Few persons were long in his society without being delighted by these qualities, mingled as they were with great cheerfulness, and at the same time chastened by a true religious spirit. We have desired to exhibit him as he was in private life,

and when, in the bosom of an affectionate people, he felt at liberty to cast off reserve, and to speak and act as the impulse of the moment directed. For this purpose we have drawn together a few of the anecdotes* of him which could be gathered up from the memories of his surviving friends. The selection will give a more accurate view of his character than pages of description, unaccompanied by illustration.

It is difficult to obtain a satisfactory account of his familiar style of preaching. It was eminently simple, obvious and unadorned, yet evangelical and effective. His theology was of the order of Andrew Fuller's. His texts were chosen from the whole range of the Scriptures; and most of his illustrations he drew from the treasure-house of the divine word. At one time, he preached from Is. 44 : 20. "He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, 'Is there not a lie in my right hand?'" He showed that there are three classes of persons who feed on ashes—the seekers after riches, honors and pleasures. He took as the type of the first the rich man in Luke sixteenth, and Lazarus as the opposite. The type of the second was Haman, and Mordecai the opposite. He made also a wider application of each point, to the circumstances of his hearers, and closed with suitable exhortations. At another time he preached from Rom. 8 : 6—"To be carnally minded is death; but to be spiritually minded is life and peace." After a very solemn introduc-

* He frequently illustrated the points in his discourses by a suitable "anecdote." He used to put the accent on the second syllable of the word.

tion, he announced that he should exhibit a few of the marks of the spiritual mind; and he entreated his hearers to examine themselves, whether that mind were in them. Again, he preached from Luke 2 : 14—"Glory to God in the highest;"—a text which led him to speak of the Lord Jesus, and of the spirit of praise, in such a manner as to be instrumental in bringing one soul, at least, to a penitent and believing spirit.

In addressing a company of young Christians, on the importance of keeping their hearts, he referred to the sacrifice of Abraham (Gen. 15 : 9-17), when, after it was dark, "a smoking furnace and a burning lamp passed between the pieces" of the sacrifice. Taking the ravenous fowls that would have come down to devour the oblation, as an image of wicked thoughts, he exhorted them to keep the lamp of devotion always burning, that they might by this means drive off these birds of prey.

He was anxious to preach in such a way as to meet the case of all his hearers. Hence, one evening, in addressing an assembly at a parlor-sermon, he said in the commencement,—“I shall aim about breast-high;”—alluding to the remark of Whitefield, that some men shoot above the heads of their auditors.

He was very faithful in the pulpit with the souls of his people, and often alluded to the fact, in his latter days, that he should soon leave them. Many times did he say to them, with a solemn emphasis, “Remember, when my head lies low in the dust and you see my face no more, that I have faithfully warned you.”

He often preached with tears in his eyes, tenderly exhorting his hearers to be reconciled to God. Such was the effect of his loving and melting appeals, that one of his young auditors was once heard to remark —“ We ought to be Christians, if it were only to please him.”

The conversion of young persons gave him great delight. He saw in them the seed of the church, and the hope of future years. Once when a very youthful candidate had given an unusually satisfactory relation before the church, quite overcome with tears he exclaimed, “ Out of the mouth of babes and sucklings thou hast perfected praise,” and “ Thou hast hid these things from the wise and prudent and revealed them unto babes ; even so, Father, for so it seemed good in thy sight.” It was not till he had relieved himself in this way, that he could put the vote to the church.

In his preaching, like many of the ministers of his age, he used often to quote passages from the Canticles. He abounded also in the spiritualizing method of using the facts of Scripture. On one occasion, in preaching from the narrative of the women who were early at the sepulchre, he spoke of their anxiety before they reached the sacred spot, as they said, Who shall roll us away the stone ? He endeavored to show from this that if men dread obstacles in their path, they have only to press forward in the way of duty with perseverance and trust, and they will often find the stone rolled away.

In speaking on the subject of loving God, he undertook to show that the difficulty of the sinner in loving

God arose from the fact that his heart is cold, and dead, and averse to God ; he illustrated the principle by saying, “ when a blacksmith wishes to weld two pieces of iron, if one of them is perfectly cold, his labor is in vain ; but if they are both brought to the requisite degree of heat, they unite without any difficulty.”

Many years since he preached the annual sermon before the old Massachusetts Baptist Missionary Society, of which he was the Vice President for many years, and afterwards, President. He took for his text, Mat. 17 : 26, 27. At the close of his sermon, as there was to be a collection in aid of the funds of the Society, he said, “ And now let every gentleman feel in his pocket, and every lady in her purse, and see if there be not there a piece of money, as there was in the mouth of Peter’s fish.” The archness and naïveté with which this was said, produced general gratification, and secured a handsome donation to the funds of the Society.

In preaching a charity-sermon he once remarked that some persons are always ready to give when they are asked ; but they are governed by impure motives, hoping for some sort of recompense. He said they were willing to cast their bread upon the waters, but they were careful to have a string tied to it, that they might be secure of drawing it back.

His texts were often chosen with great appropriateness. When three of the children of a family of his parishioners were taken away by death in quick succession, he improved the event in a sermon, taking

for his text, Gen. 42 : 36, "Joseph is not, and Simeon is not; and ye will take Benjamin away."

It is said of him that he was not only an exceedingly kind pastor, but especially attentive to his parishioners in cases of sickness. If he heard that any of them were sick, he was often at their bedside, ministering to the wants of their souls, before the arrival of the physician who was summoned for the healing of their bodies.

He often made his hearers the subjects of special prayer, not only carrying to the throne of grace their individual families, but, in his private devotion, presenting the several persons by name before God.

In his preaching, particularly in the latter days of his life, he tended to be, using his own term, "prolix." The sameness in his discourses—the infirmity of old age—sometimes rendered him tedious; and though the "anecdote" with which he illustrated almost every principle, gave a life to his sermons, still the "once more," "one thought more," "finally," and "lastly," which led him still onward, in pressing the claims of religion, were sometimes felt to be more than enough.

He had a quick, nervous manner, but was always perfectly self-possessed. Once, in preaching at Beverly, he accidentally knocked off the pulpit cushion into the deacons' seat below, but went on in his sermon, as if nothing had happened.

He was peculiarly apt and impressive in prayer. On one occasion, having been called to officiate at a funeral, a deacon of a church of another order after-

wards remarked that he had never heard such a prayer in his life. "Every word was just what it ought to be, and just where it ought to be. Every thing was to the point."

It was customary anciently, on the day of a military review, to draw up the regiment into a hollow square, and to have prayers offered for the soldiers by their chaplain. On one occasion, when troubles were impending between this country and England, father Grafton was called on to perform this service. He mounted a gun-carriage that was near him, and placing one foot upon the cannon, poured forth such a strain of devout supplication, as to astonish and delight every hearer. His apt allusions to the existing state of the country, and the dangers into which her soldiers might soon be called, affected many to tears. A very profligate and hardened man who was present, and who was deeply tinctured with infidel principles, was afterwards heard to remark that, "Mr. Grafton was the first man that ever drew a tear from his eyes."

A Unitarian lady, a member of Dr. L.'s church in Boston, having once heard him pray at a funeral, afterwards remarked, that she seemed to herself never to have heard a prayer before. The service made such an impression on her mind, that she affirmed she could never forget it.

In his family prayers, he was always very fervent and very appropriate. Without designating the individuals present, he exhibited at the throne of grace their several cases, under their peculiar circumstances, or states of mind, in so apt and striking a man-

ner, that any person familiar with them would readily trace the exact allusions to each.

Though he was so apt, skilful and rich in prayer, there were two instances in which he wrote out at full length the prayers which he designed to offer; one of them was for a masonic festival, and the other for some military celebration. It seems that notwithstanding his fertility and power in this exercise, he did not dare to trust himself to the impulses of the moment, on occasions so far out of his ordinary track.

He was very apt in the quotation of the Scriptures. Once being attacked by disease during service, he was obliged to shorten the sermon, and to give notice that he could not preach in the afternoon. As a supply could not be found to meet so sudden an emergency, the congregation were left to go every one his own way. Though tortured with pain, he could not resist his ruling passion; and so he finished his announcement by saying, "And this reminds me of the passage, 'I will smite the shepherd, and the sheep shall be scattered.'"

He was once giving the right hand of fellowship to a number of persons in his own church. Coming at length to one whose name was Asa, his first words were, "Asa's heart was perfect with the Lord all his days,"—quoting 1 Kings, 15 : 14.

At the constitution of a Baptist church in one of the neighboring towns, it was assigned to him to address the newly organized body. Upwards of twenty of the number had been dismissed from the First church in Newton. The closing words of his address

were, "When it is well with you, remember Joseph,"—alluding to Gen. 40 : 14; and containing a double play upon the word Joseph; he could be understood as referring to himself personally; or to the church from which the members had come out—agreeably to the blessing pronounced by Jacob upon his son Joseph (Gen. 49 : 22)—"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall."

Though he employed a part of his time on the little farm upon which he lived, he endeavored to make the hour spent in labor subservient to his great work as a minister of Christ. On one occasion a person passing by and accosting him as he was raking hay, speaking pleasantly of his employment, he said, "I get many lessons in my field, to be carried into the pulpit."

Going to preach on one occasion at a private house, a person who was a miller, and who acted as a kind of master of ceremonies, handed him a bible, pointing out a particular verse, and asking him to preach from it as his text. Father Grafton replied, "When you have a quantity of corn to grind, do you not first look to see how the pond is?"

He spent little time in his study, but a great deal in pastoral visitation. There was scarcely a day, except in storms, when he did not ride abroad to see some of his parishioners. Much of his preparation for the pulpit was conducted in his chaise. Sometimes, when riding with a familiar friend, he has been observed, not only talking out the plans of his ser-

mons, but actually gesticulating as if preaching them in his pulpit.

Though he had no particular enthusiasm as an observer of nature, he evidently felt the effect of its kindling influence. We have intimated that his chaise was his study. Besides, he might often be seen on a Sabbath morning in summer, walking in his garden for more than an hour before the public worship, appearing by the motions of his lips and by his gestures to be preaching over in solitude the sermons which he was to deliver that day to his people.

In the old meeting-house the ancient square pews were generally furnished with one or two chairs, besides the permanent seats around the sides. On the Sabbath-noon, most of the families remaining during the intermission and bringing their lunch with them, the box of provisions was placed in a chair in the middle, and all the family helped themselves. Father G. uniformly remained also, but brought no refreshment with him. He went round, however, from pew to pew, taking a piece of pie here, and of cake there, and an apple from another place, and going on, eating and conversing with his parishioners, like another Oberlin among his Alpine flock. At a suitable opportunity, all having had time enough, he used to say, "Come, friends, it is time to go to the prayer-meeting;" and thus, in this simple and primitive way the good old man went in and out among his people, as a good shepherd knowing his sheep, and known of them.

An interesting feature of the labors of the earlier Baptist ministers of New England is their missionary

character. When the churches were comparatively feeble and few, and the scattered members in various towns enjoyed few religious privileges with brethren of their own faith, the ministers often went forth on short excursions, travelling and preaching gratuitously, and strengthening and comforting the disciples. On one occasion father Grafton and Dr. Baldwin left Boston together on such an errand; at Roxbury they separated, going in different directions, and reached home again on Saturday in season to preach to their own flocks on the Sabbath. During their absence, father Grafton preached fourteen times and Dr. Baldwin thirteen, though they were not more than twenty-five miles distant from Boston at any time during the week. This anecdote shows how feeble were the Baptist churches in this region, but a few years ago, and how greatly God has blessed and enlarged them.

Whatever abilities he possessed, natural or acquired, he made them all subservient to his usefulness in his great work as a minister of the gospel. He was distinguished by his keen discernment, and his knowledge of human nature. The laws of suggestion and association seemed perfectly familiar to him. In judging of persons, he rarely erred; and in discovering and tracing mental phenomena, he excelled most persons who have had higher advantages, and who boast larger attainments. His mind seemed formed to grasp the movements of other minds, and to apprehend at a glance their laws of action. This characteristic is well illustrated in the incident which follows. He used to preach in the neighboring towns, very frequently, in private houses, or in some public

hall. Often, for successive weeks, after his two sermons on the Sabbath in his own pulpit, he had a lecture at Watertown, Brookline, Cambridge or elsewhere. On one occasion, going to Watertown, being a little belated, he saw a company of persons lingering around the door of the hotel; as if he took them to be persons of a spirit kindred with his own, who were awaiting his arrival, he called out in his pleasant way, as he rode near them, "Come, friends, now let us go to the hall." The invitation was given with so good a grace that they followed him, as if spontaneously, and all went in to hear his sermon.

He was very social in his disposition and greatly enjoyed the companionship of friends. One Saturday evening, he had been conversing with a number in his parlor until eight o'clock, when he pleasantly remarked, alluding to the members of the Theological Institution, that he had now a learned congregation to preach to, and must withdraw to his study to prepare for the Sabbath. He was absent only about twenty minutes, when, yielding to the strong temptation below, he came running down again, and spent the residue of the evening in friendly chat.

He also made himself very interesting in society. The social element in his character was strongly developed. His remarks were rather sparkling than profound. Whatever subject was broached, he had some apt and striking thing to say. Yet with all his vivacity and sprightliness, he did not lower the dignity of the Christian minister; and whatever theme was discussed, he found means to bring back the conversation easily and naturally to religion.

He took great pleasure particularly in the society of the young. He had a wonderful power of adapting his conversation to persons of every age; he was skilful in striking upon themes suited to interest those who were about him. If at any time any of his domestic trials or losses happened to be introduced in a way capable of awakening gloom or pain, on perceiving it he would instantly change the subject. For months together he was able constantly to interest two or three young theological students who boarded with him, by his sprightly conversation; and in that free unbending of the mind, they never ceased to admire him, and never deemed him, to use his own term, "prolix." Persons who often heard him pray, will readily recal the thanksgiving which he often offered, "We thank thee for friends and friendship."

On a certain occasion, an exchange of pulpits had been arranged by him with the Rev. Dr. Sharp; but, at the last moment, the plan was unavoidably broken up. When Mr. Grafton appeared before his congregation he explained the circumstances as an apology for his want of preparation, adding, "In music every tune is either a *sharp* or a flat; and I am afraid you will have a flat to-day;"—playing upon the name of Dr. Sharp. After this he proceeded with his sermon.

He delighted in the mutual love and unity of the church, and omitted no opportunity to enforce these duties upon the members. At one time, in preaching upon the church under the image of a building, he remarked that in a building there are both large timbers and small ones, and many pins of different sizes, which hold the timbers together; and, that the small-

est timbers and pins are necessary to the strength of the building, as well as the larger ones. So, he said, every member of the church is useful and necessary in his place; and no one should despise another. This sermon was delivered two or three weeks before he made his celebrated remark concerning the *sharps* and flats in music; and in connection with that observation, he contrived very adroitly and happily to allude to the sermon, whose doctrine would now serve him so good a turn.

Like his friend Dr. Baldwin, he was a true peacemaker. He carried light and sunshine with him in his path. The demon of discord was banished from his presence. Differences of opinion were soon settled wherever he came; and love, the last evidence of Christianity sprung up, as if almost spontaneously, under his eye. His was emphatically the benediction pronounced by our Saviour,—“Blessed are the peacemakers; for they shall be called the children of God.”

If any case of church action required peculiar wisdom in its management, he took much pains in contriving how to present the matter in the happiest way to make a favorable impression. And by some fortunate turn of expression, or by an apt observation, he would often restore harmony between brethren. His assistance was therefore often asked in ecclesiastical councils. In a certain church difficulty, which threatened the destruction of the harmony of the members, he was called to be the moderator of a council convened on the case. A brother of the church, who had been deputed for the purpose, began, by request of the council, to state the grievances

which were the matter in debate. Soon, a sister in the church thought herself called upon to interrupt him, and to correct some statement. Father Grafton, who had heard enough to reveal to him the true difficulty, said, "Ah, I see how it is,—the hens crow." By this apt remark, perhaps as dignified as the case demanded, the whole matter was set in its true light, and the dissentients, ashamed of their quarrel, were restored to peace and good-will.

He seemed to delight, by an innocent pleasantry, to awaken expectations, which he designed by some artful turn of expression, to disappoint. Thus in preaching upon Paul's "thorn in the flesh," he stated at considerable length the opinion of several commentators as to the question what the thorn might be. To close up all, he added, "And now, my hearers, you may perhaps wish to know what is the opinion of your minister; and I will tell you —— when Paul tells me."

He was a strong advocate for permanency in the pastoral relation. It gave him pain to observe for how slender causes the tie between ministers and their people is often severed. Once, attending an installation, after the examination of the candidate before the council was over, as the brethren were dining together, he took occasion to remark upon it. "We have come here," he said, "to instal a minister over this people. I don't like the word *instal*, it ought to be, *married*. The relation is not held sacred enough. Its bonds are too easily broken. In many instances, we have scarcely finished the public services by which a minister is set apart to his flock, before his

wings are spread, and he is ready to soar away. Sometimes the first thing we hear of him, after his installation, is, that he has vanished." In this strain he proceeded, intermingling wit and pleasantry with serious instruction, during the hour of dinner, and made a deep and most happy impression on the minds of all present.

At another time, in speaking on the same subject, he remarked, that it is often the case that "after a minister has been *installed*, if in a short time we go to look for him, behold the *stall* is empty."

At the ordination of Rev. F. G. Macomber (died July, 1827), at Beverly, Mass., father G., in giving him the charge, repeated the sentiment which was so fully engraven on his own mind, that a minister ought never to leave the people of his charge until the door is opened as wide for his going out as it was for his coming in. Being called to officiate at the funeral of that excellent man (aged 29), about seventeen months afterwards, he alluded to the sentence in his charge; beautifully inviting attention to the circumstances of the case, and showing the propriety of his abdicating his office on earth, inasmuch as God had opened the way, and a voice of divine authority had said to him, "Come up hither."

One morning, as Prof. Sears, then a student at the Newton Theological Institution, met the old gentleman, riding out in his chaise, he accosted him in the usual manner, "Good morning, father Grafton, how do you feel, this morning?" He suddenly dropped the reins, his horse, at the same moment, as it were

instinctively stopping, and replied—"Well, bro. Sears, I will tell you how I feel—

‘O, for a closer walk with God,
‘A calm and heavenly frame;
‘A light to shine upon the road
‘That leads me to the Lamb.’”

He gave his strong and characteristic accent to every important word in the stanza; after which, without saying any thing more, he resumed the reins and rode on.

He had a very clear perception of the true nature of religion. He discriminated accurately as to the value of the different exercises of the Christian; and discerned at once what experiences are important as a test of piety, and what are unimportant. Calling once upon a friend who expressed much despondency, and who remarked, (using a common phrase,) "I do not enjoy myself," he responded, "Well, well, that is not much matter; but do you enjoy God?"—thus showing the self-diffident disciple the true refuge of the soul, and the proper source of a Christian's joy."

He was a great friend to singing schools, promoting them, when they were proposed in his parish, by all his influence, often going into the school and showing his interest by some kind remarks. One winter, when a dancing-school in the place drew away the attention of the young people, he pleasantly imputed the prevention of the singing school by such means to Satanic agency, and remarked that "John, the Baptist, lost his head by dancing."

Though he was not a singer, yet he greatly enjoyed

singing, and often in social meetings, particularly at his own house, he would join in it with much apparent pleasure. The tune called Eaton, which held a prominent place in books of church-music twenty or twenty-five years since, was a favorite with him. He would always take part in it, and, his voice being not very strong, his discords were drowned in the general harmony.

He was fond of sacred poetry, and had several appropriate hymns and verses always ready for any occasion. One of his favorite hymns was, "When I can read my title clear," &c., and another, "God moves in a mysterious way," &c. At one time, in visiting a Christian under great dejection, he repeated the whole of the latter hymn, with his peculiar emphasis, thus ministering at the same time instruction and comfort.

In respect to his religious belief, he laid great stress on the teachings of the Scriptures. He used to say, "I believe in the gospel, as it was preached by Chrysostom, Calvin and others; not because Chrysostom and others preached it thus, but because the bible teaches it."

A conversation having once arisen in his presence on the subject of dancing, an amusement to which he was much averse, it happened that Mrs. Grafton, as if playfully advocating it, as in itself not sinful, remarked, "I used to dance, when I was young." Father Grafton instantly turned upon her in his arch way, and, as if asserting an authority which was always a gentle yoke as administered by him, replied, "Well, my dear, you won't do it again."

He often quoted common proverbs on occasions when they were appropriate. For example, finding a storekeeper very constant at his place of business, on entering it he would say, "Ah, you are always here. Well, 'keep your shop, and your shop will keep you.'"

For many years it was customary to give him for his salary a certain fixed sum, and all the loose money collected in the weekly or monthly contributions on the Sabbath. The latter sums were uniformly paid to him on Monday. When, by a change in the pecuniary arrangements of the Society, this weekly fund was discontinued, he remarked that it was "like stopping his market-cart."

On one occasion, the Rev. Mr. B——, the junior pastor of the First Congregational church, was called upon to immerse three candidates who could not be satisfied with any other baptism. After the baptism of the first, father Grafton stepped down to the administrator and "instructed him in the way of the Lord more perfectly." At the close of the ceremony, the assembly were beginning to disperse, without singing, prayer, or parting blessing. Father Grafton, with his characteristic aptness, took off his hat and exclaimed, in allusion to the ordinance just witnessed, and expressing his joy in the event, "Lord, it is done as thou hast commanded, and yet there is room;"—after which he pronounced the apostolic benediction.

He once heard a sermon from the eccentric John Leland, in his peculiar style. It related to the leaving of Jesus behind the company at Jerusalem, at the age of twelve years. The sermon found great favor

with the people, and was blessed to them. Father G., however, was disgusted with it. But he was afterwards heard to remark, that if such preaching were blessed to the people, he would never again be hypercritical, or say what God could or could not bless.

He regarded afflictions as the discipline sent by his heavenly Father. Instead of murmuring at them, he viewed them as necessary to the Christian's true sanctification and advancement. In speaking of his own trials one day with a friend who had been also afflicted, he remarked that his heavenly Father, every little while had occasion to bring him down to the ring-bolt, to humble his pride and subdue his will, adding that so it must be with every true Christian. Cherishing these views, it is not surprising that he met the trials allotted to him with great resignation. He never uttered a murmuring word. When some one spoke to him, sympathizingly, as he was suffering under a severe attack of his painful malady, he answered cheerfully, "This pain is one of the 'all things,' promised as the Christian's possession;"—alluding to the passage (1 Cor., 3 : 21-23, "All things are yours," etc. A person calling on him directly after the death of his daughter Hope, he reached out his hand to him and said—it was his only salutation—"Bro. H——, the Lord reigneth."

When the project of organizing a second Baptist church in Newton was discussed, father G., fearing lest the original church might be left very feeble in pecuniary ability, remarked, "When bees swarm, they always leave in the hive honey enough for the

old ones. If you swarm, brethren, I hope you will leave honey enough in the old hive."

He had a deep sense of unworthiness, and keenly felt the little kindnesses designed for his comfort. Being once at the house of a friend in cold weather, and a fire having been kindled in his chamber for his comfort, on entering the room, he walked across it several times with evident emotion, and then speaking of the fire, remarked, "I am not deserving of this."

Calling one day on a parishioner, the latter at parting put a bag of meal into his chaise. Grateful for the kindness, and confident that it would be noticed by him who rewards the benefits conferred on his children, he said, "I don't know when I shall be able to pay you for this; but I have a rich Father, I'll commend you to him."

The late Dr. Benjamin Shurtleff, of Boston, was informed by a friend that probably father Grafton, in the latter part of his life, was in needy circumstances, and that a benefaction would prove very acceptable to him. Dr. Shurtleff soon after meeting the venerable minister in Washington Street, in Boston, called to him, inviting him to his chaise, where they conversed for a considerable time. At parting, Dr. S. put into the hand of Mr. Grafton a roll of bank-notes, saying, "Perhaps you may find a use for them." Father G., looking up with one of his arch smiles, replied in a way expressing at the same time his gratitude and true wit, "When I get home, I shall tell my Master."

He was, by nature, of a sensitive temper, nervous,

quick, and irritable; and grace had much to do to enable him to overcome that tendency. Yet he was never seen to yield. Sometimes, under peculiar excitement, he would rise from his chair, and walk hastily three or four times across the room in silence, and then return to his place, calm and collected, the struggle over and peace restored;—reminding one of that excellent man, Robert Hall, who, in the midst of a discussion in which he had become heated, was sometimes observed suddenly to walk to a window, where he would repeat two or three times the prayer, “Lamb of God, calm my perturbed spirits”—after which he became cool and at ease.

When some one spoke in praise of some of his public performances, he said, cautioning his friend against the influence of flattery upon him, “You do not know how much tinder I have in my bosom.” This anecdote, which has often been related of various other ministers, is said to have belonged originally to him.

Being once at a public dinner party, where his feelings were much annoyed by a young gentleman opposite him, who scarcely uttered a sentence without some profane oath attached to it, he rose in his place, and exclaimed, “Mr. President.” When the president had rapped upon the table with his knife, producing silence and calling the attention of the guests, Mr. Grafton said, “Sir, I move you that no person at the table have permission to utter a profane oath except my friend, the Rev. Dr. Homer.” Such was the mutual intimacy of the two clergymen, and so well established was the character of Dr. Homer for

piety, that no offence was taken, and the well-merited reproof had its designed effect. The young man swore no more.

Within the circle of his knowledge was a person distinguished by a penurious spirit. He was gaining wealth by degrees, and seemed resolved to let nothing go out of his hands, particularly for any charitable or religious use. On a certain time, the store of this person was broken open, and robbed of a considerable amount. The next day, father Grafton called to condole with the man in regard to his loss, and in his witty method remarked, "What the Lord didn't get, the devil did."

On one occasion, it was announced that a certain Mr. Bird was to preach on a week-day in one of the villages of Newton. Mr. Grafton went with the rest of the multitude to hear the discourse. For some cause or other, the preacher failed to arrive; whereupon father Grafton—not willing that the people should go home without any service—remarked, "Well, since a *bird* in the hand is worth two in the bush, I'll give them a short sermon."

A Christian brother whose punctual habits were well known, once made an appointment to meet him at a certain time; but being detained by company he arrived five minutes later than the specified moment. Father Grafton exclaimed, as the brother entered the room, "I have seen an end of all perfection."

His last wife was distinguished for her neatness. Father G. once remarked to her, "My dear, if you are as nice about your heart as you are about your house, you will have the first seat in heaven."

It was highly creditable to the character of his wives, and to his appreciation of them, that when a person afflicted with an uncomfortable companion asked advice of him, he replied, "You have come to the wrong person; I have had three wives, and they have all been good ones."

The estate on the beautiful hill, now the Theological Institution, was formerly the property of a gentleman whose name was Peck. A person once remarking that the airy position of the house, at the summit, pointed it out as a fine situation for a grist-mill, to be carried by wind, father Grafton—alluding to the pecuniary misfortunes of Mr. Peck, which came near ruining him—replied, that he had never heard that but one *peck* had been *ground* there.

He read men rather than books, and, as we have remarked above, was a discriminating observer of character. He rarely mistook in the estimate he formed, though he often abstained from uttering his opinions. When he was once asked his opinion of a certain individual whom he took to be a bag of wind, he gravely answered by spelling out deliberately a single word expressing his judgment, without pronouncing it.

There was an aged gentleman in Newton who conceived the odd fancy to build the largest house in the county of Middlesex. At the age of seventy-nine, he projected an addition to his house, in fulfilment of this ambition. Father G. in calling upon a parishioner in the same neighborhood, asked if Mr. R. was just beginning the world? For, he added, one would

judge from appearances that he was just beginning, rather than just leaving it.

A clergyman of another denomination for a long time manifested a great curiosity to know what salary father Grafton received from his people ; but the old gentleman had his own reasons for refusing to gratify him. On one occasion, he took the liberty to ask him the question directly ; to which he answered, regarding at the same time the good name of his people, and alluding to the scantiness of his support—" My people give me all they are able, and I take all I can get."

At another time he was accosted by a neighboring minister on the subject of the means of living. The latter said, " I find my salary will not support me. I cannot live. Pray, what do you receive ? How do you get along ?" Having recited the narrative of the woman of Zarephath, whose barrel of meal did not waste nor her cruse of oil fail, he added, " I find that there is always a little meal in the bottom of my barrel."

He officiated at the marriage of a certain couple whose connection proved to be an unhappy one, through the ungracious spirit of one of the parties. After some years, the woman applied to father Grafton for a release from the bonds of matrimony. As it was a case in which he had no occasion to feel any particular delicacy, when asked if he could unmarry the ill-fated pair, he instantly replied that he could ; and, at the appointed time, he went to the house for that purpose. When all were in readiness, " Now,"

said he, "stand up, back to back, and then both of you go forward, and never come together again."

He was a friend to the Theological Institution at Newton, from whose students he received important aid in his labors. Once, in spending a night with a friend in a neighboring town, just as he was leaving the parlor to retire to his chamber, he patted his friend on the shoulder, remarking, "You know we have a little stream yonder that needs more water." The delicate allusion was understood, and the next morning a ten dollar bill was put into his hand for the school of the prophets.

Of his last daughter, whose name was Hope, he observed to a friend, "Her name was Hope, and we hoped she would have been spared."

When he went to Boston, he generally put up his horse at Utley's livery stable, Hanover street. One day, on taking the horse, Mr. Utley remarked, "I think, sir, your horse has been well taken care of." Father G. replied, "If he has not, he will tell me before I get home."

We have said that he was warmly attached to the Rev. Dr. Baldwin, who died suddenly at Waterville, Me., in August, 1825. Father Grafton used to relate that on the very night of the death of that revered minister, he dreamed that they were standing on the opposite banks of a river, and that Dr. Baldwin called to him and said, "Be faithful, brother, and you will soon be here." Though we do not attach any special importance to dreams, yet we cannot fail to see a beautiful appropriateness in this imaginary interview

between these aged saints, as one of them had just crossed the river of death, and was walking up, joyful and glorified, to the celestial city.

Even in his more vigorous days, he was sensible what changes age would work in him. He knew that the progress of decay would perhaps abate some of those attractions which the fondness of friends saw in him. Hence, when some one expressed a wish that he might live for twenty years, he replied, "If I should, I should not be Mr. Grafton twenty years hence."

When he came to the decline of life, he was not unconscious of the ravages of time upon him. Even in those respects in which persons are not so readily sensible of their own decay, he felt that what he might not perceive himself, was perceptible by others. Dr. Homer once asked him pleasantly, "Brother Grafton, what is the reason that there are now no old people, as there used to be? Where are the old people?" Mr. G. perceived the hallucination of his venerable friend, and replied, "Brother Homer, ask the young people, they will tell you."

Being asked, in his old age, in reference to certain theological difficulties, which experience and thought had convinced him that it was beyond the power of human reason to solve, he at the same time showed his ripe wisdom, and rebuked the readiness of inexperienced youth, when he said, "I cannot answer you as to these things; but ask some young theologian, and he will tell you all about them."

Being asked, on his death-bed, if he thought he

should live differently from what he had done, in case it were permitted to him to live his life over again, "No," he answered, "not if I were still to have this wicked heart."

The most striking feature of Mr. Grafton was his black eye, which was remarkably keen and piercing. When it was lighted up by any vivid emotion of the mind, it gave a peculiarly impressive air to his countenance. This feature was not easily forgotten by any person who had ever seen him. In the exercise of his truly patriotic spirit, he visited the American army during the war of the revolution. By some means he became acquainted there with the celebrated general Lafayette. The latter, on his visit to this country in 1824, seeing father Grafton on the steps of the state-house in Boston, instantly recalled him to remembrance and exclaimed,—“There’s Mr. Grafton; I know him by his eyes.” This recognition was very remarkable, seeing that it was at least forty years since they had met. Lafayette was distinguished by the ability to recal the features of those whom he had once seen, and to associate with them the names of persons. It is said that during his tour through the United States on the visit above alluded to, he recognized and was able to call by name several individuals whom he had last seen during the war of the American revolution.

CHAPTER VI.

MR. GRAFTON AS A PREACHER.

IT was the custom of father Grafton to preach from a written sketch of the main thoughts to be presented. Among all the pulpit materials which he left, there is only one sermon written out in full. This is a sermon preached on a Thanksgiving day, giving an abstract of the early history of New England. Some of his discourses which have appeared in print, were written out after they were delivered.* He left a

* PUBLICATIONS OF MR. GRAFTON.

The publications of Mr. Grafton, so far as known, are the following :

1. A Sermon occasioned by the death of Samuel Bixby, who died Sept. 25, æt. 17; Jonathan Shepard, Jr., who died Sept. 23, æt. 29; James Ward, who died Sept. 29, æt. 25; and Michael Bright, Jr., who died Oct. 10, æt. 20. (All of the small pox.) Preached Oct. 21, 1792.

2. A Sermon delivered at Newton on the third Lord's day in October, 1802, occasioned by the death of Miss Sally Grafton, æt. 12. By her Father. Published by Request. With a Preface by Dr. Jonathan Homer.

3. The godly and faithful man delineated. A Sermon delivered at Newton on the first Lord's day in January,

small number of his briefs, not exceeding sixty, carefully tied up in a bundle. Perhaps they were deemed by him a selection of his best efforts. Perhaps they were chosen as exhibiting his views in theology, as they embrace almost the entire circle of Christian doctrine. Although he indulged in the discursive method in the filling up of his plans, he generally exhibited, in these specimens, a topic aptly chosen and distinctly conceived; and in the several parts of the plan he adhered strictly to his main point. The following texts and titles, taken almost at random from the package before mentioned, show the kind of subjects selected by him.

1. Divine authority of the Scriptures. 2 Pet. 1 : 16.
2. Ministers set for the defence of the gospel. Phil. 1 : 17.
3. God glorious in holiness. Ex. 15 : 11.
4. God's mysterious judgments. Rom. 11 : 33.
5. God's covenant with his people. John 6 : 37.

1804. Occasioned by the death of Mr. Samuel Richardson, æt. 70. Published by Request.

4. A Sermon exhibiting the Origin, Progress and Present State of the Baptist Church and Society in Newton, Mass. Preached before them on the first Lord's day in January, 1830, by the Pastor.

Besides the above, Mr. Grafton printed a few shorter pieces, as letters, brief addresses, etc. They appeared in connection with the sermons, etc., of others, or in the Baptist Magazine.

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| 6. Divine guidance. | Ps. 73 : 24. |
| 7. Gratitude. | Ps. 116 : 12. |
| 8. Christ, the ark of refuge. | Gen. 7 : 1. |
| 9. The good Shepherd. | John 10 : 11. |
| 10. Comfort for the people of God. | Is. 40 : 1. |
| 11. Christ's people made willing. | Ps. 110 : 3. |
| 12. The church, God's building. | Eph. 2 : 20-22. |
| 13. Christians the sons of God. | 1 John 3 : 2. |
| 14. The mercies of God. | Lam. 3 : 22. |
| 15. Beholding the Lamb of God. | John 1 : 36. |
| 16. Following the example of Christ. | 1 Pet. 2 : 21. |
| 17. Object of Christ's death. | Tit. 2 : 14. |
| 18. Christ the Captain of salvation. | Heb. 11 : 10. |
| 19. Christians not their own. | 1 Cor. 6 : 19, 20. |
| 20. Forsaking Christ, and cleaving to him. | John 6 : 66-68. |
| 21. Children exhorted to fear the Lord. | Ps. 34 : 11. |
| 22. Quenching the Spirit. | 1 Thess. 5 : 19. |
| 23. Losing the soul. | Mark 8 : 36, 37. |
| 24. Entreating sinners. | 1 Cor. 4 : 13. |

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| 25. Redeeming the time. | Eph. 5 : 16. |
| 26. Desiring to depart. | Phil. 1 : 23. |
| 27. Absent from the body and present with the Lord. | 2 Cor. 5 : 8. |
| 28. New heaven and new earth. | Rev. 21 : 4. |
| 29. Comfort from the resurrection. | 1 Thes. 4 : 8. |
| 30. Evils of war. | Mat. 24 : 6. |

It is scarcely worth while to present many of these schemes in detail. A small number of them, however, will be not devoid of interest to readers generally. They will serve to show not only the method in which he constructed his sermons, but also the tendencies of his mind. They furnish likewise a fair transcript of his spirit. If the private room and the scene of pastoral intercourse were his high place, where he showed especially the salient points of his character, still it would be impossible to gain an accurate impression of him apart from his preaching. His sketches of sermons also present in a striking manner the system of divine doctrines in which he believed. We select a very few of the skeletons, as specimens of the general manner of the whole.

I. MINISTERS SET FOR THE DEFENCE OF THE GOSPEL.

Phil. 1 : 17.—“I am set for the defence of the gospel.”

Among other trials which the Apostle Paul had to combat with, was that of false and contentious brethren. “Some,” says he, “indeed preach Christ even of envy and strife.” What then? Shall I quit the

cause? No; God forbid. Whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice. Did the apostle rejoice in iniquity? No, surely. He did not rejoice in the envious and contentious spirit of those preachers; but he rejoiced that Christ was preached, and in that I will rejoice. He knew that though the seed was sowed with a dirty hand, it might, under the culture of heaven, produce a crop. We cannot but admire the amiable temper of the apostle; while those teachers were filled with envy and contention, he was placid and rejoicing; determined to keep his post. "I am set for the defence of the gospel, and mean not like a coward, to retreat from my duty."

The proposition which I shall deduce from the text is this. That the ministers of Christ are appointed by him to defend the gospel.

In attempting to illustrate the doctrine, I shall, I. Inquire what we are to understand by the word *gospel* in the text? II. Point out how, or with what weapons, they are to defend it.

I. The word *gospel*, simply considered, means good news, or glad tidings. The *gospel* is indeed good tidings. "Behold," said the angels, &c. But the word *gospel* in the text is not to be taken in this contracted sense. The *gospel* is the house which Wisdom hath builded, consisting not of one, but seven pillars. The scheme of mercy, or the *gospel*, contains a number of important truths peculiar to revelation, and which would never have been known without it. They are essential to Christianity, and constitute its existence, and are necessary to be believed

for the salvation of the soul. The most prominent I shall endeavor to present to your view.

The first is man's depravity. This doctrine lies at the foundation of the gospel. Had man never sinned, &c.

The second is his recovery through the intervention of the Lord Jesus Christ. Man's salvation is attributed to the grace of God. Hence the gospel is called "The gospel of the grace of God." Define the term grace. God's grace is distinct from his goodness; yet grace implies goodness.

"By grace are ye saved." The scheme of man's salvation reveals the grace of the Father, the grace of the Son, and the grace of the Holy Ghost; or if you please, the gracious influences of the divine Spirit. "God so loved the world," &c., "Brethren, ye know the grace of our Lord Jesus Christ," &c.

Christ crucified is the theme of the gospel preacher. "I am determined," said Paul, who defended the gospel with all his mind, with all his might, and with all his soul, "to know nothing among you save Jesus Christ and him crucified." The deity of the Lord Jesus is to be defended. The atonement he made for sin is to be insisted upon. The invaluable price of his blood—the perfectness of his obedience—the power of his resurrection—the glory of his ascension—the efficacy of his intercession—the universality of his power—are truths which his ministers are to preach—to be proclaimed aloud, as essential to the salvation of man.

Thirdly. The personality and influence of the Holy Spirit, is a doctrine according to godliness.

What Christ has done or suffered, does not affect the moral state of man. He still remains in enmity

to God. It is the office of the Holy Spirit to convince of sin, of righteousness, and of judgment to come. When Jesus left the world, the Holy Spirit took the work of redemption and carried it forward.

The Holy Spirit is in person distinct from the Father, or the Son, yet is mysteriously and indissolubly united with both. He proceedeth from them. Regeneration, repentance and faith are represented as necessary for salvation. The Holy Spirit effects each and all of these. Eternal judgment, and the promise of everlasting life to the righteous, and endless misery to the impenitent, are truths which are brought to light by the gospel.

But it is time to attend to the second part of the subject, viz:—How, and with what weapons are the ministers of Christ to defend the gospel?

The language of our text is military. The apostle viewed himself as a soldier of Christ, the great Captain of salvation, and by him appointed to defend his cause. But what weapons should he use? Hear what he says himself. “The weapons of our warfare are not carnal.” By carnal weapons we are first to understand the civil sword. This has been abundantly used to promote (professedly) the cause of Christ. But carnal weapons may also design deceit, fraud, intrigue, and false reasonings. The first gospel weapon is the shield of faith—David, &c.—Another is the sword of the Spirit—the word of God. Another weapon is the spirit of Christ. This implies all the graces of the Spirit—meekness, gentleness, forbearance and patience.

One thought more.

Paul, when writing to the church at Rome, said,

“I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.” Now my brethren, to go in the fulness of his blessing, is to go anointed with that unction which is from the Holy One.

From the preceding remarks, we pass to a few inferences, and shall conclude the discourse.

1. The text and subject teach us what is the post and duty of the minister of Christ—to defend the gospel, or the truth.

2. What responsibility is upon us as ministers of the gospel.

Permit me, my brethren, to exhort you to fidelity, &c.

Finally, if ministers are under such obligations to defend the truth, should not Christians do all they can to encourage and strengthen them in their work?

II. DIVINE AUTHORITY OF THE SCRIPTURES.

2 Pet. 1 : 16. “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty.”

I. The authenticity of Christianity, or the divine originality of the Scriptures. II. Principal objections against the authority of Christianity. III. The advantages derived from revelation. IV. Inferences.

I. The authenticity of Christianity, or the divine originality of the Scriptures.

As a necessary preliminary article, I shall take it for granted that we all believe in the immortality of the soul.

1. We argue from granting the preceding truth, that mankind need a revelation.

2. If Christianity is not of divine authority, we are in a state of entire uncertainty respecting futurity.

3. If Christianity is not of God, it is the contrivance or invention of men. Would good men do it? Have wicked men done it? What advantage could the contrivance be to wicked men? What was the end of Christ and his apostles?

4. The character and perfection which the Scriptures ascribe to the Deity, are such as we might rationally expect of the Creator, Governor, and Judge of the universe—his eternal existence, his almighty power, infinite knowledge, inflexible justice and holiness, &c.

Sovereignty not omitted.

5. The history and present state of the Jews, demonstrate the truth of divine revelation.

6. The influence which the truths and spirit of Christianity have upon the conscience, tempers and lives of those who receive it, is ample proof of its being divine.

7. Christianity is perfectly and completely calculated to the circumstances and exigencies of mankind as hopeless, helpless and guilty sinners.

II. The principal objections against Christianity.

1. One objection against the Scriptures is, that they are so mysterious they cannot be understood. In answer to this objection, we should consider that the Scriptures were not designed for one period, or nation only; but that they look forward to the end of time, and were designed for all nations where the gospel

should be preached. And not only so, but they contain a great variety. They reveal the character, the purposes and the grace of God— they refer to the rise and fall of nations. Again, the prophetic eye looks forward and beholds the different situations of the church of God, and the rise, progress, and destruction of anti-Christian religion. They also refer to the fulfilment of the promise, and the accomplishment of the purposes of God in time, and open to view the consummate glory of all the work, government and grace of God in the world above. Can it be expected that a finite mind can comprehend all this? No; to do it, one must be infinite.

But what particularly concerns us is plain and easy, viz:—our duty. The objection is in favor of Christianity. We should consider, however, that Christianity is an object of our faith.

2. Another objection is the conduct of many who profess religion, and the abuse which has been made of it. This is a serious and melancholy truth. But we will give it all its weight. First, as it respects individuals—many false professors. Is this sufficient to invalidate the reality of religion? If so, it will invalidate every principle of virtue and patriotism in the universe. But the abuse which has been made of religion even by those nations called Christian—

3. Another objection is, that it is enthusiasm and fanaticism; consequently all who are religious are enthusiasts and fanatics. Define the terms. But is there no reason in real religion and the true religionist? Reason upon God, our duty, &c.

III. The advantages derived from revelation.

1. By revelation we learn the true character of God.

2. By revelation we are taught what man was at his creation, what is his present state, and how he may be extricated from sin and its fatal consequences.

3. By revelation we are taught and confirmed in the truth and reality of our immortality.

4. Christianity points out to us the great end of our existence, viz :—glorifying God, and enjoying him forever.

5. Revelation teaches the difference between the righteous and the wicked, and their future situations.

IMPROVEMENT. From the preceding remarks we infer,

1. That we have the greatest reason to give credit to the bible as of divine authority.

2. Those who do not believe the bible are left inexcusable, and must remain in a state of uncertainty respecting eternal things.

3. It is the duty of mankind to receive Christianity with pious gratitude.

4. What a source of spiritual comfort the Scriptures are to the believer.

5. If Christianity is from God, do we not this day stand reproved that we are so indifferent respecting it, and are no more attentive to the blessings which it reveals?

Once more. Such are the truths of Christianity. Such the great authority of our holy religion, that with the greatest safety and utmost confidence we may venture our eternal interests upon their veracity.

III. ENTREATING SINNERS.

1 Cor. 4 : 13. "Being defamed, we entreat."

There is much weight in the following declaration

of the apostle, in another part of this epistle. "If in this life only we have hope in Christ, we are of all men most miserable." (See the context.) But, believing the great truths of Christianity, and though we suffer all these things and are defamed, yet we entreat.

The doctrine which I shall deduce from the text is the following, viz:—

That consistently with the eternal purpose of God respecting the salvation of man, the minister of the gospel may entreat sinners to be reconciled to God; or, in other words, to seek salvation.

Perhaps, primarily, the meaning of the passage is, that the apostles entreated those who defamed them to desist from their evil ways.

I. Sinners should be entreated to be religious from the consideration of the right that God has in them. We are his by creation.

II. Mankind should, and ought to be entreated to serve God from the consideration that they possess intelligent or rational powers, whereby they are capable of serving God.

III. Mankind should be entreated to serve God from the fact that the law which he has given them is holy, just and good.

IV. We are under obligation to love God and be entreated to serve him from the consideration of what has been done to procure salvation for us, sinners. And what has not been done?

V. Men should be entreated to seek salvation from the necessity and importance of it.

VI. Men should be entreated to seek religion from the consideration that that, and that only will render us happy.

VII. We should be excited to seek religion because time is short.

Lastly, we should be entreated to seek religion now, for now is God's gracious time.

IV. LOSING THE SOUL.

Mark 8 : 36, 37. "What shall it profit a man if he gain the whole world, and lose his own soul?"

I. Mankind are in danger of losing their souls.

1. This is demonstrated from the text.
2. From the plain declaration of God in his word.
3. From the general inattention among mankind respecting their salvation.

4. From the deceitfulness of the heart of man, and his innate love to sin, and sinful ways.

II. What are we to understand by the loss of the soul? Not annihilation—not ceasing to live, or exist. But loss of future happiness; loss of God's blessing; loss of an interest in the great salvation; to experience the fulfilment of the denunciations threatened against the impenitent in the word of God.

III. Nothing can compensate for the loss of the soul. This is intimated in our text, "What," &c. Can riches? Can honor? Can pleasures? Can friends? Can literary acquirements?

IV. Arguments to persuade you to attend to the salvation of your souls. But where shall I begin? Arguments pour themselves forth on every side. Do we consider the present moment? What is its language? Attend to the salvation of thy soul. Do we look forward to an eternal state of happiness or misery to which we are progressing? Prepare to meet thy God, is its authoritative voice.

But to be more particular.

1. We argue from its importance, that men should attend to the salvation of their souls.

2. From the consideration of the great good we shall obtain.

3. From the consideration of the great misery we shall escape.

4. From the consideration of what has been done for man's salvation.

5. If we neglect this great salvation, we cannot escape.

6. The uncertainty of life.

7. What is doing, &c.

V. QUENCHING THE SPIRIT.

1 Thes. 5 : 19. "Quench not the Spirit."

I. Some observations relative to the Spirit. Much is said in the Scriptures respecting the Spirit of God, his divinity, his agency and his effects.

The Spirit is distinct from our souls. It is distinct from our consciences, and it is distinct from the religion of nature; though it pervades all, operates upon and affects them. The Spirit is God, and consequently is divine. Personality is ascribed to the Spirit. Says our Lord, I will send "him unto you,"—meaning the Holy Spirit—"and when he is come,"—referring to the same divine person.

II. The influence and office-work of the Spirit.

1. As it respects his influence. I have already observed under the preceding head that the Spirit pervades all. When we look into the history of creation, we read that "the Spirit of God moved upon

the face of the waters." Creation is attributed to the influence of the divine Spirit.

2. We shall notice the influence of the Spirit in the affairs of religion, and in effecting the great plan of salvation.

(1.) It was the divine Spirit that inspired holy men to predict of the person and grace of the Redeemer. They spake as they were moved by the Holy Ghost. Here enlarge. (2.) It is by the influence of the divine Spirit that ancient saints wrought miracles and triumphed in God. (3.) It was in consequence of the influence of the Spirit that Old Testament saints believed in, and had the blessing of the Messiah appropriated to them. Here enlarge, if this good Spirit grant—(4.) It was the Spirit who qualified the great Mediator for, and assisted him in completing the work of redemption. At his baptism he lit upon him in the appearance of a dove. His holy disposition, miracles, suffering, death, resurrection and ascension, were all effected by the power of the Holy Ghost.

But to pursue the history of the church we find that after the ascension of our Lord, the Spirit by its influence according to his promise descended in a most miraculous manner, to establish the gospel and to extend its influence and blessings. From the extraordinary influence of the Spirit we will particularly attend to his ordinary and necessary influence upon the hearts of men in order to qualify them for heaven. This, by some, is denied; but I firmly believe it. Here it may be asked, "how may a person know whether he is under the influence of God's Spirit or not?" I answer, by the effects. We read

“That the Spirit searches all things, yea, the deep things of God.” I observed before, that the Spirit of God was not the soul nor the conscience, yet it operates upon both; upon every faculty of the mind. And here it is necessary to notice, that all the teaching and influence of the Spirit are and ever will be in perfect accordance with divine revelation. The bible was written under divine inspiration; God cannot contradict himself. We observe then,

1. That the Spirit enlightens the mind.

2. It renovates the soul in works, faith, love, repentance, humility, self-denial—it sanctifies the soul, it comforts and supports it under the evils of life, and finally prepares it for glory.

III. What is it that quenches the Spirit, and the danger of so doing.

More fully to ascertain the point, it will be necessary to notice several passages similar to the text. We read of grieving the Spirit—of resisting the Spirit—and of doing despite to the Spirit of grace. These passages not only corroborate the text, but carry the idea farther. A person may quench and grieve the Spirit, and yet not resist and do despite unto it. Christians may quench the Spirit, but it is the unrenewed and unsanctified who resist the Holy Ghost, and do despite to the Spirit of grace. But to proceed. What is it that quenches the Spirit?

1. The indulgence of any known sin.

2. The omission of any known religious duty; and particularly a duty which requires great self-denial.

3. An undue pursuit after this world, either its riches, pleasures, or honors.

4. A vain and trifling disposition,

5. A disposition unreconciled to our worldly trials.

IV. The evil and danger of quenching the Spirit.

1. It is very provoking and grievous to God.

2. It is always accompanied with guilt.

3. It involves us in darkness and uncertainty respecting our spiritual interests.

4. In quenching God's Spirit there is danger lest we should go from step to step, till at last we end in apostacy, and God should say, "My Spirit shall not strive with you."

IMPROVEMENT. 1. Our subject teaches us how important the work of salvation is. God the Father, Son and Spirit, are all concerned to effect it.

2. The subject teaches us the necessity and importance of the divine influence.

3. How circumspect and watchful we should live, lest we should grieve and quench the Spirit.

4. We may learn why religion is so low among us. Have we not quenched the Spirit?

5. May we not take encouragement from a consideration of the power of the divine Spirit?

6. If quenching and grieving the Spirit are provoking to God, see that none of you continue in so doing; here apply the subject to sinners.

VI. GOD'S COVENANT WITH HIS PEOPLE.

John 6 : 37. "All that the Father giveth me, shall come to me ; and him that cometh unto me, I will in no wise cast out."

The legitimate doctrine contained in, or rising out of the text is, that in consequence of sinners being given to Christ they will come unto him.

In illustrating the doctrine, I shall inquire,

I. By whom sinners were given to Christ. By the Father. "All that the Father hath given unto me."

II. When were sinners given to Christ? In eternity. See Eph. 3 : 4. 1 Tim. 1 : 9.

III. How were they given? By covenant, or agreement. By the covenant alluded to, I mean the covenant entered into between the three Divine persons, as parties in this covenant, or God absolutely considered, and Jesus Christ in his mediatorial character.

A covenant implies an agreement between two or more parties upon certain terms. In forming an agreement or covenant, one proposes and the other consents, and the parties so agreeing feel under solemn and mutual obligations to fulfil the terms of the covenant then made. That there was such a covenant between God absolutely considered, and the Lord Jesus Christ as mediator between God and man, is fully revealed in the Scriptures of truth. This covenant is a covenant of grace. We may speak after the manner of men in things relating to God and his plan of mercy. May we not suppose that God the Father might say to his Son, 'My Son, after the heaven and earth are created, I shall create a person that shall be called man; he shall possess a complex nature, his body will I create out of the ground, I will breathe into him a principle of immortality, and it shall be denominated his soul. Man that shall be created shall be constituted the federal head of his posterity. I shall place him in a state of trial or probation—I shall place him under law; a law which will be just and good—but I fore-

see that he will transgress the law which I shall enjoin upon him; but such is the rectitude of my nature, and the reasonableness of the law which I shall impose upon him, that should he transgress it he must die, and that eternally. Now if one adequate to the redemption of man could be found, that should obey and magnify the law that I shall give him, I have sufficient love or benevolence to save him from that eternal death to which he will expose himself, and the unnumbered millions of his posterity. How shall he, or any part of his posterity be saved? On hearing this, the Son replied, "Here am I, send me." 'But, my beloved, in order to effect this, you must part with the glory you have now with me. You must become a man of sorrows and acquainted with grief. You must be made lower than the angels. You must in your own body bear the sins of many. You must die in shame and deep distress. But for these sufferings I will reward you. I will give thee a seed to serve thee—a people that shall be willing in the day of thy power.' See Isaiah 53 : 10. Psalms 110 : 102, 103. Thus this covenant or testament is agreed to, signed, and in the view of the parties sealed with blood. It is a covenant of grace—grace in the Father, and grace in the Son.

II. It is an eternal covenant.

III. It is a covenant well ordered in all things and sure.

Well ordered in all things. There is provision made in this covenant for accomplishing all the designs of God's purpose for the salvation of those whom the Father gave to his Son. Among other things, and as a constituent part of this covenant was secured

the influence of the Holy Spirit. Notwithstanding what Christ should do or suffer, the influence of the Holy Spirit was necessary to the fulfilment of this covenant. It was necessary that the gospel should be preached for the salvation of men. This was arranged in this covenant. In a word—as the apostle expresses himself upon the subject—“According to his divine power, he hath given unto us all things that pertain unto life and godliness.” Here, I apprehend, is the foundation of man’s salvation; and from this proceeds the cause and certainty of sinners’ coming to Christ. “All that the Father,” &c.

We are now led to show how sinners come to Christ.

1. They come as sinners.

2. As repenting and humble sinners.

3. As believing sinners. That is, they believe that Christ is able to save them.

IMPROVEMENT. If the preceding sentiments are correct, we learn the foundation of the salvation of sinners.

What obligations are those under to God and Christ for their salvation.

Do any say, if I knew I was given to Christ I would go to him?

Do any say, I do not know that I am given to Christ; therefore I cannot go to him? If you wait to know this, then you will never go to him.

VII. OBJECT OF CHRIST’S DEATH.

Tit. 2 : 14. “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

The great scheme of mercy consists of a number

of constituent parts, not expressed fully in one passage of Scripture, nor revealed at one time. But God spake at sundry times and in divers manners, by the prophets, and in these days, i. e., the days when Christ was upon earth, by his Son, and in after days by the inspired apostles. And no one passage perhaps contains more of the substance of the gospel than the following. "Without controversy God manifest in the flesh," &c. Our text contains two parts of the glorious plan of salvation; or, I may say, two pillars of the grand edifice of mercy.

In order to ascertain the full meaning of the text, it will be necessary to advert to what immediately precedes it. "For the grace of God," &c., and then comes in the text—"Who gave himself for us," &c.

From the text we shall inquire,

I. What is implied in his (Christ) giving himself for us?

He gave himself, i. e., to suffer and to die. This I conceive to be the meaning of the apostle in this part of the text. "He gave his life a ransom for many." "Christ died according to the Scripture." He gave himself a sacrifice. "Christ, our passover, is sacrificed for us."

He gave himself willingly.

II. For whom Christ gave himself—or, who are designed by the word *us*, in the text?

Christ did not die without an object in view. He did not give himself, or die at uncertainty. For whom then did he give himself? Let an inspired apostle answer. "He (Christ) loved the church, and gave himself for it."

Here enlarge.

III. The design of his giving himself for the church. "That he might redeem it from all iniquity," &c.

1. That his people should be redeemed from all sin. This redemption I conceive is the design the influence and efficacy of the Holy Spirit.

2. That they might be purified, or sanctified.

3. That they should be a peculiar people.

4. That they should be "zealous of good works."

Refer to 1st Epistle of Peter, 2d chapter, 9th verse, and onward.

APPLICATION. 1. Our subject teaches us that one great design of God in the plan of redemption was to make men holy, to be useful in this life, and by grace to prepare them for heaven.

2. As many of us profess Christ, let us inquire, are we redeemed from our iniquities?

3. Permit me to exhort you to the discharge of every duty, and to be zealous of good works.

4. See, my hearer, the road to heaven.

VIII. CHRIST, THE CAPTAIN OF SALVATION.

Heb. 11 : 10. "The Captain of their salvation."

I. Some of the qualifications of the great Captain of salvation. 1. Wisdom. 2. Honor. 3. Power and wealth. 4. Goodness. 5. Tenderness and justice.

II. The cause of which he is at the head, and in which every true soldier of Christ is engaged. Negatively. Not a temporal cause. But it is the cause of virtue and religion against sin and Satan. It is a good cause, an eternal cause; a cause in which the

eternal Father, the Holy Spirit, the holy angels, and all good people are engaged.

III. The encouragement given to all who enlist under the banner of Christ. A good bounty—a good living—good wages—good armor—good company, and a good general.

IV. What is required of every soldier of this Captain. 1. Voluntariness. 2. Sincerity. 3. Love. 4. Faithfulness. 5. Courage. 6. Obedience in heart and life. 7. Perseverance.

V. The certainty of success.

VI. The victory and rewards of the soldiers of Jesus.

IMPROVEMENT. 1. Jesus Christ is worthy of our love and obedience.

2. The Christian is in a good cause.

3. The encouragement for every true, faithful and volunteer soldier of Jesus. Enumerate some of the heroic acts of the faithful.

4. From the preceding observations, may I not be permitted to address the different ages and characters in this assembly? The aged may enlist under this Captain.

5. If Christ is so powerful, what may his enemies expect?

We add an occasional address delivered by Mr. Grafton, and a charge to a young minister—both for the practical wisdom they contain, and as specimens of his manner in such performances.

ADDRESS TO A YOUNG MINISTER.

One prominent and uniform duty which will devolve on you is the preaching of the word. The address of the angel to Peter and John, after they had miraculously escaped from prison, are not inapplicable to you. "Go, stand in the temple, and preach unto the people all the words of this life." Similar was the charge which Paul gave to Timothy—"Preach the word, be instant in season, out of season." The words of this life, and the word which Timothy was charged to preach, are the gospel. The subject matter of the gospel ministry is "Christ crucified." In preaching the word, my son, you must, you will preach the perfect obedience and vicarious sufferings of our Lord Jesus Christ, as making an atonement for sin—laying a foundation for God's pardoning sinners and bringing in "everlasting righteousness." "God, for Christ's sake," said the apostle, "hath forgiven you." We have redemption through his blood. For he who knew no sin, was made sin for us, i. e., a sin-offering, that we might become the righteousness of God in him. Here, my brother, is the foundation which God hath laid in Zion. Here is truth which is important and precious to every real Christian. Go, then, proclaim to guilty, needy sinners, a Saviour's love, a Saviour's merits, a Saviour's righteousness. Be not afraid to exalt him too high. Be not afraid to appreciate the blood of Christ as too meritorious. No, no. His blood cleanseth from all sin.

In preaching the word, you will, you must exhibit the holiness, spirituality and perpetuity of the moral law. This, my brother, is the eternal standard of right and wrong. Inform your hearers that all intelligences in heaven, earth and hell, are under eternal obligation to

love the Lord Jehovah with all their hearts—and that the evil disposition of the wicked, instead of excusing them, increases their guilt. “Do we make void the law through faith? God forbid—yea, we establish the law.”

You must preach to men as sinners. You must exhibit before them their lost, guilty, impotent condition. You will not consider sin as a misfortune, but a crime; and that the transgressor of God’s law is exposed to its penalty, which is eternal death. This truth men must know, this they must feel, or they will never appreciate a Saviour’s worth. “The whole need not a physician, but they that are sick,” was an aphorism of him who spake as never man spake. “I came, said the same divine teacher, “not to call the righteous, but sinners to repentance.”

In preaching the word, you will insist upon the necessity of the special influence of the Holy Spirit to renew and sanctify the children of men, to make them meet for the inheritance of the saints in light. The declaration was made by the Saviour, the word is gone out of his mouth, it cannot return void. “Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.” Solemn asseveration! It is all important, from the consideration of the dignity and authority of him who made it. I say unto thee—I, the eternal Son of God—I, who came to bear witness to the truth—I, who came to seek and to save that which was lost—I say unto thee—to you, Nicodemus—to all men—that you and they must be born again, or neither you, nor they, can ever see or enter the kingdom of God. Sanctification is the fruit of regeneration. First make the tree good, and the fruit will be good also.

Once more. You will insist upon the necessity of men’s believing the gospel. No passage in all the Scriptures is more authoritative than the following. “Go ye

into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned." This, my brother, is your commission.

Faith is the hinge on which men's salvation turns. Other important doctrines might be mentioned, connected with, or involved in the preceding, which it will be your duty to preach. But these appear to me to contain the fundamentals of the gospel of the grace of God, and necessary to be believed for salvation.

You are not only to preach the word, but you are to take the oversight of this church in the Lord. You have just stepped over the hallowed threshold of the pastoral door. You have been inducted into your sacred office by prayer, and the laying on of the hands of the bresbytery. Several similes are made use of in the New Testament to represent the office and duties of a pastor. They are compared to shepherds, to overseers, to rulers and to watchmen. Christ the good Shepherd said to Peter, "feed my lambs—feed my sheep." Paul charged the elders of the church at Ephesus to "Take heed unto all the flock over which the Holy Ghost had made them overseers." "Obey them which have the rule over you, for they watch for your souls as they who must give account." And a solemn account, my brother, it will be.

Much will depend for your future usefulness and respectability on the manner in which you begin and discharge your duties in the first years of your ministry. For the profitable and acceptable discharge of your pastoral duties, you, my brother, need much wisdom, prudence, circumspection, long-suffering, brotherly kindness and Christian affection. Are you now in the affections of the people? Endeavor to continue so. In order for this, your conduct must be such as to convince them

that it is not theirs, but them you seek—their spiritual good—their eternal welfare. Feel, my brother, that this is your home—your field of labor—that this people is your people—that their prosperity will be your prosperity—their adversity your adversity. “Rejoice with them who do rejoice, and weep with them who weep.” Mingle your truest sympathies with them in all their afflictions, trials and temptations; and you will find a pleasure in the pain. “He that hath friends must show himself friendly.”

Possessing and exhibiting such Christian feelings, and pursuing such a mode of conduct, will tend to strengthen the affection of your friends towards you; and when by them reciprocated, (which I trust will be the case) will form a three-fold cord, not easily parted.

I have often in the course of my ministry been much grieved, that after having assisted in ordaining a brother as pastor of a church—almost the first information I received from him was, that he was about quitting his post, or, that he had spread his wings and taken his flight. But, my brother, from my intimate acquaintance with you, I confidently expect better things; and things which are more encouraging and of good report, though I thus speak.

Permit me, my son, from the consideration that age may speak, to caution you against the indulgence of vanity. How apposite is the advice of the apostle upon this point! Let no man, no *Christian*, no *minister*, think more highly of himself than he ought to think; but think soberly, and you will also suppress every imperious feeling. “For the servant of the Lord must not strive, but be gentle unto all men.” What a contrast—a humble Saviour, and a proud minister!

As it will be your duty to guard the door of the church,

you will be careful whom you admit into your fellowship. You will make the evidence of conversion the turning point upon which you receive every member.

You will be attentive, faithful, and prudent in seeing that the disciplinary laws of Christ are executed in the church. In administering the special ordinances of the gospel, viz :—baptism and the Lord's supper—as to the first, you must follow the example of the Lord Jesus Christ, and conform to the practice of his apostles. The latter is a church ordinance. Baptism is a personal act of devotion or self-dedication to God. It cannot be performed by proxy. And in order for any one to partake of either, they must give evidence of their “repentance toward God, and faith toward our Lord Jesus Christ.”

When called to assist in ordaining another, adhere to the direction of the apostle, “Lay hands suddenly on no man. Neither be partaker of other men's sins. Keep thyself pure.”

Endeavor, my brother, to cultivate a peaceable and candid temper toward Christians differing from you. “As much as in you lieth, live peaceably with all men.” But you must not part with truth for the sake of peace.

Are you ready to exclaim—from the consideration of the weighty truths you are to preach, the holy temper you are to exhibit, and the godly life you should live, and above all, your high responsibility and accountability to God—“Who is sufficient for these things?” No man. Not a Paul, or an Apollos, without the grace of God. But listen, my brother, to the declaration of the Lord of glory. “All power is given unto me in heaven and in earth. And lo, I am with you always, even unto the end of the world.” “My grace is sufficient for thee.”

And now, “I charge thee in the sight of God, and be-

fore Jesus Christ." "Let no man despise thy youth; but be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity; give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself and to the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

May your life be long and useful; and when you shall be called to render up your account to your Saviour, your God, and your Judge—then may you hear from him that soul-animating plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord. Amen." Then will all the redeemed join their loud amen. And thus shall the saints judge the world, and thus shall they judge angels.

RIGHT HAND OF FELLOWSHIP DELIVERED AT CAMBRIDGE-
PORT.

The occasion on which we have assembled is solemn, important and pleasing. Solemn, for it has an immediate reference to the honor of God and the glory of the Redeemer—important, for the visible kingdom of our Lord Jesus Christ and the salvation of immortal souls are involved in it—pleasing, for the service of God is ever delightful, his tabernacles are amiable, his yoke is easy, and his burden light.

It may not be uninteresting to take a retrospect of the dealings of God with this people in effecting what we this day witness. Not far from ten years ago, two persons, members of the Baptist church in Newton, removed into this place. For some length of time, they were alone as it respected their religious connections and privileges. Others, of the same sentiments, from time to

time were added to them. The speaker, as in duty bound, frequently preached among them, and the assemblies were ever civil and attentive. Nothing, however, very important transpired until March, 1816; when at a lecture on a Lord's day evening, at the house of a brother not far from where this house is erected, the people flocked like clouds and like doves, "and filled the house where we were sitting." From that evening several have dated their first serious impressions. The few brethren then residing in the vicinity thought it duty to open a meeting for prayer and conference, and God blessed it for the spiritual good of others. A place was procured where they met for public worship on the evenings of Lord's days. A number of the ministering brethren in the vicinity, as well as others, supplied them; and their proximity to the metropolis greatly facilitated their object. Several, during these transactions, were hopefully brought to the knowledge of the truth, and publicly professed the Lord Jesus Christ. Thus the little cloud which appeared produced a gracious, a refreshing shower.

A number of professors belonging to the second and third Baptist churches in Boston and to the church in Newton, conceived it would promote the cause of the Redeemer and contribute to their religious privileges, to unite in erecting a house for the worship of God, and in constituting a church in the faith and order of the New Testament. In these their undertakings, God hath remarkably smiled upon them.

This day, my brethren, you may with the greatest propriety exclaim with the ancient prophet—"Hitherto hath the Lord helped us."

We congratulate you upon your pleasing circumstances and future prospects. It gives us much religious

pleasure that you have been enabled to erect this decent and convenient place for divine worship, and are constituted a church of Jesus Christ. In order to obtain and enjoy such privileges as these, did our ancestors leave their native country, when oppressed by the iron hand of religious tyranny. Here they sought and found an asylum for themselves and for us their children. For the defence and permanent security of our civil and religious rights, did many of our fathers and brethren, in our revolutionary struggle, fight, and bleed, and die. Yea, more. To procure our religious and spiritual blessings, did the Son of God, who was rich, become poor; he died that we might live; he lives, that we may have eternal life.

It is peculiarly satisfactory to us, that the method of your embodying into a church was by relating to each other the work of grace upon your souls and the reason of the hope that is within you, by which you became acquainted with each other's sentiments and obtained the fellowship of the saints. This resembled the building of the ancient temple, (which was a figure of a spiritual church of Christ,) the materials of which were made ready before they were brought to the place of building, so that there was neither hammer nor axe, nor any tool of iron, heard in the house while it was building. And, indeed, this was the practice of the first planters of churches in this State (then colony). Governor Winthrop, in his Journal, relates the following circumstance. A number of ministers met at Dorchester, (not more than six miles from where we are now assembled,) to constitute a church; but not being satisfied with the evidence of a work of grace on some who offered themselves as members, they separated without effecting the object of their meeting. But you, brethren, having first given your-

selves to the Lord, and to one another by the will of God, we view and recognize you as a church, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. And you, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

As it is customary, on occasions such as this, for some person to be designated to present the hand of fellowship, and this part of the service, at your instance, and by the appointment of the council here convened, being assigned to me—in behalf of the churches we represent, I do with much pleasure give you, through the medium of this brother whom you have appointed for the service, this hand. Take it, my brother, and with it goes my heart; yea, and with it go the hearts of all my brethren. Receive it as a token of our union, and as a pledge of our Christian affection for you. Hereby recognizing you as a church of Jesus Christ, engaging to render you all the assistance and advice which it may be in our power to grant, and, in return, expecting the same from you.

Your erecting this house for the worship of God, and embodying into a church, was not to intrude on others differing in sentiment from you, or to abridge any of their religious privileges. No; but simply to enjoy your own. Consider, my brethren, with grateful feelings, your obligations to God for his great goodness towards you. You are now as a city set upon a hill—may it never be hid! a candlestick whence light should shine—may it never become extinct!

As a distinct and independent body, you will have duties, trials, and joys, peculiar to yourselves. Permit me to exhort you to the exercise of Christian affection, candor, meekness, forbearance, and long-suffering. Con-

sider one another, provoking (or exciting) to love and to good works.

You are this day, my brethren, like a ship, richly laden, commencing her passage with a clear sky and a fair and gentle breeze; but which, before she makes her port, has to encounter adverse winds, boisterous waves, and repeated storms. You must not expect to be

—————“ Carried to the skies,
 “ On flowery beds of ease ;
 “ While others fought to win the prize,
 “ And sail'd through bloody seas.”

Be sober, be vigilant, always abounding in the work of the Lord. Be careful whom you hereafter admit into your fellowship. You will make the evidence of conversion the turning point upon which you receive every member. Be attentive, be faithful, be prudent, in your discipline.

In your endeavors to obtain a pastor, be not precipitate. Make it a subject of your united and fervent prayers. Let not brilliancy of talent—let not high literary attainments out-go the man of God, the humble disciple of the meek and lowly Jesus. If you can find the man in whom talents, learning and grace unite, well; but if not, I beseech you, for Christ's sake, to choose the man of grace.

In closing this address, I beg to be indulged one moment in expressing my own feelings on the occasion. Twenty, who have united with this church, were dismissed from that over which I have the honor and pleasure of being the pastor. To part with you, my brothers and sisters, was like parting with our right hands and our right eyes; but these feelings are, in a great degree, counterbalanced by the consideration that here with more convenience you can enjoy your religious privi-

leges, and, we hope, be a means of extending and supporting the visible kingdom of our Lord Jesus Christ. Most of you were young when you joined the church, and one among you not eleven years of age. Some have been with us five, seven, ten, fifteen, and others more than twenty years. Much have we enjoyed of the goodness of God; and in many privileges and spiritual blessings have we participated together. But our obligations and duties, as pastor and people, this day end. But will our Christian affection for each other cease? No. It cannot; it must not. If we forget one another, let our right hand forget its cunning; and if we cease to love and to pray for each other, let our tongue cleave to the roof of our mouth. Permit me to say to you, as the ancient patriarch said to Pharaoh's chief butler, after having given him a favorable interpretation of his dream—"But think on me when it shall be well with thee." Nor do I indulge any fear that the conduct of that ungrateful cup-bearer expressed in the following passage, will ever be exhibited by one of you. "Yet did not the chief butler remember Joseph, but forgot him."

And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. And let all the people say amen.

CHAPTER VII.

DOMESTIC RELATIONS.

Mr. Grafton was thrice married. Of his earliest marriage we have already spoken. We have only to add the following pleasing tribute to the memory of the first Mrs. G. Mr. Grafton says of her, "It is but justice to say that Mrs. Grafton from her youth feared God; and, from the time of her professing religion to her death, she was an ornament to her profession. For weeks before her death she was sensible of her situation, and died, happy and triumphing, aged twenty-seven years and five days." The second marriage probably took place not very far from the time of his settlement at Newton; for we find the name of the second Mrs. G. inserted in the catalogue of the church under date of Aug. 29, 1790. The connection was not a long one. Mrs. G. died June 15, 1804, aged 41. The name of the third wife first appears in the church records under date of July 19, 1812. At her baptism, as he led her down into the water, he pronounced with great emphasis the words, "As for me and my house, we will serve the Lord." She died January 26, 1835, aged 73. He had, in all, nine children;—two, as has already been stated, by his first marriage, and seven by the second,

—James Manning, Sally, Ruth, Fanny, Joseph Dana, William, and Hope. It is believed that not more than one now survives him. In his children he found both sorrow and joy. One little daughter died at Newton, at the age of twelve years. Her father preached a sermon occasioned by the event of her death, the third Lord's day in October, 1802, which was printed. As an exemplification of exquisite taste and feeling, we have heard the fact that after her death a piece of embroidery which she had nearly finished was framed and hung in the parlor, with the needle, ready to take the next stitch, remaining just where her fingers had left it—a meet and tasteful emblem of a life thus cut off in the midst, and a home-monument of touching significancy.

He was keenly alive to the pleasures of domestic life, and ardently attached to his family circle. Hence he felt deeply the solitude of his situation in the latter portion of his life. One day on his last excursion from home, calling on a friend, he remarked, "I can fully sympathize with the Psalmist in his words, 'I watch, and am as a sparrow alone upon the house-top.'"

It is remarkable that God should have permitted so good a man to suffer, in this respect, under so severe chastisements. He lived to bury three wives. Six of his children died in infancy or childhood. Of the three who lived to adult years, two were a source of extreme anxiety to him, and the third died at the early age of thirty-two under his roof. True it is that affliction is no certain proof of a gracious state. But such dispensations strongly remind us of the words of the apostle (Heb. 12 : 6, 8), "For whom

the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Doubtless by so stern a discipline, God designed to purge him from earthly dross, and to fit him, as a good minister, to sympathize with his parishioners under their griefs. And, now that he has safely escaped to the paradise of God, he is unquestionably satisfied with the dispensations of his heavenly Father, and convinced that there was not a drop of bitterness too much in any cup he was called to drink.

“ The hours of grief have yielded good,
“ Which prosperous days refused ;
“ As herbs, though scentless when entire,
“ Yield fragrance when they're bruised.

“ The oak strikes deeper as its boughs
“ By furious blasts are driven ;
“ So life's tempestuous storms the more
“ Have fixed my heart on heaven.

“ All-glorious Lord, whate'er my lot
“ In other times may be,
“ I'll welcome still the heaviest grief,
“ That brings me near to thee.”

CHAPTER VIII.

LAST DAYS AND DEATH.

Father Grafton, as he was familiarly called in his advanced years, was long subject to severe nervous attacks, especially under the form of *tic douloureux*. This fact, together with the growing infirmities of years and the loss by death of most of his early acquaintances and friends, led him often to look forward to the close of his labors. As long ago as the year 1819, as is supposed, seventeen years previous to his demise, he sketched the following series of thoughts, to use his own words, "in the near view of death and eternity."

REFLECTIONS AND REMARKS IN THE NEAR VIEW OF DEATH AND ETERNITY.

I thank God that I entertain a hope that I experienced religion when young. I was in the eighteenth year of my age. I well remember the morning and the place, when and where I lost my load of guilt. "All was mercy, all was mild" when my whole soul was filled with a heavenly serenity.

I thank God that after many trials and sore temp-

tations, I was enabled on my knees to devote myself to the work of the gospel ministry.

I bless God that it has been a good, a pleasant, and often a delightful work to my soul.

I adore the God of all grace that I have evidence to believe that my preaching has been blessed to the salvation of some souls; how many, I am willing to leave until the judgment of the great day shall announce.

I thank God that in my near approach to eternity, I have not to learn through the medium of sophistical or angry controversy, whether our Lord Jesus Christ be a fallible man, a super-angelic creature, or the mighty God. No; no. "I know whom I have believed." On Christ Jesus I trust for eternal life, as one equal with the Father. With this foundation under my feet, I feel as though I stood firm. Upon a review of my life and labors, I find I have great occasion to mourn and be humble before God, that there has been so much vanity, pride and sin mingled with my best religious duties. "O Lord, enter not into judgment with thy servant!"

I expect, I know that my last prayer will be (if I am indulged with the exercise of my reason), "God be merciful to me a sinner."

I desire, I hope to die committing myself unconditionally into the hands of him "who justifies the ungodly,"—calmly repeating the words of the first Christian martyr, "Lord Jesus, receive my spirit."

Were it not for a firm belief in the purposes of God, and the promised influence of the Holy Spirit, I should tremble for the cause of truth.

Denying the equality of the Son with the Father

and the plenary inspiration of the Scriptures, is, in my view, equivalent to infidelity, and tends to sap the very foundation of Christianity.

It is my opinion (and I feel myself near eternity and responsible to my Judge), that what are denominated liberal sentiments originate in opposition to the divine character and a disregard to the divine authority of the Lord Jesus Christ.

If I could practise but one religious rite under the idea of its being a divine institution, without a divine warrant, upon the same principle I could practise ten thousand.

If I could dispense with one truth revealed in the bible, or one command of the Lord Jesus, for the sake of accommodation, from the same mode of reasoning and with as good a conscience, I could dispense with all the truth and with all his commands.

AN OLD MINISTER.

On his successive birth-days, for a series of years, he recorded his feelings as a dying testimony to the goodness of God and the worth of the gospel.* It is remembered by many that at several successive meetings of the Boston Baptist Association, he took a formal leave of his brethren, anticipating, every year, that he should see their faces no more. At a meeting of the First Baptist Church in Newton, held July 2,

* Rev. Dr. Stillman recorded similar series of thoughts on the like occasions in a book in which he kept a registry of the texts which he had preached from. These thoughts for February 1797-1800 are printed in the American Baptist Magazine for May, 1819,

A. D. 1835, he asked the members to release him from the responsibilities of the pastoral office, generously proposing to relinquish the emoluments of his station, and advising the settlement of a young and vigorous minister, who could more effectually watch over the interests of the church, in his stead. The church received his proposal in a becoming manner, consenting to elect a junior pastor, and affirming their consciousness of obligation to make the requisite provision to render the remaining days of their aged minister comfortable and happy. In accordance with the plan, Rev. F. A. Willard was recognized as the junior pastor, Nov. 25, 1835, and Father Grafton was thenceforth released from responsibility pertaining to the church, though his occasional services were always thankfully accepted. During the winter of the year 1835-36, he was confined to his chamber by sickness; but with the opening summer he was restored again, and spent a considerable time in visiting his younger relatives, and his spiritual children who were settled in the town and vicinity;—a fitting and beautiful employment for an aged minister, who, having spent his days in the service of the gospel, was even now dipping his feet in the brim of Jordan, through which he was about to pass over into the celestial city.

Father Grafton left so few recorded memorials of himself, that we look with deep interest upon every thing that remains from his pen. He needed the impulse of an extraordinary occasion to induce him to submit to the labor of writing at all. The recurrence of his birth-days, particularly in the decline of life, seems always to have made a strong impression upon

his mind; and we are indebted to them for the series of brief papers above alluded to. These papers, considering their source and the circumstances under which they were produced, we believe will be not without interest to the readers of this Memoir.

June 9, 1828. This day I am 71 years of age. A long life indeed! O, how many mercies have I received from the hand of God! O, that I could bless the Lord for all his goodness, and forget none of his benefits. It is more than forty-eight years since I was licensed to preach, and forty, lacking nine days, since I was ordained pastor over the church in Newton. Mercies upon mercies have I enjoyed. How many of my dear friends have I parted with! Comparatively, how little good have I done. How much of my time has run to waste. And alas, how much sin has been mingled with all that I have done. Enter not into judgment with thy servant, O Lord. Notwithstanding my age, yesterday I comfortably preached and baptized two persons.

Newton, June 9th, 1830. This day I am 73 years of age. I have seen and experienced much of the goodness of God. I have been a licensed preacher more than fifty years, and pastor of the church with which I am now connected, forty-two. My life has been drawn through various scenes. Sometimes clouds and darkness have been round about; at other times, the sun of prosperity has shone around my tabernacle, and the church with which I am pastor. One very great tax I have been called to pay annually in the removal by death of some of my dear

religious friends. But in the aggregate, my mercies have been superabounding. When I contemplate my imperfection, my short-comings in duty, my want of holy and supreme love to my God and Saviour, and the remains of sin, I am constrained to exclaim, and that with grief, O, wretched man that I am! And if I am a Christian, and if I have a good hope of eternal life, I am constrained to say in the language of the apostle, "By the grace of God I am what I am." I expect to stay in this vale of tears but a little longer; may I fill up the remnant of my days with usefulness—meet the future allotments of divine providence with Christian resignation, and death in peace—and through riches of grace in Christ Jesus, be admitted into the joys of heaven.

Newton, June 9th, 1831. One year more has God spared my life. I am this day 74 years of age. O, the goodness, the patience, and long-suffering of God towards so unprofitable a servant as I have been, and now am. How much reason have I for humility and gratitude;—humility for my sins and many imperfections which have ever accompanied my ministerial duties—and gratitude for the unnumbered blessings which I have enjoyed through life, and especially for the love, peace and harmony I have enjoyed for forty-three years with the same church; and I trust that neither God nor they have cast me off in my old age. This evening, by leave of Providence, I expect to preach at Mrs. Dana's, at whose house I preached more than forty-three years ago. She is an old disciple, not far from 87 years of age, who appears to be waiting for the salvation of God. O,

may the remainder of my days be spent in the service of him who loved sinners and gave himself for them.

June 9, 1832. This day I complete the 75th year of my age. "O, to grace how great a debtor." And I shall be a debtor forever. Many blessings have I enjoyed the past year. My health has been such that I have been able to attend public worship, and to preach every Lord's day. God has been very gracious to us as a church. Since June 1831, fifty-seven have been added to the church. O may the remainder of my strength and time be devoted to him, in whom I hope for salvation. The work of the ministry has been pleasant to me, though I have often felt my inadequacy thereto. I have generally enjoyed a comfortable evidence that I was called of God to the work, and in my brightest moments could appeal to him for the rectitude of my intention.

June 9th, 1833. This day I am 76 years old. O how much of God's goodness have I enjoyed, and how many have been my religious privileges! But how few returns of love and gratitude hath my God and Saviour found. I feel as though I was near the end of my mortal life. For my departure, great God, prepare me! The nearer I feel myself approaching death, judgment and eternity, the more interesting and solemn do those scenes appear. O may I at last be found in him (Christ Jesus), not having mine own righteousness; then I shall be safe and happy. I have this day (it being Lord's day) preached from Romans 8 : 31. "What then shall we say to these

things? If God be for us, who can be against us?" O, what great, what blessed, what glorious things are promised in this chapter to those who love God. All things work together for their good. Nothing shall separate them from the love of Christ. The love of Christ to his church is infinite, is eternal, is immutable. He loved the church and gave himself (a sacrifice) for it. O thou loving and thou lovely Lamb of God, may I at last be amongst those whose song shall be, "Worthy is the Lamb who was slain."

I have been examining the reason of my hope. It is not founded on any goodness of my own, or upon any act or obedience which I have or can perform.

June 9, 1834. This day I enter upon the 78th year of my age. The nearer I apprehend myself to death and eternity, the more solemn and interesting do they appear. The longer I live, the more do I feel the necessity of a better righteousness than my own. O may I at last be found in him (Christ Jesus), not having on mine own righteousness, but that which is by the faith of Jesus Christ. It is now full fifty-nine years since I put on the Lord Jesus by baptism. But O, how much of my precious time has run to waste. How many vacuums have I left behind that can never be filled. "Lord, cast not thy servant away in anger"—"God be merciful to me a sinner," are petitions which I am daily constrained to offer at the throne of grace. But notwithstanding all my provocations, goodness and mercy have followed me all the days of my life. What is yet to come I am willing to leave with him who is wise in counsel.

Yesterday being Lord's day, I preached twice;

first, from 1 Cor. 14 : 19. "If in this life only we have hope in Christ, we are of all men most miserable. At 5 o'clock from 2 Cor. 4 : 17, 18. "Our light afflictions," etc.

An interesting specimen of his correspondence is also preserved in a letter to Rev. John Stanford, D. D., late of New York. Dr. Stanford arrived in this country from England, in November 1786. He was pastor of the First Baptist church in Providence, R. I., for a year, commencing in the spring of 1788. Afterwards he engaged in teaching in the city of New York, and continued in this employment for thirty-six years. He received the honorary degree of Doctor in Divinity from Union College, Schenectady, about four years before his death. He died January 13, 1834, aged 81.

The letter of Mr. Grafton exhibits the interesting spectacle of one aged pilgrim communing with another, when each of them was in the immediate prospect of the eternal world.

Newton, April 11th, 1833.

My dear brother Stanford,—By this you perceive that I am still in this sinful and dying world ; and I know not but that is the case with you. If so, we are like two old invalids, living upon their pensions. It is a great mercy that the Captain of our salvation has provided for such old soldiers. "His bread shall be given him, and his water shall be sure."

I am nearly confined to my house by infirmities and the unpleasant weather. I feel, my dear brother, as if I were getting near the end of my journey. O

may I, like Israel when they came down to Jordan, see the ark of God before me, and view the waters dividing—or like Bunyan's Pilgrim, when going through the river of death with his good friend Hopeful cheering him onward—then,

“Not Jordan's stream, nor death's cold flood
“Should fright me from the shore.”

I trust, my dear brother, that the great truths I have preached are the support of my hope, and my consolation in the prospect of dissolution; and I also trust that this is your case. May your faith, and hope, and joy abound in the Lord! May the God of love and peace be with you—with us both, to sustain us under our infirmities; and, as it is probable we shall never see each other in this world, O may we meet in that world where we shall see face to face—and what is infinitely better, the face of him who filleth all in all.

So prays your friend and brother in the Lord,

JOSEPH GRAFTON.

REV. JOHN STANFORD, D. D.

N. B. Perhaps this is the last letter I may ever write.

His last birth-day record, dated June 9, 1836, is as follows:

“This day I enter upon the eightieth year of my age. O the goodness, the long-suffering, the patience of my heavenly Father towards such an aged sinner! How many mercies have I enjoyed! How many blessings have I been made the partaker of! They are more than I can number;—personal, domestic, social, and above all these, my religious privileges. Forty-eight years the 18th day of this month,

since I was ordained pastor of the church with which I am still connected. But that generation who were members of the church when I was settled among them, are all gone the way of all the earth except two, one of whom is 92 years old. I have the vanity or pleasure to believe that no pastor was ever happier with a church than I have been—for which I bless God. Last Lord's day in the afternoon, I preached. * * * * * After which I assisted in administering the Lord's supper, perhaps for the last time. O may I partake of the marriage-supper of the Lamb. O Lord, prepare me for thy holy will."

Thus did this aged patriarch anticipate the coming of the Son of Man, and hold himself in readiness, year after year, for that solemn yet joyful event. It was observed during the last six months of his life, that an unusual seriousness was visible in his manner. His conversation was of an unusually religious turn, and he spoke much of his departed ones. The wit and repartee in which he had abounded was gradually diminished, and he seemed, unconsciously to himself, to have assumed the air of solemnity, appropriate to one who was soon to put on the robes of immortality.

During the year 1836, the church and society had been engaged in the enterprise of erecting a new house of worship, a little removed from the site of the ancient sanctuary. At the commencement of the winter, the new building being nearly ready for occupancy, it was arranged that on the third Sabbath in December the closing service should be held in the house where their fathers had worshipped, and where the presence of God had been so often and so

richly enjoyed. The aged pastor, most appropriately, was to have preached on the occasion. What a scene of touching interest and beauty might have been anticipated, when the reverend servant of God, full of days and of honors, should stand up for the last time within those consecrated walls, which had so long echoed with the sound of the gospel, which had been adorned, year after year, by the presence of the Lord Jesus Christ, which had witnessed the vows of multitudes of converts, and where so many believers had been ripened for heaven! How many affecting memories of the past would crowd upon the thoughts of the auditors! How many tears would bedew the sacred threshold, as the aged pilgrims who had seen the glory of the former house should cross it for the last time, and go out from the hallowed temple no more to return!

But a scene of more touching interest was prepared. The last public service in the house was the funeral ceremonies of the aged pastor himself.

Father Grafton enjoyed, on the whole, a remarkably green old age. "Since his complete recovery from the effects of a long and severe confinement with the tic douloureux," says Mr. Willard, "both his mental and physical faculties had been strikingly vigorous. And on our own account, we were hoping that he might continue with us, perhaps even for some years. Nor was this hope abandoned till after the acute attack (by influenza) which terminated his course in the short space of forty-eight hours." We have stated above that he spent some of the pleasant months of the year 1836 in visiting his relatives, and the former members of his church and society in the

neighboring towns. His last visit was made in Roxbury, where he spent the first two Sabbaths in December, preaching once on each Sabbath. He preached for the last time on Sabbath evening, December 11th, in the meeting-house of the First Baptist Church in Roxbury from Hebrews 2 : 3. "How shall we escape, if we neglect so great salvation?" His last sermon to his own people was from John 14 : 23. "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." It was most appropriate that he should discourse upon such words, who was about to go himself and make his abode with the Father. Some of his last sermons at Newton, as well as at Roxbury, were spoken of at the time of their delivery as strikingly impressive and interesting. The last sermon he ever preached, in which he particularly addressed the young, made impressions upon the minds of some which will never be forgotten, and which, it is hoped, may lead them to follow in the same path to heaven.

"When he left his grand-children at Roxbury on Wednesday before his death, though not then so well as usual, he spoke of visiting them again after the dedication at Newton, on the 22d inst. And when he became worse in the evening after his return home, he seems to have had no apprehension of a fatal issue. He indeed called in medical advice from the immediate neighborhood, but did not think best to send for his family physician. In the morning he was much worse, but in a state in which he took little notice of what was passing or of his own condition. A torpor

of mind had been produced by the aggression of the disease, and by the use of opiates, which had been administered to allay the pain occasioned by irritation and obstruction of the intestinal canal. As the morning advanced, however, he had an impression, in his brighter moments, that he should not recover. During the day, his generally drowsy and lethargic state was broken by short intervals of wakefulness, in which he spoke to those about him; but still in a manner which showed that his perception of common things was very imperfect. Except when food or medicine was offered him, he scarcely spoke rationally of any thing pertaining to this world more than once. And then he mentioned who was the executor of his will, and requested that the key to the drawer of his private papers might be taken from his pocket, and given to one of the deacons of the church. But during his comparatively wakeful moments it was interesting to observe, that though his mental perceptions for the most part were dim and misty, and had been so from the time when he apprehended no danger, yet the current of his thoughts was heavenward; and when he saw nothing else clearly, he had clear views of religious truth.

“In the early part of the forenoon, he was visited by one of the oldest female members of the church, who passed the day with him. On looking up to her soon after she came in, he said, ‘You saw my dear wife die.’ ‘Yes.’ ‘You saw my dear daughter die.’ ‘Yes.’ He seemed as if he would have added, ‘Well, you will see me die too;’ but his voice faltered and his eyes again closed. Not long after, his nurse brought him some gruel, which she proposed he should

take, but he declined it; and gently pushing her back, in a moment more he spread out his hands in the attitude of prayer, and exclaimed three times successively 'Lord Jesus, receive my spirit.' At a subsequent time, in words not remembered by those present, he spoke in strong language of his own great sinfulness, and of his exclusive reliance for salvation on the abounding fulness and efficacy of the atonement of Christ. And soon after he repeated the lines,

"Here, Lord, I give myself away,
'Tis all that I can do.'

"In the afternoon his own physician was sent for, who arrived in the early part of the evening. At this time, and for an hour or more afterwards, during the visit of Prof. Ripley and the surviving pastor, he was brighter than at any previous time during the day. He was much attached to his physician, and he received him, as he came in, with strong marks of tenderness and affection. To the doctor's inquiry respecting his state he replied—'I am going. But I am ready to go, and willing to go; and the reason that I am willing is that I hope I am prepared.' A most pathetic, though indirect exhortation.

"About the time his physician left, Prof. Ripley called in. He found him lying silent, and apparently asleep. He approached his bedside, and, calling him by name, asked him if he knew him. There was no reply. He then said, 'You are very sick; how do you feel?' 'I feel like one on the borders of eternity.' 'I hope your mind is peaceful and happy.' 'Yes.' 'Christ is very precious to you.' 'Yes,' he replied. The professor then said, 'He is all your salvation and

all your desire.' He replied, repeating the expression, 'All my salvation—all my desire.' Immediately after this, the officiating pastor, who had necessarily been in Boston during the day, came in. As Mr. Grafton's eyes were closed, he did not approach the bed immediately. Soon the former uttered some unfinished sentences, and immediately afterwards the stanza,

“‘There is a house not made with hands,
Eternal, and on high,
And here my spirit waiting stands
Till God shall bid it fly.’

“The other then came to the bedside and said, ‘Do you recognize me, father Grafton?’ ‘Yes,’ he replied, ‘it is brother Willard.’ ‘Yes.’ ‘Let me kiss you,’ said he. The departing patriarch pressed his dying lips with unearthly tenderness to those of his younger brother, and said, ‘I hope I shall meet you in heaven.’ Oh! how immortal is the bloom of Christian affection! LOVE, the glory of ‘the better land,’ the affection of which God himself is the personification, which is the bond of union among all the holy through eternal ages, shone out, his

“‘Ruling passion strong in death.’

There was an interval of silence, and then again an indistinct utterance of something which seemed to be, ‘I love to hear people pray;’ then another interval and an apparent repetition of the same expression; on which the surviving pastor said to him, ‘Would you like to have me offer a short prayer?’ ‘Yes.’ At the close of the exercise he twice emphatically said ‘Amen.’

“These were his last hours of apparent consciousness. The evening was wearing away, and he slumbered on. At one o’clock Friday morning, he seemed to be in a state of insensibility, and continued so, apparently without much suffering, until two o’clock, P. M., when he expired.”*

On the following Tuesday, the funeral services were attended in the meeting-house where he had preached for nearly half a century.†

* The above account of the last illness and death of father Grafton was written by Rev. Mr. Willard, the junior pastor.

† The regard entertained for his memory was evinced by the numerous concourse which assembled to pay their last tribute of respect to his mortal remains. The public exercises were as follows:

1. Hymn,

“Hear what the voice from heaven proclaims.”

2. Reading the Scriptures by Rev. Mr. Willard.

3. Prayer by Rev. Dr. Homer.

4. Sermon by Rev. Dr. Sharp, from Rom. 8 : 20—

“The glory which shall be revealed in us.”

5. Statements by Rev. Mr. Willard, concerning the last illness and death of Mr. Grafton.

6. Hymn,

“Thou art gone to the grave, but we will not deplore thee.”

7. Prayer by Rev. Professor Chase.

8. Benediction by the surviving pastor.

The little property which father Grafton had in his possession, he distributed by his Last Will, which was dated April 19, A. D. 1836. The whole value of it, as estimated by the appraisers, was as follows: Real Estate, \$1500.00 ;

On a green mound in the ancient burial ground near the centre of Newton, stand side by side two white monuments of similar form. They mark the

Personal Estate, \$388.12; Library, \$76.00. The estimate of the library is quite as high as the common price of books would warrant. The books of inferior importance were sold at auction, and purchased as keepsakes by several of his parishioners. Those of a more valuable character were designated by him for the use of the Newton Theological Institution and the First Baptist Church. We copy this portion of the Will, for the purpose of showing what books formed the basis of father Grafton's theological studies. After a few bequests of a personal character, the Will proceeds :

“ Item. I give and bequeath to the Library of the Newton Theological Institution the following named books, viz. Wallin's Lectures on Primitive Christianity; Gill on Baptism; Stennett's Works, 4 vols.; Lowman's Paraphrase of the Revelation of St. John; Semple's History of the Baptists in Virginia; West on Agency; Watts' Philosophical Essays; Life of Dr. Cotton Mather; Forty Election Sermons tied in one Bundle.

“ Item. I give and bequeath to the First Baptist Church in Newton, the following named books, as the foundation of a permanent library, for the use of the Church and Society, viz : Gill on the New Testament, 3 vols.; Ridgely's Body of Divinity, 2 vols.; Henry on the Bible, vols. 2d and 3d; Fuller's Works, 8 vols.; Ryland's Life of Fuller; Mosheim's Ecclesiastical History, 6 vols; Kemp-ton's History of the Bible, 4 vols.; The American Baptist Magazine, from the year 1817; Orton's Exposition of the Old Testament, 6 vols.; Bellamy's True Religion delineated; Buck's Theological Dictionary; Shaw's Works, 2 vols.; Stanford's Aged Christian's Cabinet.”

resting-place of two aged ministers who labored side by side for nearly half a century:—one, the Rev. Dr. Homer, pastor of the Congregational church; the other, Father Grafton. The monument over the latter was reared chiefly through the energy and perseverance of Mr. Thomas Edmands, to whom we are indebted for the neat and faithful inscriptions. The expense was met principally by subscriptions, not exceeding one dollar each, from a multitude who were glad in this way to do the aged pastor honor. The following are the inscriptions on the monument:

[*On the West side.*]

REV. JOSEPH GRAFTON,
Born in Newport, R. I.
June 9, 1757.
Died Dec. 16, 1836,
Æt. 79.
PASTOR
of the
First Baptist Church in Newton,
From June 18, 1788,
Until taken from his
United People
After an
Unbroken Communion
of 48 1-2 years.
Rom. xii.

[*On the East side.*]

A
MEMORIAL
of unsurpassed
MINISTERIAL FIDELITY,
Hallowed Affections,
Social Virtues,
and
Holy Perseverance.
Erected by many Friends.

[*On the South side.*]

RUTH EDDY,
Our Pastor's
First Wife,
Died March 27, 1784,
Æt. 27.
SALLY ROBINSON,
Second Wife,
Died June 15, 1804,
Æt. 41.
HANNAH PARKER,
Third Wife,
Died Jan. 26, 1835,
Æt. 73.
Mrs. HOPE G. PARKER,
Last Child,
Widow of Joseph Parker,
Died May 13, 1835,
Æt. 32.
Heb. 11 : 13.

[*On the North side.*]

Bury the dead, and weep
In stillness o'er their loss;
Bury the dead—in Christ they sleep,
Who bore on earth his cross;
And from the grave their dust shall
rise,
In his own image to the skies.



THE FUNERAL SERMON,

BY REV. DANIEL SHARP, D. D.

THE GLORY WHICH SHALL BE REVEALED.—Rom. viii. 18.

A HUMAN being under the power of death is a humiliating object. And we feel this most sensibly, when he who is dead occupied a large space in the public eye, and was distinguished for active piety and eminent usefulness. We involuntarily exclaim with emotions of sorrow, 'He is stripped of his glory, and the crown is taken from his head.' Such are our feelings while we gaze for the last time on the remains of a dear and tenderly cherished friend. Our tears begin to flow while we see the affecting change which death has made in the form of one whom we long loved. The eyes which beamed with kindness, and sparkled with intelligent thoughts, are now closed forever. The tongue that in tender and earnest accents addressed us is now mute in death; and the whole body that was so active is now entirely motionless, sleeping the long sleep of death. And such is the unpleasant and unsightly process which takes place, that we are compelled to convey to the tomb, or to hide in the earth as an object unfit to be seen, those that we would gladly keep with us even after they are dead. And the mind, so sprightly, so devotional, so overflowing with sympathy, inspiring so many delightful associations

in other minds, where is it? We see none of its manifestations. It surely has departed. Has it ceased to exist, or whither has it gone? Will the dead body live again? Will there be a reünion of the material and immaterial nature, and what will be the condition and character of that union? These are interesting inquiries, and yet reason, with all its powers, has felt itself unable to answer. It has carried its speculations beyond the grave. But it has returned, confessing that clouds and darkness rested upon it, not to be penetrated by the human mind. In this our gloom, the gospel comes to our aid, and brings "life and immortality to light." It informs us that as "Jesus died and rose again, even so them that sleep in Jesus shall God bring with him." It gives the assurance, that when Christ shall come the second time without sin unto salvation, he shall change our vile bodies, and fashion them like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. The hopes of the believer are directed beyond the vale of death to the glory that shall be revealed.

As I am not able to describe the scenes through which our deceased friend has passed in this valley of tears, I will endeavor, for our mutual consolation and encouragement, faintly to sketch the glorious scenes on which he has already entered, and which are destined to be still more glorious when the redemption of the purchased possession shall have been completed.

Believers in Christ are represented as "heirs of the glory which shall be revealed."

Let us consider what is included in this sublime statement.

Glory is a term of comprehensive and delightful import. It is expressive of a state of splendor, dignity and bliss. As referring to a future world, it is descrip-

tive of the sinless, exalted and happy condition to which the truly pious of every period shall be raised.

Glory may be considered as characterizing either the state of our bodies, the character of our minds, or the circumstances of our external condition. In each of these respects, there is an inconceivable glory awaiting the righteous. "Eye hath not seen, nor ear heard," etc. And although they are revealed to us by the Spirit in the Scriptures, and we enjoy the earnest of heavenly blessings, yet our most enlarged and vivid conceptions fall infinitely short of the promised realities.

1. A glory will be conferred on the body, transcending all our conceptions.

When we see a man of tall stature and of athletic strength, combining an intellectual countenance with symmetry of form, we feel his commanding presence, and say to ourselves, his person is majestic, splendid. We yield admiration and respect to this workmanship of God.

But if these forms of clay, through which the immortal spirit within beams forth and manifests its presence, are glorious, how great will be the glory when the "spirit is clothed upon with its house from heaven!" There is, says the apostle, a terrestrial and there is a celestial body. The glory of the terrestrial is one, but the glory of the celestial is another. The one is a natural body, etc. The one is corruptible, liable to the feebleness and wrinkles of age, and to ultimate corruption and decay. The other is incorruptible, and shall retain forever the vigor and beauty of celestial youth. The one is sown in dishonor, the other shall be raised in glory. When the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, the dead in Christ shall rise first, and with the living in

Christ shall be changed; and so shall they ever be with the Lord. How glorious will be the transmutation!

Then our bodies will be incapable of sickness, or pain, or decrepitude. "They shall hunger no more, and thirst no more, for the Lamb shall lead them to fountains of living waters, and God himself shall wipe away all tears from their eyes." They shall never more be clogs to the activities and aspirations of the spirit within, and no inferior impulses shall war against the noble purposes of the soul and bring it into subjection. These bodies shall then be arrayed as were the shining ones on the mount, in raiment glistening in whiteness above the purest snows. This, my hearers, is a part of the glory that shall be revealed.

2. A glory shall be conferred on the mind. In this world the mind is the chief glory of man. It is this which gives him eminence in the scale of created beings. There are beings far below him that might boast of greater beauty, strength, or fleetness. But these have not the reflecting and improving mind which characterize man. They give no indications of a conscience and of a moral sense. In his intellectual and moral powers man stands preëminent, and in consequence has "dominion over the creatures."

And there are degrees of intellectual and moral glory in our present state. The difference is immense between the cultivated and uncultivated man. We feel that there is a glory in the well-balanced and richly instructed mind. We admire the scintillations of genius, and are awed by the wide-reaching thoughts of giant intellect, and enraptured by the outpourings of an eloquence which gushes from the deep fountains of the soul. And when these manifestations of mind are associated with well-regulated affections, and an irreproachable and useful

life, we feel that it cannot be extinguished, but is destined to shed its light with increasing lustre forever.

But if this be the glory of a mind in its earthly residence, how great is the glory which shall be revealed! When released from the body, its glory shall be great beyond conception. He whose intellectual vision is most clear and comprehensive now, only sees through a glass darkly, but then he shall see face to face. For when that which is perfect is come, then that which is imperfect shall be done away. The wisest of human beings, while here, only think and speak like children. But at death they shall attain at once to maturity and perfection of thought. Elevated above the clouds which now obscure their vision, and dwelling in the pure and serene atmosphere of heaven, they shall see every object as it is, and in all its relations and circumstances. What was dark will be illumined; what was mysterious will be unraveled; what was inexplicable will be made plain. As by intuition the saints in light will "look back on all the way the Lord hath led them," singing, it was a right way to a city of habitation. The Deity himself will be revealed in full orb'd glory, and the mysteries of redemption, the harmonies of grace and truth, of justice and mercy, of the sinner pardoned and the law honored, will be seen blended together in sweetly mingled rays.

And the moral glory of the soul will surpass the intellectual. Every feeling will be in complete subjection to the will of God. Every passion will be attuned to praise, and every social affection towards angelic and redeemed spirits will be perfect. There will be no conflict between flesh and spirit. There will be no envy, or jealousy, or anger, or alienation, or rivalry there. Each will take and love his place, and move in delightful intercourse with kindred minds. Freed from all infirmities of temper, from selfishness of feeling, and from the petty inter-

ests which disturb the harmony even of good men here, no causes of alienation will exist. There will be no pertinacity of opinion there; no pride looking down upon others with contempt, and no envy looking up "and withering at another's joy or hating excellence it cannot reach." All will be meekness, disinterestedness and love. He who is least in glory, will feel no mortification that he is eclipsed; but will rejoice in the superior honor and brighter splendor conferred on his redeemed associates. Where is the pious heart which does not say,

"In such society as this,
My weary soul would rest;
The man that dwells where Jesus is
Must be forever blest."

3. The attending circumstances of the just made perfect will all be glorious.

There is in this life a glory in man's outward estate. Irrespective of the form of his body or the character of his mind, he may be surrounded by external splendor. There is a beauty and magnificence which wealth creates, dazzling to the senses, and filling the mind with astonishment and admiration. But whatever of glory there may be in "cloud-capt towers, and gorgeous palaces, and solemn temples," these will all fade before the superior splendor which shall hereafter be revealed. In heaven the entire condition of its inhabitants is glorious. There is not a sumptuous palace, and in its vicinity mean and shelterless huts. There are not a few in purple, embroidered with jewels and gold, and hundreds around them in coarse and tattered garments. All is glorious. Whatever of difference there is, it is only different forms of simplicity, beauty, and grandeur, the variety that adds interest and splendor to the scene.

But the real glory and happiness of our condition depends on its being suited to our tastes and pursuits, and on our being surrounded by objects and persons of our choice.

Such is the glory to be revealed. We have at times enjoyed the presence of God, and we have desired it more. Our language has been, "Whom have I in heaven but thee," etc. This desire shall be realized. "In his presence there is fulness of joy," etc. The believer has a desire to depart, etc. He shall have his desire; for the Lamb shall be the light of the place. He shall "see him as he is," and with grateful and reverent heart shall bend before him, and with other hymning spirits say, "Not unto us, O Lord, but unto thy name be glory, for thou hast redeemed us, and washed us from our sins in thy blood."

And the companions of departed saints, who will they be? They will be the wise and good and pure of every age, of every Christian sect, and from every nation under heaven. And although the representations of gates of pearl, and streets of gold, and a river pure as crystal, and ever-verdant trees bearing all manner of fruits, and robes of royalty, and palms of victory, and thrones of state are to be received as figurative, yet they are intended to convey the impression, that whatever there is of magnificence, splendor, riches and dignity on earth, shall be infinitely surpassed in heaven. In the bright world to which all Christians are hastening, "are scenes surpassing fable, but yet true." All our conceptions fall infinitely short of the reality. We can only say, that the saints' final portion is "an exceeding, eternal weight of glory."

In bringing this part of my discourse to a close, it will be proper to remark that a participation in the glory

which shall be revealed, will be limited to character. Without holiness no one can see the Lord. This glory will only be conferred on those who walk not after the flesh, but after the Spirit; who are new creatures in Christ Jesus; heirs of God, and joint heirs with Jesus Christ. If need be, says the apostle, we must be willing to suffer with Christ, that we may be glorified together with him. If we acknowledge him before men, he also will acknowledge us before his Father and in the presence of his holy angels. If we deny him, he also will deny us. If we suffer with him, we shall reign with him. Hence the apostle speaks of the glory that shall be revealed in us. The visions of heavenly glory will not be seen by the righteous at an immeasurable distance, as in the case of the rich man, who in misery himself saw Lazarus afar off in Abraham's bosom. The celestial streams shall not flow in sight, but untasted by their parched tongues. They shall not feel the hopeless pang, that there is a wide gulf, over which they may not pass to that state whose bright glories are seen from their dark and miserable abode. No! No! There will be glory all around them, and glory in them. They themselves will be the subjects of this glory. In the celestial manifestations made to their minds, in the high elevation given to their characters, and in the influx of bliss which shall fill their souls, the glory will be revealed in them. Honor and dignity will be theirs, for "they shall reign as kings and priests unto God forever."

But to be partakers of the glory that shall be revealed, we must be partakers of the grace that is so freely offered. There must be a meetness for the inheritance, or the inheritance cannot be ours. The only passport received at the gates of the heavenly glory is character. Of some that will be admitted it will be said, these are they that have come out of great tribulation,

and have washed their robes in the blood of the Lamb; and of others it will be said, these are they that have followed their Saviour in the regeneration. Of all others it will be said, "Depart from me ye workers of iniquity."

Let each one, then, seriously ask himself—am I prepared to meet my God? If conscious of being unprepared, let me affectionately entreat you to indulge no delay. At once "break off your sins by righteousness." Seek the renewal of your minds, and repose in the mercy of God through our Lord Jesus Christ. Then may you "look for that blessed hope, even the glorious appearing of the great God and our Saviour," "who shall be glorified in his saints, and admired in all them that believe."

On this glory, of which I have given so inadequate a description, I have not the least doubt that the spirit of your late pastor, released from its tabernacle of clay, has entered. Yes! he is blessed; for he rests from his pains and cares and labors, and his works do follow him.

Although I have enjoyed the happiness of an intimate and uninterrupted friendship with the deceased during the last twenty-five years, yet I am not in possession of facts which qualify me to give a succinct history of his life and ministry. This service would indeed have been most grateful to my own feelings; for there are few men whose private and public character I have contemplated with such unmingled pleasure. I should have loved to trace the incidents of his early youth; the struggles of his mind in reference to his being a preacher; the circumstances connected with his first coming among you; his early trials, when for a season he was laid aside from his duties by a threatened consumption; the ardor and zeal with which he commenced his work, and the influence which severe and repeated domestic afflictions

exerted over his character as a minister, a pastor, and a Christian citizen. But of these and other incidents of which I have but an imperfect knowledge, I may not on this occasion speak.

Such a narrative would no doubt awaken those feelings, pleasant and yet mournful to the soul, of which one is conscious while he gazes on the picture of a departed friend. As he surveys each feature, some tender or thrilling recollection swells his bosom and sends its influence to his eyes;—and he yields himself to the remembrance

“Of joys departed—ne'er to be recalled.”

You have the moral portrait of your late beloved pastor engraven in your hearts with far more accuracy and completeness than any impression that I can produce. The aged among you “have fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, patience,” and afflictions, and the divine supports which he experienced up to the period of his triumphant deliverance from them all.

To those who had but a slight and recent acquaintance with the deceased, it may not be unprofitable to give a brief and imperfect sketch of his character.

I. He was indefatigable in his labors.

No one could say with truth that he made his office a sinecure. He loved his Master, and he loved his service indescribably more than the emoluments of office. Hence he was “instant in season and out of season.” Imbued with a spirit of ardent piety, possessing a ready utterance, and dwelling for the most part on the more obvious truths of the gospel—relative to man's condition as a sinner, and his recovery through the mediation of Christ, when a door in Providence was opened he was

always willing to preach. In the early part of his ministry the circumstances of the denomination rendered such efforts necessary. I think I have heard him say, that at that period there were only eight Baptist churches in any direction within forty miles of his dwelling. And yet there were many members of these churches scattered over this wide extent of territory. Their entreaties that he would come over to their towns and villages and help them, were viewed in the light of a call which he was not at liberty to disregard. Many were his refreshing visits and interviews of this kind. Souls were converted, and they that dwelt as in solitary places were made glad. To the gratuitous itinerant efforts of that man of God, whose remains are now before you, many of our churches owe their existence. Weston, Watertown, Cambridge, Roxbury, Brookline, Newton Upper Falls, were chiefly or in part constituted by secessions from this church.

2. He possessed in a rare degree those traits of character that are essential to the continued usefulness and happiness of the pastoral relation.

1. He was endowed with a large portion of sound common sense. Many were his superiors in literary and scientific acquirements; but few ministers were equal to him in a knowledge of mankind. If the "proper study of mankind is man," so far his studies were appropriate. He was all his days an attentive observer of human actions, their causes and effects. He saw clearly the principles and influences by which men were affected and governed. This gave him great advantage, both in his ministrations and his intercourse. He was able, in most instances, to see the end of a thing from the beginning. His prophecies concerning measures or men were generally fulfilled. His knowledge of human nature enabled him, without any sacrifice of principle, to determine when to

meet and when to shun difficulties, when to stand erect, and when to stoop, that he might conquer in a good and holy cause. He did not drive his chariot so fast as some, but he went on slowly and surely—leaving far behind him many who started with greater rapidity.

2. In alliance with a discriminating judgment was a most amiable disposition.

You all can bear witness with what “meekness he instructed those that opposed themselves;” and that he was “gentle among you, even as a nurse cherisheth her children.” So being affectionately desirous of you, he was willing to have imparted to you, not the gospel of God only, but his own soul, because you were dear to him. If at any time there was a collision of interests, or rivalries in the church or society, how guardedly he kept himself aloof from being one of a party, and how in the spirit of a peace-maker, with what kindness he labored to soothe irritated feelings and heal divisions. His interposition was not always seen; but its genial influence was felt like the invisible but soft and balmy breezes of spring.

It was his habitual aim to live peaceably with all men. He was the last to give offence, and the first to remove it. To all his younger brethren in the ministry he was an affectionate father; to the older he was a brother. He assumed no airs of superiority. He invited confidence, and never disappointed it. In the long intimacy of an unreserved intercourse, I do not recollect that he ever made to me a severe and uncharitable remark concerning any one. The law of kindness was in his heart. He was a lover of peace and concord, and of all good men.

3. He was contented with the sphere of his labors. Next to the marriage relation, he held the pastoral connection sacred, and not to be dissolved without solemn and weighty reasons. The last conversation I had with

him was on this subject. Without judging or censuring any of his brethren, he expressed his deep regret that such dissolutions were of constant occurrence.

His own conduct in being the pastor of this church over fifty years, the causes which gave permanency to this union, and its effects on himself and his people for so long a period, are worthy of profound consideration.

Besides the conviction resting on his own mind of the sacredness of the pastoral relation, the permanency of his own connection was no doubt promoted by his own unambitious views. He sought not high things; he had no aspirings after a conspicuous station. He was satisfied with the humble and quiet lot of a village pastor, and with the tokens of his people's regard, and the evidences of being useful. And thus a ministry, commenced with you in youth, has only terminated at a very advanced age.

As he lived he died. Like Jacob leaning on the top of his staff, and blessing those around him, he has long been calmly and joyfully waiting the period of his release. The summons came and found him ready, with his loins girded and his lamp trimmed and burning, expecting the approach of the bridegroom. He has gone to be a guest at the marriage supper of the Lamb, and is participating in the glory that shall be revealed.



APPENDIX.

NOTES ON THE TOWN OF NEWTON.

THE town of Newton was incorporated under its present name December 8 (N. S. 19) 1691. It was previously a part of Cambridge, and was styled Cambridge village, or New Cambridge. Its centre is about eight miles from Boston. The Charles river, by a circuitous course, forms a natural boundary around three quarters of the town. The adjoining towns are Watertown and Waltham on the North, East Needham and West Roxbury on the South, Brookline and Brighton on the East, and Weston and West Needham on the West. The town contains five villages, each of which has a post office and a daily mail. The central village is the smallest. The names of the villages are Newton Corner, West Newton, Newton Lower Falls, Newton Upper Falls, and Newton Centre. The first four of these villages are disposed along the edges of the town, because the natural or other advantages which have given them their importance have so determined their location. The scenery of the town, in various parts, is extremely romantic, and its situation renders it both a healthful and picturesque retreat. Its water scenery (the river Charles has a circuit of nearly fourteen miles around the town,) exhibits every possible variety of beauty; two or three fine ponds, of which the largest, named Wiswell's pond,

contains upwards of thirty-three acres, and is in the centre of the town, contribute to the health of the people, and the charms of the landscape. The Upper and Lower Falls are manufacturing villages. West Newton and Newton Corner have become celebrated as the residences of persons doing business in Boston, and who pass back and forth to their business and their homes by the railroad. Newton Centre is the seat of the Theological Institution of the Baptist denomination, Professor Siedhof's Classical Institute on the German system, Mr. Burbank's Classical and High School for boys, and the Newton Young Ladies' Institute, under the superintendence of the Rev. John B. Hague. One of the State Normal Schools for young ladies, is established at West Newton, together with a model school in connection with it; also an academy of high character, originated many years since by Mr. Seth Davis, and in charge of an accomplished teacher, a member of his family. Two other incipient villages, Newtonville and Auburn Dale, within the limits of the town of Newton, lie along the track of the Boston and Worcester Railroad. All the villages in the town have either a railroad depot, or an omnibus connecting them with the depots, so that they have access to the capital during the whole year from six to nine times every day.

The town embraces nine religious societies, eight of which have meeting-houses, and the remaining one holds worship in a public hall. The denominations are as follows: two Baptist, three Congregationalist, one Methodist, one Episcopal, one Universalist, and one Unitarian. They all have settled pastors. A lyceum is maintained at Newton Corner, with a public library* and reading

* Two public libraries were founded, in the East and West parts of the town, A. D. 1797. The one in the East part of the

room. There is also a well selected circulating library at Newton Upper Falls.

The cemeteries of the town are well walled, and pleasantly adorned with evergreens, deciduous trees, and flowering shrubs. The first meeting-house of the First (East) Congregational parish stood in the middle of that at Newton Centre. After standing several years, it was enlarged. The second house stood on the opposite side of the street, nearly on the site of Mr. Gardner Colby's house. It was carefully taken down and transplanted to Waltham in 1721, where it remained till the year 1776. The last sermon was preached in it in Newton, October 29, 1721. The third meeting-house was dedicated November 5, 1721,—three years from the time that the vote was taken authorizing its erection. The dedication sermon was by Rev. Mr. Cotton, from 1 Kings 6 : 11–13.* The fourth was dedicated November 21, 1805; and the present house, March 24, 1847.

It is interesting to compare the original arrangements for the instruction of the young with the present liberal provisions. It was in 1696,—five years after the town was incorporated,—that the citizens voted to build the first school-house. It stood near the meeting-house in the centre of the town. The second school-house was at Oak Hill. One teacher was employed for the year, one

town after a time ceased to excite much interest, and the books were sold at auction. The other still remains, but it is understood that the books are seldom called for.

* When Mr. John Cotton was to commence his ministry, so high was the respect cherished for the virtues and accomplishments of this youth of twenty, that the town in general went in procession, met, and gave him a joyful welcome upon his entrance into it as a candidate. He preached his first sermon after he came into the town (July 18, 1714) from Heb. 2 : 3, "How shall we escape, if we neglect so great salvation."

third of the time at Oak Hill, and two thirds at the centre of the town. The scholars who learned to read paid threepence a week; and those who learned to write and cipher, fourpence a week. At the same time that the vote was passed to build the school-house, a committee was also chosen "to treat with and persuade John Staples [afterwards a worthy deacon of the Congregational church] to keep the school. To him they gave, agreeably to their day of small things, one shilling and sixpence per day." The town, at present, numbers at least seventeen schools,—nine public, eight private,—besides the Theological Institution. Not less than forty persons are engaged either the whole or a part of the year in giving instruction within the limits of the town.

The town has hitherto been distinguished for the health and longevity of its inhabitants. Dr. Homer calculated several years since that the deaths were as one to seventy in a year; this is nearly 50 per cent. in favor of Newton above most of our cities. In a bill of mortality kept within one of the religious societies for seventeen years, the number of deaths was 154. Of these, 49 had exceeded 70; 73 had exceeded 50; and, leaving out of view 24 infant children who died under two years, considerably more than half the remainder lived beyond 50.

In 1776, one hundred and seven years after the town was incorporated, the only person known to have reached 100 years was Mrs. Mary Davis. Twenty-two however had lived beyond 80, and six beyond 90. Mrs. Davis died A. D. 1752, in her 116th year. She lived at the south part of the town, and cultivated the ground with her own hand till extreme old age. She used the hoe and scythe with much skill, and retained her faculties in a considerable degree till within two years of her death. Dr. Homer remarks (*Mass. Hist. Coll. Vol. v. p. 275*) that "she was upheld by the singular providence of God

through half the reign of Charles I, through the protectorate of Oliver Cromwell, the reigns of Charles II, James II, William and Mary, Queen Anne, George I, and died in the old age of George II.”

NEWTON THEOLOGICAL INSTITUTION.

This institution went into operation in the year 1825. The first class of theological students graduated in 1826, consisting of two members. It is designed to give an elevated course of theological instruction, and is second to no professional institution of the kind in the United States. It has four departments of instruction—Biblical Literature, Christian Theology, Church History, and Sacred Rhetoric and Pastoral Duties. A preparatory school was for a season connected with the Institution; but for many years it has been purely theological. Most of its students are college graduates. “The Triennial Catalogue, published in January, 1849, contains the names of 203 persons. Besides these, more than 60 have enjoyed, to a greater or less extent, the advantages of the regular course in the Institution. Of those who have been in the regular course, twenty have been or are connected with theological seminaries and colleges, as presidents and professors; eighteen have been or are foreign missionaries; and twenty-five have deceased.” The library contains more than six thousand volumes, and the reading room is supplied with the most important newspapers and literary periodicals.

OFFICERS OF THE INSTITUTION.

REV. IRAH CHASE, D. D.	.	.	1825—1845.
Professor of Ecclesiastical History.			
REV. HENRY J. RIPLEY, D. D.	.	.	1826
Professor of Sacred Rhetoric and Pastoral Duties.			

*REV. J. D. KNOWLES,	1832—1838.
Professor of Sacred Rhetoric and Pastoral Duties.	
REV. BARNAS SEARS, D. D.	1836—1848.
Professor of Christian Theology.	
REV. HORATIO B. HACKETT, D. D.	1839
Professor of Biblical Literature and Interpretation.	
REV. ROBERT E. PATTISON, D. D.	1848
Professor of Christian Theology.	

[The first, second and fourth of these Professors have filled other departments in the Institution. We have appended to their names the title of their present professorship, or of the one last filled by them.]

The Institution is situated on the summit of a beautiful hill in the centre of the town, and is approached by a winding avenue of nearly half a mile, bordered through its whole extent by a colonnade of trees. The landscape visible from the hill on a clear day embraces a circle of adjacent villages, the neighboring metropolis, the waters of Massachusetts Bay, and, in the distance, the high lands of Framingham, Wachusett mountain in Princeton, and Monadnock in New Hampshire, besides an almost boundless expanse of cultivated fields, lakes, farm-houses and forests. The Institution has enjoyed the patronage of a few liberal benefactors, but is still in great need of an adequate endowment. Among the deceased benefactors may be named, especially Mr. Nathaniel Ripley Cobb, of Boston, who died May 26, 1834, and Deacon Levi Farwell, of Cambridge, who died May, 1846.

FIRST BAPTIST MEETING-HOUSE.

The first meeting-house was erected on land given by Mr. Noah Wiswell. The vote to build the house is dated January 17, 1781. The vote of the Society directed that

it should be thirty-five feet square. In the plan of the Building Committee, which was accepted by the Society, the dimensions were somewhat altered. The plan reported made it forty feet by thirty-two, and it was calculated that the expense would be about three hundred pounds specie, or one thousand dollars. The house, however, was not completed at once. The Society manifested the greatest dread of accumulating a burdensome debt, and proceeded in the work only so far as the means in their hands would warrant them. It was several years before the house stood complete; and, up to August, 1788, a subscription had been five times set on foot for the purpose of carrying on the work. A pulpit was built in April, 1792; the expense of it was £14 17s 1d, about \$49,50. This, with the building of sheds for carriages, and the finishing of the pews in the galleries, was the consummation of the work. The whole was set in order in April, 1795, fourteen years from the commencement. The house was enlarged in the summer of 1802 by the addition of seventeen feet to the west side, which gave space for twenty-four new pews. A committee was appointed in the year 1782, while the original house was building, to "dignify the pew spots," according to the custom of the times; the highest stations were assigned to those whose subscriptions to the house had been the most liberal; and no person could have a pew who had subscribed less than ten pounds.* By the first arrange-

* It is an interesting fact, illustrative of the history of the times, that among the proprietors of the house, forty-four in number,—all but five bore Scripture names. Six bore the name of John; Ebenezer, Samuel and Thomas, four each; Aaron, three; David, Elisha, Jeremiah and Noah, two each; Daniel, Gershom, James, Josiah, Nathan, Simeon, Solomon, Stephen and Thaddeus, one each. The names of females were also much more frequently scriptural names than in our own days. *Huldah* seems to have been a favorite appellation.

ment, there were twenty wall pews, and four pews "back of the body-seats."

In January, 1795, a vote was taken to procure a stove to warm the meeting-house. The Society's vote states with great exactness where the stove shall stand, together with the course of the stove-pipe, and the "window" where it shall make its exodus from the house. The expense of the stove and funnel was £11 13s 10d,—a trifle less than forty dollars. So important was this article of luxury in the eyes of our fathers, that in the annual engagement with the sexton, it was distinctly mentioned, that he was "to take care of the meeting-house *and the stove.*"

The last sermon preached in the old meeting-house, by Rev. Mr. Willard, was from the text, Exodus 33 : 15, "If thy presence go not with me, carry us not up hence;" a very pertinent, interesting, and profitable discourse.

The present meeting-house was built in 1835-36. It has seventy-six pews on the lower floor, of which six, in the northwest corner of the house, are appropriated to the use of the students of the Theological Institution. The clock was transferred from the old meeting-house. There has been an organ in the house since the beginning of the year 1840.

EARLY PROCEEDINGS OF THE FIRST BAPTIST SOCIETY.

Among the early arrangements of the Society, votes occasionally appear which may provoke a smile at the present day; but they are still interesting to us, because they illustrate the manners of the times. At the meeting of the Society March 19, 1782, it was voted that "Messieurs John Kenrick, jr., John Wiswall and Jeremiah

Richardson be choristers for this Society for the present year." At the same meeting it was "voted that the singing, in a general way, be carried on by reading a line at a time in the forenoon, and a verse at a time in the afternoon." This vote indicates the deficiency of books in the congregation, and at the same time the latter part of it implies among the worshippers, "in a general way," a good degree of familiarity with the standard hymns.

From the earliest period the members of the Society were impressed with a proper sense of the value of the stated ministry, and their obligation to sustain an evangelical pastor among them. At their very first meeting after the organization of the Society by the choice of a moderator and clerk, the first vote has reference to the securing of a minister, and the second to the erection of the meeting-house. The by-laws of the Society are commenced with the following excellent preamble:

"We, the subscribers, members of the First Baptist Church and Society in Newton, taking into consideration the many obligations God in his word has laid us under to keep up and support the gospel ministry amongst us,—although there has been, and still are, diversity of opinions amongst professing Christians respecting the same, yet we are persuaded that reason and the word of God plainly dictate that it ought to be done in such a manner that one be not eased and another burdened; also that the preacher, whoever he may be, who shall be set over us, may be so far released from worldly business that he may give himself to study and the care of the flock over which he is set. And, in order that those desirable ends may be answered, we do, each of us, for ourselves voluntarily agree to the following articles."

The following is the first article:

"We will each of us contribute in proportion to our ability towards the support of the ministry, and pay the

same at such time as shall be agreed on by this society."

The salary of Mr. Blood, the first minister, was small, amounting only to sixty pounds and "the loose money" contributed on Lord's days. For the sake of these casual contributions, the box was carried around generally on the lower floor every Sabbath, but in the gallery only once in the month, until the year 1815. After the accession of Mr. Grafton, in addition to the salary and eight cords of wood, twenty pounds a year were granted to the pastor "in consideration of the enhanced price of the necessaries of life." The thoughtful regard which prompted the society, unasked, to make this addition to the salary of their minister is truly praiseworthy. The support of Mr. Grafton was afterwards increased from time to time, in proportion as the expenses of his family and the style of living in successive periods demanded. In addition to his salary, several members of the society purchased "half of the place that Mr. Blood used to own," and gave it "to Mr. Grafton as a settlement." A "settlement" seems to have been a present, over and above the stipulated salary, given to the minister as a token of good will. The amount paid for this settlement was £75 or \$250.

The society was incorporated by the Legislature of Massachusetts, and the act of incorporation signed by the governor, February 12, 1821.

The Warren Association met at Newton in September, 1808, and the Boston Association in 1832. At the latter, the annual sermon was preached by Rev. Howard Malcom, on the "Doctrine of Atonement." It has since been printed.

ADDITIONAL NOTES TO THE HISTORICAL SKETCH OF
THE FIRST BAPTIST CHURCH.

The original members of the First Baptist church in Newton were thirty-eight in number, as stated in the Life. The summary declaration of faith, read by Mr. Gair at the public exercise, was the same which had been adopted by the Second Baptist church in Boston. The same year in which it was organized, the church was admitted on application into the Warren Association, which then met at Athol.

It does not appear from any reliable documents, or from tradition, where the ceremony of the public organization of the church was held; it was probably, however, in the house of Mr. Noah Wiswell. The Baptist meeting-house was not erected till the following year. It stood on the border of the beautiful baptistery, called Wiswell's Pond, at the south-east part, fronting on the road. During the whole ministry of Rev. Mr. Blood, the interior of the house was unfinished. The only seats were rough boards laid upon the supports which are denominated by carpenters, *horses*. The pulpit also was a structure of unplanned boards. It was to avoid a burdensome debt that the society consented to worship in so comfortless a building. Soon after the settlement of Mr. Grafton, the walls were plastered and the interior arrangements began to assume an air of convenience and comfort. The church at first held their meetings in the house of Mr. Noah Wiswell. In mild weather, the public worship was often performed under the noble elms in front of the house.

The frame of the original meeting-house, minus the additions, still stands. It is now transformed into a dwelling-house.

The Letter of the church to the Association in the year 1788, is an interesting specimen of the documents of that character; and, as exemplifying the spirit of that period, we subjoin the principal part of it.

“The Baptist church of Christ in Newton,—holding the doctrines of grace in general and the following in particular,—divine sovereignty, particular election, total depravity, efficacious grace in regeneration, justification by the righteousness of Christ, saints’ final perseverance and the eternity of the future punishment of the wicked,—

“To the Warren Association, which is to be held at Sturbridge, the Tuesday after the first Wednesday in September, 1788,—

Sendeth Christian salutation.

Beloved elders and brethren,

“Since our last anniversary, it hath pleased the great Head of the church to cause us to experience both prosperity and adversity. Divine Providence seemed to forbid our beloved elder Blood’s continuing his services with us any longer. At first, we were ready to say, ‘all these things are against us.’ Must the cause fall to the ground? Must this great evil come upon us? Is there not a cause? From these thoughts much searching of heart ensued. In the mean time we were favored with great harmony and condescension. From the most mature deliberation, on January 24th, 1788, we unanimously voted to give elder Blood a dismissal and recommendation as a faithful and regular minister of our Lord Jesus Christ. Thus we were left as sheep without a shepherd. We were brought to look beyond the watchmen. Our united prayer was to the Lord of the harvest, that he would appear for us and send us one to take us by the hand and lead us. And, forever blessed be his name, that in the multitude of our thoughts within us, his comforts delighted our souls. When we were brought into a great strait, he appeared for us. He quickened us by his grace. He encouraged our hearts. He increased our fellowship. He strengthened our union; and we found he was faithful that had promised.

“Having had an interview with Mr. Grafton, a member of our sister church at Providence, we gave him an

invitation to preach, with which he complied. And, after preaching with us seventeen Lord's days to the satisfaction of the church, he was, on the 18th of June last, ordained over us by our elders Backus, Stillman, Stanford, Gair, and Green,—‘without the noise of axe or hammer.’

“Several who had been ‘hid in the secret place of the stairs,’ were enabled to make an open profession of Christ, to own him in baptism, and join the church. A spirit of conviction followed, and a number, in the judgment of charity, have been converted. O infinite goodness and condescending mercy. ‘The Lord hath done great things for us, whereof we are glad.’ At present, great harmony prevails amongst us, and we can say by experience, ‘It is good for brethren to dwell together in unity.’ It is like the precious ointment, shed on the head of Aaron. We desire to be kept humble, to live thankfully, to ‘walk circumspectly, not as fools, but as wise,’—for which we desire a remembrance in your prayers.

* * * * *

“May the great head and king of the church pervade you with his presence. We wish you a happy meeting, and that you may hear good tidings of the increase of the Redeemer's kingdom is the sincere prayer of your brethren in gospel bonds.”

Signed

By the pastor and the three delegates.

In consequence of the increasing infirmities of the aged pastor, as related in the Life, he voluntarily proposed to relinquish his office, in a communication to the church, dated July 2, 1835, and Rev. Frederic Augustus Willard was elected to the office of colleague, and installed November 25, 1835. After the death of father Grafton, he remained sole pastor of the church. Mr. Willard resigned his place July 10th, 1838, having been connected with the church as sole pastor or as colleague, two years and seven months. The number of persons added to the church during his ministry was thirteen.

After the dismissal of Mr. Willard, the church depended on the Theological Institution and especially on Professor Ripley, for the supply of the pulpit and for pastoral labors, until the close of December, 1841. During this interval of three years and a half, God continued to pour out his Spirit upon the church, and thirty-six were added to its fellowship. When the under shepherds are taken away, how glorious is it to enjoy the care and interest of "the shepherd and bishop of souls."

In January, 1842, nearly eight years since, the Rev. S. F. Smith commenced his labors with the church. Within that period, the number of persons who have become connected with the church is fifty-seven.

The whole number who have been members of the church to Sept. 1849 is 763. Persons of all ages and in various circumstances have been baptized and united to its fellowship. Occasional registration has been made in the catalogue, of the ages of persons when they have come into the church. This has been done only where the candidate was distinguished by youth, or by extreme age. Among the number so designated, one is marked as 8 years of age at the time of baptism, two aged 10, three aged 11, seven aged 12, two aged 13, etc.; and, at the other extreme of life, one aged 71; one, 73; one, 75; one, 80, and one, 90. One was deaf and dumb, and one blind.

The late Rev. Dr. Pierce, of Brookline, remarks in his Jubilee Discourse, (March, 1847,) that the average annual addition to his church, during its whole existence, was only 4; and his church, during thirty years of that period, was the only one in the town. The average annual addition to this church has been $10\frac{37}{8}$.

If we distribute the first sixty-three years of the existence of the church into periods of seven years each, we

find the average of additions in each period of seven years as follows:

1780—1786	13 $\frac{1}{7}$	1815—1821	7 $\frac{4}{7}$
1787—1793	4 $\frac{6}{7}$	1822—1828	24 $\frac{1}{7}$
1794—1800	3	1829—1835	17 $\frac{5}{7}$
1801—1807	2 $\frac{4}{7}$	1836—1842	9
1808—1814	19 $\frac{6}{7}$		

From this it appears that the least prosperous period of the church, so far as additions are concerned, was from 1787 to 1807—a period in which the Boston churches were richly blessed. These twenty years were comparatively days of darkness; but to a faithful pastor and a loving people, they were still days of comfort and joy. If the number of conversions was not large, the church was growing in faith and zeal, and under a faithful ministry the way was preparing for greater accessions in the years to come. The most prosperous period in respect to additions appears by this table to have been from 1822 to 1828.

The church has been in existence a little short of 70 years. It has had four pastors, who have been wholly or mainly devoted to its interests. During the same period, sixteen ministers have been connected with the church as members, of whom five have deceased. During its whole history, the church has only been two years and seven months without a pastor, or some one exercising a pastoral interest and supervision over it.* The church has had thirteen deacons; of whom eight have deceased, and three now hold the same office in other churches.

* From November 1, 1838, till Sept. 4, 1840, Prof. Ripley, of the Theological Institution, was engaged to take the oversight of the pulpit, and to perform such pastoral labors as were not inconsistent with his relations to the Institution.

We look back over the period embraced in the history of this church with feelings of solemn awe. Of the original thirty-eight members, not one remains among the living. Its first two pastors have gone to the rewards of the just. The ministers who took part in the public recognition of the church, and in the ordination of its second pastor, have all rendered their account to God. Of the crowd who witnessed the services at the organization of the church, nearly all have since entered into eternity. If any remain who, as little children, were carried by their parents to witness the solemnity, those little children are now gray-haired and decrepid men and women, tottering over the brink of the grave. The original supporters of the gospel here have all given an account of their stewardship, and are no longer stewards. The thousands of faithful sermons preached before the congregation have made their indelible impression upon human souls, and have become a savor of life unto life or of death unto death. The first pastor has probably met the whole, or nearly the whole, of his church and congregation in the world of disembodied spirits; the second pastor has met the major part of his; like a loving shepherd, leading them to Christ, as the lambs of his fold, or bearing his faithful testimony against their impenitence and procrastination. Those who remain are hastening to join the great congregation of the departed. They are in the ranks of the procession of spirits passing into eternity, and have come, none can tell how near, to its verge. Blessed are they who shall have part in the general assembly and church of the first born, whose names are written in heaven.

BIOGRAPHICAL NOTICE OF REV. CALEB BLOOD.

[Referred to on page 45.]

Mr. BLOOD was born in Charlton, Worcester county, Mass., Aug. 13, 1754. In the 21st year of his age, he was hopefully brought to a sweet and comfortable experience of the truth. It is said that he was struck with a deep sense of his lost condition while at a ball, in the midst of mirth and gaiety. The impression here made, continued, until the Lord by his sovereign grace set him at liberty. Soon after, he became deeply impressed with the situation of a world of sinners around him, and in about eighteen months commenced preaching. We presume he was approbated and sent into the ministry by the church at Charlton, of which the late Rev. Nathaniel Green was then pastor. Mr. Blood, after preaching in a number of places, in the autumn of 1777 visited Marlow, N. H., where he received ordination, probably as an itinerant. He continued in this place about two years, and then removed to Weston, and supplied the Baptist church and society in that place for about one year and a half. At this time, the Lord was pleased to pour out his Spirit on the inhabitants of Newton, and numbers were hopefully converted and baptized. The infant church invited Mr. Blood to take the pastoral charge of them. He accepted their call, and was settled over them as their pastor in 1781. He continued his faithful labors with this people until the beginning of the year 1788, when, by the consent of the church, and at the earnest request of a number of brethren, he removed to Shaftsbury, Vt.

Here his labors became more eminently useful. Several revivals of religion were granted under his ministry. In the winter of 1798 and 1799, a most wonderful work

of reformation took place in that town. The congregation to which Mr. Blood ministered shared largely in this gracious revival. Between 150 and 200 were added to the church under his pastoral care. Several of his own children shared in this good work.

But the labors of Mr. Blood were not confined to his particular charge; he frequently travelled and preached in the adjacent country, being often called to assist in councils, ordinations, etc. So eminent were his services in that region, that he was justly considered as one of the fathers in the Shaftsbury Association.

In 1791, when the University of Vermont was established, Mr. Blood was appointed one of the Trustees; and the year following, by the appointment of the Legislature, he preached the Election sermon.

In addition to his other itinerant labors, which were very considerable, Mr. Blood accepted an appointment from the Association to which he belonged, to go on a mission for three months to the north westerly parts of the State of New York, and the adjacent province of Upper Canada, which he performed in the autumn of 1804. There is reason to believe that his labors were highly useful in many places, in "setting in order the things that were wanting," and in "strengthening those that were ready to die."

After spending nearly twenty years of the meridian of life in Shaftsbury, he removed to the Third Baptist church in Boston, and continued with this church from Sept. 1807 to June 1810, and then took a dismission from them and removed to Portland, Me. which proved the final scene of his labors.

During his ministry in Boston, he experienced some very severe afflictions. He received an accidental blow in his face, which greatly affected his whole system. Though the wound appeared trifling, it often occasioned

him great pain; and at one time, by taking cold in the part, a fever ensued which threatened his immediate dissolution. He also experienced some very severe trials of another nature. These, together with the impaired state of his health, at times greatly depressed his spirits.

The last four years of his life he spent with the First Baptist church and society in Portland. During this period, the church and society were enabled to erect a very decent and convenient house for public worship.

Mr. Blood's labors were very acceptable to this church the whole time of his being with them. It was thought they were increasingly so the latter part of his life. For nearly two months before his death, he was unable to walk to the meeting-house, which was but a small distance. But his zeal for the cause and love to immortal souls suffered no abatement. It was thought that he felt and spake like a dying man. To all who heard him, his addresses appeared unusually solemn and impressive. He struggled hard with his infirmities, and was often exercised with great pain while discharging the duties of the pulpit.

On Feb. 19, he was attacked more violently, and continued to fail until Lord's day morning, March 6th, about 6 o'clock, and then fell asleep in Jesus. The state of his mind during his last sickness may be learned from the following letter, dated March 12, 1814, from his daughter.

“ Dear, respected friend,

“ I received your kind letter with grateful emotions. The sympathy of friends may, in some instances, soothe our sorrows, but it cannot ease the heart that is rent by the cruel tyrant death. But shall I call that cruel, which alone introduces the soul into immortal felicity? O no; let me rather adore the goodness of God, that overrules

his power, and makes even death the great privilege of the believer.

“ Yet I may truly say, the hand of the Lord lies heavy upon us. Few children have had such a parent. But alas! he is now no more. Should I indulge the unreconciled part of my feelings to flow from my pen, I should lament like David for Absalom. But stop, my soul; let me rather lie at the feet of mercy, and cry for true submission to the divine will. This, I think, is my greatest desire.

“ The Lord has been good to us, especially in granting the manifestations of his love to my father. In his last sickness and for some months before, he was unusually engaged in prayer and preaching; so much so that many thought him ripening for glory.

“ His mind was perfectly composed in his sickness, and by his conversation he evinced to all that heard him the reality of the religion of Jesus and its power to support the soul when flesh and heart fail.

“ The Sabbath morning before his decease, a number of brethren and sisters called to see him. After conversation, he requested to be raised up in his bed, and desired them to sing the two last verses of the hymn,

‘ Why should we start and fear to die ? ’

which they did. He raised his hand and beat the tune while they sung, and then told them to sing it again on this ‘ resurrection morn.’ The scene was solemn, but not melancholy.

“ When in the near prospect of death, he manifested an unshaken belief in the doctrine he had preached, expressing an entire confidence in God and dependence on the righteousness of Christ.

“ He often said, ‘ I am as naked as the thief on the cross, as to any thing to recommend me to God.’ When

he spake of his sufferings, he would quote those words, Luke xxiii, 41. When it was mentioned that he was going to receive the reward of his labors, he would reply, 'If mere mercy through the atonement of Christ can reach so great a sinner, and a soul that deserves to sink to hell can be saved, I shall arrive at the kingdom of glory; if not, I am gone.'

"Being asked if he could give up all below, he said he calmly resigned his family and the dear church; but the thought of no more warning poor sinners was the hardest thing to him; but at length he said, 'I have done the work, and finished the ministry which I have received.'

"He fervently warned ministers against seeking to be great in the view of others; and of the great necessity of church discipline. He desired that poor sinners might be told that he died with a concern on his heart for their souls. As a ministering brother was going to pray with him, he was asked what he would wish to have prayed for? 'O,' said he, 'pray that all our wills may be swallowed up in the divine will, and that the cause of God may flourish in this world.'

"He often repeated the following verse:

'This life's a dream, an empty show;
But the bright world to which I go
Hath joys substantial and sincere;
When shall I wake and find me there?'

"When in extreme pain, he would say,

'Though painful at present, 't will cease before long,
And then, O how pleasant the conqueror's song.'

"Seeing my mother affected in looking at his hand, he said, 'Do n't be anxious because you see death in it; the Lord will fashion it like unto his glorious body; for I

shall see him for myself and not for another.' She replied, 'I hope it will not be long before we meet again, no more to part.' He replied, 'It will be all grace if we do.' When in great distress, he said, 'My heart and my flesh fail; but God is the strength of my heart and my portion forever.' To a friend that was standing by his bed, who observed his hand to be cold, he said, 'Blessed Jesus, how much he endured for sinful man! Though I die in a confused time, Christ is going to send peace and salvation on the earth.' To one of his watchers he said, 'Mr. C——, I have been thinking of your kindness to me; but except you have an interest in Christ, of what avail will it be to you?' When exercised with excruciating pain, he said he was thinking to pray to God to relieve him before he died; 'but,' said he, 'the ways of God seemed so just, that I could not.'

“When very near to death, being asked if he was sensible he was going, he said, ‘I believe I am, very fast.’ Then he was asked how his mind was; he said, ‘calm; I am not afraid to trust in Jesus; there is enough in him.’ And on the morning of the Sabbath, we have reason to believe he entered an eternal Sabbath of rest.”

[The following sketch appeared in a Portland paper.]

ON Lord's-day morning 6th inst., between the hours of six and seven, departed this life, after a short but painful illness, the Rev. CALEB BLOOD, pastor of the Baptist church in this town, in the sixtieth year of his age, and thirty-eighth of his ministry. His dying testimony to the last, so impressive upon the minds of all that heard it, is the best comment upon his character. In his last sickness, all classes appeared equally concerned, each one striving to express a regard for so valuable a

member of the community. A bereaved widow and two children mourn the loss of a husband, a father, an instructor and most invaluable companion, under the full conviction that he is now reaping the full rewards of a faithful servant. The bereaved church of which he was pastor, sustaining so great a loss, are entitled to the sympathy of all the friends of Zion. May the great Head of the church, with whom is the residue of the Spirit, comfort the bereaved, and repair this breach now made in his militant church, for the glory of his name and support of his cause upon the earth.

His funeral was attended on the Wednesday following by a large concourse of people of all denominations, from the Baptist meeting-house, where a very solemn discourse was delivered on the occasion by the Rev. Sylvanus Boardman of North-Yarmouth, from Job 5 : 17. Thus terminated the life of this excellent man, leaving behind him the good name which is better than precious ointment.*

CHURCHES PROCEEDING FROM THE FIRST BAPTIST CHURCH IN NEWTON.

The First Baptist church in Newton is the mother of several churches around it. Like the fruitful bough of Joseph (Gen. 49 : 22), its branches have "run over the wall." Father Grafton used to say in his latter days,

* Mr. Blood was the author of a controversial work on baptism. It is in the form of a dialogue, between a Baptist and a Pedo-Baptist. The charge given by him at the ordination of Rev. Thomas Green in West Cambridge, Nov. 17, 1783, is also printed in connection with the ordination sermon of Rev. Thomas Gair, of Medfield. Boston, 1784.

that "making his own church the centre of a circle, the radius of which should be forty miles, there could not be found in that circle, when he became the pastor of the church in Newton, but eight Baptist churches;" at his death there were more than sixty. Several of these churches were, directly or indirectly, offshoots from that. This was especially the case with Weston and Framingham (organized 1789), now two distinct and flourishing bodies; First Cambridge* (org. 1817), West Cambridge (org. 1817), First Roxbury (org. 1821), Brookline (org. 1823), Watertown (org. 1830), First Lowell (org. 1826), Second Newton† (org. 1835). The number of members embraced in these churches in September 1843, was 2,285; and, including the First church in Newton, 2,405. All these churches sustain their own pastors, and enjoy their religious institutions and privileges; and most of them contribute largely in aid of the benevolent enterprises by which the present age is distinguished.

From the churches above named, as a nucleus, other churches have been formed. The First church in Cambridge gave to the church in Old Cambridge most of its members, besides contributing to the other churches in the town. The first in Roxbury gave most of the original members constituting the second and third in the same city. Brookline gave some members to the church on Jamaica Plain. And from the First Lowell, to which Newton gave twenty-six members, have sprung two other Baptist churches in that city. One or more of the deacons, past or present, of the Second church, Newton,

* Twenty members were dismissed to form the First Baptist church in Cambridge.

† Fifty-five members were dismissed from the First Baptist church to join in the embodiment of the Second.

First Roxbury, First Cambridge, Brookline and Watertown, have been either private members or officers of the First Baptist church in Newton. It has fallen to the lot of few churches to hold so commanding a position, or to exert so wide an influence.

It is interesting to compare the day of small things among the Baptists in Massachusetts with the present flourishing condition of our churches and congregations. The first settlers of the state established the Congregational form of government, worship and ordinances; and it was natural that these should prevail for some time, nearly or quite to the exclusion of all other sects. Hence it is that the Baptist churches did not begin to multiply at an earlier period. The last annual statement of the Baptist churches in Massachusetts (1848) gives the date of the organization of the churches in nine out of the thirteen associations. The four associations in which the date is omitted lie mostly in the western part of the state, and are, beyond a doubt, chiefly of recent origin. From these tables it appears that at the time of the organization of the First Baptist church in Newton, only fourteen other Baptist churches existed in the whole state. Three more were formed the same year. The number has now increased to two hundred and forty. The Newton church united in September, 1780, with the Warren Association, the only Association existing in New England. Now Massachusetts alone has thirteen Associations. If we suppose that the fourteen churches existing previously to July, 1780, had at that time an average of 150 members each,* this will give 2,100 for

* This is in fact a very high average. The average at the present moment is only about 197½; or, taking out of the account two large city churches, the present average of members in the remaining twelve is not quite 117.

the sum total in the State. The present number is 29,876.

MINISTERS WHO HAVE BEEN MEMBERS OF THE FIRST
BAPTIST CHURCH.

- *CALEB BLOOD (ord. Marlow, N. H., 1777).
 *JOSEPH GRAFTON (ord. Newton, June 18, 1788).
 *NATHAN DANA (licensed Jan. 3, 1789; ord. Nov. 20, 1793).
 CHARLES TRAIN (ord. Weston, Jan. 30, 1811).
 *FRANCIS G. MACOMBER (licensed Nov. 1820. Ord. pastor,
 Beverly, died July, 1827, aged 29).
 *HADLEY PROCTOR (ord. China, Me., 1824; died April 12, 1842,
 aged 48).
 IRAH CHASE, D. D. (ord. Danvers, Sept. 17, 1817).
 HENRY J. RIPLEY, D. D. (ord. Boston, Nov. 7, 1819; *quasi* pas-
 tor from Nov. 30, 1838, to Sept. 4, 1840).
 HARVEY BALL.
 F. AUGUSTUS WILLARD (ord. Worcester, Jan. 17, 1832).
 S. F. SMITH (ord. Waterville, Me., Feb. 12, 1834).
 HORATIO B. HACKETT, D. D. (ord. Newton, Dec. 9, 1839).
 SANFORD LEACH (ord. Wilmington, Del., Nov. 4, 1841).
 CHARLES PLATTS (ord. Homer, O., Feb. 18, 1846).
 ROBERT EVERETT PATTISON, D. D. (ord. Salem, 1829).
 JOSEPH W. WARDER.
 FLETCHER O. MARSH.

DEACONS OF THE FIRST BAPTIST CHURCH.

- *Jeremiah Richardson, Appointed Aug. 24, 1797.
 *Samuel Holt, " " " "
 *Noah King, " April 2, 1812.
 Elijah Corey, " " " "
 *Thomas Hovey, " July, 1818.
 *Josiah Bacon, " April 3, 1828.
 *Jonathan Bixby, " " " "
 *Reuben Stone, " " " "
 Perez Lothrop, " " " "

Isaac Keyes,	Appointed	Nov. 4, 1832.
Eben Stone,	“	“ “ “
Ebenezer Davis White,	“	Jan. 2, 1837.

MR. JONATHAN HYDE—MR. NATHAN WARD.

[Referred to on page 42.]

Mr. Jonathan Hyde, of Brookline, was ordained pastor of a Separate or New Light church in that place, Jan. 17, 1750. His ministry was attended by many persons from Newton. He resided near the intersection of the Worcester turnpike with the county-road, about two miles east of the Theological Institution.

In March, 1782, after Mr. Blood's salary for the preceding year had been paid, two small contributions remaining in the hands of the committee were, by unanimous vote, sent to Mr. Hyde. This is an interesting fact, indicative of the liberal feelings of the members of the Baptist Society.

After Mr. Hyde's church had left him, he continued to attend worship regularly with the First Baptist church in Newton, as long as he was able to go abroad. Mr. Blood used to remark that he was always glad to see father Hyde in his place; for he knew that he had one praying hearer.

The ordination of Mr. Nathan Ward, the pastor of a Separate church in Newton, is noticed, as well as the former, in the records of the East Congregational church. Mr. Ward afterwards returned to the fellowship of the church, and became the first pastor of the Congregational church at Plymouth, N. H. When in Newton, he resided a short distance south of the Winchester mansion, on the opposite side of the road. He was born in Newton, April 11, 1721, died June 15,

1804, aged 83. He was hopefully converted under the preaching of Mr. Whitefield. He had not a collegiate education, but received the honorary degree of A. M. from Dartmouth College. He had eleven children,—seven sons and four daughters. Five of the children died of putrid fever within the space of five weeks, two of them the same day, and a third forty-eight hours afterwards.

NOTICES PERTAINING TO THE EAST CONGREGATIONAL CHURCH.

During thirty years, from Jan. 1732 to Dec. 1811, the number added to the East Congregational church was 142; being an annual average of $4\frac{1}{5}$. At a subsequent period, directly after a season of revival the most extensive which the church has ever enjoyed, Dr. Homer made the statement that for forty-six years, the annual average addition had been $6\frac{1}{4}$. From Dec. 31, 1727, to April 21, 1728, a period of four months, fifty were added to the church. This was a season of special blessing also to the churches in Boston. It was directly after the great earthquake, which occurred Oct. 29, 1727. At that time eighty were added to the Old South church in Boston. A second season of revival occurred in the year 1741. From June 23, 1741, to April 4, 1742, 104 were added to the church. In connection with the account of these additions, Dr. Homer appends the remark, "The preaching of Rev. Gilbert Tennent about 1741,—which was most alarming to sinners,—probably began the awakening." This, it will be recollected, was the era of those wonderful refreshings in the time of President Edwards, which blessed various portions of New England, and especially the region of the Connecticut river.

The celebrated Mr. Whitefield at a later period visited and preached in Newton "before crowded and attentive audiences." He officiated "Nov. 3, 1748, in the period of Rev. Mr. Cotton, and Sept. 28, 1770, in the period of Rev. Mr. Merriam." This was a few days before he died at Newburyport. It is not known that his visits to Newton produced any very powerful impression.

The greatest revival which occurred in the East Congregational Society during Dr. Homer's connection with it was in 1827. Fifty-six were added to the church within the space of fifty-six days, of whom twenty-four were heads of families. The church received ninety in one year.

It is interesting to observe the manner in which the church controlled every thing pertaining to public worship. When the choir, ambitious of exhibiting their musical attainments, had learned a series of new tunes, the church voted (Nov. 6, 1770) that a due proportion only of the new tunes should be mingled with the old. It was voted in church meeting, Dec. 11, 1771, to introduce Tate & Brady's version of the Psalms, with hymns annexed; and by a similar vote, Nov. 7, 1790, this book of psalmody was exchanged for Watts.

DEACONS OF THE EAST CONGREGATIONAL CHURCH.

DIED.

Edward Jackson,	
John Jackson,	Jan. 30, 1674.
Edward Jackson,	
Hon. Thomas Oliver (Counsellor),	Nov. 1, 1715.
James Trowbridge,	July 22, 1717.
Edward Jackson,	Sept. 30, 1727, aged 75.
Richard Ward,	1739, aged 73.
John Staples,	1740, aged 81.
William Trowbridge,	1744, aged 60.
Hon. Ebenezer Stone (Counsellor),	1754, aged 92.

John Stone,	1769, aged 76.
Ephraim Ward,	1772, aged 69.
Thomas Greenwood,	1774, aged 78.
John Woodward,	1801, aged 76.
David Stone,	
Jonas Stone,	1804, aged 82.
Ebenezer Woodward,	1806, aged 49.
Samuel Murdock,	1814, aged 62.
Jeremiah Wiswall,	Appointed Sept. 21, 1798.
Ebenezer White,	“ June 11, 1815.
Elijah Fuller Woodward	“ “ “ “ died April,
17, 1846.	
Hon. William Jackson,	“ Oct. 28, 1827.
Luther Paul,	
Asa Cook.	

DR. JONATHAN HOMER.

On the occasion of the ordination of Dr. Homer, the Council met at the house of Mrs. Hannah Gibbs (now Marshall S. Rice, Esq.). At the service in the meeting house, the church publicly testifying the renewal of their call and the pastor elect renewing his acceptance of it, Mr. Eckley, of Boston, prayed; then Mr. Jackson, of Brookline, (Dr. Homer's pastor) preached from Is. 6: 5—8; afterwards Mr. Eliot, of Watertown, prayed; Mr. Woodward, of Weston, the Moderator of the Council, prayed and gave the charge, and Mr. Greenough, of West Newton, gave the hand of fellowship. The address to the church in those days had not come into use.

Dr. Homer enjoyed unusual health during the period of his protracted ministry. His entire ministry as sole pastor was forty-four years. His whole residence with the church was fifty-one years and six months. For thirty-five years he was never out of his pulpit in consequence of sickness. He was very laborious in seeking

to promote the interests of his charge. His literary ability was respectable, and his attainments, for the age in which he spent the vigor of his life, equal perhaps to the prevailing standard. His principal study for many years was directed to ascertaining the precise condition in which the English version of the Scriptures was left by King James' translators, and the variations from the translations of Wickliffe, Coverdale, Matthewe, Tyn-dale, Rogers, and the rest. Dr. Homer manifested great enthusiasm in this employment, and wrote many notes, which he proposed at some future time to publish. The notes, however, were left in a scattered state.

Dr. Homer died Aug. 11, 1843. At the funeral exercises held on the following Sabbath, an appropriate sermon was delivered by Rev. Dr. Codman, of Dorchester, and the several congregations in the town gave up their usual worship for the purpose of attending the service and doing honor to his memory.

PUBLICATIONS OF DR. HOMER.

The publications of Dr. Homer, so far as known, are the following:

1. Description and History of Newton in the County of Middlesex. An Article in the Massachusetts Historical Collections, 1798.

2. A Sermon delivered in Newton, Oct. 13, 1816, upon the occasion of the decease of Mr. Samuel Hammond, of Brookline, who died Oct. 5, 1816, aged 26. Published by request.

3. Address to the Clergy and People of the County of Middlesex, from the Middlesex Massachusetts Auxiliary Society, established June 1817, in aid of the American Society for Educating Pious Youth for the Gospel Ministry. 1819.

4. Fourth and Fifth Reports of the Bible Society in the County of Middlesex, Mass., April 1819, 1820.

5. A Sermon delivered before the Massachusetts Society for promoting Christian Knowledge at their Anniversary, May 29, 1823.

6. The Columbian Bible. (A large folio edition of the Bible for the pulpit. Dr. Homer aided the printer by some kind of editorial assistance.)

7. Century Sermon.

3. The Way of God vindicated, in a sermon preached Lord's day, Sept. 16, 1804—after the interment of his only child, Jonathan Homer, A. B., who died of consumption, Sept. 7, 1804, aged 21.

SKETCH OF THE REV. JOHN ELIOT.

John Eliot, commonly denominated the Indian apostle, was a native of England; but the place of his birth is unknown. Having studied at the University of Cambridge, he came to New England in 1631, leaving behind him "a virtuous young gentlewoman, whom he had pursued and purposed a marriage unto." She came over the year following, and they were married in October, 1632. He had six children, three of whom died before him. In his advanced years he remarked concerning them, "I have had six children; and I bless God for his free grace, they are all either with Christ or in Christ, and my mind is now at rest concerning them." His second child and oldest son was the first pastor at Newton. Cotton Mather says of him, "He bore his father's name, and had his father's grace. He was a person of notable accomplishments, and a lively, zealous, acute preacher, not only to the English at New Cambridge,

but also to the Indians thereabout. He grew so fast, that he was found ripe for heaven many years ago; and upon his death-bed uttered such penetrating things as could proceed from none but one upon the borders and confines of eternal glory. It is pity that so many of them are forgotten; but one of them, I think, we have all cause to remember: 'Well,' said he, 'my dear friends, there is a dark day coming upon New England, and in so dark a day, I pray how will you provide for your own security? My counsel to you is, get an interest in the blessed Lord Jesus Christ, and that will carry you to the world's end.' '*

On his first coming to America, Mr. Eliot supplied a vacancy at Boston, caused by the temporary absence of Mr. Wilson. He had, however, encouraged a select few of his acquaintances at home, that, should they come to New England before he had accepted the pastorate of any church, he would become their teacher. It so happened that they came the year after him and settled in Roxbury; and he was shortly afterwards ordained over them, and continued to minister to them for more than half a century. It was not till fourteen years after his settlement in Roxbury that he began his labors among the Indians of Nonantum.

Eliot was a man of ardent piety. Prayer was to him as his breath. When he visited a house where he was familiar, he would often say, "Come, let us not have a visit without a prayer; let us pray down the blessing of heaven on your family before we go." When he heard any important news he would say, "Brethren, let us turn all this into prayer." Though he was very apt and witty in conversation, his words were always seasoned

* These words of Mr. Eliot are engraved on his tombstone at Newton.

with piety. In this respect, father Grafton very closely resembled him. He observed the Sabbath with great strictness, commencing his preparation for it before sunset on the previous evening. Cotton Mather beautifully says of him, "We cannot say that we ever saw him walking any whither, but he was therein walking with God; wherever he sat, he had God by him; and it was in the everlasting arms of God that he slept at night."

He was a person of great industry. Besides preaching twice on the Lord's day, and once a fortnight at a lecture among his own people, "he made his weekly visits to the lectures in the neighboring towns—Boston, Charlestown, Cambridge and Dorchester; visited his scattered parishioners, and catechized the children; learned the language of the Indians, and printed a grammar of it, and primers and catechisms for the use of the natives, besides translating and printing the whole Bible,* Baxter's Call to the Unconverted, the Practice of Piety, and other works, both in Indian and English,† and frequently going to Newton to preach to the Indians, and to watch over their spiritual concerns. He rose early in the morning for study and prayer; and, for more than twenty years before he died, he removed his lodgings into his study, that he might employ his early mornings in useful occupations without disturbing any one in the house.

He was distinguished for his charity. The poor had in him a friend and father. It is said that he gave away hundreds of pounds; often, doubtless, with an indiscrimi-

* Fifteen hundred copies of the New Testament in Indian, with marginal references, were printed at the expense of the "Society for propagating the Gospel." The whole Bible was completed in 1663. It was printed at Cambridge.

† Besides other English works, he printed a "Harmony of the Gospels in the Holy History of Jesus Christ."

nate and unwise liberality. In this regard it was fortunate that Mrs. Eliot served as a check upon his profusion; else he might have given away his whole salary, leaving nothing for the support of his family. Once it is said that the treasurer, on giving to him his quarter's salary, tied the handkerchief containing it in many knots, fearing lest in his indiscreet kindness of heart, he would give it away to some beggar before he reached his home. On his way, Eliot called on a poor woman in necessitous circumstances, and attempting to untie the knots in his handkerchief that he might share his riches with her, at length finding it a difficult task, he threw the whole into her lap, saying, "Here, good woman, I believe the Lord designs it all for you."

His labors in behalf of the Indians were commenced in October 1646, and continued till near the close of his life. And though at home he brought beaten oil into the sanctuary, and was always graceful, solemn and earnest, the great work by which he was distinguished was his work among the Indians. It was by this that he made an impression on the age in which he lived. Dividing his cares between his parish at Roxbury and the Indians, first at Nonantum Hill and afterwards in Natick, he labored on, a loving and beloved pastor, till he was more than fourscore years of age. His declining years were marked by peculiar modesty and a dread of praise. Writing to the Hon. Robert Boyle, he said, "I am drawing home; the shadows are lengthening around me; I beseech you to suppress the title of 'Indian Evangelist;' give not any glory to me for what is done; give it to God who hath strengthened me." Again, speaking on his death-bed of the decline in the work of grace among the natives that was incident to the Indian war, he said, "There is a cloud, a dark cloud upon the work of the gospel among the poor Indians. The Lord renew and

prosper that work, and grant it may live when I am dead. It is a work which I have been doing much and long about. But what was the word I spoke last? I recall that word, *my doings!* Alas, they have been poor, and small, and lean doings, and I'll be the man that shall throw the first stone at them all."

His last hours were spent in great tranquillity; and the words which lingered upon his dying lips, the latest expression of the state of his soul, were, "Welcome, joy." His age was eighty-six years.

THE MISSION AMONG THE INDIANS AT NEWTON.

Mr. Eliot, accompanied by three friends, made his first visit to the Indians at Nonantum, October 28, 1646. He had previously sent a message to them, announcing his coming to address them on the subject of Christianity. He had already become acquainted with their language, and prepared in it some small elementary works. His first meeting was in the wigwam of Wauban or Waban, their chief, who met him at a small distance from the settlement, and welcomed him to the place of assembly provided on Nonantum hill. After a short prayer in English, he preached to the Indians from the text, Ezek. 37 : 9, 10—"Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind,* Thus

* The histories of the time say that *Waban*, the name of the Indian chief, corresponded to the word translated *wind* in this passage. Probably Eliot had an eye to this coincidence in selecting the text. It must have been very impressive to the sachem, a home-argument truly, when he heard the Holy Scriptures commanding this prophecy to himself, personally—"Prophecy unto Waban," etc.

saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army." The sermon continued about an hour and a quarter, and embraced the principal articles of the Christian religion, applied to the case of the hearers. At the close of the discourse, desirous of knowing whether he had spoken intelligibly, he asked the Indians whether they understood? To which they replied, that they understood all.

The visit was received with general satisfaction, and many of the audience heard the pathetic parts of the discourse with tears. Dr. Homer remarks, that "Waban, particularly, received those happy impressions which abode by him through life, and qualified him zealously and successfully to aid the generous design of converting his countrymen. After the discourse, three hours were devoted by Mr. Eliot and his friends to answering questions of the Indians."

The second visit was made a fortnight afterwards, November 11, and the assembly was larger than before. At this meeting he proceeded in much the same manner as before, laying open, especially, the plan of salvation through Jesus Christ. When liberty was given to propose questions, "an aged man stood up, and with tears inquired whether it was not too late for such an old man as he, who was near death, to repent and seek after God? Another asked, How the English came to differ so much from the Indians in their knowledge of God and Jesus Christ, since they had all at first but one father? Another inquired, How it came to pass that sea water was salt, and river water fresh? Another, That if the water was higher than the earth, as he supposed, how it comes to pass that it does not overflow all the earth?"

Mr. Eliot and his friends spent several hours in answering these and some other questions. The Indians told them, upon their quitting them to return home in the evening, that 'they did much thank God for their coming; and, for what they had heard, they were wonderful things.'"

The attendance at the third meeting, November 26, was somewhat diminished by the threats of the powows or priests, of whom the Indians stood in great fear. The terror, however, was soon overcome, and by this time the uncultivated people began to ask that their children might be instructed by the English in the things of religion, and in the arts of civilized life. This opened the way for the commencement of civilization among them. By the authority of the General Court a tract of land was set apart for their use, on the declivity in the north-east part of the town, at the foot of which lies the village of Newton Corner. The settlement was surrounded by ditches and by a stone wall, wigwams were built covered with the bark of trees, and the arts of husbandry were taught. They also "completely built a house for public worship, fifty feet in length and twenty-five feet in breadth, which an eye witness observed, 'appeared like the workmanship of an English housewright.'"

The report of the success of these early efforts in behalf of these aborigines seems to have excited a strong sensation in England. The British Parliament, then under the Protectorate, passed an act July 27, 1649, for the advancement of the work. The preamble of the act runs as follows: "Whereas the Commons of England, assembled in Parliament, have received certain intelligence from divers godly ministers and others in New England, that divers of the heathen natives, through the pious care of some godly English, who preach the gospel to them in their own Indian language, not only of

barbarous have become civil, but many of them forsake their accustomed charms and sorceries and other satanical delusions, do now call upon the name of the Lord, and give great testimony to the power of God, drawing them from death and darkness to the life and light of the glorious gospel of Jesus Christ, which appeareth by their lamenting with tears their misspent lives, teaching their children what they are instructed themselves, being careful to place them in godly families and English schools, betaking themselves to one wife, putting away the rest, and by their constant prayers to Almighty God, morning and evening, in their families, prayers expressed, in all appearance, with much devotion and zeal of heart;—All which considered, we cannot but, in behalf of the nation we represent, rejoice and give glory to God for the beginning of so glorious a propagation of the gospel among those poor heathen, which cannot be prosecuted with that expedition as is desired unless fit instruments be encouraged and maintained to pursue it, schools and clothing be provided, and many other necessaries," &c. The act, of which this is the preamble, then proceeds to establish a corporation of sixteen persons to superintend the disbursement of moneys which should be given to aid in instructing, clothing, civilizing and Christianizing the Indians. "A general collection was ordered to be made for these purposes through all the churches of England and Wales. The ministers were required to read this act in the churches, and to exhort the people to a cheerful contribution to so pious a work. Circular letters were published at the same time by the Universities of Oxford and Cambridge, recommending the same object. A fund, which in Charles II's time produced six hundred pounds sterling per annum, was thus provided, the benefit of which extended till the period of the separation" of the colonies from the mother country.

In consequence of the increase of converts at Nonantum, the place soon became too strait for the inhabitants. They were removed, therefore, to Natick, ten miles distant, where a tract of three thousand acres was assigned for their accommodation. Here also the first Christian church was organized among them in 1660, for during their residence at Newton, the ministers thought it not wise to hasten them out of the state of catechumens. For several years the church continued to thrive. But by wasting sickness and other causes, the number of Indians began to diminish, and towards the latter part of the last century, the race in Natick became extinct. The work, however, was abundantly honored by the divine blessing. Many of the Indians became hopefully pious, and adorned religion till the day of their death. Dr. Increase Mather wrote to Professor Leusden of Holland in 1687, that "there are six regular churches of baptized Indians in New England, and eighteen assemblies of catechumens, or candidates for baptism, professing the name of Christ. Of the Indians, there are twenty-four preachers of the word. There are also four English ministers, who preach the gospel in the Indian tongue."

The labors and exposures of Mr. Eliot, the Indian apostle, were very great. He wrote on one occasion to the Hon. Mr. Winslow, as follows: "I have not been dry night nor day, from the third day of the week unto the sixth; but so travelled, and at night pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in and helps. I have considered the word of God in 2 Tim. 2: 3, 'Endure hardness as a good soldier of Jesus Christ.'" His son, also, the first pastor at Newton, devoted himself to the instruction of the Indians as well as of his own flock. He constantly preached to them once a fortnight at Stoughton,

and sometimes at Natick, and won the affections of the Indian people.

THE CONGREGATIONAL CHURCH AT WEST NEWTON.

The Congregational church at West Newton was organized in Oct. 1781. The original number of members was 14. For many years in succession, several members living in the west part of the town petitioned their fellow-citizens in town meeting for the privilege of holding worship a portion of the year in that part of the town. But their petition was uniformly and instantly voted down without discussion, until 1781.

Soon after the new church was organized, a request was presented to the East church by the new body for a part of the communion furniture. The circumstance is thus noticed in the records of the First Congregational church :

“ Nov. 25, 1781. A request from the Second church in Newton that they might have a part of the church vessels appropriated to them, was laid before this church; and after some conversation, the church voted that the deacons deliver up four pewter tankards and one pewter dish, as a present from this church to the Second church in Newton.”

This vote indicates the frugality of the churches of that period, and implies the day of small things among them.

The First meeting-house was raised June 1764. Enlarged 1812. Altered 1831 and 1838. Worship held in the house for the last time, March 26, 1848. The Second meeting-house was dedicated March 29, 1848. The sermon, by Rev. Lyman Gilbert, from Acts 28 : 22, was printed.

The West parish was incorporated in 1778.

In 1827, twenty-three were admitted by profession; also, about the same number in 1832. The whole number of persons who have ever belonged to the church is 268; giving an average of a little less than four additions yearly, since the formation of the church.

MINISTERS WHO HAVE BELONGED TO THE WEST CONGREGATIONAL CHURCH.

WILLIAM GREENOUGH,	LYMAN GILBERT,
MARSHALL SHEDD,	JOSEPH S. CLARK.
FRANCIS JACKSON,	

DEACONS OF THE WEST CONGREGATIONAL CHURCH.

*Joseph Ward,	. . .	chosen Nov. 18, 1781.
*Joseph Jackson,	. . .	“ Dec. 30, “
*Enoch Ward,	. . .	“ Jan. 18, 1789.
*Joseph Fuller,	. . .	“ Mar. 18, 1793.
*Thomas Eustis,	. . .	“ Feb. 17, 1800.
*Joseph Adams,	. . .	“ Dec. 22, 1806.
Benjamin Fuller,	. . .	“ Oct. 13, 1817.
*Joel Fuller,	. . .	“ “ “ “
Benjamin Eddy,	. . .	“ 1828.
Joseph Stone,	. . .	“ Jan. 17, 1845.
Samuel Ward,	. . .	“ Feb. 28, 1845.

EPISCOPAL CHURCH, LOWER FALLS.

The church is denominated St. Mary's church. The Episcopal form of worship was first used in the autumn of 1811, in the District school-house at Newton Lower Falls. Mr. John R. Cotting, a lay-reader, and previously a minister of the Orthodox Congregational persuasion, officiated occasionally during the winter following. The 7th of April 1812, a number of the inhabitants of

that part of Newton and of the adjacent towns organized themselves into a parish, and were incorporated by act of the Legislature, June 16, 1813. Two acres of land, for a church and cemetery, were given by the late Mr. Samuel Brown, a merchant of Boston. The corner stone of the church edifice was laid Sept. 29, 1813, by "the Ancient and Honorable Society of Free and Accepted Masons;" and in seven months afterwards, April 29, 1814, the house was consecrated to the worship of God. For ten years the society was deemed too feeble to sustain a pastor. In the mean time divine services were performed chiefly by resident-graduates of the University of Cambridge, who were candidates for orders. Among them may be named Walter Cranston, afterwards rector of Christ church, Savannah, Ga.; Rev. Dr. Wainwright, Assistant minister of Trinity church, New York; Rev. Dr. Boyle, rector of St. Paul's church, Dedham; James B. Howe, Claremont, N. H.; Allston Gibbes, Assistant minister of St. Philip's church, Charleston, S. C.; George Otis, rector of Christ church, Cambridge, and for several years Tutor in Harvard College; Philander Chase, of Ohio; Benjamin C. C. Parker, of the Floating chapel for seamen, New York; Addison Searle, chaplain in the U. S. Navy; George S. White, missionary at Newton, Bridgewater and other places; Cheever Felch, U. S. Navy; Samuel B. Shaw, Lanesborough, and others. The present and only rector, Rev. Alfred L. Baury, was ordained priest Nov. 28, 1822. The sermon on the occasion was by the late Bishop Griswold, from Heb. 5:4. "No man taketh this honor to himself, but he that is called of God." At the close of twenty-five years from his first officiating at that church, Mr. Baury preached a historical discourse, which was printed, giving an account of the church from the beginning. The number of communicants connected with the church in 1822 was

twelve ; in May, 1847, 132. The meeting-house was enlarged in the year 1838-39, and its present size is 70 by 45 feet, exclusive of the tower. The first Sabbath school was opened in the spring of 1818.

SECOND BAPTIST CHURCH.

The Second Baptist church in Newton (Newton Upper Falls) was organized February 3, 1835. The original members were 57 in number. Of these 55 went out from the First Baptist church. At the public service of the organization, Prof. J. D. Knowles preached the sermon; Rev. Mr. Grafton gave the right hand of fellowship and addressed the church. Isaac Keyes and Lauren Kingsbury were appointed deacons at the organization of the church, and still hold their office. The meeting-house was dedicated March 27, 1833,—more than two years before the formation of the church. The number of persons who have been members of the church is 271. The church has been destitute of a pastor about seven years and a half,—or during half its existence.

In addition to the above, a meeting-house was erected and a Corporation formed about the year 1827, called the "Upper Falls Religious Society." The meeting-house was built, three-fifths by the Eliot Manufacturing Company, and two-fifths by Mr. Rufus Ellis. It was dedicated as a place of divine worship Feb. 27, 1828. No church of any denomination existed in connection with this society. The pulpit was occupied by Unitarian preachers until 1832, when the house was sold to Hon. Marshall S. Rice and others, and it has since been the seat of the Methodist Episcopal Society.

MINISTERS OF NEWTON.

I. EAST CONGREGATIONAL CHURCH.

(Organized July 20, 1664.)

1. JOHN ELIOT, Jr., ordained July 20, 1664, died Oct. 11, 1668.
2. NEHEMIAH HOBART, " Dec. 23, 1674, " Aug. 25, 1712.
3. JOHN COTTON, " Nov. 3, 1714, " May 17, 1757.
4. JONAS MERIAM, " May 22, 1758, " Aug. 11, 1780.
5. JONA. HOMER, D. D. " Feb. 14, 1782, " Aug. 13, 1843.
6. JAMES BATES, (colleague) " Nov. 14, 1826, res'd April 7, 1839.
7. WILLIAM BUSHNELL, " May, 1842, " Dec. 13, 1846.
8. DANIEL L. FURBER, " Dec. 1, 1847.

II. FIRST BAPTIST.

(Organized July 5, 1730.)

1. CALEB BLOOD, installed Jan. 17, 1781, dis. Jan 24, 1788.
2. JOSEPH GRAFTON, ord. June 18, 1788, died Dec. 16, 1836.
3. F. AUG. WILLARD, inst. Nov. 25, 1835, res'd July 10, 1838.
4. S. F. SMITH, Jan. 1, 1842.

III. WEST CONGREGATIONAL.

(Organized Oct. 1731.)

1. WM. GREENOUGH, ordained Nov. 8, 1781, died Nov. 10, 1831.
2. LYMAN GILBERT, " July 2, 1828.

IV. EPISCOPAL, LOWER FALLS.

(Organized April 7, 1812.)

ALFRED L. BAURY, instituted Rector, Nov. 28, 1822.

V. METHODIST EPISCOPAL, UPPER FALLS,

(Organized 1832.)

- | | | | | |
|---------------------------|---|---|---|----------|
| 1. CHARLES K. TRUE, | . | . | . | 1832-33. |
| 2. JOHN PARKER, | . | . | . | 1833-35. |
| 3. N. B. SPAULDING, | . | . | . | 1835-36. |
| 4. CHARLES S. MACREADING, | . | . | . | 1836-38. |
| 5. EDWARD OTHEMAN, | . | . | . | 1838-39. |
| 6. N. S. SPAULDING, | . | . | . | 1839-40. |
| 7. JAMES MUDGE, | . | . | . | 1840-41. |

8. JOSEPH A. MERRILL,	. . .	1841-43.
9. JOSEPH DENISON,	. . .	1843-45.
10. ZACHARIAH A. MUDGE,	. . .	1845-47.
11. JACOB SANBORN,	. , .	1847-48.
12. M. P. WEBSTER,	. . .	1848-49.

VI. SECOND BAPTIST, UPPER FALLS.

(Organized Feb. 8, 1835.)

1. ORIGEN CRANE, ord. Newton U. F. Sept. 14, 1836, res'd 1840.
2. CHARLES W. DENISON, ord. Oswego, N. Y. Jan. 19, 1836.
inst. Newton U. F. March 1842, res'd June, 1843.
3. SAMUEL STILLMAN LEIGHTON, ord. Andover, Aug. 25, 1841.
became pastor Feb. 8, 1846, res'd July 1, 1847.
4. AMOS WEBSTER, ord. Newton U. F. Nov. 15, 1848.

VII. UNIVERSALIST, NEWTON, UPPER FALLS.

(Organized Sept. 8, 1841.)

1. SAMUEL P. SKINNER, May 6, 1842.
2. GAMALIEL COLLINS, Oct. 1, 1845.
3. A. S. DUDLEY, Oct. 1, 1846.
4. WILLIAM F. TEULON, July 1, 1847.

VIII. ELIOT CHURCH, NEWTON CORNER.

(Organized 1846.)

WILLIAM T. LEAVITT, ord. 1846.

IX. UNITARIAN, WEST NEWTON.

WILLIAM ORNE WHITE, ord. Nov. 22, 1848.

ORIGINAL SETTLERS OF NEWTON.

Twenty-two landholders came into Newton and established their residence there between 1640, the date of the coming of Mr. John Jackson, and 1664, the date of the organization of the first church.

The following are their names:

John Jackson,† aged 79	Thomas Wiswell,
Samuel Hides,	John Wiswell,
Edward Jackson,† aged 79	Thomas Parks,
Jonathan Hides,	James Prentiss,
John Fuller,	John Spring,† aged 87
Thomas Prentiss,† aged 89	Thomas Hammond,
Daniel Bacon,	Vincent Druce,
Richard Parks,	John Kenrick,† aged 82
John Sherman,	Rev. John Eliot,
John Ward,† aged 82	James Trowbridge,
John Parker,	Isaac Williams,† aged 78.

To these some historians add the names of William Healy and Gregory Cook; some also suppose that there was a third family by the name of Prentiss.

GARRISON HOUSES.

During the period of the Indian wars, there were two houses set apart as garrison houses, for the protection of the inhabitants against a hostile invasion. One of these houses was on land now covered by the house of Mr. Ephraim Ward, in the east part of the town; the other, on land now belonging to Mr. Lombard, opposite Hyde's Nursery.

"DIGNIFYING THE PEWS."

The arrangements for sitting in the meeting-house were peculiar. A single range of square pews was erected completely around the house against the walls. A single row of similar pews was set in the body of the house, immediately in front of the principal door; and the whole space remaining on the floor up to the pulpit was covered

with slips.* The members of the congregation were seated, by public authority, according to their *dignity*. This was called *dignifying the seats*, or *the pews*; or sometimes, *seating the meeting-house*. The ground of preference seems to have been chiefly mere property qualifications; perhaps birth, or official civil standing might have been also taken into consideration. The chief seat, as to rank, was the first pew at the right hand, after entering the front door of the church. In the slips, the oldest persons were seated nearest the pulpit, and the younger behind them in regular order, towards the door; the women on the right hand, as being the more honorable, and the men on the left. A portion of the gallery was appropriated as *the boys' seats*. The fact that the older persons, many of whom were perhaps in circumstances too humble to admit of their aspiring to the dignity of sitting in a pew, were arranged in the slips according to age, accounts for the breaking up of families, and the seating of the children by themselves. The girls were provided for in the same manner as the boys, the seats on the right falling to their share. In like manner, in the part of the gallery occupied by the choir, through the gallantry of our fathers, the right side was also appointed for the female singers, and the left to the males;—an arrangement which still exists to an indefinite extent throughout New England, probably few persons have ever inquired for what reason. This custom explains three records, found in the earliest Town Book. Other similar notes appear under various dates.

“Wednesday, May 14, 1744.—Voted, that the afore-

* In the History of the Old South Church in Boston, in two discourses by Rev. Dr. Wisner, preached May 9 and 16, 1830, there is a wood-cut representing the interior of the building anciently, which precisely corresponds with this description.

said Committee shall give men their dignity in their setting in the Meeting House, in proportion to what they pay to the Minister's Rate."

"March 4, 1754.—Voted, that the Selectmen be a Committee to agree with workmen to erect one tier of pews in the hind seats in the body seats of the meeting house, both in the men's side and the women's side, as soon as may be.

"Voted to choose a Committee to fill up vaquent room in the Meeting House, and to dignifie the pews proposed to be erected."

"NOON-HOUSES."

The meeting-house, as in all New England, was guiltless of warmth on the bleakest days in winter. The delicacy of a stove had not yet invaded the stern hardness and capacity of endurance of the religious puritans. As a substitute, however, for this comfort, associations of citizens were formed who erected in the neighborhood of the meeting-house what were denominated *noon-houses*, for the benefit of themselves and their families. The noon-houses were buildings of one story, put up in the plainest manner, ceiled with boards, and having a fireplace in the middle, open on every side, the chimney being supported beneath by pillars. The seats were arranged around the room, being fixed against the walls. There were three or four of these houses at Newton Centre. One of them stood nearly on the site of the Centre School-house; a second on the south-west corner of the present meeting-house lot; and a third opposite the residence of Rev. S. F. Smith. After these structures were abandoned for their original use, they were tenanted for some years by different families in humble circumstances.

WOOD LOTS.

In early times, a ministerial fund was deemed by the New England churches a great blessing. Funds of this sort took various forms. In the two parishes of Newton, a wood-lot was set apart, as a bequest for the use of the minister; and the male members of the parish, on a certain day every year, cut and drew to him his year's supply. Deacon Edward Jackson left thirty-one acres of woodland to the east parish; this land was sold at \$1000, and sunk in the meeting-house built in 1805. Deacon John Staples left seventeen acres of woodland, which brought \$300 for the benefit of the West Congregational society.

PRIVATE ADMISSIONS TO THE CHURCH.

It is pleasing to observe how highly the privilege of being a member of the church was, in those remote days, valued, and with what awe and carefulness the people often approached it. Persons who had come to extreme old age, or to a dying bed, sometimes wished to join themselves to the people of God on earth, by an extraordinary effort, before their departure. Thus Michael Jackson was admitted to the church August 31, 1802, by a deputation of the pastor and deacons, "he being sick and very low, supposed his last sickness." On the 7th of December 1823, Elizabeth Hicks, widow, in her ninety-eighth year, having been received to the church in her own residence, the Lord's supper was administered to her, and about twenty members of the church partook of the elements with her.

ANECDOTE OF NOAH WISWELL.

The house in which the Baptist church originally met for worship was owned by one of their members, Mr. Noah Wiswell. From this family the lake opposite the mansion takes its name.

A descendant of Noah Wiswell relates the following fact concerning him. At the commencement of the revolutionary war, he was already more than seventy years of age. After the companies of men, including his own sons, had gone towards Cambridge, he started on foot and alone to follow them, on the day of the battle of Lexington, saying, "I wish to see what the boys are doing." Standing with some Americans not far from the field, three British soldiers came in sight. He immediately pointed them out to his companions, saying, "if you aim at the middle one, you will hit one of the three." The American did so and was successful; the other two fled. But that which was remarkable is that as he held out his hand to point towards the Britons, a ball fired from some quarter passed directly through it. He coolly bound up the hand with his handkerchief, picked up the gun of the fallen regular, and returned home with it as a trophy.

CHRONOLOGY OF EVENTS.

John Jackson, first settler in Newton,*	. . . . .	1640
Eliot first preached to the Indians, Oct. 28,	. . . . .	1646
Watertown Bridge built	. . . . .	1647
Indians removed to Natick,	. . . . .	1651
First Indian church organized at Natick,	. . . . .	1660

* Mr. Jackson then settled within the limits of what is now the town of Newton. The town was not incorporated till fifty-one years later.

East Congregational church organized July 20,*	1664
Waban, the Indian chief, died, Æt. 70,	1674
William Hammond, of Newton, mortally wounded in the Indian war, June 28,	1675
First election of Selectmen	1678
Capt. Noah Wiswell, of Newton, killed in New Hamp- shire by the French and Indians, July 6,	1690
The apostle Eliot died, Æt. 86,	1690
Newton incorporated Dec. 8,	1691
First school-house, voted,	1696
Second (E. C.) Meeting-house built	1696
First school-house built†	1698
Second school-house built‡	1700
John Myrick, Nathaniel Haley and Ebenezer Seager, of Newton, killed by Indians at Groton, July 21,	1706
Thomas Prentice, distinguished in the Indian wars, died July 7, Æt. 89,	1709
John Gibson, of Newton, killed by Indians at Casco fort, Nov. 26,	1711
Last Sermon of Rev. Mr. Hobart, May 25,	1712
Mr. Cotton preached his first sermon, July 18,	1714
Rev. Mr. Cotton's house burnt, March 24,§	1720
Third (E. C.) Meeting-house dedicated	1721
Whitefield preached at Newton, Nov. 8,	1748
Died, Mary Davis, Æt. 116 years,	1752
West Parish School-house built	1754
North school-house built (Newton corner)	1763

* So far as can be ascertained, there were only about twenty families within the limits of Newton when Mr. Eliot became their minister. The meeting-house built by the Indians is said to have been on the south side of Nonantum hill, near the house of Mr. John Kenrick.

† The first school-house was seventeen feet square, besides chimney room.

‡ The second school-house was sixteen feet square. It was built in the south part of the town, called Oak Hill.

§ Mr. Cotton's house stood near the site of the house of Mr. John Cabot. The former pastors, Rev. Mr. Eliot and Rev. Mr. Hobart, had resided on the same spot.

Rev. Mr. Merian's house burnt, March 18,*	1770
Whitefield preached at Newton Sept. 28,†	1770
West Parish incorporated	1778
First Baptist Church organized July 5,	1780
First Baptist Meeting-house built	1781
West Congregational Church organized October	1781
Two public libraries organized	1797
Fourth (E. C.) Meeting-house dedicated Nov. 21,	1805
Theological Institution established	1825
Great hail storm at Newton July 31,‡	1830
Methodist Society organized	1832
Meeting-house of Second Baptist Soc. dedicated Mar. 27,	1833
Second Baptist Church organized Sept. 8,	1835
Second Meeting-house of the First Baptist Society dedi- cated Dec. 22,	1836
Universalist Society organized Sept. 8,	1841
Universalist House dedicated, May 6,	1842
Eliot Congregational Church organized	1846
Fifth (E. C.) Meeting-house dedicated March 24,	1847
Second Meeting-house at West Newton dedicated Mar. 29,	1848
Unitarian Society, West Newton, organized	1848

* At the same time with the house, were burnt all the records of the First Congregational church. The fire was on Sabbath evening. It caught from some corn cobs in the garret. The house stood in the location of the present house of Mr. Martin Morse, formerly Dr. Homer's.

† This was near the close of Mr. Whitefield's labors. He died at Newburyport, Sept. 30, 1770. A crowd attended his preaching at Newton, but no special religious attention is known to have followed.

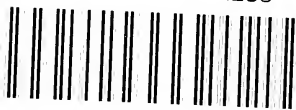
‡ Many stones weighed from half a pound to a pound. Much glass was broken, and a special tax became necessary on the pews in the First Baptist Meeting-house, to repair the extensive damage.

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