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FROM THE BRIGHT LEGACY

One half the income from this Legacy, which was received in 1880 under the will of

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HENRY BRIGHT, JR.,

who died at Watertown, Massachusetts, in 1686. In the absence of such descendants, other persons are eligible to the scholarships. The will requires that this announcement shall be made in every book added to the Library under its provisions.



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FROM THE BRIGHT LEGACY.

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THE
ORIGIN AND PROGRESS
OF THE
METHODIST EPISCOPAL CHURCH

IN
WARREN, R. I.,

INCLUDING
NOTICES OF MANY CLERGYMEN AND OTHERS WHO
HAVE CONTRIBUTED TO ITS PLANTING
AND GROWTH.

BY
M. J. TALBOT, D. D.

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Bright Fund.

TO THE
OFFICERS AND MEMBERS
OF THE
Methodist Episcopal Church in Warren,
WITH WHOM
THE WRITER HAS PASSED AN AGREEABLE PASTORATE,
AND
FOR WHOSE EDIFICATION HE HAS EXERTED HIS
WELL-INTENDED EFFORTS,
THESE PAGES ARE
AFFECTIONATELY INSCRIBED.

—

PREFACE.

THIS does not claim to be a complete history of the Church at Warren, as the reader of these pages will readily perceive. What is here written has been obtained with an amount of labor and research which might have produced greater and more satisfactory results had the work been prosecuted some years earlier, when many actors in these scenes were living, who have now passed away. All available sources of information have been explored: attempts have been made to rescue facts of interest from the decaying memories of aged persons; public records have been searched, and the writer has been much indebted to published works, to which due acknowledgment is made in the appropriate places. Some pages of manuscript prepared by the Rev. J. H. James, and a manuscript sermon of the Rev. Sidney Dean have rendered valuable assistance in the work; and the author's thanks are due to the Hon. Henry H. Luther, Town Clerk of Warren, for his courtesy in affording access to the records of the town, and supplying valuable information. The special interest of the work is limited to a single locality,

while it is also an item in the history of a great connec-
tional Church whose branches now extend to all parts of
the world. Its local character permits much detail which
would not be appropriate to a work of a more general char-
acter. Such are the accounts of persons, places and
buildings, which are minutely followed in order that those
now and hereafter living in the town may not be destitute
of this information. Quite probably defects in dates
and in statements of supposed facts may be discovered as
these sketches are read. The writer has endeavored to
correct discrepancies in current traditions; and if he has
fallen into errors, they may be corrected in case another
edition should be called for.

WARREN, February, 1876.

CONTENTS.

CHAPTER I.

	Page.
Introductory—Religion in New England—Embury and Straw- bridge—Jesse Lee in Connecticut—Visit to Rhode Island— In Boston—First Visit to Warren—Daniel Smith—Samuel Pierce—First Sermon in Warren—L. Smith and M. Raynor First Class—Hartford Circuit—Worship in a barn—E. Cooper,	1-24

CHAPTER II.

First Statistics—Warren Circuit—Martin Luther—Opposition —Phillip Wager—John Chalmers—Church building—John Luther's will—Effects of the Revolution—Church Dedic- ation,	25-46
--	-------

CHAPTER III.

Finishing the Church—The lottery—"Herald of the United States"—Death of Zadoc Priest—Lorenzo Dow—Daniel Ostrander—Joseph Snelling—Warren Circuit—Anecdote of Lee—John Brodhead—Joshua Hall—New England Confer- ence organized—Warren and Greenwich—Snelling and Langdon,	47-66
---	-------

CHAPTER IV.

Changes—John Hill—Secession—Low state of affairs—Pray- ing women—Improvement—Ministers—Revival—Joshua Crowell—First list of members—Isaac Bonney—Henry Beehm—Samuel Merwin,	67-106
--	--------

CHAPTER V.

A local ministry—J. Rexford—The Baptist Church—Coöpera- tion—Revival of 1820—An "old fashioned quarterly meet- ing"—Conference at Bristol—Ministerial support—List of members—Obituaries—Expenses—Longing for a change, 107-136	
--	--

CHAPTER VI.

	Page
Seeking a pastor—Isaac Stoddard—List of members—N. S. Spaulding—Revival—N. Paine—Repair of church edifice	
General contributions—J. Porter—Incorporation—Anti-slavery—Orange Scott—I. Bonney,	127-144

CHAPTER VII.

Enlargement of the church edifice—List of pew-holders—Jonathan Alger—S. W. Wilson—A Pastor's house built—Sunday School—E. Magoun Superintendent—His first assistant—Mary G. Anthony—W. Livesey—Education—Joseph Smith,	145-165
--	---------

CHAPTER VIII.

I. Bonney again Pastor—Conference at Warren—New church built—The land secured—Charter amended—Capt. Wm. Carr—R. M. Hatfield—F. Upham—C. S. Hazard—P. Townsend—Collections—Town clock—E. Rich—R. W. Allen—Revival—Caughy—Conference—D. Patten—S. Benton—T. C. Williams—E. T. Fletcher—Death of Joseph Smith,	166-181
---	---------

CHAPTER IX.

S. C. Brown—Improvements—Bell—Organ—New parsonage—J. D. Butler—Revival—J. Q. Adams—Progress—C. H. Titus—T. C. Williams' resignation—L. D. Davis—S. Dean—W. P. Hyde—Sunday School—Enlistments—J. Livesey—Charter amended,	183-193
--	---------

CHAPTER X.

The centenary—Its observance—Centennial discourse,	194-217
--	---------

CHAPTER XI.

Remarkable revival—J. H. James—Continued interest—Mrs. Hannah Smith—Obituaries—Children's meetings—Declension—Contributions—C. H. Titus—Alterations in the church edifice—Re-opening—S. Dean's sermon—Methodist State Convention—H. B. Hibben—H. S. Thompson—Death of Lydia Halle and Sally Ingraham—List of Pastors—Conclusion,	218-233
--	---------

CHAPTER I.



HE "Great Awakening," which visited the Congregational Churches of New England in 1740 and the following years, will ever be memorable on account of the impulse then given to religious activity and the spirit of propagandism in the churches of that denomination. The labors of Jonathan Edwards in the promotion of spiritual piety have secured for him a fame as enduring as that derived from his great philosophical writings, and of far greater value, as his activity in that direction has conferred so much greater benefit on mankind. Of the eminent Calvinistic divines who assisted in the propagation of primitive experimental religion in the last century, George Whitefield was one of the chief; and his religious zeal and energy in evangelistic effort were the result of his association

with the first Methodist "club" at Oxford University, in which he was a fellow-member with the two Wesleys, and other like-minded young men. He closed at once his labor and life at Newburyport, Massachusetts, in 1770. The effects of the great awakening through Whitefield's labors are still perceptible in the churches of the Calvinistic faith, in the quickened religious life and the carefully guarded doctrines and requirements relative to experimental piety. This result has been especially observable in the churches of the Baptist order, which at the time referred to were neither numerous nor influential in the greater part of New England; but have since increased greatly both in numbers and strength.

The reaction which followed in the next half-century after Edwards' revival, exhibited a deplorable relapse from his heartfelt religiousness and the zeal of his times. Socinianism, Arianism and Universalism arose in great force in various quarters, over the ruins of the evangelical belief which he and his co-laborers had so successfully and zealously labored to establish. The religious character of New England passed through a revolution nearly as complete as

that which was just about to take place in the political relations of the country; the one controlling theology and sect giving place to numerous bodies of varying forms of belief and modes of religious life.

There was but little knowledge of experimental piety among the people. It was not generally believed possible for any one to obtain the assurance of the pardon of sin in the present life; and to enter into covenant relation with the church and attend to the external ordinances of religion was regarded as the way to "obtain a hope;" while any who professed more than this were stigmatized as enthusiasts. The severest tenets of Calvinism were held with a rigor rarely exhibited in our days, and the encounters between these and the more liberal views which began to be introduced were frequent and warm, the hostility against the new ideas being often shown in legal enactments, mob violence and insults of the vilest descriptions.

It was at this epoch of conflicting opinions that Arminian, or Wesleyan, Methodism appeared on the scene. In the year 1766, Philip Embury, in New

York, and Robert Strawbridge, in Maryland, both of whom were Irishmen and had been licensed as preachers in connection with the Wesleyans at home, began to preach the doctrine of free, and full, and conscious salvation, through the voluntary surrender and personal faith of the believer. It was the same doctrine that the Wesleys were proclaiming beyond the Atlantic. These emigrants and their associates, having the experience in themselves, could not refrain from declaring it. Through their zealous exertions, societies were formed in many places.

Widely different were the surroundings of these two pioneer apostles of Methodism. Embury's work, begun in the heart of the national metropolis, languished and for some time, scarcely made a perceptible impression upon the population in general; his humble chapel gathered but small audiences; and Methodism made its way to its subsequent commanding position in that city, and to the north and east, with slow and labored steps. At Pipe Creek, in Maryland, Strawbridge erected a chapel of logs, twenty-two feet square, and having no floor, no door and no windows, to which the rustic population thronged, and from

which an influence rapidly spread to the adjacent colonies; and an influential people had been collected under the standard of Methodism, including rich and poor, colored and white, before the fires of the Revolution burst upon the land, with the accompanying desolation of all religious interests. Preachers of the doctrine multiplied in the Middle States and extended their evangelizing efforts far to the South, while as yet nothing was done in New England, and the name of Methodism had scarcely been heard in this section of the country.

Such was the direction which the work followed for a full score of years after these first evangelists began their proclamation of the gospel. But the regards of Jesse Lee having been turned toward New England, he resolved in 1789 on an effort to introduce Methodism into the Eastern States. He was of the Virginia family of the same name; and as the pioneer of the new religious movement, he has laid the North and East under fully as heavy obligation to him as his relatives and namesakes have, for their part in the achievement of national independence.

Mr. Lee's ecclesiastical relation was with the Baltimore Conference, and with the exception of the years spent in introducing and superintending the Methodist Episcopal Church in New England, his ministerial life was passed in the Middle States. He was a man of strong intellect, of quick perception, ready repartee, and great administrative ability. He lacked but few votes of an election to the Episcopal office at the General Conference of 1800. Says the Rev. Henry Boehm: "As the Apostle of Methodism in the East he can never be forgotten. He was the pioneer of a noble army of Methodist preachers who have revolutionized New England and New England theology. All over its hills and valleys he has written his name in characters that will be read by succeeding generations until the end of time." He continued his earnest clerical labors until the very end. At a camp-meeting in Hillsborough, Maryland, he preached the second sermon after the opening on the 22d of August, 1816, and was almost immediately after prostrated with the disease which terminated fatally on the 12th of September. He died "happy," in peace with God and all men, and sent

final messages of special love to his brethren in the ministry. He was never married.

In the month of June, 1789, he organized the first Methodist "society" in New England, at Stratfield, in Connecticut. It was a *class* composed of three women. There were a few other Methodists in the towns in that State which are situated on the border of New York, connected with societies in the latter State; and these constituted the sum total of the denomination in New England at that date.

Mr. Lee, whose special field of labor was in the south-western towns of Connecticut, was not content to restrict his efforts within any narrow limits; but anxious to ascertain the prospect of advancing 1789. the work further toward the east, he made an excursion into Washington County, Rhode Island, which was at that time almost exclusively an agricultural section. He preached in several places and was evidently gratified with his reception and the results of his visit. In his journal he says: "I have found a great many Baptists in this part of the country, who are lively in religion. They are mostly different from those I have formerly been acquainted with;

for these will let men of all persuasions commune with them, if they believe they are in favor with the Lord." In all his journeys through places where Methodists were unknown, he found difficulty in penetrating the hard crust of Congregationalism; while access was comparatively easy to the warmer hearts of Baptist Christians, who had less distrust of men of different belief, and less fear of enthusiasm when they discovered evidences of true piety and experimental knowledge of religion.. In Connecticut the instances were rare in which he met a ready welcome. It was necessary, first, to settle upon a creed before hearts or houses were opened to him. In Rhode Island, where religion always had been free and consciences unrestricted, there was toleration for all beliefs, and each true Christian had a warm heart for all, regardless of the minor differences. Moreover, the freedom from State and church alliance, and the absence of any large number of Congregationalist churches, in this State, had prevented the influence of the great religious declension and the controversies which agitated the other parts of New England, from producing so disastrous results in

Rhode Island; and there was a good number of "lively" Christians in all parts of the commonwealth.

In 1790, Mr. Lee made another journey eastward, penetrating still further into New England, which, except the small portion visited the previous year, was still an unknown land to him. He now extended his tour to the metropolis, and on the tenth of July in the last-named year, he preached his first sermon in Boston, under the old elm tree on the Common. The people of the city and its vicinity were under the apathetic influence of the reäction from 1790. the great revival, and of the theological disturbances which soon after this culminated in the division of the Congregationalist churches into two classes, "Orthodox" and "Unitarian." Strangely the voice of free grace fell upon an atmosphere surcharged with the extreme elements of partial redemption and unconditional election and reprobation on one hand, and the most outspoken socinianism on the other; and for a long time this messenger of a Gospel of free grace for man's inability and of free will for the discharge of his

personal obligation, was scouted from the pulpits of the Bostonians, was refused their hospitality and denied a preaching place except on the common under the elm,—a place to which all had access, and from which none could be driven except as public enemies or disturbers of the peace. (This ancient tree was prostrated and destroyed in a gale on the 15th of February, 1876.)

On his way to Boston at this time, Mr. Lee passed through Rhode Island, crossing the Bay from Narragansett to Newport, travelling over the Island, and across the ferry to Bristol. He then made his first visit to Warren. At this place, says Stevens' History, "he was cordially admitted to the pulpits of other denominations, and treated with much kindness" by the people generally. What pulpits are referred to in this extract cannot now be ascertained. At that time the present town of Warren had no church except the Baptist church, which was destitute of a pastor from June, 1790, when the Rev. John Pitman resigned the pastorate, to October, 1793, when the Rev. Luther Baker took the charge; the pulpit having been supplied chiefly by the Rev.

Nathaniel Cole. (Rev. J. P. Tustin's Historical Discourse.) This was the time of Lec's visit. He was doubtless treated with courtesy by the people of this parish; and it may be that his general remark applies to two or three churches of different orders of Baptists in the neighboring towns of Swansea and Rehoboth.

Mr. Lee had been preceded in this town, the previous year, by the Rev. Daniel Smith, who was, so far as can be ascertained, the first Methodist Minister who ever preached in Warren, and was one of three who came to assist Mr. Lee in the work in New England, that year. This occurred in the autumn of 1789; and there is no record of a second previous to the visit of Jesse Lee in the summer of 1790. Mr. Smith was a native of Philadelphia, and at the time of his preaching in Warren, was but twenty years of age. He continued in New England but three years, but gained a firm hold on the affections of the people and an enviable rank in the ministry by his excellent spirit and the precious results of his useful labors. For twenty-five years after this, he filled positions of honor and usefulness both as a citizen and as a minis-

ter, and then died in peace leaving the priceless legacy of a good name.

The Rev. Robert M. Hatfield, in a letter to the Rev. Dr. A. Stevens, in 1845, gave the following account of Mr. Smith's service here: "Mr. Samuel Pierce, a Freewill Baptist residing in Kikamuit in the town of Warren, a little east of the village, on his way from Newport, fell in with Rev. Daniel 1789. Smith, whom he invited to his house to preach.

Mr. Pierce sent a lad around among the neighbors to give notice that a Methodist Minister would address them at his house that evening. The boy, from mischief, or because he wished to call out a large congregation, varied his notice to suit the different families upon whom he called. To Baptists he represented that Mr. S. was a Baptist, and among Universalists he was said to be one of their denomination. At the time appointed the house was well filled, and the people were greatly pleased with the new preacher. What astonished them most of all was that he knelt when he prayed." (Stevens' History.)

Mr. Pierce lived in a house which stood on the

western bank of the Kikamuit, or "Serpentine" river, a short distance south of the ancient cemetery, about mid-way between the two roads which cross that stream. Mr. Pierce's descendents, of the third and fourth generations, still reside in Warren.

At the close of the service, the people, who had been much pleased and impressed, gathered around Mr. Smith, and made known their desire for repeated visits. He left appointments to be filled by himself or others; but of these visits there is no record.

Concerning the next recorded Methodist service held in this town, which has already been referred to, the Rev. Sidney Dean, in his Historical Sermon, says: "In July, 1790, Jesse Lee came into town on horseback, and with the usual accompaniment of a Methodist Minister's outfit in those days,—a pair of capacious saddle-bags. In riding through the town, he was met by Joseph Smith, father of the late Joseph Smith, Esq., who inquired of the itinerant: 'Are you a Methodist Preacher?' The answer being in the affirmative, he was further asked if he had secured a place in which to preach. The answer to that inquiry being in the negative, the good man

at once made the offer of his kitchen for that purpose, and it was gratefully accepted. The information was generally circulated through the town, and Jesse Lee had an audience. There is no information as to his text or sermon. The house in which the 1790. service was held is now known as the Job Smith house," and stands on Main street, between State and Jefferson streets. Mr. Smith, senior, lived to an advanced age, and his wife with whom he lived sixty-five years, survived him for a considerable period. They both took an active and patriotic part in the scenes of the Revolution, when Warren was attacked and several prisoners were carried off, among whom was Mr. Smith. He was confined in a prison ship until the end of the war.

About this time Mr. Lee, while laboring in Connecticut, had the pleasure of preaching in the first house of worship erected for the Methodists in New England. It was at Redding and was a rude structure, but was the predecessor of a multitude of magnificent church edifices which have since been erected for the same purpose within the circuit which he was then travelling, and in which were no churches and very few members.

Lee preached his second sermon in this town in 1791. This was the year in which the first Methodist Episcopal church edifice was built in Massachusetts, at Lynn. It was dedicated in twelve days after the foundation was laid. It was long since replaced by a grand and spacious structure which is filled by a numerous, intelligent and wealthy congregation. The original building is still, or recently was, in use for a school.

This year, (1791,) Warren was "taken into a circuit" as one of the regular preaching places of the itinerant ministers, and Messrs. Lemuel Smith and Menzies Raynor preached here alternately, 1791. once in four weeks, for six months. In that early period of the existence of our church, it was, as it still is, the duty of the Bishop to "fix the appointments;" and there was no limit to his authority as to the length of time a minister should be continued in one circuit. The majority of these being young men, just in the beginning of their ministerial career, were frequently appointed to a charge for three or six months, at the expiration of which they went to some other field of labor. The

preachers of this circuit, for the time now under notice, were probably appointed in this method for six months; or, Warren may have been included in the circuit but one-half of the ecclesiastical year. Definite information wanting. the reason for their preaching here but six months is left in doubt.

“ Within this time a class was gathered, numbering twelve or fourteen members, the majority of whom had been members of a Freewill Baptist Church worshipping in Rehoboth. It was with the advice and consent of their own minister that they adopted this course, as their place of worship was several miles distant from Warren, and their attendance necessarily irregular.” (Dr. Hatfield.) The doctrines preached by the Methodist Ministers agreed so well with those of the Freewill Baptist Church that there was slight difficulty in exchanging one of these forms of church fellowship for the other. The names of the persons composing this first class, and the date of its organization, have not been preserved in any record now in existence. There is traditionary evidence, however, that Smith Bowen, Frederic Luther, Samuel Pierce and their wives, Hannah S.

Turner and Temperance Wheaton were of the number; and, probably, William Barton, James Goff, Jemima Goff, Daniel Kelley and Betsey, daughter of Samuel Pierce. But the facts immediately connected with the founding of the Methodist Episcopal Church in Warren are veiled in obscurity, with the exception of the names of the regularly appointed ministers, a complete record of whom is in existence. Fifteen years, or more, passed away before a list of members was made in a form sufficiently durable to be preserved and cared for as a source of information for later generations.

The ecclesiastical connection of this Church appears to have been, at this period, with Hartford Circuit, as the Conference which was held at New York, in May, 1791, had among its appointments the New England District, with Jesse Lee, elder, and Hartford Circuit, with Menzies Raynor and Lemuel Smith, preachers. This circuit included Wilbraham, Mass., together with several towns on both sides of the river in Connecticut. It is difficult to surmise how the preachers appointed to that circuit made Warren one of

their preaching places, but it is very possible that they labored one half of the year in that section and then transferred themselves to this. But if they extended the borders of their circuit so as to embrace Rhode Island, it would give them a field not more extensive than circuits frequently were in those days. Once in eight weeks, each of these men traveled on horseback over this extensive territory, nearly as large as the whole of Providence Conference, exclusive of Cape Cod and its vicinity. They preached at numerous points, wherever opportunity offered. After preaching they met the classes, when there were any, and then hastened on to the next appointment. Little is known of their personal history, save that, like many of the early itinerants, after a few years of this kind of labor, they "located," and Mr. Raynor subsequently withdrew from the Church, and became a minister of the Protestant Episcopal Church.

Mr. Lee again visited Warren in 1792. He was on a tour through the central portion of the State, prospecting for a circuit within the limits of Rhode Island, to be formed the ensuing year. He preached

in Providence, and several towns on each side of the Bay, preparing the way for the laborers to be appointed by the Bishop at the next Conference. On this visit he completed arrangements for Providence Circuit, which was recognized the following year. (Stevens' Memorials.)

It is most probable that the Rev. Ezekiel Cooper accompanied Mr. Lee on this tour, as it is known that he preached at Warren, and he is said to have organized the Church in due form. How much labor he expended here is not known; but it is probable he made this one of his appointments while traveling, and that his service was not protracted, even if it was not irregular and occasional. Perhaps, indeed, this may have been his only visit, and Lee himself may have organized the Church, as would have been most proper, in view of his official position. There is no evidence that Cooper had any official appointment in New England, this ecclesiastical year; but before its close, (March, 1793,) he was with Lee in Boston, when the latter was just setting off for Rhode Island. At the next Conference, held at Lynn, Mr. Cooper was appointed elder, and Warren ✓

was one of the circuits under his charge. We conclude that his first visit here was made while on a preliminary tour of inspection of the work he was about to undertake.

About this time, or possibly earlier, the congregations having become too large for Mr. Smith's kitchen, which had continued to be their place of worship, the society graduated to a barn which was of large capacity and had been fitted up and made convenient, and was generously offered by the owner for the use of the worshipers who flocked thither to listen to the living word. This barn stood near the old road to Kikamuit and Fall River, on the west side of the "Back Road," or Park street, nearly opposite the site of the cottage belonging to Captain F. P. Cornell. A portion of the foundation still remains, and the cellar of the dwelling house, a little nearer the road on the northern boundary, was filled up not long since by Captain Cornell, who now owns the land. This lot of land was a part of the estate of General Nathan Miller, a man of note and a member of the first United States Congress. After his decease, his widow, administering his estate, sold

the land, barn and crib to Samuel Buffinton, of Swansen, by deed dated May 1st, 1792. They were sold by him, March 21st, 1795, to Joseph Whitmarsh, who held the property till 1813. It was about the time of Mr. Buffinton's ownership that the barn was used as a preaching place. It is not known who then occupied the premises. The barn was purchased by Smith Bowen and removed to his farm, near his residence, which was then farther east, on the road to Kikamuit. He afterward built the house at the corner of Child and Park streets, and again removed the barn near to that house. Mr. Bowen was the grandfather of Mr. Lemuel Fales, who states that he always heard it said that his grandfather bought the barn of General Miller. If so, it must be the fact that this occurred some time before May, 1792, and that the religious services were held in it principally, if not entirely, after it became the property of Mr. Bowen. Mr. Bowen was a leading member of the Methodist Episcopal Church in those days. His name is one of those constituting the oldest list of members now in existence, and he is believed to have been one of those who composed the first class that

was formed here. Mr. Fales was a member of a Six Principle Baptist Church in Swansea ; and after its rupture never united with any Church ; but has for many years been in close fellowship with the Methodist Episcopal Church in Warren. With his wife, who was, for more than a half century, a member of the Church at Bristol and Warren, he lived for many years on the homestead of his deceased grandfather, Mr. Bowen, and they have entertained many itinerant ministers beneath their hospitable roof. Mrs. Fales was one of the converts in the great revival at Bristol, her native place, in 1820. She maintained a faithful and active Christian life until the eleventh day of March, 1876, when she suddenly died, in the 79th year of her age. When, in later years, this barn, around which cluster so many happy associations of souls converted and blessed in it, was demolished, a portion of the material of which it was composed was used in the structure of a woodshed which now stands on the land of Mr. Salisbury, at the corner of Main and Washington streets.

It is supposed that the service was held in this building when Mr. Cooper preached in Warren. This

✓ was the seventh year of a heroic ministry which Mr. Cooper commenced in 1785, and prosecuted with zeal and efficiency for many years in various sections of the country, closing his labors and his life at the age of eighty-four, February 21st, 1847. The New England District, over which he presided, included almost the whole of the Eastern States, extending from the eastern border of Maine to the mouth of Providence River. "He was a man," says the Rev. J. H. James, "of some eccentricities and much real ability. His memory is precious, especially in the Middle States, where he spent his later years. There is a beautiful marble tablet on the front of St. George's Church, Philadelphia, bearing his name and recording his labors." That there was something extraordinary about his preaching is evident from the fact that, fifty years after his preaching here, some of his texts were remembered by one of his hearers. They are Rom. 1 : 16, "I am not ashamed of the Gospel," &c. ; 1 Cor. 16 : 22, "If any man love not the Lord Jesus Christ, let him be anathema ;" 1 Kings, 6 : 8, "The door for the middle chamber was in the right side of the house, and they went up with wind-

ing stairs into the middle chamber, and out of the middle into the third." "The last," remarks Dr. Hatfield, "a rather singular text, and he framed out of it a singular and ingenious sermon, which excited much interest in those days."

CHAPTER II.



AT the close of the ecclesiastical year last named, the first statistics were reported from Warren and inserted in the minutes of the Annual Conferences in the report of the New England Conference held at Lynn, Mass., August 1st, 1793. The number of members returned was fifty-eight. Warren appears in the list of appointments for the ensuing year, with Philip Wager as the first preacher in charge, or pastor, of the 1793. Methodist Episcopal Church in this town.

Warren Circuit was formed by setting off the principal portion of what constituted Providence Circuit, the previous year. The parish assigned to Mr. Wager included Warren, Bristol, Newport, Cranston, Providence and (says Mr. Lee) "several towns in Massachusetts."

Dr. Hatfield, in his letter to the Rev. Dr. Stevens, remarks: "It need hardly be said that Methodists were opposed in Warren, as ignorantly and with as blind a bigotry as in the other New England towns. For years after they had preached there it was currently reported, and by many believed, that they made no use of the Bible in preaching, but took their texts from polemical books which they carried in their saddle-bags." This report originated from the fact that they carried small copies of the Bible with them; and, preaching in kitchens, or barns, or out-of-doors, where neither pulpits nor pulpit Bibles were to be had, stood holding their small Bibles in their hands as they spoke. "The devoted itinerants found an early friend in Mr. Martin Luther. His house was for years their home. Several members of his family were converted and united with the church, and one of them remains to this day, one of its most esteemed members." Reference is here made to Mrs. Patience Child, who died about 1854. Mr. Luther was a man of extensive property, whose residence was in the house yet standing on the south corner of Main and Church streets, which was also

the property of his father, John Luther, and descended to Martin Luther by will.

During the time that the Methodist Ministers were entertained at his house, Mr. Luther "received an anonymous communication in which he was warned against harboring these 'vagrant impostors,' and in conclusion, was threatened that, if he did not turn them out of doors his house would be pulled down about his head." The welcome which Mr. Lee received at his first appearance here was withdrawn from his successors when it was known they had a purpose to locate a church organization and become permanent; and the sects who claimed to be called to do all the religious work for the community, made indiscriminate war, as was their wont elsewhere, upon the Methodist intruders. Neither of the events in the alternative presented Mr. Luther, however, occurred.

Notwithstanding the embarrassments and difficulties of his position, Mr. Wager was faithful to his calling. He labored earnestly and, as appears, successfully. At the end of the year he reported more than twice as many members in the circuit as he

found at the beginning,—the number now being one hundred and twenty-seven. Mr. Wager then departed to other fields of labor, and was succeeded at Warren by John Chalmers, who was at that time twenty-two years of age, having entered the itinerancy in the Baltimore Conference six years previously, when he was sixteen. The Rev. Dr. A. Stevens says of him: “Inspired by the example of the many heroic itinerants who had already left that prosperous section of the church to assist Lee in fields of the east, he came hither himself in 1794. His first New England appointment was Warren Circuit.” It was also his last, as he returned to Maryland the following year, and two years later located, after nine years of service in the itinerant ranks.

The Society still continued to worship in Mr. Miller’s barn; but during the ministry of Mr. Chalmers the need of a more commodious and suitable place was deeply felt, and it is doubtless due to his energy that measures were taken early in the year toward supplying that need, the result of which was the erection of a house of

worship upon the site occupied by the present church edifice. At this point in the history of the Society the friendship of Mr. Martin Luther was manifested in a more substantial and enduring form than ever before, in the appropriation to their necessities of a lot of land over which he held control, and which had been set apart by his father, in his last will and testament, for the purpose of a church. The estate of Mr. John Luther extended from Main street to the water, on both sides of what is now Church street, which he himself laid out through his own land. He also owned considerable tracts of valuable land in other parts of the village. Massasoit, the friendly Indian chief, had his residence on this estate, or just over its northern boundary, not many rods from where the church now stands.

Mr. Luther's will was dated: "This fourteenth day of June Anno que Domini Seventeen hundred and Sixty-two." The testator begins by describing himself as "weak of body, but of a sound disposing mind and memory, thanks be given to God therefor." He then proceeds: "Principal and first of all, I give and recommend my soul into the hands of

God who made it, and my body to the earth to be buried in Christian manner, . . . nothing doubting but I shall receive the same again by the mighty Power of God at the General Resurrection. And as touching my worldly estate wherewith it hath pleased Almighty God to bless me in this life, I dispose of in the following manner." This preamble, which is evidently the product of a devout mind, is followed, first by the bequest of a certain lot of land, in these words: "To the Society of the Church of England to build a church upon, or a house for the public worship of God, . . . when a sufficient number of persons of said Society shall agree together and shall be able to build said house." Then, it is provided that whoever may be in occupancy shall give possession to said Society for this use forever. After this follow the items giving the rest of his homestead estate to his wife, during her life, and after her decease to his four daughters: Elizabeth, wife of Caleb Salisbury; Jemima, widow of Amos Thomas; Susanna, wife of William Eastbrooke; and Robe. To his son Martin he gave all the rest of his real estate of "housing," wharf and lands, with all

the tools of his calling,—that of a shipwright,—and named him executor of the will, which was approved and the appointment confirmed, March 4, 1771. After the proving of the will, and while the estate was in the hands of the executor, the Revolution took place, severing all connection of the United States with Great Britain, both in State and Church. There was not, and in the nature of things there could not thenceforward be, any “Society of the Church of England” in Warren, nor in the United States. The body which was, in its organization, more nearly related to the Church of England than any other then existing in America, and the immediate successor of that church, was the Methodist Episcopal Church, whose clergy, liturgy and articles were all derived immediately from her. It was organized at once after the close of the Revolution, the leading minds in the transaction being regular clergymen of the Established Church who rejected the prelatial and sacramentarian views held by a portion of her clergy and people. It was, by several years, the first body organized in the Episcopal mode in the

country, and the only Episcopal Church-that had, at that date, any organic form in New England.

Previous to the Revolution, the Methodists in America were chiefly in the middle colonies, especially in Maryland and Virginia, where the Church of England was the principal religious body, and in the latter of which it was established by law. Their first Bishops, following the example of Mr. Wesley in England, would have continued the connection of the people with that church, and would have had them depend upon its clergy for the sacraments, as they had done in the colonies just named. But the Revolution scattered the clergy, most of whom were loyalists; parishes were left without any to perform the offices of religion; converts were multiplied by the labors of the Methodists; and there was an urgent demand for the administration of the sacraments to themselves and of baptism to their children. No Bishop of the Church of England was in the country, to ordain ministers for these offices; the people had great aversion to dependence upon the clergy of that church; and the Methodist Episcopal Church was early organized with its own Bishops,

who received their orders through the Church of England, and transmitted to others the authority of ordained ministers in the church of God.

The author of the appendix to the Rev. Mr. Tustin's historical discourse says: "Mr. John Luther gave by will a lot of land for the erection of an Episcopal Church, which land, however, afterwards became converted to another use;" a statement which he would not have made had he consulted the will itself, or the facts of ecclesiastical history. The word "Episcopal," does not occur in the will, but the phrase "Church of England" does. To erect a church for the Church of England after the Revolution would be absurd. But if, as the Appendix intimates, Mr. Luther's purpose is defined by the term "Episcopal," then it is accomplished in the erection of a Methodist Episcopal Church, and the land is not "converted to another use" than that intended by the testator. The writer above quoted evidently knew this church by its first title,—“Methodist,”—and overlooked the other descriptive appellation, “Episcopal.” The purpose of the subscription, according to its preamble, is the erection of an “*Epis-*

copal” Church, “for the use of the Preachers of the *Methodist Episcopal Church.*”

With similar inaccuracy the same author speaks of St. Mark’s by its second title, overlooking the first, which distinguishes the body to which it belongs from similarly organized bodies, and calling it “Episcopal,” in forgetfulness of its real name,—“*Protestant Episcopal,*” and says the first Episcopal minister preached in Warren in 1812, whereas ministers of the Methodist Episcopal Church had constantly preached here since 1790.

Martin Luther, therefore, being attached to this Church, did as nearly as was practicable, carry into execution his father’s will, by making over to the Methodist Episcopal Church the land left for the Church of England, and thus adjusted by his own act any ecclesiastical queries that might arise in regard to the matter. The State of Rhode Island subsequently settled the possible legal questions and gave confirmation to his act by its Legislature, in whom the sovereignty was vested, if Mr. Luther’s power as executor lacked validity, there being no opposition, on the part of the legal heirs, to this disposition of the property. By

special act of the General Assembly the parish was authorized to hold the ground for its church edifice. The lot given by Mr. Luther, however, extended to but half the depth of that now occupied by the church, the remainder, toward Baker street having been a part of the estate of the late Colonel Sylvester Child, and having been sold at auction at the division of his property.

The minutes of the Society meeting at which the erection of a house of worship was resolved on, are as follows, and are copied from the sermon of the Rev. Sidney Dean : " At a meeting of the Methodist Society in the town of Warren, on the 31st day of May, 1794 :

" It is agreed by the said Society to build a house for the public worship of God, of the following dimensions, viz. : forty-eight feet long and thirty-eight feet wide. Length of posts to be twenty feet. Said house to stand on a lot of land given by Mr. John Luther, in his last will and testament.

" Further agreed, that Mr. Martin Luther, Mr. James Goff and William Barton be a committee to superintend the building of said house."

Mr. Barton lived in the house at the southwest corner of Water and Miller streets, and was the progenitor of a family still resident in the town, several of whom are well known as holding highly respectable and prominent positions in business circles. He had had experience in church building, having been one of the committee that superintended the erection of the Baptist Church, nine years earlier, in 1785; he gave freely, both in time and means, to the new enterprise. He was one of the earliest members of the Methodist Episcopal Church here. His name is on the oldest register that has been found.

Mr. James Goff lived in the house in South Main street, now occupied by his son, Nathan Goff. He also was a leading member of the Church, and a liberal subscriber to the building. He and his wife, Jemima, were enrolled in the earliest list of members now extant. He died, August 20th, 1836. Both Mr. and Mrs. Goff were steadfast adherents to the church to the end of their lives.

Mr. Dean's narrative continues: "Subscription papers were at once put in circulation to secure funds for the prosecution of this important enterprise. A

copy of one of these is here presented for the purpose of showing how clearly these Christians and primitive Methodists apprehended the duty of worshipping God, and the rights of individual conscience as to matters of faith and modes of worship; and their settled conviction that the new form of worship just now brought to their knowledge would be a permanent fact in the town, and not an experiment."

"SUBSCRIPTION

"For the building of an Episcopal Church, or Meeting-house, in the town of Warren, for the use of the preachers of the Methodist Episcopal Church.

"*Whereas* it is our duty, as moral agents and rational creatures, to promote the worship of Almighty God, by making necessary provision for the comfortable accommodation of those who see cause to attend public worship from time to time, under whatever name or mode, which our or their consciences may dictate or direct;—and whereas the Methodist Preachers, for a considerable time, have preached among us, and pursuant to the request of sundry inhabitants, they intend to favor us with their ministry for time yet to come;—wherefore we judge it to be proper to erect a convenient Church or Meeting-house for the use of the said Methodist Preachers, and our own benefit; and to solicit the patronage and Christian aid of all friendly persons who wish the prosperity of religion.

"The house to be built upon a lot of land now held by Mr. Martin Luther, for the purpose of building a Church or Meeting-house upon.

“Although the proposed Church, or Meeting-house, is particularly mentioned, and intended, for the Methodist Episcopal Church, nevertheless any approved Ministers of other denominations, will have the use and privilege thereof, when not used or occupied by the Preachers of the Methodist order.

“You are hereby presented with an opportunity of evincing your impartial regard to religious institutions, and desire of promoting the same, by contributing to the advancement of the above.

“We, the under subscribers, do promise to pay, or cause to be paid, the sums annexed to our names, Severally, unto the persons who shall be appointed managers, to carry on the above mentioned Church, or Meeting-house, to be by them applied toward building the same, for the use and purpose as above named.”

The subscriptions to this paper are as follows :

	<i>l.</i>	<i>s.</i>	<i>d.</i>	
Martin Luther, - -	6	0	0	
James Goff, - -	8	12	0	
Jeremiah Eddy, - -	8	0	0	
John Stockford, - -	4	0	0,	paid 10 dollars.
John Stevens, - -	0	6	0	
Jeremiah Rogers, - -	1	4	0	
Samuel Huile, - -	0	6	0	
Ezra Ormsbee, - -	1	10	0,	in work.
William Barton, - -	3	0	0	
Joseph Lindsey, - -	1	16	0	
William Lindsey, - -	1	10	0	
Daniel Kelly, - -	4	10	0,	Paid.
Not in port, J. Davis, - -	0	6	6½	

SUBSCRIPTIONS FOR THE CHURCH.

89

	<i>l.</i>	<i>s.</i>	<i>d.</i>	
Isaac Barrus, - -	3	10	0	
Preserved Alger, - -	3	10	0	Cash paid. 5 dollars, paid.
Eben Luther, Jr., -	0	6	0	
Daniel Easterbrook, -	0	18	0	
James Vaunce, -	0	9	6½	
William Hoar, - -	1	11	6	in work.
Allen Hoar, - -	0	9	0	
Joseph Smith, - -	1	10	0	
Moses Turner, - -	0	18	0	

This paper contains, in addition, the following memorandum: "Dunken Kelly paid Martin Luther, by Charles Collins, £3 in part of subscription."

Another paper contains the subscriptions of Charles Collins, for £9 (nine pounds), of Samuel Child, for £6 (six pounds), and of Dunken Kelly for £4, (four pounds).

A third paper was circulated among the female members of the parish, and this is the result:

	<i>l.</i>	<i>s.</i>	<i>d.</i>	
Hearty Luther, - -	0	12	0	
Patience Luther, - -	1	10	0	
Deby Cole, - - -	0	6	0	
Amy Easterbrook, -	0	6	0	
Abigail Salisbury, -	0	12	0	
Sarah Bowen, - -	0	6	0	Paid.
Temperance Wheaton, -	0	9	0	

40 WARREN METHODIST EPISCOPAL CHURCH.

	<i>l.</i>	<i>s.</i>	<i>d.</i>	
Mary Luther, - -	0	6	0	
Sarah Tripp, paid, - -	0	12	0	
Lucy Cole, - -	0	6	0	
Sarah Carr, - - -	0	6	0	
Betsy Pease, - -	0	18	0	
Polly Cole, - - -	0	6	0,	Paid.

Warren was, at this time, just recovering from the prostrate condition in which all the financial and business interests of the place had been left at the close of the Revolutionary war. The town contained probably less than a thousand inhabitants. In 1778 the population was 789. The people took a highly patriotic part in the war in furnishing men for active duty, and supporting them while in the service, thus involving themselves in great expense, which was increased by necessary expenditure in guarding and defending the town. An attack was made, by British soldiers, upon the village in May, 1778. The Baptist Church was burned, together with the parsonage, a number of other buildings, and property of various kinds. Houses were pillaged, and several persons carried off as prisoners. The pastor of the Baptist Church was one of these. His

church was disheartened and disbanded, and its members again became connected with the church in Swansea, of which that in Warren had originally been a branch. This connection continued until after the return of peace, Warren being in the meantime destitute of any church or minister.

During the war a great portion of the shipping belonging to the place was destroyed, and business nearly annihilated. At its close the people were poor; a valuation of the real and personal property, made three years earlier, showed the total amount in the place to be \$126,000. The town was heavily in debt and there was little employment and small remuneration for those able or disposed to active business. In 1785 the Baptist Church was rebuilt, and efforts were made, from that time, to restore the town and reconstruct the buildings and streets; and it was during this period of recuperation that the services of the Methodist Episcopal Church were introduced here.

These facts help to explain the difficulty of erecting a church by this new congregation in 1794, and the necessity of repeated efforts among themselves,

and of resorting to such measures as were adopted to obtain assistance from the public.

Making the best possible use of the means thus placed at their command, and availing themselves of such labor as was offered in aid of their enterprise, the building committee pushed the work forward with all practicable rapidity, so that in the month of September, the edifice was in such a condition as to be preferable to the barn as a place of worship, though far from being finished. It may well be supposed that the day on which they would occupy their own sanctuary was anticipated with great interest and gratification. The existence of the Society would from that day cease to be a doubtful question, and it would assume its position as one of the permanent institutions of the town. The interest was heightened by the advent of the Rev. Jesse Lee, the apostle of Methodism in Warren, to conduct the services of the dedication. When he arrived the house was by no means in such a condition as would now appear suitable for dedication, but feebleness and poverty often turn hardships into comforts. Lee says, in speaking of his arrival here: "The Lord

has dealt kindly with the inhabitants of this place since I was here last. We have a considerable Society formed, a preaching-house raised, and the top of it covered. I have no doubt but that God is among these people."

It was on Saturday, the twentieth of Septémber, that Mr. Lee arrived at Warren. He was gladly received by the family of Martin Luther. 1794. During the week he had paused in his almost incessant journeying, and spent a day and two nights at the house of General Lippitt, in Cranston, where he often found a quiet home and bountiful hospitality. It was one of those places to which the itinerants were always welcome; and was one of Bishop Asbury's favorite retreats for brief rest from his continuous labors. Mrs. Lippitt and her daughter, at this visit, informed Lee of their awakening under a sermon preached by him on a previous occasion. They both obtained the grace of God, as did the General afterwards. He became leader, steward and trustee, and built a house of worship on his estate, a short distance from the present village of Fiskville, which was standing a few years since,

though long disused in consequence of the changes of population and the springing up of villages around the neighboring manufacturing establishments, and the more convenient places of worship there erected.

Mr. Martin Luther was of like spirit with General Lippitt, and his hospitality equally generous; and the itinerant ministers were received at his home with the warmest frankness and cordiality. Here Mr. Lee now fixed his headquarters for a few days, during which the church, which he found with its "top covered," was made ready for dedication. On the day following his arrival he preached in the barn at ten in the forenoon, from Jeremiah 23: 19. "Is not my word like as a fire, saith the Lord; and like a hammer, that breaketh the rock in pieces?" He "found freedom in preaching, and was much comforted." At two o'clock he preached again from Eph. 4: 7. "Neither give place to the devil." In the evening he preached at Bristol; and of this day's labor he says, he "found much of the divine presence at Warren;" and at Bristol, "it was a good time to my soul, and a solemn time among the hearers. I felt willing to spend my life and my all for God, and

for the good of precious souls." The next day he passed over to Rhode Island and had a "most precious season in delivering his message" at Portsmouth; and at night met "the little class" which was then in existence there.

Wednesday, the twenty-fourth day of September, 1794 is to be regarded as an epoch of no little importance to Methodism, not only in Warren but also in Rhode Island. On that day the first house of worship in this State, and the third in New England, for Christians of that designation, was solemnly consecrated to the service of Almighty God, in the name of the Father, and of the Son, and of the Holy Ghost. At four o'clock in the afternoon the service of consecration was held, and the sermon was preached by Mr. Lee from Haggai 2:9,— "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts." Says Dr. A. Stevens: "The preacher had little difficulty in proving the first proposition of his text, for their only sanctuary hitherto had been a barn or a private house." Lee "had liberty in preaching." He writes:

“It is the first meeting-house which has been built in the State, and this is the first sermon preached in it. I hope God will own the Methodists in this town.”

“His prayer,” adds Stevens, “has been prevailing in heaven ever since. Though trials have tested the Society, and at one time reduced it almost to extinction, yet God has ‘owned’ it and raised it up from apparent ruin to a destiny worthy of its distinction as the parent Church of the State. This festal day was closed with more private and sacred devotions. The little company of disciples met to mingle their praises and tears of joy in a class-meeting which was conducted by the great evangelist, (Lee.) ‘The power of the Lord was among us,’ he exclaims, ‘and many souls were happy in his love.’”

CHAPTER III.



THREE-FOURTHS of the ecclesiastical year remained after the congregation entered their newly consecrated sanctuary. Worship was conducted in the Church by Mr. Chalmers during the remaining months of his term, at the close of which the Conference of 1795 for New England, was held at New London, Connecticut. Bishop Asbury opened the session on the fifteenth of July. Among the cheering reports from the scenes of their labors was that of Mr. Chalmers, who gave an account of his success in Warren Circuit, and of the erection of the first Methodist Episcopal Church in Rhode Island. The number in society in the circuit was one hundred and twenty-seven. This was the close of his labors in New England. He now returned to the South and was appointed to a circuit in Maryland.

He labored in that region two years and, in 1797, located. Thirty-five years later, he reentered the Conference and performed a part of the work of a pastor for a year, and on the third day of June, 1833, fell asleep in "undisturbed peace" and "complete triumph." The "Reminiscences" of the Rev. Henry Boehm make frequent references to Mr. Chalmers and his labors subsequent to his return to Maryland. After his withdrawal from the itinerant ministry he resided in Baltimore; but continued to perform the work of a clergyman as occasion permitted. Being a man of great energy of character and religious zeal, and an eloquent preacher withal, his services were frequently required at camp meetings and revival meetings, for many years; and his word was often attended with marvelous and powerful results. He was the "spiritual father" of John Emory, afterwards a Bishop of the Methodist Episcopal Church. Mr. Boehm speaks of him as the "old hero," and the "old warrior," and says, "I never knew a more courageous soldier, one that used sharper arrows, or had more splendid victories." Mr. Chalmers' son, also named John, became a

preacher at a very early age, and is described as "a noble son of a noble father," and "a counterpart of himself."

The Meeting-house, though dedicated and used for religious services, was still incomplete; and the money raised by the methods at first adopted was inadequate to the accomplishment of the purpose. It became evident that for this end efforts must be made to secure the assistance of a larger number of people than would be interested in the purpose of simply erecting a church for the Methodists. To accomplish this, recourse was had to a method of raising funds which, for the aid and support of charitable, religious and educational enterprises, was frequently employed in this State, and more rarely in the parts of New England adjacent. However repugnant such a proceeding may be to the views of propriety and morality which prevail in more modern times, it appears to have been quite in accordance with the convictions of the best people then. The plan adopted was nothing more nor less than the establishment of a lottery, the proceeds of which were to be employed in finishing the "Church, or Meeting-

house," for which the friends of the enterprise had already taxed themselves so heavily. A charter was granted by the General Assembly under the unique title of "The Warren Church Lottery"; and a copy of the prospectus which has been preserved, and which has the imprint: "Warren: printed by Nathaniel Phillips," reads as follows:

SCHEME OF A
L O T T E R Y ,

Granted by the Honorable GENERAL ASSEMBLY of the
State of *Rhode Island, &c.* at their Session held in
October, 1794, for the Purpose of finishing
a HOUSE for PUBLIC WORSHIP; consisting
of 3000 Tickets, at three Dollars
each, to be paid in the following
Prizes, subject to a Deduc-
tion of *Twelve and an*
Half per Cent.

1	Prize of	1000 Dollars, is	1000 Dollars.
1		500	500

THE LOTTERY SCHEME.

51

2	Prizes of	250	are	500
5		100		500
10		50		500
20		25		500
50		10		500
1000		5		5000
<hr/>				
1089	Prizes.			9000
1911	Blanks.			
<hr/>				
3000	Tickets.			

As this *Lottery* was granted for promoting *public Worship*, and the advancement of *Religion*, we flatter ourselves, that every Well-wisher to Society and good Order will become cheerful Adventurers.—For those who adventure from Motives of Gain, the *Scheme* is advantageously calculated, there being less than two *Blanks* to a *Prize*, and Bonds given for the faithful Performance of the Trust reposed in us.

As a considerable Number of the Tickets are already *engaged*, we expect to draw said Lottery by the first of May next.—Prizes not demanded within Six Months

after drawing will be deemed as generously given towards finishing said House.—The Time and Place of drawing will be notified—a List of the Prizes will be immediately published in the *Herald of the United States*—and paid on Demand.

MARTIN LUTHER,	}	<i>Managers.</i>
WILLIAM BARTON,		
DANIEL KELLEY,		

Warren, November 28, 1794.

Daniel Kelley was a member of the church and subscribed one of the largest sums toward the erection of the church building. This fact, as well as his position in relation to the lottery scheme, gives evidence of his interest in the prosperity of the parish. He lived in a house which is still standing at the north end of Main street, fronting south, near the junction of Water and Main streets. He died September 2d, 1833.

The organ of publication named in the "scheme" was a paper published at that time in this town by Mr. Phillips, who not only gave his periodical the above high-sounding title, but described himself, in

each issue of the paper, as "Printer to the State." In number fifty-two, dated Saturday, March 12, 1796, is the official report of the prizes in the "Warren Church Lottery." Says Mr. Dean: "On the margin of the copy in my possession is written in a bold hand: 'The widow Reed and Martin Luther took two tickets in company, Nos. 281 and 282.' Both tickets drew—blanks. An examination of these accounts of Martin Luther shows him to have been as incorruptibly honest and particular in his dealings with God and his brethren as was his glorious namesake of old. In his accounts as rendered to the Society from time to time, I find that the exchange of these lottery tickets for work and material in the building of the 'Church, or Meeting-house,' was an important feature of them."

It has been stated, on a former page, that the use of lotteries for religious and charitable purposes was not limited to Rhode Island. The staid Presbyterians, in the sober State of Connecticut, adopted the practice, as appears by an advertisement which was published in the *Hartford Courant* of October 19th, 1801, seven years after the transaction above record-

ed. A copy of this advertisement has been preserved, and is here inserted. Its similarity of terms and tone would suggest that its author had read the "scheme" which has already been copied in these pages:—

"NORWICH MEETING-HOUSE LOTTERY.

[In two classes.]

The Presbyterian Meeting-house, in Norwich, first society, having been the last winter destroyed by an incendiary, the Hon. Legislature of this State, in May last, granted said Society a Lottery to enable it to rebuild the same.

SCHEME.

[Class First.]

4,800 Tickets at Two Dollars, \$9,600.

Prizes from \$4 to \$500.

[Class Second.]

4,800 Tickets at Three Dollars, \$14,000.

Prizes from \$4 to \$500.

[No two blanks to a prize.]

Prizes to be paid in sixty days * * *
and if not demanded in six months, will be applied to the purposes of the Lottery.

The object of this lottery, and the scheme to advance it, are such as to engage the attention both of the speculative adventurer and those who, from principles of duty and benevolence, are disposed to contribute to the best

interests of society, while the former has a fair hope of increasing his money from the unusual number of high prizes, and the multiplication of chances in his favor. The latter will possess an excellent occasion to dispense their aid in a work incalculably useful to a Christian community."

A similar practice prevailed more or less in other parts of the country. In "Boehm's Reminiscences" is an account of the drawing of a lottery by the Lutherans, in Lancaster, Pennsylvania, in 1807, in aid of a church building, with the remark that "various denominations built churches in this way, and thought nothing of this religious gambling."

Mr. Chalmers was succeeded in the pastoral office by Messrs. Zadoc Priest and Cyrus Stebbins, who 1795. were appointed to Warren Circuit at the Conference of 1795. Mr. Priest was a young man, a native of Connecticut, who had entered this toilsome ministry two years before, and whose health gave way under his severe labors. He was suffering from pulmonary disease when he came to Warren, and was attacked with bleeding at the lungs, which so reduced his physical strength that he retired from his circuit. The hospitable home of "Father

Newcomb," in Norton, Massachusetts, which was always open to the itinerants, was his place of refuge. When he arrived at this house, he said he had come "to die with them," and his words proved true; for he continued with them but three weeks, and then died, having "no doubt of his salvation," and leaving no doubt in the minds of those who witnessed his departure. He was in his twenty-seventh year at his death, June 22d, 1796, and was the first Methodist minister, (after Whitefield,) who died in New England.

This was the first year of Mr. Stebbins' ministry. He is described as a preacher of marvelous power on certain occasions. He continued in the itinerancy but ten years, at the end of which he united with the Protestant Episcopal Church, and little is known of his subsequent history. Of the labors of these men in Warren there is no record. They reported at the close, 144 members.

The Conference for 1796 was held at Thompson, Conn., beginning September 19th, at the dwelling-house of Jonathan Nichols. The house still stands, but a noble church edifice crowns an eminence near

at hand, and supercedes the unfinished chamber which served the purpose of a place of worship and Conference room at that day. The name of Mr. Nichols survives in his descendants and other relatives, and is held in high esteem.

At this Conference appeared an eccentric individual who was afterwards well known in this vicinity, and whose preaching is remembered by some who still survive. This was Lorenzo Dow. He sought admission to the Conference, but Asbury believed his eccentricities would be detrimental to the work and the discipline of the body, and his request was not granted. This was a sore disappointment to Dow; but it did not so dishearten him as to prevent subsequent extensive travels and protracted labors in the ministry, which were attended with no little success.

The minister appointed to the Warren Circuit at the Thompson Conference was Daniel Ostrander, a man of superior ability, then in the third year of his itinerant labors. His subsequent career was long and brilliant, and he became one of the leading men of Methodism. He spent the greater portion of his life within the bounds of the

New York Conference, and represented that body in the General Conference at each of its sessions from 1808 to 1840. After having given to God and his Church fifty-six years of active, efficient service, he died in 1843, at the age of seventy-two, fifty years of which were employed in the ministry. Of his labors here no history remains. At the close of the year the number of members was slightly larger than at the beginning, the smallness of the increase possibly owing to the setting off of a part of the membership to another circuit. Those remaining numbered 161.

It appears from the autobiography of the Rev. Joseph Snelling, that he was associated with Mr. Ostrander in his labors here. Mr. Snelling had been exercising his gifts both as exhorter and local preacher on Cape Cod, at Truro and Provincetown. His ministry in those places was attended with gratifying success; and he was appointed by the Presiding Elder, Mr. Lee, to Warren Circuit, as an assistant to Mr. Ostrander, during a portion of the year. He says: "The circuit I was on was called Warren Circuit, in Rhode Island, but it extended into part of Massachusetts. Daniel Ostrander was my colleague. We la-

bored very affectionately together. We preached nearly every day in the week, besides attending prayer meetings and meeting the classes. It took us six weeks to go around the circuit. There was some revival of religion on the circuit. Brother Lee, being our Presiding Elder, attended all the quarterly meetings. He attended one in a certain place where the people neglected to give the preachers any refreshment at noon on the Sabbath. We told Brother Lee this, and on Sabbath afternoon he preached from Acts 24 : 25,—‘ And as he reasoned of righteousness, temperance and judgment to come, Felix trembled.’ When speaking on temperance, he observed : ‘ If we see a person asleep in the afternoon under preaching, it is a sign of intemperance. Perhaps the person has eaten too much dinner ; but we have no reason to fear such a thing in this place, for I have eat no dinner to-day.’ ” There is no intimation that Warren was the place referred to. On the contrary, there is reason to believe that the most cordial hospitality was on all occasions manifested here.

In 1797 the Conference met at Wilbraham, Mass.,—its second session in that place—and was opened

on the 19th of September, Mr. Lee presiding, in accordance with the request of Bishop Asbury. The Rev. George Pickering succeeded Lee as Presiding Elder, and Nathaniel Chapin and Wesley Budd were appointed to Warren and Greenwich,—the 1797. new name given to the circuit that year. Mr.

Ostrander was transferred to Boston and Needham Circuit. No record remains of the labors of Messrs. Chapin and Budd in this field, or of their personal history. Their itinerant life was probably but short, as was true of a great majority of the ministers of that day. Mr. Budd's name appears no more in the lists of appointments; and Mr. Chapin's but once more, he having been sent to New London Circuit at the end of his year in Warren. They reported a decrease of members,—the number being 135, —two of them distinguished as "colored."

On the 19th of September, 1798, began a Conference for the western part of New England, at Granville, Massachusetts. About fifty ministers were in attendance, a larger number than had ever been assembled in New England. The year had 1798. been one of growth in the circuits, generally;

the number in society had increased. As the result, in part, of this prosperity, and partly to expand the work into new places, ten new preachers were added to the Conference. Lorenzo Dow was one of these, in connection with whose preaching in this town some striking scenes are still remembered and narrated by the few survivors of the early days of this church. At this Conference the Rev. John Brodhead was appointed to Warren. Mr. Brodhead was born in Smithfield, Pennsylvania, in 1770 and entered the itinerancy in 1794. He descended from General Brodhead, who was distinguished in the Indian war and in the Revolution. In 1796 he came to New England, where he prosecuted a long and distinguished ministry, and died in New Hampshire in 1838. There is no record of the results of his labors in Warren Circuit. The western portion of the circuit was set off at the beginning of this year, and the Greenwich Circuit was constituted separately from Warren. The number in society at the termination of Mr. Brodhead's year was 115. For some years there was little advance of Methodism in this State, and at the close of this Conference year there

were scarcely two hundred members in the Rhode Island circuits.

One Conference for New York and New England was held in June, 1799, in New York city. The work in this State was reërranged and Warren and Greenwich Circuit, (the two portions being reünited,) was placed in charge of Messrs. Ezekiel Canfield, Joshua Hall and Truman Bishop. Of the first, Stevens says: "Ezekiel Canfield was a veteran mighty in labors if not in talents, and faithful to the end." Joshua Hall was a native of Delaware and was, at this time, thirty-one years of age. 1799. Two years earlier he had, at Asbury's request, gone to Providence and laid the foundations of Methodism in that city. He gave himself with entire devotion to the work of the ministry in New England, and he had great success in various places of this section; the principal portion of his life having been spent in Maine, where he died at a very advanced age. Beside Providence, he had the privilege of introducing Methodism into New Bedford, Newport and Martha's Vineyard. Of the labors of this year we only know that Hall and Bishop

reported at its close the work so enlarged by the addition of new preaching places as to require the formation of another circuit. The membership in the circuit was 196—the one “colored” being persistently reported separately for a series of years, probably owing to the fact that slavery, to a small extent, still existed in Rhode Island, and that a similar usage prevailed in the Southern Conferences. Of these members 123 were in Warren and 73 in Greenwich and parts adjacent.

New England Conference was formally set off by the General Conference of 1800, and held its first regular session at Lynn, beginning on the eighteenth of July. Twenty-seven ministers were present, two of them being Bishops, (Asbury and Whatcoat,) and six probationers. Joseph Snelling and Solomon Langdon were appointed, at this Conference, 1800. in charge of Warren and Greenwich Circuit.

Joshua Hall went to Portsmouth and Newport, whence he extended his labors to New Bedford and the intervening towns; Canfield to Vermont; Bishop to Granville Circuit, Mass. In the ten years since Lee's first visit, Methodism in New

England had grown to thirty-two circuits with fifty-eight preachers.

Mr. Snelling, in his "Life," says: "The circuit was very large. It contained about twenty different places within its bounds. In several places the Lord poured out his Spirit upon the people in a wonderful manner. My colleague was a very amiable young man who labored faithfully in the Lord's vineyard. We went forward in our work trusting in the strength of the Lord, and labored very harmoniously together." The circuit now included not only Warren and its vicinity within Rhode Island, but a large portion of Bristol and Plymouth counties in Massachusetts, and was bounded, as nearly as can be ascertained, by Narragansett Bay and Blackstone River on the west, with its Northern border at the State line between Rhode Island and Massachusetts, sweeping round so as to include Cumberland, R. I., Attleboro', Mansfield, Easton and Bridgewater and perhaps Middleboro', Mass., and down Taunton River to the place of beginning,—about half of the present Providence and Fall River Districts, respectively. What territory was comprised in the Green-

wich section of the circuit is not known. The church in Cumberland was organized, this year, and a number of converts were united with it. This was a successful year. There were extensive revivals in Easton, Bridgewater, Swansea and "Fairfax." Mr. Snelling remarks: "Many in this part of the Lord's vineyard have cause to remember the year 1800. 1800. It was like a year of jubilee—a year of release; and, blessed be God, many went out free. The reformation continued in different directions, and Zion's converts were multiplied.' 178 were returned as the membership in the circuit, 43 of them being in Greenwich or its vicinity.

CHAPTER IV.



THE history of this year of prosperity was almost immediately followed by sad reverses in the church at Warren. It appears that soon after the consecration of their church edifice, the people began to entertain an earnest desire to have a minister to reside with them and preach to them every Sunday, rather than to be content with as many sermons as could be given them in alternation with other places in the circuit. They had succeeded in partially gratifying this wish by employing Local Preachers to supply the pulpit in the absence of the appointed ministers; and the church had become a "station" while giving its name to a "circuit," and so continued for a series of years.

From Stevens' Memorials we learn that Mr. John

Hill came to New England, in 1793, from the region of the Baltimore Conference, where he had travelled several circuits since 1788. On arriving in New England, he took charge of Needham Circuit. In 1794 he was appointed to New Hampshire, and in 1796 to Greenwich Circuit, R. I. The following year his name disappeared from the Conference Minutes and he entered the local ranks. He next appears in Warren. In July, 1798, Bishop Asbury and Mr. Lee, making a visitation among the New England churches, came to Warren, and were entertained by Martin Luther. "Asbury," says Stevens, "was afflicted to find here John Hill, once a laborious itinerant in Delaware, and afterwards in New England, but now withdrawn from the communion of his brethren. 'Who,' he exclaims, 'would have thought this once?'" Mr Hill is represented by Dr. Stevens to have been in pastoral charge of the Church here; but this cannot be strictly correct, as a minister had been appointed to the pastoral charge, each year. Probably he supplied the pulpit in the absence of the regular pastor in his visits to other places under his care; and may have performed pastoral functions and

have been so regarded by the people. He taught a school, and thus supported himself, in addition to what compensation he received for preaching, which was doubtless very little. For some reason not now known, he became disaffected and withdrew from the church; and some accounts say many of the members followed his example.

Mr. Hill "afterwards became a Congregationalist; and, in an unfortunate moment of dejection, put an end to his life." (Stevens.)

After this secession the church dwindled away, from causes which cannot be ascertained, until, at the date now under review, (1800,) when prosperity attended the labors of the preachers all around the circuit, there were, (according to tradition,) but two (or three) members remaining who hoped and prayed for the return of the days when the fires had burned brilliantly upon their altar. The account as given in Stevens' memorials, is that only two members were left. "They were both females, and the consecrated honor of their steadfast example in the day of darkness is no inglorious distinction among the most precious memories of their sex which are embalmed

in the history of Methodism. Their names were *Nancy Child* and *Amy Easterbrook*. Like the two Marys at the sepulchre of Christ, they still sought for their Lord at the grave of the extinguished Church. They remained immovable, abounding in the work of the Lord. Deserted by all the rest of the Society, they nevertheless maintained prayer-meetings in private houses, and in 1801 their humble efforts were crowned with the blessing of God. The Holy Spirit was poured out upon the village; some fifteen converts were added to their number; the Society was resuscitated, and commenced again its career under better auspices than ever."

The Rev. Sidney Dean, in his historical discourse, adds the following to this account: "It is proper, however, to say that an aged and (1871) but recently deceased member of our church, known among us as our good and faithful Aunt Sally Wheaton, who was *one* of the elect ladies, always said that there were *three*, instead of two, left in the great sifting. *Three* women, pious, brave, faithful. They were the seed of the Church. One of these—the above good Sister Wheaton,—it is reported on good authority, spent

an entire night in the garden, with God's overarching sky above her, and the stars keeping vigil while she prayed and God listened, that He who founded this Church, would raise up brethren to bear its burdens and direct in its affairs." The garden which was the scene of the all-night wrestling in prayer—the Bethel of the church—belonged to the "Samuel Childs estate," on the corner of Main and Church streets. It was the homestead of John Luther, and descended by Martin to his daughters, the wives of Samuel and Sylvester Childs. The spot referred to is nearly in front of the church, and is now a part of the garden of Ezra M. Martin.

"He who heard the prayer answered it." (Dean.) It was during this year that the revival occurred which inspired new vigor and added a number of new members to the depleted and feeble Church. At the close of the year's labor, Messrs. Snelling and Langdon repaired to Conference, carrying the tidings of great success throughout their wide field of labor and reporting a membership of 170. The year had been one of great triumph throughout new England. The gain of members had been very considerable, Ver-

mont, New Hampshire, Connecticut and Western Massachusetts having been most favored in this respect.

The Conference for 1801 was held at Lynn, beginning on the seventeenth, and continuing till the twentieth of July. Bishop Whatcoat presided. The

Conference consisted of sixteen members, or 1801. dained ministers. Mr. Langdon, who had labored on Warren Circuit the previous year, was advanced to his second year of probation; and Mr. Snelling was elected and ordained Elder. Warren sent to the Conference, this year, a contribution to help make up the deficiency of those preachers who had failed to secure the small pittance to which they were, by the rules, entitled for their support.

The term of the Rev. George Pickering as Presiding Elder of Boston District, to which Warren belonged, having expired, the Rev. Joshua Taylor was, at this Conference, appointed his successor. The circuit was reërranged with Warren still at its head, and the appointment was called Warren, Greenwich and Rhode Island. It comprised all the previous appointments in the State, with the privilege of

adding indefinitely to the number. The pastors appointed to this extensive field of labor, were John Finnegan and Daniel Fidler. Solomon Langdon was transferred to Provincetown, and Joseph Snelling to Needham. The Conference was now divided 1801. into four districts, embracing the whole of the New England States, except three circuits in western Connecticut which were attached to the New York Conference. There were thirty-five circuits in all, with fifty-four appointed preachers in addition to the four Presiding Elders.

Mr. Finnegan was, as Dr. Stevens says, "a heroic veteran, having done good battle in the itinerant field for thirty-two years. He was a quaint, eccentric, but determined Irishman, bearing the trials and toils of an itinerant life unblenchingly, not only during the novelty of a first experiment, but through the tests of a long life." He had been in America ten years, and in the American ministry six years, when he came to Warren Circuit. At the close of his active ministry he took a place among the "worn out preachers," in 1827, and died suddenly in 1838.

Daniel Fidler was a veteran in hard labor, if not

in years. He was a native of New Jersey, and began his ministry in 1789, when not yet seventeen years of age. His early labors were performed in the western parts of Virginia and Pennsylvania and in Ohio, which was then the "far west." From there he made the long journey to Nova Scotia, in 1794, and continued his travels and labors in that country, (which was then as sparsely settled as the western frontier where he had previously been,) until 1800, when he attended the New England Conference, and was sent to Sandwich, and the following year, with John Finnegan, to Warren. In 1802 he went southward; and he spent the most of his subsequent ministry of forty years, in Pennsylvania and New Jersey. He died in 1842, in Burlington County, N. J., where his memory is still precious.

This year marks the beginning and increase of a new life and efficiency in the Warren Church. There was an encouraging advance in the circuit, and Rhode Island Methodism, though not of rapid growth, was henceforward recognized as an established and powerful element in the religious forces of the State,

the whole number of members in the State being reported as three hundred and twelve. Yet, Mr. Fidler was able to report but \$32.25 in money as his receipts, the smallest sum paid in the Conference; and the largest amount paid was but a mere pittance.

The following year, the work in Rhode Island was continued in one circuit, and was placed in the charge of Reuben Hubbard, Caleb Morris and Allen H. Cobb. The Conference was held in Monmouth, Maine, in July, beginning on the first day of the month. Mr. Hubbard, whose station the previous year was at Portland, had been ordained Deacon at this Conference; and Mr. Cobb, who was also from Maine, had just been received on probation. The following year Mr. Cobb went to Provincetown, Mr. Hubbard to Needham, and Mr. Morris to Litchfield. There is little record of their labors in this circuit. Mr. Hubbard reported \$26.00 as the amount of his payment in Rhode Island—again the smallest sum reported to the Conference.

There was at this time in existence in Warren, an institution of learning called Warren Academy. The school was held in the Academy building, now

the town hall. Who was in charge of it no one now remembers. A printed programme of one of its exhibitions has been preserved in one of the ancient families, and will not be without interest to many who will read these names, one of which, Henrietta Alger, is that of a member of this church, who survived till 1875, and others of them will be recognized as members of the church. It is as follows :

*Exhibition of the Students, of Warren
Academy, Sept. 15, 1802.*

FORENOON EXERCISE.

- | | | |
|------|----------------------------------|--|
| I. | Prayer. | |
| II. | Music— <i>Ode on Science.</i> | |
| III. | Compliment, <i>Julian Child.</i> | |
| IV. | Dialogue, | { <i>Resolved Phillips,</i>
<i>John Wheaton.</i> |
| V. | Oration on Rum, | <i>Charles Wheaton, jr.</i> |
| VI. | Dialogue on
Education, | { <i>Wealthy Child,</i>
<i>Nancy Thurber.</i> |
| VII. | The Captive, | { <i>Nancy Easterbrooks,</i>
<i>Patty Maxwell,</i>
<i>Sally Brown,</i>
<i>Peggy Hail,</i>
<i>Phebe Hoar,</i>
<i>Nathaniel Lusher,</i> |

- VIII. Dialogue— { *Sally Smith,*
The Ball, { *Nancy Saunders.*
- IX. Music.
- X. Oration—The { *Joseph Adams, jun.*
Camelion, {
- XI. The Mifs in { *John T. Child, jun.*
her Teens, { *Thomas Coggesball.*
 { *Daniel Jobonnot, jun.*
 { *William Carr, jun.*
 { *William Burr,*
 { *Edward Mason,*
 { *Betsy Maxwell,*
 { *Patience Brayton.*
- XII. Oration—The { *Hail Turner.*
Parson's Wig, {

—
AFTERNOON EXERCISE.
—

- I. Music.—*Hail Columbia.*
- II. Dialogue, { *Jonathan Wood,*
 { *Jobua Champlin.*
- III. Oration on Noses, *James Child.*
- IV. Music.
- V. Country Justice. { *Samuel Child,*
 { *David Luther,*
 { *Alfred Barton,*
 { *Luther Cole,*
 { *Nathan Lewis.*
 { *Amos Easterbrooks.*

George Pickering was appointed Presiding Elder of Boston District, Mr. Taylor's term having expired. The name of Warren does not appear in the list of appointments. Providence and Newport are both recorded as giving names to the circuits in Rhode Island. To the former Alexander McLane and Noble W. Thomas were appointed, and to the latter Thomas Lyell for two months.

1803. New England Methodism was now comprised in five districts with forty-eight circuits and eighty-six preachers. It was thirteen years since Jesse Lee had first opened his mission within the limits of the Eastern States, and the progress of the work so humbly begun was matter of encouragement and deep gratitude.

In 1804 the General Conference defined the New England Conference more accurately than it had previously been done, making it to comprehend the whole of the New England States with the exception of a few places on the borders of New York.

The General Conference of 1804 for the 1804. first time, placed a limit to a preacher's term of service in an appointment, enacting the

rule which restricted the term to two years; previously to this the matter had been left to the discretion of the Bishop making the appointment. The new rule continued in force until 1864, when the limit was fixed at three years.

This year the New England Conference met on the fourteenth of July, at Buxton, Maine; and the work in Rhode Island was again so arranged as to omit the name of Warren from the minutes. Two appointments were made in the State, viz., Bristol and Providence. It is supposable that Warren was connected with Bristol in the pastoral charge, which was assigned to Alexander McLane.

On the twelfth of July, 1805, Conference opened its annual session at Lynn. The appointments 1805. in this vicinity were: *Rhode Island, Bristol, Somerset and Norton*, Joseph Snelling, Nehemiah Coye, Ebenezer Easty: *Providence*, Epaphras Kibby. The house of Worship in Warren, had, for ten years, remained in an unfinished state. It was, in the course of this year, put in better condition. For the first time, it was furnished with pews. The number of pews erected at this time was forty-eight. They

were of the old fashioned, square style, built with high partitions, and with seats on all sides, so that a part of the occupants sat facing the minister, and others with their backs toward him. A pulpit was also placed in the church, an ornament of which it had previously been destitute; and over this was suspended a "sounding-board,"—an appendage rare in modern structures, and probably not necessary to make the voices of the zealous itinerants audible. Its purpose was, to prevent the sound of the speaker's voice from ascending to the roof; and to cause it, by reflection, to descend to the level of those who were listening in the pews.

The year 1805 was distinguished and made memorable by an extensive revival which occurred in connection with the services of Mr. Snelling and his associates. The Rev. Mr. Tustin states in his discourse at the dedication of the Baptist Church, in Warren, in 1845, that in the year now under notice, ninety persons were added to the membership of that church. There are remaining no means of ascertaining the result of the revival so far as the Methodist Episcopal Church in this village was affected. We

only know that the evangelists reported, at the end of the year, a membership of 125 in the circuit.

Mr. Snelling was now cultivating this field 1805. for the third time, and this term of service appears to have been the most successful of the three. He preached alternately on the Sabbath, at Somerset, Mass., and Bristol; and the great revival which prevailed in his field of labor was still in progress at the time when the preachers repaired to their annual Conference.

This meeting was held at Canaan, N. H., and began on the twelfth of June. Bristol was 1806. under the influence of a profound and general religious interest; and the Church, fearing that a change of pastors would be disastrous to the work of grace, sent an agent to Conference to request Mr. Snelling's reappointment. In his "Life" he says: "As I had already been there two years in succession, I told our friends I had no idea their request would be granted, as it was contrary to the rules of Discipline. When the question was brought forward, Bishop Asbury at first said it could not be, and gave a peremptory refusal: but having considered

the matter, and by the earnest solicitation of our friends, he at last consented for me to go. My station was now Warren and Bristol; it before was called Bristol and Somerset. I preached very little in Warren, as there was a local preacher living there, but spent my time chiefly at Bristol."

Who this local preacher was is not now known; but as Warren had not been named in the appointments for three years previously, it is probable that he had supplied the pulpit during that period. John Hill had formerly officiated in that capacity, but previously to this date, had left the church, as has been said above. Some of the aged citizens remember a Mr. Gibson, who, about this date, taught a school in the village and preached at the Methodist Episcopal Church. Of him or his work no accessible record remains. After the secession of Mr. Hill, and his departure from the school, Mr. Gibson may have succeeded for a time to both the positions which he held, as the union of the two offices of preacher and teacher appears to have been the order of proceeding in this church for a series of years. Mr. Gibson joined the Baptist church, and subsequently resided in New-

port. Mr. Smith Bowen was a substantial farmer, and a devoted member of the church. It is related that he, one day, started from his home on the Kickamuit road, taking a ham as a present to the minister. On the way he was accosted by some one who inquired of his errand, and on being informed, said the minister had withdrawn from the Church. "Then," said Mr. Bowen, "I've just saved my bacon."

On the first day of June, 1807, Bishop Asbury opened the New England Conference, in 1807. Boston. The number of names on the list of ministers had now increased to ninety-two. Another term of Presiding Eldership had reached its close. Mr. Pickering retired from the office and was stationed in Boston. His successor in office was the Rev. John Brodhead. The laborers in Rhode Island were distributed in the following order: *Newport*, Samuel Merwin; *Providence*, John Tinkham; *East Greenwich*, Pliny Brett; *Rhode Island and Somerset*, Joshua Crowell; *Warren and Bristol*, Joseph Snelling. This new designation was given to the appointment at the beginning of this year,

as Mr. Snelling says, to avoid the disciplinary obstacle to his return to Bristol, where, as we have already seen, he expended nearly all his labor during the year. This was one of the earliest instances in which it was thought expedient to violate the spirit of the rule of itinerancy while its letter was carefully observed. In very many instances the precedent has since been followed at the demand of apparently "peculiar" circumstances. Providence and East Greenwich circuits were connected with New London District; while the rest of the State was included in Boston District. Mr. Snelling, at the Conference of 1807, reported a membership of 186 in his circuit.

Prosperity continued to attend his services in his appointment, this year also. The revival in 1807. Bristol continued; and he says, there was a good meeting-house in Warren, "which was generally well filled, and considerable attention was paid to religion. Several were baptized and joined the church." His field of labor included more territory than the two towns named in his appointment; and he preached more or less in Somerset, and probably in Newport, in both which places the spirit of

awakening was manifested. At the close of the year there were 144 members in society. Probably this was the number in Bristol and Warren; though the boundaries of circuits were so indefinite and the reports were given and records kept with so much less of system than prevails in those departments of pastoral work at this day, that there is a degree of uncertainty in the conclusions to be formed from such statements.

The New England Conference for 1808, met at New London, April 18th, and was regarded as an occasion of great interest with all classes of 1808. people. The cordiality with which the body was treated by the other denominations was in marked and pleasing contrast with the coldness manifested toward them in Massachusetts, and in other places in Connecticut. It is shown in the fact that the Baptists placed their church at the disposal of the Conference for the Bishop's sermon and the ordination of the Deacons, on Sunday morning, and the Congregationalists gave them the use of their house of worship for the ordination of Elders, which service was there performed on Sunday afternoon

As these edifices were more capacious than that of the Methodists, the Conference was much gratified by these acts of courtesy.

Joshua Crowell was, at this Conference, stationed at Warren, the Church having been officially 1808. recognized as a "station" this year, for the first time. We now begin to find manuscript records of the Church in this place, and we ascertain that the membership at the present date numbered thirty-seven, one of whom is "colored." The person bearing this distinction was Abigail Thomas. She is recorded, apparently by the same hand, "dead;" but another name is entered, that of Lucy Whitmarsh, in Mr. Crowell's list, with the same descriptive abbreviation, "col'd."

There is reason to suppose that the oldest registry of members which has been preserved to the present time, was made by Mr. Crowell, or under his direction. The names are entered without date or any other method of indicating the time or mode of their admission, though there is a record of the time and manner in which each person ceased to be a member. The book in which this list is written, appears to

have served its purpose for a considerable term of years, as it contains names which must have been inserted as lately as 1820. One portion of it is devoted to the accounts of the treasurer, the first of which bears the date of 1808-9,—the year Mr. Crowell was pastor. The sum collected for the support of the ministry, that year, was \$125.33, of which \$11.95 was paid to Mr. Brodhead, the Presiding Elder, and the balance to the Pastor as his salary. James Goff and Daniel Kelley were stewards.

The register, as it is supposed to have been originally made or copied into the above named book, is as follows :

William Barton,
Mary Winslow,
Sarah Carr,
Dorothy Alger,
Nancy Child,
Sarah Wheaton,
Nancy Topin,
Catharine Maloy,
Bethiah Cole,
Betsey Wheaton,
Smith Bowen,
Jemima Goff,
Sarah Hill,
Daniel Kelley,

George Woodmancy,
Sally Woodmancy,
Betsey Briant,
James Goff,
Margaret Reed,
Sabra Luther,
Sally Newman,
Michael Smith,
Nancy Handy,
Christiana Cole,
Amy Bowen,
Lydia Wilbour,
John K. Dewey,
Levi Sherman,

John Butts,	Eliza Hart,
Rebecca Gardner,	Polly Butts,
Margaret Haile,	Abigail Thomas,
Hannah Smith,	Nehemiah Salisbury,
Mary Brown,	Sarah Bowen,
Betsey Kelley,	Frederick Luther,
Rachel Drown,	Elizabeth Munro,
Elizabeth Kelley,	John Reed,
Susannah Barton,	Bernal Chase,
George Knight,	Betsey Veneman,
Rebecca Woodmancy,	John Bowers,
Martha Bebe,	Sylvester Grant,
Betsey Grant,	William Cole,
Sally Cole,	Gardner Winslow,
Samuel Briant,	John Wilbour,
Esther Goff,	Henry Bowen,
Lucy Whitmarsh,	Abigail Maxwell,
Perez Pearse,	Benjamin Drown,
Relief Munro,	Lydia Sparks,
Nancy Drown,	Abby Pearse
Jonathan Alger,	Rachel Bullock,
Robert M. Cole,	Sarah Bullock.
Sally M. Burr,	

It is impracticable to fix with certainty the date of the beginning of this record, as some whose names it contains are known to have joined the Church in 1812, while Mr. Barton, who is named in it, died soon after the close of Mr. Crowell's year. That it was in use for a long time appears from the fact that

it records the cessation of some of the memberships as lately as 1825, and the restoration of other persons, (whose first membership had ceased in various modes,) as recently as 1820. All the names were apparently entered by one and the same hand; which gives rise to the probability that they may have been transcribed from some previous record; while the memoranda accompanying many of them were written by several different persons. This probability is strengthened by the number of names recorded, which is seventy-three, twice as many as the Minutes report to have belonged to the Church during Mr. Crowell's ministry. Three names follow which were entered by another hand; and the remainder by a third, probably by Rev. Isaac Bonney, or Jordan Rexford, about 1820, as it is known many of those persons were added to the Church in that year. The entire list comprises one hundred and twenty-four names. Those of them more recently added may be found at another page.

This ancient record contains indications of a vigorous enforcement of discipline, as a considerable number of the names have memoranda attached,

such as "dropt," or "laid aside," or "withdrawn," and a few "expelled." The most of these were, however, restored in the revival of 1820. A rule of discipline was in existence at that time, which allowed members to be "laid aside" for non-attendance at class; and it had been so interpreted as to give the Minister authority to "drop" those who were delinquent in this respect, without a church trial. This usage continued until 1836, when the General Conference provided that such persons should have a right to trial before a committee, as in other cases of violation of rules. (Sherman's "Revisions," p. 195.)

A number of these members lived to an advanced age. Of Nancy Child it is recorded that she "died in the Lord May 15, 1841,—a Methodist 45 years." Betsey Wheaton was received into the church in April, 1807, and died May 14, 1840. Rachel Drown "died in peace February 15, 1829." Sarah Bowen "died in the faith, June, 1835, aged 93." Frederick Luther "died May 13, 1822, in the 93rd year of his age." Betsey Veneman died April 11, 1822, "in full assurance of a blest immortality."

Sarah Wheaton "died in peace, April 1st, 1864."
Nancy Drown, "1868, June 10th, died peacefully on her 85th birth-day. A member of this church 55 years." Lydia Haile "died in peace, September 4th, 1878, aged 87." Sabra (Luther) Kent died March 17th, 1859, aged 85. Henrietta Maxwell, "died in peace, March 17, 1861, aged 85," and Abigail Maxwell, August 21st 1870, aged 83.

Such is the record which the church books preserve of some of the aged saints who had endured the trials incident to the infancy of a new church enterprise which had little sympathy either of the world or the other religious bodies. They have slight but honorable mention here; while their better and more enduring "record is on high."

The foregoing list of members contains the names of several persons who are known to have been members before the secession, about 1799, and are supposed to have been constituent members of the Church at its first formation in this town; and more must have retained their membership during those trying times than the current accounts of the occurrences state, or a considerable proportion of those who left must have returned with the return of pros-

perity in 1800, or soon afterward. A venerable gentleman who was conversant with the affairs of the Church in those days, and whose memory respecting them is distinct, informs the writer that Mr Hill did not influence many, if any, of the members of the Church to secede with him, but left by himself and became pastor of a church of another denomination. He states, moreover, that he never knew of the Church being so near to extinction as the narrative of Dr. Stevens represents. Other aged persons, whose memory extends far back into those early days, and who were intimately associated with persons who were members of the Church from its origin, confirm these statements. Of the facts in the case there is no possibility of exact information, in the absence of records, after this lapse of time and the departure of all members of the Church whose memory might, earlier, have preserved and imparted the requisite evidence.

Among the appointments of the Conference of this year, (1808,) the name of Isaac Bonney appears for the first time. He was a native of Sandwich, Mass., born September 26, 1782. In his eighteenth year,

he says his attention was called to the great interests of eternity. "Having obtained hope in God through our Lord Jesus Christ, I joined a Methodist class in March, 1800, at Brookfield." In 1801 he was appointed class leader, and his devotion and talents soon after induced his brethren to license him as a local preacher. His first appointment was New London Circuit. The circuit required about two hundred and fifty miles of travel and thirty sermons, besides other public exercises, in twenty-eight days. (Stevens' Memorials.)

The Conference met at Monmouth, Maine, on June 18th, 1809. Bishop Asbury went to the session by way of Rhode Island, crossing from Narragansett to Newport. At the latter place he stopped and preached. In his journal he makes characteristic comments on the Methodist Meeting-house, with its steeple, bell and pews. These adjuncts were so little to his taste that it was with difficulty that he could preach. At Portsmouth he had no such embarrassments; but at Bristol he again found pews in the church, against which he earnestly protested, as appearing to him indicative

of Presbyterianism rather than Methodism. At Warren, he says: "I lodged with Samuel Childs; his wife is a Shunamite. We had freedom in our meeting here. I preached on Heb. 2:3." Samuel Childs was the husband of Nancy, daughter of Martin Luther. They occupied a part of the homestead of Mr. Luther; and his brother, Sylvester Childs, and his wife, who was also a daughter of Martin Luther, occupied another part of the same house. As the Bishop does not mention Mr. Luther, and as his name does not appear in Mr. Crowell's list of Church-members, he had doubtless deceased some years previously to 1808; and his estate had been divided among his heirs.

The Rev. Henry Boehm, who died December 28, 1875, at the age of a hundred years and seven months, and who was for a long time the oldest Methodist Minister in the world, was the companion of Bishop Asbury on this journey through New England. Says the Rev. J. H. James: "When a few months since, the writer mentioned to him Warren, Rhode Island; said he, 'That is near Providence, isn't it? I remember being there with Bishop Asbury.'" In

his "Reminiscences," Mr. Boehm does not mention Warren, but says, after leaving Newport: "On we rode through various towns and villages, preaching Jesus, till Saturday, when we reached Boston." Describing the visit to Newport, he writes: "We entered Rhode Island, and crossed the beautiful Narragansett Bay to Newport. Here we were the guests of Samuel Merwin, the stationed minister. He was a noble man, then young and in his glory. He was all courtesy and attention; a Christian gentleman. The Bishop preached at Newport on Sabbath morning and afternoon, and I in the evening. On Monday we visited Fort Walcott. Here the Bishop preached to the soldiers. Then we went to the school and the hospital, talking and praying with the soldiers who were sick. I addressed a number of German soldiers by themselves. * * * Capt. Beal had charge of the fort. He was a fine man, a Christian gentleman, and a Methodist."

It is probable that Bishop Asbury and Mr. Boehm were again in Warren in June, 1810, as the latter gives an account of their attendance at the New England Conference of that year at Winchester,

New Hampshire. After its close they spent a few days in Waltham and Boston, whence they went to Newport; but no mention is made of stopping places on the way. The Rev. Daniel Webb was then stationed at Newport, and in company with the visiting clergymen, went to the fort, where the Bishop preached on Sunday. It was the custom of Capt. Beal to march his troops to church on each Sunday. Their seats were in the west gallery of the church in Marlborough street. On one occasion while Mr. Webb was preaching, one of the soldiers arose from his seat, came down the stairs, marched up the aisle with his sword drawn, and ascended the pulpit steps, as if about to attack the minister, who, seeing no other mode of escape, leaped over the pulpit into the chancel below, out of harm's way, when the soldier, being under the temporary influence of mental aberration, was arrested and without violence permitted himself to be led out of the church.

Mr. Boehm was of Swiss parentage, and was born at Conestoga, Pennsylvania, June 8th, 1875. His ancestors were of the Mennonite faith; but his father, in his mature years, having become acquainted

with the Methodist Episcopal Church, united with that body, in which his son Henry acquired such a remarkable character. Soon after Henry Boehm became a minister, Bishop Asbury, who was beginning to experience the infirmities of age and to require the aid and society of a companion on his long journeys, selected him for this office. From 1808 to 1813, he accompanied the Bishop in his annual tours over the entire United States, at the rate of about eight thousand miles a year, an aggregate, as he says, of forty thousand miles, on horseback, through forests and swamps, by rough tracks through woods and over mountains; lodging in cabins or out of doors; having none of the present conveniences of travel, either of roads or conveyances. After his service with the Bishop he lived sixty-three years, and died, as has been stated, in his 101st year, having retained his physical and mental powers to a remarkable degree. On the second of April, 1875, he preached before the Newark Conference, then in session in Jersey City, from Nahum 1 : 7; and other services were held commemorative of his long and useful life. June 8th, 1875, the 100th anniversary of his birth,

was publicly celebrated at the same place, in Trinity Church, by a large concourse of clerical and other friends, with addresses, poems, religious services and a generous gift of money for the benefit of the revered patriarch, whose excellences of character had secured the warm affection of all who knew him.

At the Conference Mr. Crowell reported a membership of forty. His name disappears from 1809. the Minutes, and he was probably one of the eleven who located at this time, chiefly on account of insufficient support. He had no remarkable success in Warren, if revivals are the sole measure of pastoral success; but, judging from the systematic method in which he kept his Church records, it may be inferred that he had a faithful and judicious pastoral watch over his flock, and was a valuable man for the Conference and the Church. He was the father of the Rev. Loranus Crowell, of the New England Conference. An ancient document, the earliest of its kind, has been preserved in Mr. Woodmansee's family, from Mr. Crowell's day. It is entitled, "Warren Class Paper;" and has the name of William Barton as leader and steward, which name

is erased and that of George Woodmansee is substituted. Against the name of Mr. Barton is the following memorandum: "Died in peace, August 13, 1809." The list of names is as follows: William Barton, Nancy Child, Bethiah Cole, Mary Winslow, Sarah Wheaton, Betsey Wheaton, Sarah Carr, Nancy Topin, Smith Bowen, Dorothy Alger, Catharine Malloy, Benjamin Goff, Sarah Hill, Betsey Kelley, Abigail Thomas, Daniel Kelley, Rachel Drown, Nehemiah Salisbury, George Woodmansee, Rebecca Woodmansee, Elizabeth Kelley, Sarah Bowen, Sally Woodmansee, Susannah Burton, Frederick Luther, Betsey Salisbury, George Knight, Elizabeth Munroe, James Goff, Mercy Crowel, John Reed, Peggy Reed, Patty Beebe, Burnal Chase, Cebry Luther, Betsey Goff, Betsey Venneman, Hepzibeth Stone, Sally Newman, Sally Cole, John Davis, John Bowers. The following endorsement is on the back of the paper: "Observe the Friday fast preceding every Q. Meeting. Watch and pray that ye enter not into temptation. Christ. April 27th, 1809, Joshua Crowel, Minister."

Bristol and Warren were now united as one ap-

pointment, and the Rev. Samuel Merwin was placed in charge as pastor. Mr. Merwin began his ministry before he was twenty years of age. He was born in Durham, Conn., in 1777, and was one of the few Methodist ministers who had, at the close of the first ten years of this century, been raised up in New England. Dr. A. Stevens describes him as "dignified in person, powerful in eloquence, generous in spirit, and mighty in labors."

The two previous years he had been stationed at Newport. After his year of service in this Circuit, he was appointed, in 1810, to Albany. The remainder of his ministry was passed in the Middle States. He died in 1839. The result of his labor here can only be inferred from the fact that he reported, at its close, one hundred and twelve members, a large increase. From the Stewards' book of that period, we learn that the amount paid Mr. Merwin was \$114.89. There is no further record of the year's proceedings.

Boston District, of which Warren Circuit was a part, increased in membership during the year 1809-10, less than one hundred. It embraced a territory

lying in the southern portion of New Hampshire and the eastern portions of Massachusetts and Rhode Island. The increase in the entire Conference was one thousand one hundred and twenty-four, and the total membership in New England was eleven thousand two hundred and twenty, at the end of twenty years after Lee's first proclamation of the Arminian faith in these states.

At the close of the Conference of 1810, which was held at Winchester, N. H., the Rev. John Lindsay took charge of the church in Warren, which was in connection with that at Somerset. He was now twenty-two years of age, and this was his third year in the regular ministry, though he had previously officiated as a local preacher in and around Lynn, his native place. His appointments were, from the first, some of the most important, and were regarded as "stations, not circuits," says the Rev. Thomas C. Peirce, his life-long friend, who adds: "For a young man to fill them shows that even in his earliest days in the ministry he was highly estimated by his brethren." This remark alludes to this among other appointments; and he continues: "I can say that

he filled all of these appointments successfully, and as far as I can remember, his reputation as a minister was *very good*." He died at the age of fifty-eight. No record of his labors here remains. He received from the Stewards forty-five dollars. His son, the Rev. John W. Lindsay, D. D., is dean of the College of Liberal Arts, in Boston University.

His successor, in 1811, was Thomas Asbury. The Conference was held at Barnard, Vermont, and the appointment was Bristol, Warren, Somerset and Newport. Another of Mr. Woodmansee's class papers has been found, dated May 12, 1812, and endorsed by "Thomas Asbury, elder,"—not Presiding Elder, but ordained pastor. The list does not differ very materially from that given at another page; but a few names have disappeared, and some others have been added, among which are those of Rachel Bowen, Jemima Goff, Sylvester Grant, Betsey Grant, Michael Smith, "Brother" Pearse, William Cole, Sarah Mill, Rebecca Short and Lucy Whitmarsh.

The following year the name of Bristol was omitted, when Artemas Stebbins^e was in charge at Warren, Somerset and Newport. There were

1812. one hundred and thirteen members, one hundred less than the previous year, and the reduction can only be accounted for by the setting off of that number of persons to the Church at Bristol.

The year 1812 is marked in the history of the Methodist Episcopal Church as that in which an important modification took place in the administration of its polity. The supreme Church council had hitherto been a "general" Conference, composed of all the pastors who had been admitted to the order of elders or presbyters. By the new order of things it was to consist of delegates selected from the presbyters of each annual Conference, according to a prescribed ratio. The first delegated General Conference met in the John Street Church, New York, on the first day of May of this year. Two Bishops, Asbury and McKendree, were present and presided in turn over the deliberations. Of ministers whose names have already become familiar in this record, but who had gone from New England, were present Jesse Lee, Ezekiel Cooper, Daniel Ostrander and Samuel Merwin. The delegates from the New En-

gland Conference were George Pickering, Oliver Beale, Elijah Hedding, Joshua Soule, William Stevens, Asa Kent, Solomon Sias, Joel Winch, Daniel Webb. The session continued for three weeks, and closed on the twenty-second day.

During the year this town was visited by a gracious revival, of which the Rev. Mr. Tustin says that, as the result, "over sixty were baptized" in connection with the Baptist Church. The Rev. Luther Baker was pastor at the time, and in his pastorate of twenty-one years added two hundred and fifty-one members to the Church. There is reason to infer that the Methodist Episcopal Church also received accessions as the fruit of this awakening, as Mr. Stebbins labored here the following year also, although Warren is not named among the appointments in the Minutes, and a considerable increase of members was returned. It has been remembered by many in this section as the year of their release from sin and reception of Christ as their Saviour. Two members still survive who were admitted to the Church, with others, as the fruit of this revival: Sally M. Burr, now "Mother

Peck," and Abby Pierce. Their names are found in the list inserted in a previous page ; and they alone remain of all who are there registered. The Methodist Episcopal Church at Bristol was greatly strengthened, that year, many persons having been converted and added to it whose light shone on the community for more than a generation, and who gave that Church its eminence in religious zeal, and laid the foundations of its subsequent prosperity.

Mr. Stebbins was a man of great energy and activity in his ministerial work. He was a sweet singer, and could at any time gather an audience to listen to his singing, or could silence a turbulent company by the same means. He had great success in gathering the people about him, and secured the conversion of many. He did not continue very long in the ministry, having, after some years, adopted the doctrines of Swedenborg. Mr. Stebbins, when here, was, like most of the itinerants, unmarried. Probably, like them, he left the itinerancy when he entered on domestic life. His salary, at Warren, was, for the two years respectively, \$51.84 and \$109.50, as shown by the Stewards' book, still in

existence. He married a daughter of the late well-known Dr. Winslow, of Swansea, and settled in that town where he lived mostly in retirement, and died in advanced life not many years since.

CHAPTER V.



AFFAIRS in the Warren Church assumed a new phase about the period at which we have now arrived in the narrative of events. Instead of continuing in the former relations to the Conference, and receiving pastors by the regular mode of appointment, the Church was supplied by a resident minister for many years, and thereby maintained but a partial connection with the Conference and the great body of Churches. About this time the Rev. Jordan Rexford came to Warren and assumed the pastoral office. He commenced in the itinerant ministry in 1792, and was appointed to Pittsfield, in Massachusetts, and also to Marblehead, where he endured some of the peculiar trials and hardships sometimes incident to that ministry. In 1798 he was appointed to

Bristol ; and afterward, in succession, to Nantucket, to Bristol and Portsmouth, and to Portsmouth. In 1814 he located. Dr. A. Stevens says he taught school several years at Marblehead. This may have been between 1795 and 1798, when he was in the local ranks ; or previous to 1814, after his joining the Conference. Otherwise it must have been after he left Warren, which was not earlier than 1827. In Marblehead, as well as in Warren, he is reported to have held the two-fold relation of local preacher and school teacher. He is remembered by many here as an acceptable preacher and a useful man, though his social and public character was marked by some unpleasant mannerisms. He continued in the pastoral relation to the Church for about fourteen years, and made many cordial and life-long friendships.

In March 1818, the Rev. Daniel Cheeseman was ordained as pastor of the Baptist Church, and continued in that office until June, 1820. Cordial relations appear to have existed between that and the Methodist Episcopal Church. In the first year

of his pastorate, according to the recollection of some of the older people, union services 1818. were held at the Baptists' house of worship, by the two churches, and resulted in some conversions. Such an occurrence is, happily, less rare in these days than at the time of which we are writing.

The year 1820 is a memorable year in the history of the churches in all the region around about us.

A remarkable revival of religion swept far 1820. and wide among people of all evangelical beliefs. The Rev. Mr. Tustin says, in his history of the Baptist Church: "The most extensive and powerful work of grace known by the name of a revival of religion, which this Church ever experienced, began in the latter part of the winter of 1820, after a season of peculiar darkness and difficulty; * * * and an overpowering religious influence was felt by this population which was never equalled by anything of the kind before or since." It was attended "by the great refreshing of the Church, and the conversion of a multitude of the impenitent. In a few months, one hundred

and thirty were added to the (Baptist) Church, nearly all by baptism, who, with many others that joined other churches, were the subjects of this gracious visitation." (Page 135.)

The Rev. J. H. James, in his manuscript, remarks concerning this revival: "It seems to have either commenced or received a fresh impulse at a camp-meeting held at Wickford, under the direction of the eccentric but useful Lorenzo Dow. Many now living remember this meeting as one of great power. Some who have long been prominent among the members of the Church were converted at this camp-meeting, or within a few months subsequent. It was a great blessing to the whole region." The Church at Bristol was again greatly prospered by the revival of 1820. Many were added to its membership who have been known for many years as its chief standard-bearers. It was also a year of great advancement in the Church at Warren. Members were received who have given it character and position in the community, and have done incalculable service both to the Church and to the town in help-

ing by their means and their influence to make it a strong and vigorous institution.

During the entire interval from 1814 to 1826, the name of Warren appears in the Minutes among the appointments but three times; viz., in 1822, 1823 and 1824, when the appointment was Bristol and Warren. Yet it appears to have been included in the Circuit which embraced the towns in the vicinity, and to have been regarded as under the pastoral care of the preachers in charge of that Circuit; which was sometimes Somerset, Bristol and Rhode Island, and sometimes Bristol Circuit. While Mr. Rexford was acting as pastor here, the Stewards' book does not show that he received any compensation from these regular financial officers of the Church. From which it is presumed that, being a local preacher, securing his livelihood by the secular employment of teaching, and not actual pastor, he received no stipulated salary from the Church, but in accordance with the invariable custom of the Methodists in such cases, rendered his services gratuitously. We do find, however, that during several, and we suppose, all of these years, the relation of

the Church to the Conference was retained so far that the Presiding Elder was paid his "quarterage" with great regularity, and more or less was contributed toward the support of the preacher in charge of the Circuit.

In 1814 Revs. Edward Hyde and William Marsh were the Circuit preachers; and it appears 1814. that they visited Warren once in six weeks. Toward their support the Church contributed \$60.98. The Rev. Asa Kent was Presiding Elder, and the Rev. Jason Walker the Circuit preacher, the following year, having been appointed at the Conference held at Unity, New Hampshire, in June 1815. There are no data from which to infer 1815. that Mr. Walker visited Warren often, or that the Presiding Elder came more than once; but from the account book we judge that an "old-fashioned" quarterly meeting was held here, and largely attended from abroad, on Feb. 27th, 1816.

A Circuit quarterly meeting, in those days, was an occasion of great and wide spread interest. Occurring, usually, but once a year at any given place in

the Circuit, it occasioned pleasant anticipations and generous preparations. The coming of the Presiding Elder from his long journeys around the District was hailed as a marked event. His sermons and counsels awakened the attention of multitudes to the truths he uttered, and to the interests of the local church and of the denomination at large. The gathering of the people from all parts of the Circuit for a two days' religious visit, was welcomed with enthusiastic hospitality, such as was illustrated by a householder in Vermont, who, when asked how many of the people he would entertain, replied: "As many as there are planks in my floor."

These meetings were always held on Saturday and Sunday. The afternoon of the first day was occupied with a sermon by the Presiding Elder, succeeded by the Quarterly Conference; and the evening with warm prayer meetings. Sunday morning, came the love-feast, a season of ardent fellowship and overflowing religious joy. This was followed by the special sermon of the Presiding Elder, who preached again in the afternoon, or pressed one of the junior preachers into the service; and these services were

interspersed, through the day, and closed in the evening, with meetings for prayer and religious conference.

On the occasion now referred to such a meeting was held in Warren ; and the hospitality of 1816. the people and the services of the occasion were such as are here described. The Communion was administered to a large number of persons, and a generous collection was taken for the benefit of the preacher in charge, and the Presiding Elder. The Stewards, this year, paid Mr. Walker \$48.65.

Bristol was the seat of the New England Conference in 1816. Bishops McKendree and Roberts presided, having just come from the General Conference at Baltimore, where the latter had been raised to the Episcopal office. For the year commencing in June, Richard Emery was in charge of the Circuit embracing Warren, and Asa Kent was Presiding Elder. New London District included this territory at that time. We infer, from similar considerations as before, that the quarterly meeting for the Circuit

was held at Warren, toward the close of the 1816. year, in April, 1817. Mr. Emery received from the Stewards of Warren, \$56.86, and Mr. Kent, \$4.52. It was a custom, in those days, to "take up a collection" in the love-feast for the Presiding Elder's claim, and another at the preaching service, for the circuit Pastor, and after deducting the amount necessary for the expense of the sacrament of the Lord's Supper, and for lights and fuel for the occasion, to pay the balance to the ministers. These collections were all that could be depended on for their annual support. The process was repeated at each quarterly meeting, and the aggregates of four gatherings on the Circuit, for the Pastor and of four on each Circuit of the District, for the Presiding Elder, were reported at Conference as the ministers' receipts. One such meeting was held in the course of the year, at each of four "appointments," if there were so many in the Circuit, and more frequently at each place, if there were not sufficient to receive one meeting only at each. In this way, some years, Warren had but one quarterly meeting, and, other years, two were held here.

In 1818 Bristol was a station. Thomas W. Tucker was the Pastor, and Warren constituted a part of his charge. The second quarterly meeting for Bristol station was held at Warren on the 21st and 22d of November, of that year. At the public service on Sunday a collection was taken for the Pastor, of \$8.05, and \$3.25 for the Presiding Elder. The Rev. Erastus Otis held the last-named office, and continued to do so for the term of four consecutive years. Mr. Tucker received from the Stewards at Warren, toward his maintenance, \$38.79. This sum, in addition to the quarterly collection, was made up of six dollars, which was entered in the account as "interest money," and the following subscriptions with a small balance from some other source: Ann Drown, \$4.00; Nancy Child, \$1.25; Betsey Cole, \$1.00; Nancy Child, .67; Betsey Wheaton, \$1.50; Rachel Bullock, .50; Temperance Wheaton, \$1.00; Levi Sherman, \$1.00; James Goff, \$1.00; Dolly Alger, .50; Sally Wheaton, \$1.00; James Goff, \$1.00; Jonathan Alger, \$1.00; Robert Cole, .82; Christiana Cole, .75.

The facts presented in relation to the payments made to the ministers are sufficient explanation of the early withdrawal of so many of them from the active pastoral work. The country being new, and there being but little money in circulation, it was impossible for the people to pay sums sufficient to support a minister with a family. In all of New England, except Rhode Island, every man was taxed for the support of a clergyman of "the standing order" (Congregational), even if he belonged to another church and assisted in its support. This was also true of others of the original colonies or States, wherever there was a State Church.

So small was the pittance that was paid to the greater number of Methodist Episcopal clergymen, that Bishop Asbury initiated a plan of mutual relief, and circulated, in his extensive travels, a subscription for the assistance of those who were most needy, beside helping in large proportion from his own small resources. From this scanty fund, gathered chiefly from ministers who were, themselves, but little better conditioned than the recipients, Bishop Asbury divided to the New England Conference, in

1815, \$50.27, with an additional donation of \$100. After his death, a receipt for these sums was found among his papers, bearing the signatures of the Conference Stewards, Daniel Fillmore, John Lindsay and Jacob Sanborn. A note accompanies the acknowledgment, stating that the New England Conference, "not being able to raise the salaries of the preachers," paid "only \$31 to the single and \$62 to the married preachers, and children in proportion." (Boehm's Reminiscences.) This was Bishop Asbury's last visit to the New England Conference. He shortly after died at the house of Mr. George Arnold, of Spottsylvania, Virginia.

From this time to the close of Mr. Rexford's service there is no evidence remaining that anything was paid to the Circuit preachers; the money collected and disbursed was appropriated to the payment of the current parish expenses. Mr. Tucker's term of service extended to the summer of 1820, the year of the great revival, and Warren shared the gracious visitation. Among those who united with the Church at or near this time, according to the best evidence now to be obtained, were Joel Sawtell,

Dinah Sawtell, Barsheba Bowen, Henrietta S. Alger, Joseph Smith, Hannah Smith, Thomas C. Williams, Eliza Williams, Temperance Wheaton, Samuel Carr, Sally Carr, Ardelia (Wheaton) Luther, Martha (Ingraham) Goff, Rebecca Cole, Henrietta Maxwell, Joseph Kent, Almira Sisson, Polly (Grant) Taylor, Jeremiah Woodmancy, Betsey Woodmancy, Priscilla (Woodmancy) Martin, Peleg Collamore, Lucy Peck, Jerusha Kent, Paul Ware, John Andrews, Hannah Andrews, Betsey Kelley, Thomas Ingraham, Patty (Winslow) Anderson. Of this list there are now (1876) three survivors: Dinah Sawtell, John Andrews, and Priscilla Martin.

Some information is given, in the brief records that are preserved, of the death of a number of these members. Samuel Carr "died Feb. 5th, 1820, in the faith." Sally Carr "deceased March 26th, 1826, in peace." Temperance Wheaton "died in peace, Dec. 4th, 1841, having been a member 50 years." Joseph Kent "died in peace, June 15th, 1841." Barsheba Bowen "died June 20th, 1830, in the triumphs of faith." Rachel Drown "died in peace, Feb. 18th, 1829." Rebecca Woodmancy "died in

full hope of glory, Feb. 13th, 1829." Joel Sawtell "died in peace, June 30th, 1848." Almira Sisson "died suddenly and in peace, Sept., 1858." Eliza Williams "died Nov. 8th, 1861." Patty Anderson "died April 3d, 1870, aged 80 years." Thomas C. Williams "died Jan. 20, 1866. His end was peace." Hannah Smith "entered into rest Dec. 19th, 1867." Jerusha Kent died in 1867, aged 97. Henrietta S. Alger died Aug. 3d, 1875, aged 85. A member 55 years.

These brief records partially indicate the results, for the first twenty-eight years, (to 1820,) of the planting and growth of this Church in Warren,—results infinitely farther reaching, both in time and in eternity, than much more extended details would describe. A comparison of dates shows plainly the uncertainty of our information as to the time at which many of them joined the Church; but a long, and, in some instances, weary pilgrimage, was allotted to many of these pioneers. Theirs was for many years a lot of struggle, affliction and opposition; and it was a joyful, thankful and fitting song which they were accustomed to sing when they came together :

“ What troubles have we seen!
What conflicts have we past!
Fightings without and fears within,
Since we assembled last!
But out of all the Lord
Hath brought us by his love;
And still he doth his help afford,
And hides our life above. ”

There are many illustrations of the uncertainty of these dates. For instance, the statement that Temperance Wheaton had been a member fifty years, at her death in 1841, is quite inconsistent with the supposition that she became a member of the Church in 1820; and, although her name is recorded among those which were entered in the latter year, there is abundant traditionary proof that she was among the very earliest members. She was one of those who came from the Free Will Baptist Church in Rehoboth, to constitute the first class. Her mother, Hannah S. Turner, was also one of that number. Mrs. Wheaton was the mother of the beloved Mrs. Hannah Smith, of whom mention is made elsewhere. Another example of the imperfection of these early

records, is the fact that Mrs. Smith's name occurs twice. This is accounted for by the information, derived from survivors, that she was for many years a probationer, declining to enter into full fellowship with the Church until her husband was ready to unite with her in so doing.

With the addition of members received about 1820, the Church took an advanced position in all the elements of a well-established and working body. Still, for a few years there appears not to have been much progress in their financial matters. The interest was so great in the other portion of the work that the Pastor probably gave little attention to Warren for several years, and little was done here toward meeting the expenses of the Circuit other than those necessary to this Society. The system of public collections for raising the requisite funds, was faithfully adhered to; and while there were no needful expenditures except for fuel and lights, the tax was not very heavy, and the contributions appear to have been sufficient to meet the bills. The fuel which they used was wood, and for lighting they used candles principally, but oil also on some occasions,

PARISH EXPENSES.

123

for which some old receipted bills of Lewis Hoar and W. B. and E. O. Child, are still in existence after the lapse of more than a half-century. Copies of two of these bills are here inserted :

METHODIST CHURCH AND SOCIETY.

1821.	TO LEWIS HOAR.	DR.
Dec. 1.	1 Gallon Lamp oil, at 88 cts. - -	\$ 88
Dec. 30.	4 Lites 7 by 9 Glass and Setting, at 9d.	50
Jan. 26.	1 Gallon Lamp oil - - - -	88
1822.		<hr/>
		\$2 26

Received Payment March 11th, 1822,

LEWIS HOAR.

WARREN, 1st Feby, 1822.

METHODIST SOCIETY.

	TO WM. B. & E. O. CHILD.	DR.
	To 2 lb. Candles, 19 ct. - - - -	, 38
20th.	To 2 do. do. 19 ct. - - - -	38
March 15.	To 2 qts. oil - - - -	44
		<hr/>
		\$1 20

Rec'd payment,

WM. B. & E. O. CHILD.

For 1821 the Stewards' account amounts to but \$22.91,—the total expense of the Church for the

year, for fuel, lights and sacramental expenses. From January, 1822, to September, 1823, one year and eight months, the expense for similar items, including also cutting wood, glazing, and "binding Bible," was \$29.80; and from the last date to January 1829, the sum was \$40.10 for expenses of like character. These facts are gathered from an old account book, from which we cannot learn that anything was, for several years about this time, paid for the support of a minister, except the collections at quarterly meetings, which were very small in amount. What were Mr. Rexford's financial relations with the Church is not known.

Until the close of Mr. Bonney's term of service in Bristol, in the summer of 1823, there was some slight connection with the Church in that town; and the quarterly meeting was held in Warren, on the tenth of March, 1821, when the Presiding Elder's claim for the year (\$13.00,) was paid to Mr. Otis, and a small sum to the Pastor, Mr. Bonney. A love-feast was held on December 22d, the same year; also on May 27th, 1822; May 18th, 1823; Feb. 12th and Nov. 28th, 1824. Payments were made to

the Pastor and the Presiding Elder on each of these occasions. The incumbents of these offices were changed in 1822. The Rev. Joseph A. Merrill succeeded Mr. Otis, and the Rev. John W. Hardy was pastor of the station.

During Mr. Rexford's ministry here, regular returns of the number of members in the Church at Warren were not made. The Circuit as a whole was evidently in a prosperous condition. At Bristol, the Church, at this period, assumed a position in numbers, spirituality and strength, which have made it a marvellous power in the community to the present time. At Somerset there was a Church which became a mother to the churches in Fall River and other places in the vicinity. In 1822 the Circuit had a membership of 400; in 1823, of 369; in 1824, of 346; and in 1825, of 323. These reports are supposed to refer to Bristol and Warren only. After the great ingathering in 1820 and 1821, there is seen to have been a steady decrease. It is probable that this decrease was specially noticeable at Bristol, where the results of the revival had been most

marked, and the almost unavoidable reaction would naturally be most observed.

By this time, however, many of the people at Warren had become dissatisfied with the 1826. anomalous position which they were occupying as a Methodist Episcopal Church. Their lack of spiritual energy and religious success was not compensated by the lightness of their financial burdens, even if it were not partly occasioned by it. Their minister was not destitute of satisfactory abilities, and there was no complaint against him; but with the sameness of his ministrations and his partial secularization, it was natural that the enterprise dragged somewhat heavily. The life-blood flowed sluggishly for lack of that animation which the itinerancy imparts; and it is not wonderful that, spiritually considered, the Church was very low.

CHAPTER VI.



T was perfectly natural, and in accordance with the usage of Methodists, for a Church in the condition just described, to turn their attention toward the Conference for relief from their discouragements, and to begin to long for a return to the beneficent rotation of the itinerancy. As the Church had been, for so many years, practically out of this rotation, there was some difficulty in returning to the custom. Opposition to the change arose from Mr. Rexford, who, having so long held the position of a settled minister, had the usual and natural reluctance to sever his relations with the Church. There was opposition from a portion of the parishioners, also, who entertained toward him a

warm personal attachment, and a high regard as their pastor and an able and useful minister. By mutual agreement it was decided to apply to the Conference for a Pastor to be stationed in accordance with the usual practice of the Methodist Episcopal Church. This application was presented at the Conference of 1827, in session at Lisbon, N. H., Bishop Hedding presiding. In response to it the Rev. Isaac Stoddard was appointed. The Stewards at 1827. that time were James Goff, Thomas C. Williams, Thomas Ingraham, Paul Ware and George Woodmancy.

On reaching his field of labor Mr. Stoddard found affairs in a discouraging condition, owing to the long continued lack of pastoral oversight and energetic culture of religious attainments. There was also some degree of disaffection on account of the change of ministers, which was calculated to dishearten a Pastor on entering on a new scene of labor. Mr. Stoddard was, however, a man of firm nerve and some experience, being at this time in his fortieth year. He was born at Groton, Conn., in 1788, and was converted there at fifteen years of age. He entered

the ministry when in his thirtieth year and continued in his relation to the Conference until May, 1869, when he died in his native town in the eighty-first year of his age. His ministerial life was principally passed within the limits of what is now Providence Conference; and in nearly all his appointments he witnessed the conversion of souls. During the last twenty-five years of his life he was superannuated and suffered much from disease and partial blindness; but at length he quietly declined into the valley of death and "joyfully possessed the building of God, eternal in the heavens."

Warren was a station; and Mr. Stoddard was appointed to the charge two years in succession. This was the first occasion on which a minister 1828. was reappointed here, with the exception of Mr. Snelling, who, nearly twenty years earlier, had been so appointed when Warren was part of a circuit. The minister of a station was the regular Pastor of a parish,—as much so as the ministers who were settled in other methods. The second year of Mr. Stoddard's pastorate here witnessed some complication of ecclesiastical matters occa-

sioned by the establishment of the services of the Protestant Episcopal Church in the village, and the organization of St. Mark's parish in November, 1828. Some persons who were not pleased with the removal of Mr. Rexford withdrew, and united with the new organization. But the withdrawal of those who left and the institution of a new religious body, did not discourage the ardor nor abate the zeal of those who continued faithful to their convictions and their Church. On the contrary, they were the more earnest for the permanency and prosperity of the institutions through which they and many others had been brought to a saving knowledge of Christ; and success attended their efforts. The Church was favored with a revival of religion, and at the end of his term of service Mr. Stoddard left the parish in a condition of comparative prosperity. The number of members then composing the Church the records and Minutes show to have been sixty.

A list of members made in 1828 in Mr. Stoddard's pastorate is composed of the following names: Jonathan Alger, Joseph Smith, Jr., Thomas Ingraham, Thomas C. Williams, Ephraim French, Paul

Ware, George Woodmancy, Daniel Kelley, Joel Sawtell, James Goff, Jeremiah Woodmancy, John Andrews, Lewis B. Pearse, Nathan Blake, Eliza Williams, Hannah Smith, Rebeckah Woodmancy, Temperance Wheaton, Elizabeth Kelley, Betsey Wheaton, Sarah Wheaton, Dinah Sawtell, Sarah Bowen, Esther Goff, Martha Goff, Rebeckah Cole, Lucy Peck, Priscilla Woodmancy, Polly V. Woodmancy, Bathsheba Bowen, Rachel Carpenter, Betsey Woodmancy, Prudence Barton, Abigail Pierce, Sally M. Cole, Patty Anderson, Henrietta Alger, Henrietta Maxwell, Ardelia Wheaton, Rachel Drown, Nancy Child, Sabra Kent, Rebecca Gardner, Mary B. Luther, Betsey B. Luther, Susan Ingraham, Jane Blake, Sarah Ann Pierce, Mercy Easterbrook, Julia Ann Child, William H. Bowen, Sally L. Burt, Amelia Salisbury, Betsey Warner, Susan Sisson, Abigail Thurber, Sarah L. Luther, Jemima Goff, Polly Taylor, Samuel Wright, Nancy Drown.

The next minister in succession was the Rev. Newell S. Spaulding, who entered with spirit upon the work of his charge and into the labors of 1829. his predecessor. He is the earliest of

the pastors of this Church who are now among the living; and is well remembered and highly esteemed by the surviving members who were associated with him in the fellowship and work of the Church. His earnestness and zeal in the duties of his calling have not been forgotten; and the older members of the Church were much gratified by a visit which he made to them in the summer of 1874, after an absence of many years. While he was Pastor in Warren, there was a continuous religious interest. He held the first protracted meeting that was ever held in the town. Many ministers were present, and a remarkable revival followed. It began with a quarterly meeting held by the Rev. Edward Hyde, Presiding Elder. On the 23d of April, 1880, a "society meeting" was held, at which committees were appointed to visit those members who had neglected the means of grace. At the meeting a week later, the committees reported that they had attended to this duty, that there appeared to be a consciousness of past neglect and a determination that by the help of the Lord they would be more faithful. Doubtless, such fidelity on the part of the

“society” aided much toward the subsequent revival. There were about eighty conversions, and about sixty persons joined the Church.

In 1830 the first Conference was held at New Bedford. Warren, which had for many years been attached to New London District, was now placed in the new district called Providence District; the Rev. Nathan Paine was appointed Pastor, and continued in charge two successive years. He is well known as a pious and efficient minister, who continued in the active service of the Church to an advanced age, and died revered and beloved but a few years since. His wife, also, was a true and devoted assistant to her husband,—a woman of rare talent, tact and zeal, who contributed largely to his success wherever he labored. In the winter of 1830, and the early spring following, the Spirit was powerfully poured upon the community, and numbers were converted. Two Sabbaths,—the last in May and the first in June, 1831, were days of memorable interest, and have been long cherished in the memory of many persons. On each of those

days a large number of candidates were baptized and admitted to the Church.

The interest continued in connection with the services of the Rev. Abram Holway, who succeeded Mr. Paine in 1832. The congregations had so much increased that the small meeting-house afforded too limited accommodations for those who wished 1832. to attend worship in it. The members, at the beginning of this year, numbered one hundred and eight. The house was lifted so as to admit the building of a lecture room in the basement; and a tower and steeple were added to the structure.

As the Church progressed and its numbers increased, the expense of maintaining its services advanced year by year. The accommodations for worship were improved, the cost for warming and lighting the house was greater, and a better support was afforded the Pastor. Regular payments were made to the Presiding Elder at the quarterly meetings, the full amount apportioned to the parish being raised each year. This office was held by the Rev. Joseph A. Merrill during the three years from 1830

to 1833, when he was succeeded by the Rev. Daniel Dorchester, who presided here one year, and by the celebrated Orange Scott in 1834 and 1835.

Contributions also began to be made and recorded for the connectional funds of the Church. The first for the expense of the delegates to the General Conference was made in March, 1832, amounting to \$3.62; and in June, 1833, the first, of \$5.57, for the Missionary Society. Previously to this, in 1828, \$2.00 were paid to Edward Hyde, at quarterly meeting, as "extra expense to General Conference." The money paid to Mr. Stoddard for the year ending July, 1828, was \$236.00; to Mr. Spaulding, \$198.85; to Mr. Paine, \$230.97 and \$223.66, for his first and second years respectively; Mr. Holway's "estimate" was \$300, of which he received about one-half. Mr. Porter's was \$300, of which he received \$265. The Presiding Elders were paid, during these years, from \$16 to \$20 each year.

The small sums paid to these ministers, and recorded in the official accounts, are not to be regarded as the entire remuneration which they received for their services. It was a custom to pay more in dona-

tions of provisions and other needful articles than in money ; and the actual payments made in these various modes were sufficient to afford a comfortable livelihood,—quite as much so, doubtless, as the larger salaries paid in more recent years. Also, the Presiding Elder's salary being made up by contributions from all the churches in his district, a comparatively small amount from each was required to make up the aggregate.

At the Conference of 1833, the Rev. James Porter was appointed pastor at Warren, and found one hundred and thirty members in society. He 1833. was then in the earliest years of a ministry which has been protracted and distinguished as one of eminent ability and success, and of extraordinary influence in the counsels of the church. He was, for twelve years ending at the General Conference of 1868, one of the agents of the Publishing House at New York,—one of the most responsible offices of the Church ; and is the author of various important works on religious and ecclesiastical subjects. He became prominent among the earliest of the out-spoken opponents of slavery, whose influence

went far toward the destruction of that iniquitous institution. In the course of his pastorate here, the General Assembly of the State of Rhode Island granted an act of incorporation to the "Church and Proprietors." The act was passed at the January session of 1834. The incorporators named are Joseph Smith, Jr., Jonathan Alger, James Goff, William Carr, Jr., and Caleb Eddy; and they, by the same act, were appointed the first Board of Trustees, with Thomas C. Williams as Treasurer and James Porter as Clerk.

The incipient step toward this act is found in the record of a quarterly conference held February 22, 1831, composed of J. A. Merrill, Presiding Elder, Nathan Paine, Pastor, and S. Wright, E. French, S. S. Swasey, J. Chace, and T. C. Williams; at which J. Smith, Jr., T. C. Williams, J. Chace, J. Hoar and E. French were appointed "a Board of Trustees to take care of the chapel."

At the meeting for organization under the charter, the persons present were Joseph Smith, Jr., 1834. Jonathan Alger, Thomas C. Williams, Haile Collins, John Salisbury, John Andrews,

Samuel Wright, Jr., and William Carr, Jr. A code of by-laws was adopted, and the above named Trustees were reëlected with Joseph Smith, Jr., President, James A. Thornton, Clerk, and T. C. Williams, Treasurer. The by-laws describe the membership of the corporation as comprising the owners of pews, the Preacher in charge, all male members of the Church twenty-one years of age and upwards, and all who lease or hire a pew in the church edifice for one or more years, "together with as many of the male members of the congregation who worship in said house as shall be chosen at any regular meeting legally holden by said corporation."

This act of incorporation imparted new system, vigor and efficiency to the financial and secular operations of the parish, and the body thus formed became an important auxiliary in the work of religion committed to this Church. It assumed the control of property which had previously lacked systematic and careful supervision; and provided for such vigilant oversight as was needed for the preservation and improvement of the house of worship and other property necessary for the comfortable and agreeable

accommodation of those who were associated in the promotion of these great interests. A more expeditious and less complicated method of superintending and holding church property has since become prevalent in other places, which makes the trustees a body corporate under the direction and control of the Quarterly Conference. Nearly all our church property is now held under this rule of the Discipline.

Mr. Porter was succeeded, in 1834, by the Rev. William R. Stone, who sustained pastoral relation to the Church two years, ending in the summer of 1836. The first year he reported a membership of 130; and the second year, of 135. In the intervening years from 1831 to 1836, the following new names were added to the membership of the Quarterly Conference: John Butts, Gilbert R. Lawless, Jeremiah Woodmancy, John D. Tuell, William B. Lawton, Benjamin Foster.

Mr. Stone was received into the Conference in 1825, and continued, for fifty years, an active, devoted and useful minister. He died in great peace, June 20, 1875, in Cambridge, Mass., where he had

for some years labored as a city missionary, and, finally, Chaplain to the House of Correction.

It was during the ministry of Mr. Stone at Warren that the anti-slavery contest began to rage with great fierceness throughout the Northern States, both within and without the Church. Many Methodists at the South had become involved in connection with slavery, notwithstanding the constant testimony of the Discipline and the General Conference as to its sinfulness and against permitting members of the Church to buy or sell slaves. The ministry and membership of the Church in New England had become deeply agitated in reference to the complication of their beloved Church with this "great evil;" and were fully persuaded that it was their duty to take some positive action toward its removal from the body, or the removal of those members who were unwilling to discontinue their connection with so great a sin. Among the most prominent of these opponents of slavery was the Rev. Orange Scott, Presiding Elder of Providence District, in which Warren was included. He was a man of commanding eloquence, of indomitable energy and unimpeached

purity of character; and his influence with the Church and ministry was very weighty. He was sent, in 1836, as a delegate to the General Conference, which met in May in Cincinnati; and at which the Church was shaken to its foundations by the discussion between the opposers and the advocates of slave holding church members. Mr. Scott's oratory and leadership at that Conference made an impression upon the Church and the nation which was felt in all the subsequent agitations of the slavery question, until the fetters of the slaves were struck off by the proclamation of Abraham Lincoln. It is to be recorded to the honor of the Church in Warren that on the eleventh of April, 1836, her Recording Steward, Thomas C. Williams, placed in the hand of Orange Scott, a sum of money to assist in defraying his expenses to that memorable General Conference, the history of which may be found in full in other works.

Mr. Williams was Recording Steward and Treasurer for many years, and his accounts are preserved. They show a scrupulous exactness, and fidelity to the trust committed to him which were his well-known

characteristics, and to which many now living can testify. From his books it appears that Mr. Stone was paid \$310 the first year when his "estimate" was \$516, leaving a large deficiency. The year following, the estimate was reduced to \$332.88, and was all paid. It is a curious fact that for several years, when the Pastor's salary was very small, or the payments fell far short of the estimate, the Presiding Elder's claim was almost invariably fully met; a fact well understood by those who are aware of the appreciation in which the latter office is held in the churches.

At the expiration of Mr. Stone's term of service, in 1836, he left one hundred and forty-six persons in church fellowship, and was succeeded in the pastoral office by the Rev. Isaac Bonney. His name has already had a place in these pages, and his memory is still precious to many who will read this record. His many excellences of character are not easily forgotten by those who have known him. His gentility of deportment was only indicative of the gentleness of his heart. The gentility of his manners arose from his cheerfulness

and kindness of disposition. He was firmly attached to his own Church, but catholic in his spirit toward all; firm and uncompromising in advocacy of essential truth, but yielding to others in what was of minor importance; eccentric in style, but pleasing and convincing in his discourses, he was a popular preacher, a beloved pastor, a revered counsellor, and an influential member of the Conference to which he belonged.

Mr. Bonney entered the Conference in 1808, having previously officiated as a local preacher as many as six years, and having been ordained a Deacon in 1806. After four years' service he located on account of impaired health; but in 1818 re-entered the Conference, and continued in effective service until 1848, when he retired to the ranks of the superannuates, and took up his residence at Bristol, where he resided nearly ten years, and without protracted illness, went peacefully to his reward.

During Mr. Bonney's pastorate, the office of Presiding Elder was held by the Rev. David Kilburn. The names of William S. Simmons, Russell Munroe and N. M. Burr, were added to the list of official

members in the Quarterly Conference. The estimate for the pastor was, each year, \$440, and for the Presiding Elder, \$24, and the amount was paid in each instance. For the first time in its history, this Church was called on, at the Quarterly Conference held January 2, 1837, to set apart one of its communicants to the ministry. On that occasion 1837. William S. Simmons, having been duly recommended and examined, was licensed as a local preacher. He was subsequently admitted to the Annual Conference, and after a number of years' service in the pastoral office, died at his post in the midst of his activity and usefulness.

. Several names in the foregoing lists are variously spelled. In all instances of doubt as to the correct orthography, the records have been followed, so far as was practicable.

CHAPTER VII.



GAIN the Church edifice was found to be of too limited capacity for the congregations. At a meeting of the corporation held April 26, 1836, measures were initiated looking toward an enlargement of the house of worship, and a 1836. resolution was passed "that it is expedient the house should be enlarged in such way and manner as may hereafter be decided on." A majority of the pew holders having failed to attend this meeting, William B. Lawton was appointed to procure the written consent of those who were absent, or a majority of them, to the proposed enlargement of the house, and report at the adjourned meeting on May 3d. At the meeting on the following week, John Andrews, Thomas C. Williams and

Lewis T. Hoar were appointed "to ascertain the expense of building an addition of thirteen feet on the north end of the meeting-house and finish the same above and below, with the addition of a new pulpit, agreeable to plan by them to be submitted, and make report to an adjourned meeting." On the 19th of May, Stephen Martin and Joseph Smith were added to the Committee, and authority was granted them to hire money to build the addition and finish the house. The proposed alteration and enlargement were duly made, satisfactorily to the Corporation and agreeably to the wants of the congregation. The old pews were removed, and new ones of modern style were substituted.

The list of pew holders, as ascertained and recorded by the Corporation, is as follows :

No. of Pew.	No. of Pew.
1. John Vinnecome's heirs.	8. Martin Luther.
2. Nancy Child.	9. James Bowen.
3. Daniel Barrus.	10. Jas. Ingraham's heirs.
4. Jonathan Alger.	11. John Batty.
5. D. K. Luther.	12. Pardon Hiscox.
6. Th. C. Williams.	13. Pardon Hiscox, Jr.
7. George Woodmancy.	14. Joseph Gardner.

NAMES OF PEW - OWNERS.

147

No. of Pew.	No. of Pew.
15. Joseph Peck.	45. John Kelley.
16. Elias Magoun.	46. Heirs, Wm. Barton.
18. James Goff's heirs.	47. Nathaniel P. Smith.
19. Jonathan Alger.	48. Heirs, Samuel Drown.
20. Elisha Phinney's heirs.	49. Nancy Child.
21. G. M. Fessenden and S. P. Childs.	50. Wm. Carr, Jr.
22. E. W. Burr.	51. Henry H. Luther.
23. T. C. Williams.	52. Steph. Johnson and Son.
24. J. D. Tuell.	53. Stephen Martin.
25. Joseph Smith.	54. Jos. Smith.
26. John Davol.	55. Samuel Barton.
27. James Maxwell.	56. Rosabella Gardner.
28. Charles Collins.	57. Jona. Alger.
29. Wm. Kelley.	58. Lewis T. Hoar.
30. Wm. Carr.	59. Wm. Maxwell.
31. Joseph Smith.	60. Seth Peck.
32. Caleb Eddy.	61. Samuel Wright.
33. Joseph Smith's heirs.	62. Job Smith.
34. Samuel Carr's heirs.	63. John Salisbury.
35. Squire Maxwell.	64. James A. Thornton.
36. Jabez Brown.	65. Heirs, P. Alger.
39. Rebekah Cole.	66. John G. Joyce.
40. John Andrews.	67. T. C. Williams.
41. W. B. Lawton and N. P. Smith.	68. Joel Sawtell.
42. S. Wright, Jr. and J. Gardner.	69. H. Sherman and Lewis Hoar.
43. Ebenezer Luther.	70. Lewis B. Pearce.
44. Wm. Carr, Jr.	71. Joseph Kent and Pro- prietors.

The three additional numbers, and those omitted in the foregoing list, are entered as belonging to the proprietors, the whole number of pews being 74. Some of these afterward passed into the hands of other persons, whose names are entered in the margin, as follows: 19, John Salisbury; 21, William Carr, Jr.; 26, Charles Barton; 41, Nathaniel P. Smith; 43, Mary B. Luther; 51, Henry Burtch; 57, Lydia Haile and Henrietta Alger; 66, G. R. Lawless and R. L. Watson; 67, Jonathan Simmons.

On the 14th of November, 1836, the corporation elected Elias Magoun a Trustee, in place of James Goff, who had recently deceased, after serving the Church in a variety of positions for more than forty years. In the preceding month, (October,) a subscription had been made to raise sufficient money for the purchase of the land north of the church edifice, extending to Baker street. This land belonged to the estate of Col. Sylvester Child, (not the son-in-law of Martin Luther, we are informed, though bearing the same name.) After Col. Child, the lot was owned by Peleg Barney, from whom it was transferred to George H. Handy. He sold it to Joseph

Smith, of whom it was purchased by the trustees, for \$140. It made a highly valuable addition and improvement to the property of the parish; and before long became absolutely necessary for the erection of the edifice which now occupies the site. Not far from this time, the surviving heirs of John Luther relinquished, by quitclaim deeds, forever to the Trustees of the Methodist Episcopal Church in Warren, all their property and right in the lot of land left by Mr. Luther for the erection of a church edifice, thus setting at rest all possible questions as to the rightful ownership of the property.

In June, 1837, another aged member and officer of the Church passed to his rest,—Jonathan Alger, still well remembered for his attachment to the Church, and his fidelity to the obligations of a church-member. His place in the board of Trustees being thus vacated, Capt. Stephen Martin was, on the 22d of June, elected to the place.

The pastorate of the Church for the succeeding term of two years, was held by the Rev. Shipley W. Wilson, the first year in connection with Somerset. The next year, and ever since, Warren was and has

continued to be a "station." Mr. Wilson was as a clergyman held in high esteem, both by his brethren in the ministry and by the people of his charge.

He occupied influential positions in the pastoral office and in his relations to the Conference and Church at large. After a considerable number of years spent in the service of the itinerancy, he united with the Protestant Episcopal Church, and passed his later years in that ministry, principally as Chaplain of some of the charitable and reformatory institutions of the city of Boston. The number of members in the Church at Warren, at the close of his term of service, was 198.

The records show that, about this time, the Church began to make systematic provision for the assistance of its poor members. Contributions were regularly made for their benefit, at the communion service, and the proceeds distributed to them proportionally, as their needs required; a custom which has since been continuously observed, and which is general in the churches.

Owing to the serious inconvenience encountered in hiring a house for the pastors, which could be re-

tained during successive terms of ministerial service and would be suitable to the ministers who, in turn, held the pastoral charge, some of the members of the parish conceived the plan of securing a pastor's residence, to be the property of the Church and held perpetually for the minister's occupancy. For this purpose a subscription was begun on the 15th of January, 1839. The subscribers to the fund numbered seventy-one. There was one subscription of \$500; one of \$100; the ladies' sewing circle \$100; two of \$50; one of \$40; two of \$25; six of \$15; eight of \$10; sixteen of \$5; six of \$3; eight of \$2; twelve of \$1; and one of 50 cents; in all \$1,186.50. On

the 11th of March, at a meeting of the subscribers, Th. C. Williams, Stephen Martin, and

Lewis T. Hoar were appointed a committee to ascertain the probable expense of a lot and building; who reported at a meeting on the eighteenth, and were instructed to purchase the lot of land, at the corner of Wheaton and Manning streets, of Misses Mary and Betsey Bowen, and to build the house; which was accordingly done, and the house was occupied as the residence of the several pastors for a series of years.

The records of the Quarterly Conferences of Mr. Wilson's second year, contain the name of the Rev. Bartholomew Otheman as presiding Elder; and the reports of proceedings at once begin to manifest a fullness of detail which was previously wanting, showing the careful and business-like method which distinguished him through the long period during which he held that important office. The lay members of the Quarterly Conference were, according to the record, Irad Hart, Lewis B. Pearce, Benj. Foster, John D. Tuell, Elias Magoun, Joseph Smith, Thomas C. Williams, Samuel Wright and S. S. Swasey. There was, during these years, some advance in the salaries of successive pastors. Mr Wilson's salary was \$450 and \$464 for his two years respectively. These sums compared well with those paid by other churches at that period.

The first mention of the Sunday School occurs in the records of the Third Quarterly Conference for this year, held October 12th, as having now just begun to receive the attention of that body. 1839. "Benjamin Foster being requested, made some communication on the situation of the

Sabbath School," and "the Presiding Elder recommended a regular monthly prayer meeting for the special blessing of God on the Sabbath School." The next following Quarterly Conference voted to participate in a proposed convention of the Sabbath School teachers of the District. April 11th, 1840, in Quarterly Conference, "Brother Magoun represented the Sunday School to be in a prosperous condition." All this shows an awakening of the attention of the official body of the Church to this very important branch of church enterprise; but does not indicate that all its members were so earnestly engaged in it as would have been well for the prosperity of the Church; nor does it show how deep was the interest nor how earnest were the labors of those who appreciated the important bearing of the Sunday School upon the future welfare of the Church and the community.

Elias Magoun, whose name now occurs in this relation, connected himself with the Church in March, 1837; but was not in full connection until February, 1838. He was a valued and useful member until his death in 1847, and during nearly all that time was Superintendent of the Sunday School. His assistant, who for

many years both before and after his superintendency, had charge of the infant department, was Mary G. Anthony, a valued member of the Church for more than sixty years, though an invalid in the latter portion of her life. Her services in this department were patient, protracted and valuable; and they cannot be forgotten either by her many pupils or by those who place a proper estimate upon faithful though unobtrusive labors in the vineyard of the Lord. This excellent woman, who joined the Church at Portsmouth, R. I., in 1813, closed her term of faithful and devoted service on the 21st of February, 1876, in the 80th year of her age. She was an intelligent and well-informed Methodist, as well as a humble Christian. Miss Anthony's efficient associate in the Sunday School work, for a considerable period, was Harriet (Hoar) Barrus, now an esteemed member of the Church in another town.

The year 1839 was observed throughout the world of Methodism as the one-hundredth year from the formation of Mr. Wesley's society in England. Its celebration was attended with much enthusiasm on both sides of the Atlantic, particularly in England.

The Quarterly Conference held in Warren on the eleventh of July, designated Joseph Smith, S. W. Wilson and E. Magoun, as a committee on the subject of the observance of the centenary; and at the following Conference the committee, on being called on for a report, stated that they had made no arrangements for a celebration; and consequently the subject was dropped.

A change of pastors occurred in the summer of 1840, followed by a season of interest and prosperity which continued through the two years of the Rev. William Livesey's pastorate, which ended in June, 1842. Mr. Livesey says, in a manuscript letter: "I found a pleasant little parsonage, for which they charged me sixty dollars, and estimated me four hundred dollars besides, and paid it each year. Mr. Joseph Smith paid \$150, Capt. W. Carr \$50, and the Society the rest.

"There had never been any regular contribution for missions in the Church. I made an effort, but at first met with a firm opposition from the '*Board Official.*' At last they consented: I might try. I did so and received \$170,

“ We organized a Washingtonian Temperance meeting, and invited John Hawkins to come and lecture to us. These seemed preliminary steps ; for, soon after, a revival broke out. It began on the ‘ Back Road,’ where we organized a class which continued for years. It soon spread into the village, to Burlington, and to Rehoboth, where we organized a class ; and I continued to hold meetings in both places and in Swansea. I remained two years ; and during the time I took the names of 120 who professed conversion, and left 240 members,—80 more than I found. We had general harmony and peace, and the brethren cordially coöperated with me.”

The records of the Quarterly Conferences agree with this statement in all important particulars, so far as they became matters of record. The revival continued to the close of the pastoral term, to some degree, and its beneficial effects have not yet ceased to be realized. The Quarterly Conference at this date was composed of Joseph Smith, T. C. Williams, Elias Magoun, J. D. Tuell, Lewis B. Pearce, Benjamin Foster, Pardon Hiscox, Philip Munroe, Irad Hart.

Mr. Livesey was the first pastor of this Church

who introduced the practice, which is now a rule, of presenting to each Quarterly Conference a written report of the condition of the Church and Sunday School. His first report on the latter subject states the number in attendance at the school to be one hundred and thirteen, and the "interest steady and advancing." Three months later the scholars were one hundred and thirty-four; in the next report, the school "continues in a prosperous state. One teacher and two scholars have been converted;" and at his next and last Quarterly Conference, it is still "increasing in number, and several conversions of scholars, during the last quarter," are reported.

Since the earlier dates of this history, the field of Methodistic effort in New England, which, at its first organization, was all comprised in one "New England Conference," had been divided, and the northern and eastern portions of these States had been assigned to the Maine and New Hampshire Conferences. The General Conference of 1840 made a farther division, and constituted the Providence Conference by setting off the State of Rhode Island, Eastern Connecticut and South-eastern Massachusetts. It was distributed

into three Districts, and had a membership of about ninety ministers. At the first, Providence District continued to be the designation of the territory between Connecticut and Cape Cod ; but after a few years it was changed to New Bedford District.

From its very beginning, Methodism had earnestly looked after the education of its young people, and a system of Church schools had been developed as rapidly as means became available for their establishment and current expenses. In accordance with this policy the men of the new Conference at once took the subject into consideration, and at an early day embraced an opportunity to purchase the Kent Academy at Greenwich in this State. This was accomplished in 1841, while Mr. Livesey was Pastor at Warren. Among the leaders in this enterprise were the Rev. Messrs. A. Stevens, Livesey and Bonney, and Joseph Smith, Esq., of this town, who was one of its most liberal patrons, and a Trustee of the institution till the close of his life ; and in addition to the assistance afforded by his own hand, while living, the school has received valuable donations from his estate by the agency of his daughter, Mrs. Carr. Mr.

Livesey, also, will have, as one of his chief distinctions, his long-continued attachment and earnest efforts in behalf of the cause of Christian education as connected with Providence Conference Seminary, as the Academy was now called. The labor bestowed upon this school has been amply repaid in its influence on the young persons who have been trained in it for usefulness in the ministry and laity of the Church,—many of whom are now occupying posts of distinction, both in religious and secular life.

While these pages were in preparation, Mr. Livesey ended both his labors and his earthly life. At the request of his relatives the writer prepared a sketch of him which was published in the *Christian Advocate*, as follows :

“ A USEFUL LIFE.

“ Such was the life of Rev. William Livesey, a man of marked characteristics, and a noticeable person in any assemblage of men. His tall and well knit frame indicated the manly vigor which he inherited, and which was improved by the athletic sports and arduous toil of his youth. His readiness in debate and accuracy of statement showed a mind trained to thought and to the acquisition of valuable knowledge, while the rugged phrase often betrayed the lack of scholastic culture and the result of self-educat-

tion. His early opportunities for an education were limited and meagre, and when he started out on a career which was to bring him much into the notice of the public it was under the influence of the excellent advice of the founder of Methodism, who would have all his preachers diligent students as well as industrious 'fishers of men.' So brother Livesey became a well-read theologian, versed in both ecclesiastical doctrine and polity, and was well able to defend the claims of the Church, to which he was attached with an ardent affection. Catholic in spirit, and tolerant of all who held the essential truth, he was never more in his element than when bringing his most forcible logic to the defense of the doctrines which were to him 'doctrines of grace' indeed.

"His religious experience was deep and clear. When twenty years of age he was soundly converted, and soon after embraced the experience of perfect love. He exulted in this rich and abounding grace; he loved to preach it, and rejoiced in its spread in the churches. It was his dying testimony that all his character and usefulness were due to his early experience of full sanctification. His theology was purely Wesleyan. It was inwrought in his very being—the mental and spiritual food on which he was fed from infancy—and he loved it with intense ardor. His preaching was always clear in the exposition of Scripture, and was often attended with great power in the conviction and conversion of sinners. In most of his fields of labor he witnessed revivals, and in several the converts were very numerous.

"Brother Livesey was a man of singular transparency, as well as purity of character. He was simply honest, as well as upright. Firm in his convictions, he never hesitated to

make them known; and no one who knew him was long ignorant of his opinions. He reached conclusions rapidly and held them firmly, but was open to conviction, and readily yielded to the logic of reason or of fact. All shams, injustice, and wrong were his abhorrence. He was always on the side of the weak, wronged or defenceless; and his denunciations of the evil-doer and his deeds were sometimes appalling. Except that he was not their equal in culture and polished speech, he is to be ranked among the masters in the use of invective among American orators.

“From the beginning of his American citizenship he was an ardent anti-slavery man. He could not have been otherwise. Every impulse of his nature led him to that position; and he stood in the thick of that fight from its beginning to its end, deserving the laurels that many got by entering later into the labors of such as he.

He was a zealous friend of Christian education; his own lack of early advantages stimulated him to earnest effort for the benefit of others. From the purchase and establishment of Providence Conference Seminary, he was one of its firmest friends and most active and vigilant trustees, performing hard service and making personal sacrifices for its prosperity, acting as solicitor for its funds, and for a series of years as President of the Board. The debt of the Seminary, the Conference; and the public, due him for these services, can never be estimated. The University at Middletown owes him as much. When it was at the point of financial ruin, and its eloquent President made his appeal to the Providence Conference of 1844, but submitted no plan for its relief, it was Brother Livesey's sagacity that carried the method by which, as Dr. Olin declared, that Conference saved the institution.

“A man of one work, William Livesey perceived that it was a work of many departments; and in all the branches of moral reform and Christian labor he was an earnest toiler till the close of life. He vigilantly guarded all the interests of his Church and Conference, and had a word to say on whatever he regarded to be for the good or the harm of the body; and he was trusted by his brethren, who sent him to England to represent them at the Evangelical Alliance in 1846, and to General Conference as a reserve in 1856, when he served in place of Dr. Stevens and Dr. Wise, each, a part of the session. He was a good man, and he has his place among the good in the Paradise of God.

“William Livesey was born at West Bradford, Yorkshire, England, March 8, 1802; baptized in infancy; converted in 1822, and admitted to the Wesleyan Church; licensed to exhort in 1825, and to preach in 1826. In 1828 he was duly recommended by the Quarterly and District meetings to the Mission Committee for appointment as a foreign missionary. In May, 1829, he was examined by that Committee, Drs. Townley and A. Clarke and Rev. Richard Reese being members; preached his ‘trial sermon,’ and was nominated for a foreign appointment. There being no vacancy to be immediately filled, he could not endure delay, and embarked, in September, for America, landing at New York the last of October. Making his way to Taunton, Mass., where he had a brother residing, he worked at his mechanical occupation, waiting for an opening to preach the Gospel. He soon made himself useful in his temporary residence, and laid the foundation of Methodism in that city; and in December was appointed to Portsmouth, R. I., where he remained until June, 1830, when he was received on trial in the New England Conference. The success which has at-

tended his labors during the intervening years began in the very opening of his career. Forty-five years successively (except four years, 1843-1846) he has received appointments as an 'effective' minister. Those four years he was laid aside by ill-health, which disabled him at the end of the one year that he was presiding elder. With the exception of these, and three years in agencies for the Conference Seminary and the freedmen, he has been exclusively devoted to pastoral work; and a laborious and successful pastor he has been.

"At the Conference of 1875, though so feeble that his brethren thought he should retire to the list of supernuantes, he insisted on 'taking work,' and was stationed at South Braintree, Mass. Removing to his charge, he was unable to minister to the flock. After vainly hoping for a return of strength, at the end of three months he withdrew to his cottage, at Martha's Vineyard, and succumbed to disease, against which he had contended for more than thirty years. Many ministers who were at the Vineyard for the season were in frequent attendance at his bedside; and the attentions of his family and sympathizing friends rendered his declining days comparatively free from uneasiness. The consolations of divine grace were neither few nor small. The end of his days was 'peace.' He said: 'I rest my soul on Christ's blood and God's promise, and on this basis I must risk eternity. If I fall the universe must fall.'

"'Fixed on this ground will I remain,
 Though my heart fail and flesh decay;
 This anchor shall my soul sustain,
 When earth's foundations melt away;
 Mercy's full power I then shall prove,
 Loved with an everlasting love.'

“On Sunday, August 22, a few clerical and lay brethren, at his request, held a communion service at his cottage, which was an occasion of much comfort to him. He said: ‘I never made preparation for the communion more thoroughly, more sincerely, more believingly,’ and, after speaking to the writer somewhat at length of his personal feelings, quoted:

“ ‘ Nothing on earth do I desire,
 But thy pure love within my breast,
 This, only this, will I require,
 And freely give up all the rest.’

“Many of his expressions of thought and feeling were quotations from his old Wesleyan hymn-book, which he kept close at hand as long as he was able to read. At the writer's last interview with him he spoke freely of his prospects, and said:

“ ‘ Not a cloud doth arise to darken my skies,
 Or hide for a moment my Lord from my eyes.’

“On the morning of the day of his death, in answer to inquiries of his Presiding Elder, Rev. W. V. Morrison, he quoted the whole of the twenty-third Psalm; and almost his last words were, ‘There's rest in Jesus.’ Thus peacefully he sank to repose on the evening of Thursday, September 2, 1875, in the seventy-fourth year of his age.

“His funeral was held at the stand in the Highlands Grove, the venerable Dr. Upham, his co-laborer during his entire ministry, delivering the principal address. Several other ministers participated in the services, and many residents in the Grove were in attendance. In accordance with his own desire he was buried in the cemetery on the crest

of the Highlands, overlooking the two camp grounds, and in view of the sea on both the north and south sides of the island.

“Brother Livesey was twice married: first, in 1832, to Miss Sarah Crosby Johnson, of Thompson, Conn., who, with an only daughter, preceded him to the better land; second, to Miss Anna Eliza Adams, of Luzerne, N. Y., who with their only son, Olin L. Livesey, survives him.”

CHAPTER VIII.



IN the course of the following year, when Mr. Bonney was again the Pastor, John Ingraham, Henry Child and Stephen Martin were added 1842. to the Quarterly Conference. Mr. Bonney's second pastoral term here commenced at a critical period in the history of many of our churches. It was when the excitement caused by the doctrine called "Millerism" was distracting the membership and alienating many excellent people from their brethren and from the fellowship of the Church. The conservative methods and conciliatory spirit of this excellent man acted favorably upon the minds of those who were on the point of breaking away from the saving influence of the Church, and, in the language of a highly esteemed lady of the parish, uttered

many years afterward, the people could well say, "He saved us from Millerism."

In the summer of 1843, the Providence Annual Conference held its session in Warren, and was presided over by Bishops Hedding and Morris. This was its third session,—the first and second having been held at Providence and Nantucket. The New England Conference had held three sessions in Rhode Island; at Bristol in 1815, and at Providence in 1823 and 1832.

The written reports to the Quarterly Conference were not continued during this pastoral term; but there are evidences of some reaction from the revival of the preceding year; and although the congregations continued large, the agitations connected with the adventist movements drew off a portion of the converts and "subverted" others. The number 1844. of scholars in the Sunday School decreased, and near the close of the second year was reported at "about one hundred."

Early in the year 1844, the want of larger seating accommodation for the congregation was again felt to be pressing; and the attention of the worshippers

and the congregation was seriously called to the subject. In March it was brought before a meeting of the Church and proprietors, which was fully attended, and after discussion, a committee, consisting of T. C. Williams, George T. Gardner, Elias Magoun, J. D. Tuell and Nathaniel P. Smith, was appointed to ascertain the views of the pew-owners on the subject of "enlarging the Church edifice or building another with enlarged dimensions suitable for the accommodation of the Church and congregation." This committee, with the addition of Stephen Martin, Joseph Smith and Lewis T. Hoar, was instructed to "value the pews in the present house." On April 11th, the committee having reported, it was resolved that the house be "removed and another be erected on the same site with such additional land as may be procured for the purpose." A building committee was appointed, consisting of George T. Gardner, Stephen Martin, T. C. Williams, N. P. Smith, Ezra M. Martin, R. B. Johnson, E. Magoun, Josiah T. Horton, Joseph Smith, J. D. Tuell and Pardon Hiscox. The owners of thirty pews, (of whom a list remains; and perhaps others whose names are not preserved,)

agreed to relinquish them and to receive their value, as fixed by the committee appointed for that purpose, in pews in the new house, retaining their claim to a share of any surplus over the expense of building. It was also agreed that those pew-owners who had not entered into this stipulation should be allowed the amount of the appraisal, whenever a sufficient sum should be realized from the sale of pews over the cost of erection. The following are the names found in the above-named list: Joseph Smith, T. C. Williams, Elias Magoun, R. B. Johnson, Samuel Barton, N. P. Smith, Louisa Gardner, Julia A. Child, Job Smith, J. D. Tuell, Pardon Hiscox, Jr., Pardon Hiscox, William Maxwell, John Butts, John Kelly, Samuel Bowen, Lewis T. Hoar, Jonathan R. Simmons, James A. Thornton, John Andrews, Miller Barney.

Application was made to the General Assembly for such an amendment of the charter as would authorize the erection of the new edifice on the lot of land on which the church then in use stood, and such other land as had been, or might be, conveyed to them for that purpose; also, the insurance of that or any other building held by them, the assessing

and collecting of taxes on the pews, and the sale at auction of such as may have been taxed and the tax failed to be paid. These amendments were made according to the request of the corporation, and the work of building went on under the direction of the above named large and efficient building committee.

While the church was in process of erection, it was determined, at a meeting of the building committee and Society, to have the house surmounted by a spire, which appears not to have been a part of the original plan. During the progress of the work, the Board of Trustees sustained a severe affliction by the death of Capt. Wm. Carr, Jr., who had been a member of that board, had taken a deep and active interest in its proceedings from its first organization, and had long been a generous helper in all the affairs of the parish. Nathaniel P. Smith was elected to fill the vacancy.

The work having been completed, the church was ready for consecration as a place for the public worship of Almighty God, Father, Son and Holy Ghost, according to the articles of faith of the worshippers for whom it was designed. Bishop Janes was in-

vited to perform the service of consecration on the fifteenth day of October, 1845; which he did, and delivered on the occasion an eloquent and effective sermon on 1 Cor. 1, 21. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe." From that hour the excellent and beautiful structure in which we worship at this time, was set apart to sacred uses by those who thus made a thoughtful and generous provision for the generations to succeed them. The greater number of them have already passed away, and the result of their wise foresight remains to aid in keeping fresh their memory, and to bless their successors with the best opportunities for learning the truth and disseminating the knowledge of the Lord.

Capt. Stephen Martin was designated by the corporation, as soon as the old Church edifice could be dispensed with, and the new one occupied, to dispose of the disused building. This was done, and the material, after being sold, was used in part, in the erection of the house near Kikamuit, now occupied by Mervin R. Chase.

In the meantime, Mr. Bonney's term had expired, and he was succeeded in the pastoral work 1844. by the Rev. Charles S. Macreading, who was in turn succeeded, at the end of a year, by the Rev. Robert M. Hatfield. Mr. Hatfield was a young man of exceedingly attractive oratorical powers. His congregations were large and his ministry successful. He has maintained through all the intervening years, in various portions of the United States, the reputation and success the foundation of which was laid in his early ministry in this place and its vicinity. It was during his pastorate here that the new church was completed and consecrated. He occupied its pulpit for a year and a half, and there was some revival as the result of his efforts.

With the beginning of the ecclesiastical year, 1844-45, the name of Frederick Upham appears as Presiding Elder, in the Quarterly Conference records. He had held the same office in other districts for several years previously, and he continued to preside over this district for the full term of four years. His genial manners, able and pleasing sermons, and

cheerful spirit endeared him to both ministers and people; and though three-fourths of a century in years and fifty-five years in the service, he is still in the active work of the ministry (1875), honored and beloved by his brethren, young and old.

In the latter year of Mr. Hatfield's pastoral term, the lay members of the Quarterly Conference were Joseph Smith, Stephen Martin, John Kelly, Lewis T. Hoar, Pardon Hiscox, Philip Munroe, Charles S. Hazard, Benjamin Foster, Josiah T. Horton, R. B. Johnson, Lewis B. Pierce and T. C. Williams. The number of members reported at the Conference of 1846 was 250.

Mr. Hazard was a young man of an excellent spirit and fine abilities, who was teaching school in the village. He came from the seminary at Greenwich, where he was then a student and afterward a teacher. He was licensed as a local preacher, joined the Conference and, after a brief but promising ministry, died in Christian peace and triumph.

At his last Quarterly Conference here, held February 8th, 1847, Mr. Hatfield presented the following statement concerning the Sunday School: "The

Sunday School at this time contains 175 scholars, under the care of Brother R. B. Johnson, Superintendent, assisted by 22 officers and teachers. About 60 dollars have been collected for the support of the school during the past Conference year. With a part of this sum the library has been replenished, which now contains 400 volumes, which are in good order. The school is generally prosperous, and promises great usefulness to the Church."

The sessions of the Conference were held in the month of April, from the year 1845 onward; and at the Conference held in that month, 1847, Mr. Hatfield's term expired, and his successor for the next two years was the Rev. Paul Townsend. His ministry was attended with a good degree of success, though not with great and special revival.

1847. Mr. Townsend was an excellent pastor, looking carefully after the interests of the Church, both small and great. He had a care for the connectional relations of his parish as part of a great ecclesiastical body. Hence there is apparent, in the brief reports of his Quarterly Conferences, a systematic attention to those regulations and proceed-

ings which are enjoined on pastors by the General and Annual Conferences. The first regular report of contributions to the several denominational funds then established, appears in these records. In his first year the following collections were made for those purposes: For Missions, \$70.70; American Bible Society, \$31.35; Preachers' Aid Society, \$19.50; Sunday School Union, \$4.22; Delegates to General Conference, \$8.32. This last item, as has been seen, had been attended to on five previous recurrences of the General Conference; and the collections for missions had begun to be taken earlier than this.

At this time the Trustees suffered the loss of another of their associates who had been, for a long time, a member of their board. Elias Magoun was removed by death; and on June 21st, 1847, Ezra M. Martin was elected to the place thus vacated,

The Conference of 1848 met at New London. The name of this District was again changed from New Bedford to Providence, and the Rev. Thomas Ely entered upon a term of office as Presiding Elder, which continued for the succeeding four years.

In June, 1848, the corporation received and considered a proposition from the town of Warren to place a clock in the tower of the church edifice. The proposition was accepted, and the privilege granted, on condition that the work should be carried on by a joint committee of the town and the proprietors ; with the obligation, on the part of the town to put a bell in the tower, to be owned by the Church corporation, but not to be removed by them except for repairs or alteration. The town accepted the stipulations except as to hanging a bell in the tower. The clock was placed in position, but was silent, so far as striking the hour, the bell which should have served for this purpose having been hung in the tower of the neighboring Baptist Church, in which also, in due time, a clock was placed.

The last Quarterly Conference of this ecclesiastical year, which was held Jan. 13, 1849, received the application of Ezekiel Rich for license as a local preacher. His request was granted with a view to the devotion of his life to the work of the ministry. He, however, applied himself with such success to the

profession of a teacher, that he was induced to continue in that calling, the duties of which he performed to the close of his life, about twenty years later.

From the Conference of 1849, the Rev. Ralph W. Allen became Pastor of this Church, and held the office two years. The Sunday School appears to have been more prosperous at this time than ever before; the number of scholars having been reported at more than two hundred, and the average attendance about one hundred and fifty, with about thirty teachers. The Quarterly Conference was composed of the following lay members: Joseph Smith, T. C. Williams, Stephen Martin, Nathan Carey, J. R. Simmons, Lewis T. Hoar, J. T. Horton, R. B. Johnson, Joseph Frankland, L. B. Pierce, Ezekiel Rich, Pardon Hiscox, John Kelly. In a letter to the Rev. J. H. James, Mr. Allen says: "I found spiritual religion low, though there were some living Christians in the Church. The social meetings were pretty well attended and generally interesting. In the Fall an interesting revival of religion commenced which, though gradual, was a blessed work, and was a great

blessing to the Church. About thirty were
1849. converted up to Conference, after which the
 work increased in interest and power. Just
 before the Conference we commenced special religious
 services, and Bro. James Caughey, who had spent the
 winter in Fall River, came to our assistance. He re-
 mained a few weeks, and his labors were greatly
 blessed. About forty were converted during our
 special services, and about eighty during the first
 and second years of my labors there, most of whom
 were received into the Church. The Sunday School
 was large and interesting under the superintendence
 of Bro. George W. Littell. We had some most effi-
 cient teachers, and especially in the female depart-
 ment."

In 1851 the Conference again met in Warren, and
 was presided over by Bishop Janes. The Rev.
 David Patten was stationed at Warren. Ezekiel
 Rich was, this year, recommended to the Annual Con-
 ference for admission on trial. The Quarterly Con-
 ference, in the course of the year, appointed its first
 committee to look after the subject of missions and
 superintend the raising of funds for the missionary
 cause. At the end of a year, Mr. Patten was re-

moved from his charge in this place, and appointed Presiding Elder, very much in opposition to his own wishes and to the wishes of the people of his parish. After serving in that office for three years, he accepted an invitation to a professorship in the Theological Seminary at Concord, N. H., which is now the School of Theology of Boston University, and with which he has retained his connection to the present time, (1875.)

The Rev. Sanford Benton succeeded Mr. Patten as pastor, and remained two years. The following names were added to the list of office bearers during his administration: E. S. Tourjee and John Q. Adams. The number of scholars in the Sunday School was 224; about 200 volumes were added to the library; and a spirit of religious inquiry prevailed to some extent among the older scholars. There were some conversions, and some were reclaimed.

In 1853 the trustees were Joseph Frankland, L. T. Hoar, Nathan P. Cole, R. B. Johnson, J. R. Simmons, T. C. Williams, George Williams. George Williams was chosen Secretary, instead of James A.

Thornton, who had served in that office from the establishment of the corporation, and had now removed from the town. The name of Joseph Smith is henceforth missing from the records, where it has constantly appeared as President, from the acceptance of the charter. Joseph Frankland was appointed Secretary, but removed early in the year, and Lyman Arnold and R. B. Johnson each served part of the year.

With the close of Mr. Benton's labors, occurred also the termination of the services of Thomas C. Williams as Secretary of the Quarterly Conference, after having occupied that position twenty-seven years, during which he kept the records without intermission.

At this time the Rev. Elijah T. Fletcher was stationed here. His home was in Indiana, to 1854. which State he returned after a brief service in the ministry in this Conference. He came east for the purpose of pursuing his studies at Brown University where he graduated. He was married at Providence, but finally chose to spend his ministerial life among the friends and associations of his

early days. On account of feeble health and domestic affliction, he resigned the charge of the Church and removed from Warren before the expiration of the year.

The death of Joseph Smith, Esq., which occurred in the latter part of this ecclesiastical year, left a vacancy which was perceived in all departments of the work of the Church. While he was an interested participant and helper in its distinctively religious concerns, his wealth, liberality, business talents and enterprise, and his influential position in the community, made him a leader, and gave to his coöperation the greater importance in the external and financial departments. He was highly esteemed by his brethren, and his loss was deeply and sincerely lamented.

CHAPTER IX.



IN the years 1855 and 1856, while the parish was under the pastoral care of the Rev. Samuel C. Brown, much progress was made in the improvement of the external and financial affairs of the Church. A debt of about twenty-four hundred dollars stood against the corporation, which was paid by the sale of pews owned by that body. This important result having been secured, the next step in advance was the arrangement for lighting the lecture-rooms and singers' gallery with gas. The cost of this improvement having been first ascertained, it was at once determined on; the gas fixtures were placed in position, and proved a gratifying change from the old style oil lamps which were the best apparatus previously in use.

At the third Quarterly Conference, held November 27th, 1855, Mr. Brown in his report stated that a fine bell had been procured during the quarter, "at a cost of a little over \$700, all which was raised by voluntary subscription." The bell weighs about two thousand pounds; it is of an excellent tone, rarely surpassed in sweetness or depth; and is a fine acquisition to the town, whose clock in the tower no longer stands silent, but regularly strikes the hour of day and night. By order of the Quarterly Conference, the Secretary spread upon its records a copy of the subscriptions for the bell, which are as follows: Temperance Carr, \$100; James M. Eddy, \$35; R. B. Johnson, \$60; Hannah Smith, Wm. Carr, \$50 each; Charles Smith, \$150; Hoar and Martin, \$30; Geo. T. Gardner, Ann Frances Smith, Hannah Wheaton Smith, \$15 each; Philip Munroe, Charles Collamore, Nathaniel P. Smith, Wm. A. Brown, T. C. Williams, G. W. Littell, Horace T. Viall, J. D. Tuell, Nathan Carey, N. P. Cole, J. R. Simmons, \$10 each; Samuel Barton, \$8; Pardon Hiscox, Jr., \$6; Abram Bowen, Jabez Brown, J. H. Sherman, J. M. Peck, J. T. Horton, Samuel Wright, Jr., H. W. Glad-

ding, George Williams, \$5 each; E. P. Phinney, Samuel Allen, \$3 each; Benjamin Drown, Jr., Wm. Livesey, D. R. Dana, \$2 each; Thomas Bosworth, Hiram Crowell, \$1 each; Joaquin DeAlcazar, 50 cents.

By an agreement with the town, the lane on the east side of the lot was closed, and another was opened on the west side. The house held for the Pastor's residence was sold, and preliminary measures were taken toward building a new house for that purpose on the land adjoining the church lot. At the same time the corporation gave permission to parties desiring it to place an organ in the church, and ordered such changes made in the gallery as were necessary to accomplish that purpose. The organ was purchased and placed in the gallery. It was built by Simmons, of Boston, at a cost of \$2,500, and is an instrument of very superior properties.

A committee, consisting of E. M. Martin, Wm. Cole, 2d, R. B. Johnson, Charles Smith, 1856. and Charles Mason, was appointed to draw plans, ascertain the expense and the best method of building a house for the use of the Pastors.

This committee having reported at a subsequent meeting, it was resolved to proceed to build such a house, and to secure the counsel of Percz Mason to aid in its plans and construction. The building committee to whom its erection was entrusted were R. B. Johnson, Geo. T. Gardner, T. C. Williams, N. P. Smith, and William Cole, 2d; and they were instructed to build it on the lot given by Joseph Smith for that purpose. The contractors were Hoar and Martin, who performed the work to the acceptance of the corporation.

Mr. Brown's final pastoral report for the year, makes reference to the improvements that have been made, and announces a better state of the religious interests than had existed in any other portion of the year. Some revival influence had become manifest; some conversions had occurred; and there appeared to be indications of an extensive work of grace. At the close of the second year a very desirable advance in spirituality is reported, and a number of conversions. The Sunday School numbered 275 scholars. The trustees, at this time, were R. B. Johnson, Lewis T. Hoar, Nathan P. Cole, Jona. R. Simmons,

Henry W. Gladding, T. C. Williams, E. M. Martin. Nathan P. Cole and George Williams were recently appointed stewards; and George Livesey was a leader. George Williams was chosen to the office of Secretary, which he continues to fill at the present time, (1876.)

The work of building the Pastor's house was carried to its completion during the ministry of the Rev. James D. Butler, who was appointed in 1857 and remained two years. The interest which was reported at the close of the preceding year continued and increased, so that the spirit of revival was manifest from the beginning of the new ecclesiastical year. During the first year, between sixty-five and seventy persons professed conversion; and the Sunday School numbered three hundred scholars.

Soon after the Annual Conference of 1858, the first Quarterly Conference of the year was held, and the Pastor, Mr. Butler, reported ninety conversions since the last previous report, forty of which had taken place since the beginning of his second year. At the fourth Conference of this

year, the names of B. T. Salisbury and H. G. Williams appear in the list of official members; and John Q. Adams was licensed as a local preacher. Mr Adams has since become a member of the Annual Conference, and is a useful pastor in the regular work. The Trustees stated "that they have built a parsonage house, during the past year, at an expense of \$3,200." The pastor's report says: "We are able to report a steady advance in most of those things which are usually thought to constitute the prosperity of the Church. Our congregations, during the whole year, have been very satisfactory. Many more would gladly worship with us, but cannot be accommodated with pews. The prayer meetings have been very well attended and very interesting during the whole year. We have ten classes, eight of which meet regularly." The number of conversions, this year, is stated to be fifty-six. There were, at the time of this report, three hundred and twenty-two members, and forty-five probationers. The corporation appear to have agreed with Mr. Butler, that more seating-space was needed in the church, as they adopted a plan to make pews in the

east gallery, which plan, for some reason, was not carried into execution.

The close of Mr. Butler's term was also the termination of the service of the Rev. C. H. Titus 1859. as Presiding Elder; and he became Pastor of this Church. John H. Chace was added to the Quarterly Conference.

About the time now under notice, there was a wide-spread and earnest discussion, in the Church, of the subject of changing the limit of a minister's service with a church from two years to three. The Presiding Elder was requested by the District Association of ministers to ask the views of the Quarterly Conferences on the question. The subject having been brought to the attention of this Quarterly Conference, the vote was adverse to the change. The rule was adopted by the General Conference, and the custom has become generally prevalent.

The following preamble and resolution were also adopted, showing the current of opinion in 1860. this Church, as well as throughout New England and nearly all the Northern States :

WHEREAS, The Discipline, in its chapter on Slavery, declares slavery to be "a great evil," and the General Rules require the avoidance of evil of every kind, therefore

Resolved, That the General Conference of 1860 be requested to change the Discipline of the Methodist Episcopal Church, so as to unequivocally prohibit slave-holding.

This action, though urged upon the General Conference by thousands of the ministers and members of the Church, failed of accomplishment at the session of that year; but events rapidly hastened to that consummation, and at the General Conference of 1864, the rule was adopted by a very decisive vote, and the ancient testimony of Methodism against the great abomination was made an accomplished fact, and a reality as well as a theory; as, indeed, it had long been with but few and rare exceptions.

Thomas C. Williams, who had served as Treasurer of the Church for more than thirty years, and in that or similar service for nearly forty, resigned that office at the fourth Quarterly Conference, Feb. 9th, 1861. His resignation was accepted, and the thanks of the

Conference were very appropriately tendered him for his protracted and faithful services.

The parish was in the pastoral care of the Rev. L. D. Davis, for the two years beginning in April, 1861 ; and of the Rev. Sidney Dean, in 1863 and 1864. The Rev. Paul Townsend was Presiding Elder. The members of the Quarterly Conference were the same as in the previous pastorate. The trustees were R. B. Johnson, J. D. Tuell, J. T. Horton, Nathan Carey, Jos. H. Sherman, George Williams, L. T. Hoar. The Sunday School at this time numbered three hundred scholars. D. R. Dana and Wm. P. Hyde were added to the Board of Stewards. The quarterly reports for these years are brief.

The Sunday School, which was under the superintendence of Seth Baxter, was reported at the fourth Conference of the first year of Mr. Davis' ministry, to have "increased in interest and numbers," and to be in a "very good condition. It has a good superintendent and a good corps of teachers." There were forty-two officers and teachers, and two hundred and seventy-six scholars. The second year, William B. Lawton was Superintendent. The first

report says: "Several officers and teachers have recently enlisted in the volunteer service for the defence of the country, and their places are likely to become vacant. A few of the scholars in the Bible-classes will probably leave on the same mission." This was the time when the young men were everywhere volunteering to rescue the government from the power of the gigantic southern rebellion.

Mr. Dean's representation of the Church, in his first year, is that the "congregations are good; the social meetings, some of them excellent in spirit, others dull. We are at peace, but the talent of the Church, in a great measure, lies idle."

The fourth Quarterly Conference of Mr. Dean's second year was held March 14, 1865, and the name of the Rev. John Livesey appears in the record in the place of the Pastor's instead of that of Mr. Dean, who states in his report, which was read: "Since my last report, the Providence of God has seemed to indicate a transfer of my labors to another field, and a change in my future work. With the consent of my Presiding Elder and the brethren of the official Board of the Church, I have given up the pastoral

work and the supply of the pulpit into the hands of Bro. John Livesey, whose labors have been blessed among the people. The charge is still in my hands nominally, although Brother Livesey is doing the work." Mr. Livesey, who had spent some 1865. months at the west, having then recently returned, took up the work at Warren and continued till the close of the year, when he was regularly appointed to the pastoral charge, and retained it during two years.

Mr. William P. Hyde, at this Conference, received license as a local preacher, and a recommendation to the Annual Conference as a candidate for membership in that body. He was admitted on trial at the ensuing session, and still continues a member in regular pastoral work.

At the request of the corporation, the General Assembly of 1864 amended the charter so as to permit the proprietors to hold property to the amount of \$50,000 instead of \$20,000, as was provided in the original act; also making the number of Trustees nine instead of seven, and directing that vacancies in the Board of Trustees shall be filled according to

the mode prescribed in the Discipline of the Church. The amended charter also authorized the Trustees to assess taxes for the purposes for which the former act empowered the corporation so to do. In accordance with this arrangement a new Board of Trustees was elected, and was composed of the following persons: Nathan Carey, J. D. Tuell, J. T. Horton, L. T. Hoar, E. M. Martin, George Livescy, J. R. Simmons, John G. Joyce, Joseph H. Sherman.

On the retirement of the Rev. P. Townsend from the office of Presiding Elder in the spring of 1866, he was succeeded by the Rev. Samuel C. Brown, who soon after took up his residence in Warren.

CHAPTER X.



IN 1866, the Methodist Episcopal Church celebrated the introduction of Methodism, and the formation of the first class in this country. This occurred in the year 1766, at two separate places, as has been before stated. Robert Strawbridge in Maryland, and Philip Embury in New York, both local preachers from Ireland, began to hold religious services in their own houses about the same time, and invited their neighbors to attend. Embury is believed to have been a little in advance of Strawbridge in this work ; and by weight of historical evidence, New York has the credit of having been the location of the first Methodist Society in America.

The one hundredth anniversary of so interesting

and important an event was not permitted to pass unobserved by the multitudes who had entered into the privileges and enjoyments procured by the labors of their predecessors and contemporaries of the closing century. The General Conference arranged for a celebration under the direction of the Annual Conferences, which was designed to be participated in by every parish throughout the entire Church. The plan was carried out with great success. Contributions of money were made, amounting to \$8,709,498.89, for various connectional and local purposes, but chiefly for church-building and educational institutions.

Special religious observances were held at the Annual Conferences and in the various churches, in recognition of the wonderful success God had given to the efforts of the Church, the great number of persons who have been converted through the labors of its ministry, the prosperity granted its members in worldly interests, and the advancement made by its educational and charitable institutions. Services of this kind were held here. By appointment of the Committee of Arrangements for this

District, it became the duty of the Rev. M. J. Talbot to deliver the centennial discourse in Warren, on Sunday, the 21st day of October. A portion of the discourse is here given. It is founded on the words of David in 2 Sam., 7: 18: "Who am I, O Lord God! and what is my house, that thou hast brought me hitherto?"

Most fitting words were these for him whom the Lord had taken from the sheep-cots and set him over his people Israel: whose house had come to be established in an undying renown; and to whom the crowning glory was given of initiating the erection of the most splendid monument to the praise and worship of the Most High. Equally fitting words are they for us who come, like soldiers from long and weary marchings and arduous campaigns, to bivouac for a brier time around our camp-fires, and talk of all the works we have been enabled to achieve, and rear a monument to the praise of the great Leader by whose inspiring presence and direction all has been accomplished. It is not in boastfulness of what we have done, that we celebrate with eclat the centennial of our Church. God forbid that such a spirit should

animate any of the thousands of our Israel! It is because through her instrumentality it hath pleased God to call each of us from the humiliating depths of sin to the honor of a position in the temple of his grace. We may well recall the lowly place from which we have sprung, and the exceeding smallness of that little one whom God hath made a great nation.

If with correct views and appropriate emotions of humility and thankfulness, we celebrate our centennial festival, it will prove a source of blessing not only to ourselves but to generations long to come. If we do for God such works as will fitly express our sense of his goodness to us and to the world through us, our offering will be accepted and showers of blessing will come to us. The divine presence will be gloriously revealed in token of approval of what we do for the divine glory. In multiplied spiritual gifts and graces, and in the power that will make us God's agents in the salvation of many souls, must we expect these tokens of approval, and the sole reward for what we lay as gifts upon his altar. O, let us look for nothing less and wait for no other return; for,

however rich the offerings we bring, however great the sacrifice we make, God can bestow on us nothing so rich, nothing so much to be prized, as the gift of the Holy Spirit.

If we speak of Methodism, to-day, it is simply as the manifestation of grace by which God hath carried on the work the triumphs of which it so well becomes us to celebrate. We have come to an epoch in our history. It is our Bethel, where we will establish a pillar to commemorate our meeting with God. It is our Ebenezer, where we all unite in saying, Hitherto THE LORD hath helped us. As every great work has its epochal points, and every enterprise that works beneficently for man, its appropriate days of celebration, so we, a numerous body of Christian believers, may well celebrate, with uniform songs of joy and praise, throughout the length and breadth of the land, the close of the century since we, the feeblest tribe in God's Israel, set out on the career he hath so signally recognized and prospered.

Going back to our remotest origin, it is not inappropriate to inquire,

I. What Methodism, in its essence, is.

1. It is not a form. In its inception it had not even an outward expression. It was not, nor could be, an organization. It began with such privacy, and for years, wrought so unobserved by the world, that even those nearest it were at a loss to describe it or give it a name. It took its rise in the students' rooms of Oxford University. Its originators were among the most diligent of her students, and, in due time, took their places among the most learned of her graduates. What was it that distinguished these young men among the multitude engaged in like pursuits? The same that has distinguished their followers to the present day. Simply and solely a new life,—the life of God in the soul. It had no need of an external expression, or organization. It only needed the appliances of devotion and the opportunity to work itself out in the deeds of a Christian life.

Methodism did not assert itself as a protest against the forms of religion,—not even against those that were prevalent in that formal age. In the communities then existing, the power of godliness was nearly lost in its forms. Yet, believing the germ of a true

piety to exist in these, instead of setting up modes and forms of worship of its own exclusively, it took and used those that were found ready to hand, adopting such of them as could be made available for its purposes, and calling into requisition all the aid that could be derived from them. The belief of the Wesleys agreed entirely with the English Church. Its structure and liturgy they believed to contain everything that was essential to the propagation of true religion among men; but it lacked the divine *Life*. They found it a complete body without the informing, animating spirit. It was the living soul of which they saw the need; and felt their mission to be, to procure that divine power which was able to make it the life of God in the world.

2. Methodism, then, was a new life,—in other words, a revival of religion; the restoration to the religious world of that life which it had lost in the formalism and corruption of ages. The stirring, soul-saving doctrines of Scripture were hidden. The power that converts and saves men,—that sanctifies them and brings the divine witness of their adoption as sons of God, had perished from the general

knowledge of the Church. All these were in the creed, the liturgy, the homilies; but men knew them not, nor when brought to their ears, did they recognize them as the lessons their venerable Church had taught from the beginning. The purpose of the new movement was to bring them again to the public view, to unearth them from the mountains of rubbish that had accumulated upon them; to awaken the masses to a recognition of their beauty and glory; to inspire them with a life that should dissipate the death of formalism; to give the lost and suffering relief from the sin that oppressed and ruined them, and a "new and living way" to the Saviour whom they had sought in ignorance and doubt. In it the Father drew near to men with all his pitying love; the Son, with his yearning grace and enlightening truth; the Spirit with his abundant store of renewing, sanctifying power.

To my mind, this and nothing more, was Methodism, as to its spirit and intent. Hence we do not find it described as beginning with its predetermined organisms and agencies; but only a hidden seed germinating in the quiet of student life, and coming forth to

public view only when it could no longer remain concealed. * * * *

3. The objects of Methodistic effort were as diverse as the effects of sin on the human race. Methodists early saw that true religion was far from idleness or indifference to the welfare of men. As the doors of ordinary effort were closed to them, they went to those who were accessible. In this we find the explanation of its being especially a mission to the poor. From its founders it took its type. They addressed themselves to the prisoners, the inmates of hospitals, the destitute suffering and poor. Not that they had no message for the more favored classes; but their proffers to them were usually rejected with scorn; and, despised for their godly devotion and zeal, they went to those who gladly welcomed any words of sympathy and evidences of real love and fellow-feeling. * * * * But the abodes of wealth were not always closed against them. In the palace and baronial halls were some who waited for the great salvation, and gladly received it when it reached their ears. Among the most brilliant lights of the Wesleyan era were noble ladies whose

houses became Bethels and whose lives were given to the advancement of that truth which had made them gloriously free. The revival was thus shown to be restricted to no single class of the people, but to be adapted to all. It was the divine Saviour's voice crying, "If *any man* thirst, let him come unto me and drink." In remote abodes of ignorance and sin; in halls of learning and castles of the nobility, it found subjects,—the "dead in trespasses and sins,"—and proved itself "the power of God to *every one* that believeth." The more religious class of the clergy became its firmest adherents and unwavering advocates, and numbers of them rallied to its standards, labored for its promotion while they lived, and died gloriously in the triumphs of a faith which it had brought to their apprehension when their souls were longing for God "in a dry and thirsty land." * *

4. The agents by which Methodism has been promulgated were not prepared before hand by human arrangement. At its beginning, and as the work began to grow, the need of laborers in addition to the few with whom it first began, pressed upon their attention. Learned men like themselves were not to

be had, and the prejudices of the leaders forbade the employment of unskilled laborers. Besides, regular ordination was not available, in the Church, for such persons as were willing to work in the revival. But as God had thrust out the first laborers, so now he compelled them to admit his calling of those whom, in their own judgment, they were unwilling to accept. The order of lay or unordained preachers thus came into being under the direct ordering and sanction of divine Providence; and it became so engrafted into the system that it has never been eradicated. * * *

The early preachers of Methodism, both in England and America, possessed peculiar adaptation to their work, coming as they did, directly from the people, accustomed to their modes of life, understanding their wants and the methods of applying Gospel truth so as most effectually to reach and remedy them. Furnished with rare common sense, they successfully met and answered opponents more learned in the schools than themselves, but far less taught in the special lessons which were required to be conveyed to the degraded and perishing masses to whom they bore the message of salvation. So well instructed

were they in the special work to which they were called, that multitudes everywhere listened most gladly to their words, were convinced and saved, and fed with the bread of life.

5. So, of the means or machinery used for carrying forward the great work, nothing was prepared to hand. The preaching-places were such dwellings or other shelters, or even green fields or hill-sides as they could obtain access to. The meetings for prayer and praise, the class-meetings and conferences, were scenes that struck with amazement a people who had known nothing of such means of grace, and pleased and profited, as well by their novelty as their spirituality, those who participated in them. The sacred and inspiring psalmody which the Wesleys carried with them, or were enabled by their sanctified poetical genius to produce as emergencies required, was among the most efficient means which God has ever employed for touching the hearts of men and turning them to love of the truth. * * *

All the institutions of Methodism bear equal evidence of providential origin and adaptation. They were not preconcerted. Without exception, they

came into being as they were called for by the time and the work. * * * Almost without exception, they are peculiar to this form of Christianity, unknown to all others, and comparatively inefficient when the attempt is made to engraft them upon others.

From all this it is plain that Methodism is no scheme of human devising. It was "born not of man, nor of the will of man, but of God." It is a *method*,—a divinely appointed method of saving the lost and making Christ and his redemption known to those who were beyond the reach of the agencies already in operation.

6. Its theology reveals this not less than its machinery. It was the pure gospel brought down to the last analysis and presented in its native simplicity to the understanding of every man. The sum total of that theology is: A perishing race of men; a God of infinite love; an unlimited atonement; a divine Saviour; a sanctifying Holy Spirit. To every sinner this scheme is offered, to be accepted by his faith. A divine witness, "the peace of God that passeth understanding," a cheerful recognition of the love of

God in the soul and of the soul's transformation to the image of Christ;—all this makes up the Christian's experience, which culminates and is made manifest in deeds of piety and love, which constitute a godly life. With such simplicity and directness have these cardinal truths been presented that the intelligence of every convert has embraced them. They constitute the theology of the people; and they all regard the divine fatherhood, the free salvation through faith, and the universal redemption of the race, to be the plain teaching of the Bible,—so clear that the least enlightened mind can comprehend it, so readily grasped as to be fitly termed the theology of common sense.

The offer of free grace to all who will come to Christ is the secret of the rapid multiplication of converts to Methodism. Not its agents; not its institutions have done this. It is the untrammelled invitation to sinners to be saved, based on the single condition of believing, appealing to their own recognized power of choice,—unmixed with bewildering metaphysics and blinding theories respecting divine decrees and the limitation of the human will. Each

in his sense of loss and his pressing need of a Saviour, is called to act upon invitations presented to him in person, and upon the ability to choose which he is conscious of possessing.

To the untaught and neglected multitudes such a theology was a priceless boon. Sparing in its terms, direct in its appeals, touching a chord that vibrates in every heart, it not only convinced the judgment but won the cordial assent of those who had neither the ability nor the will to investigate the mysteries of the prevailing theologies. The simplest could easily comprehend it; and to the most despondent it brought comfort and hope. Best of all, it had the seal of divine approval. What marvels of heavenly grace are its memorials in every city and hamlet, in rural and obscure homes, during the century that has passed since its proclamation began. How early did it "win its widening way," and with what marvelous rapidity has it spread throughout the world, carrying its glad tidings "to earth's remotest bound." In how many a humble home has it cheered the dying saint, whose feet would otherwise have gone down into the gloomy vale without one cheering ray to dissipate

the darkness, or hope to light the soul to a world which would have been to the dying all uncertainty and gloom.

· In its theology, as in its institutions, Methodism is no preconcerted scheme of man's devising. Adopting the liberal views of the Arminian reformers, it simplified and illustrated them under the guidance of Wesley and his coadjutors, and made them simply the means of saving men from sin, and that was their sole service. They were not employed to build up a sect, or to draw dividing lines between the people of God. The liberal spirit of these doctrines was infused into those who adopted them as their interpretation of the Holy Word; and all were ready to acquiesce in the sentiment of their leader,—that it is love that makes the Christian,—the image of Christ in the soul, however instructed in the symbols of faith, and under whatsoever names or forms of speculative belief he may be working out his salvation. As Wesley says, so say all his genuine followers: "I ask not what your creed is; but if your heart is right, give me your hand." "Christ in you the hope of glory," is the experience and the belief of every par-

taker in this great revival. It is a return to the Apostolic age in both these particulars. Its true spirit is that of the believers of that age when, above all dogma and form, Christ's life,—the divine life in the human soul,—was the sole object of religious living and believing. It was only because they believed their doctrines best calculated to secure this result that they maintained them against opposing dogmas, and allowed any place to controversy. * *

II. The work of Methodism in America.

It was twenty-three years after the gathering of the first society in London, when in October, 1766, one hundred years ago the present month, the first congregation of Methodists assembled for worship in the then British colonies of America. They met in the dwelling of a mechanic in New York, and numbered in all five persons. The mechanic was himself the preacher, Philip Embury by name. He bore a license to preach which he had brought from Ireland, the native country of himself and all his auditors. After their migration to this continent, surrounded by churches of adverse creeds, and associated in their secular occupations with ungodly men, they had sub-

sided in the fervor of their religious convictions, had failed to declare them or to maintain their profession, and had fallen into some practices inconsistent with the rules of religious living which they had maintained at home. A godly woman, Barbara Heck, alarmed by the neglect and wrong practices into which they had fallen, aroused Embury by her ardent solicitations and reproaches to the practice of his calling as a preacher, and this first assembly was the result of her efforts; and lo! what a multitude to-day attest their indebtedness to her fidelity. History has embalmed her name, and it is only that it may have an enduring place in our memory and grateful affection, that I mention it in this discourse. Humble in her station, and unknown to the world by any other act, this is her memorial, a great people whom God has raised up to call her blessed and forever to enshrine that name, to the praise of his glorious grace.

It were needless for me to trace minutely the history of the Church,—its rise and growth from this humble origin, through toil and trial, and want, to the day of power, and numbers, and influence, as we

see it this day. How Coke, and Asbury, and Whatcoat,—the first Protestant Bishops that were ever on this continent, traveled and preached, gathering the new converts into parishes and ordering their affairs, laying broad and deep the foundations of a great Church that was to arise with the advancing years and fill the land. How Lee and McKendree, Roberts and George went like flaming heralds through the land and with burning eloquence brought multitudes to the cross. How their co-laborers and successors, attended everywhere by persecution and scorn, spread the saving knowledge of the truth from the Lakes to the Gulf, and from the St. Croix to the Mississippi. “What hath God wrought!” “This is the Lord’s doing, and it is marvellous in our eyes.” “Not unto us, O Lord, not unto us, but unto thy name give we the glory and the praise.”

In the work of Methodism, here, stands first and always the importance of maintaining the doctrinal basis on which it has proceeded from the beginning. With its system of doctrines its adherents are more than satisfied. They cling to them with a fondness as true and deep as at any time in its history. The

occasion cannot be contemplated which can demand that they be superseded, or essentially modified from the form in which they have come down from one generation of Methodists to another. They contain all the essentials of revealed truth. In them lies the secret of Methodistic success; and they have the same elements of success for the future to the end of time. With any other code of doctrine, there is reason to believe, the great multitude that rally under this banner would not have been gathered. * * * Ours has become the theology of the people, as we believe it to be the theology of the Holy Word. It everywhere pervades the masses, and largely affects the beliefs and formulas of all the churches. As it came home to the hearts of the fathers, and rescued them from the hopelessness of their lost condition, in like manner does it touch the hearts of the children and raise them up to be sons of God. * * *

The institutions which have crystallized about the doctrines are the requisite complement of the system, and are all-important in the promulgation of its saving efficacy. * * * They are the same as of old, with the more recent addition of the Sunday School,

that important auxiliary, which is growing to be one of the indispensable agencies in training the people in the knowledge of the Lord. * * * Of how great moment it is that these schools be cherished by the Church, and, instead of being suffered to languish in comparative inefficiency, held in high estimation and carried forward to the degree of efficiency of which they are capable, and of which the majority of Christians have not even dreamed.

Further, the *spirit* of Methodism must never be lost from the view, nor permitted to become less active than in the time of its greatest power,—the zeal for saving men. If this is lost all that is essential to our system may well go with it. This can only be kept alive by a constant care to cultivate the high and holy experiences which are part and parcel of the entire instruction and life of the fathers, and of the sons to this day. If we lose sight of the justification of the sinner by faith alone; of the Spirit's testimony to his adoption; of the exalted ecstasy of communion with God; of the entire sanctification of the believer, we are shorn of our strength. * * *

It is not for us to pause at the point we have now

attained, but to advance. If in the first century God has made us so successful that the Methodism of America numbers no less than two millions, it is no proof that its work is done. Rather, the field constantly widens before it. The rapid increase of population calls for yearly increase of religious effort for their evangelization. If in forty years the population of the United States shall amount to one hundred millions, four millions, at least, should be communicants at the altars of Methodism in order to retain the relative position it now holds.

[After specifying and urging the various purposes for which, according to the plan adopted by the General Conference, the benefactions of the whole church were designed, in the centennial observance, the discourse concludes as follows:]

Verily, "the field is the world;" and in our day, if not in his own, the saying of Wesley, "The world is my parish," is literally accomplished. If the saints in Paradise are permitted to look back upon the results of their earthly toils, with what interest may we conceive that marvelous man beholding the works that have followed him. With him, as wit-

nesses of these scenes, are the fathers of our American Church, Asbury and Whatcoat, McKendree and George, Roberts and Mudge, Pickering and Kent, Kibbe and Bates, and a host of others, "of whom the world was not worthy," who with zeal and sacrifices worthy of the Apostolic age, bore the tidings of salvation, spreading scriptural holiness over these lands. Honored be their memory forever among men! Honored they already are in the presence of the adorable Redeemer for whose honor and glory they labored and suffered while in the flesh. Such a renown as theirs no hero's laurels can give. The glory they have gained, to which their sufferings were not worthy to be compared, is more than mortal can estimate. Crowned with light, the palms of victory in their hands, they sing the endless and exultant song of all the victorious saints: Worthy is the Lamb that was slain; for he hath redeemed us to God by his blood, and hath made us kings and priests unto our God, and we shall reign forever.

The multitudes whom they have led to the Saviour will join the triumphant song, and all heaven will reëcho the hymn, Hallelujah to the Lamb. Beside

the river of life proceeding out of the throne of God, in that temple where no light of the sun is and on which the shades of night never fall, a multitude already unite in that psalm of praise. They only await the consummation when all the saints shall be gathered around the glorified Immanuel to join in the final act that will prove his redemptive work complete, and "crown him Lord of all." O, be it ours to share the toil and sacrifice; to press forward the glorious work the fathers have left us to accomplish, that we may be of that numberless throng and participate in the victorious acclaim.

CHAPTER XI.



IN January, 1867, as Mr. Livesey's term of service was about to close, the Church was favored with a remarkable outpouring of the Spirit, resulting in what was considered the most extensive revival that has been known in its history. In the month just mentioned, special services were commenced, the pastor having secured the assistance of Mr. C. Nichols, a lay evangelist of the Congregationalist denomination ; and there were speedy indications of the presence of the Spirit of God. Numbers of persons announced themselves as seekers of pardon, many of whom professed to find peace in believing. " At the same time the spirit of prayer and labor was given to the Church, and when it became necessary for Mr. Nichols to leave, the meetings

continued, the pastor occasionally procuring aid from abroad, sometimes preaching himself, but more frequently holding prayer-meetings in which the people of God took the principal part, until he was compelled to go to Conference. As the result of these efforts the Church was greatly quickened and revived, and more than two hundred professed conversion, about one hundred and seventy of whom have united with the Church on probation."

The above is an extract from the first quarterly report of the Rev. J. H. James, who succeeded Mr.

Livesey in the pastoral charge of the parish, 1867. and though having some fears of the effect of a change of pastors at such a time, entered heartily into the labors of his predecessor, looking faithfully after the varied interests of his people and watching with special vigilance over the numerous converts who were candidates for full fellowship with the Church. His endeavors were attended with a gratifying degree of success. In the course of the first year he admitted to full membership, one hundred and forty-four of those who had passed the allotted probation. The eighth day of September,

1867, was a day of memorable interest and solemnity, ninety-six of these candidates having been admitted to full fellowship with the Church on that day. There was a good degree of interest, and a number of persons were converted in the earlier months of his term. The number of persons baptized by Mr. Livesey, during his pastorate, was seventy-two. Mr. James administered the same sacrament to sixty-six. The Sunday School was numerously attended during Mr James' administration, and he speaks warmly of the interest and usefulness of its services. In his fourth quarterly report for that year, he makes the following allusion to one whose name occurs in a list of the early members, on another page: "The venerable and beloved Hannah Smith, for nearly fifty years one of the most active and useful members of the Church, sweetly entered into her eternal rest, Dec. 19, 1867, aged eighty-eight years." The value of Mrs. Smith's services to the Church and the beauty of her character have been attested by many, but can be rightly estimated only in the revelations of eternity.

Mr. James' full and interesting reports give no-

tices of the death of other members of the Church. Mr. Joseph Sanford, who had not been long a resident of Warren, "was a man of quiet and unassuming, but real piety." He was apparently recovering from a long season of impaired health, but was suddenly removed by a violent attack. Capt. Gilbert Richmond, one of the converts in the recent revival, "passed through a severe illness in which he found grace triumphed." His conversion had been "clear, his experience very happy, and his life totally changed by grace." On his return home from the communion service, on Sunday, "his disease returned with redoubled violence, and, a few hours after he had commended his soul to God in prayer, he sank into a state of unconsciousness from which he never aroused in this world."

Mrs. Melissa C. Bowden, died July 8, 1868, aged 24. She was "in health an active, earnest Christian; in protracted illness patient and peaceful; in death gloriously triumphant." July 10, died widow Ann Drown, on her eighty-third birthday. "For fifty-five years her name was enrolled in this Church. Most of that time she was a zealous worker

in the vineyard. At last her frame was tortured with lock-jaw superinduced by cancer, but her soul was kept in peace to the very close of her life." "September 15, Mrs. Sarah B., wife of Bro. John D. Tuell. For more than forty years Sister Tuell proved the value of grace divine. Her latest testimony was of trust unwavering and hope unclouded."

While pastor here, Mr. James introduced a measure new to the parish, but one which, well prosecuted, is full of promise. He established "children's meetings" early in his first year, of which he says, at the Quarterly Conference in July: 1867. "At these gatherings the children sing, repeat from memory verses of Scripture, and sometimes read select portions; and brief addresses are given, usually by the Pastor, on some subject connected with Christian experience or duty. Thus far the attendance has been good, the children seem much interested, and there is every reason to hope that, by the divine blessing, this will be a means of doing good to the young people of the charge." At the next Conference, October 17, he reports: "During the quarter, 120 of the 170 probationers have

been received in full. The vestries have been repainted, refurnished and carpeted, and it is hoped that this improvement in attractiveness may be the means of increasing the attendance at the social meetings, and thus promote the spiritual interests of the Church."

At the opening of his second year, there was a marked declension of religious interest. It was a condition of decided reaction from the great 1868. revival of the previous year. He reports small attendance at the prayer-meetings, lack of interest in them, and many proofs of want of religious animation, together with a great falling off in the Sunday School, and a general want of zeal "in this important department of Christian effort." Before the close of the year, however, there was a partial recovery from this depression, and his term of service closed amid brighter prospects. The following sums were raised, during this year, for general benevolent purposes: Superannuated Ministers, \$65.00; Missions, \$301.48; Church Extension, \$22.93; Tract Society, \$15.25; Bible Society, \$22.00; Sunday School Union, \$10.75; Education

Society, \$20.00; Theological Seminary, \$23.00; Freedmen's Aid Society, \$10.60.

His successor was the Rev. Charles H. Titus, who was appointed for a second term in 1869, the first and only instance of the sort since that of the Rev. Isaac Bonney. During his term of service, extensive alterations and repairs were made upon the Church edifice. The small vestries were remodeled, and the entrance to them arranged on the present plan, the entrance on the east side of the Church being closed. The marble pulpit was removed, and a wooden one of modern construction put in its place; the walls were frescoed, the aisles carpeted and the pews upholstered anew. The pulpit and chairs, with the chancel furniture, were the gift of members of the family of the late Joseph Smith. The total expense of the improvements is stated, in a report of the Trustees, to have been \$3,800, of which about \$1,000 was paid by private subscriptions and the balance by the corporation.

When these alterations were completed, the audience room, which had been vacated during their progress, was reopened with special religious services.

It was on this occasion that the sermon was delivered by Mr. Dean, from which so large and valuable extracts have been made in the former pages of this work.

At the close of Mr. Titus' first year, Dr. Brown's term of service as Presiding Elder having expired, he was transferred to the charge of Fall 1870. River District, and was succeeded by the Rev. M. J. Talbot, who presided for the ensuing four years over Providence District.

A Convention of the Methodists of Rhode Island was held on the last day of November and the first day of December, 1870, in the Chestnut Street Church in Providence. It was composed of the pastors of the churches, and delegates in the ratio of one for each forty members, with all the other ministers in the State who were members of Conference. Essays were read and discussed, on the statistical history and the outlook for the future of Methodism in Rhode Island; on the Sunday School, and the methods of required improvement; on the ministry and the young people. The Convention was well attended, the essays and discussions awakened deep interest,

and resulted in some movements toward the establishment of religious services in several new places which have developed into living churches. The delegates elected by the Quarterly Conference held Nov. 26, to represent the Church in Warren in the Convention, with the pastor, the Rev. C. H. Titus, were E. M. Martin, Samuel Allen, J. R. Simmons, W. B. Lawton, J. D. Tuell, Jennie D. Livesey, Mary S. Lawton, Abby B. Simmons, Laura F. Sherman, Maria Collamore. As some of these did not attend, the vacancies were filled by Sidney Dean, Mrs. Samuel Allen and George Williams.

As the successor of Mr. Titus, the Rev. Henry B. Hibben became pastor of the Church. He held the office of Chaplain in the Navy, but being inclined to change his mode of life and labor, applied for leave of absence, received it and offered his services to the Conference, and was regularly stationed at Warren. His services were highly appreciated and he was invited, at the end of one year, to permit his reappointment, which he accepted, as he had not then decided whether to return to the Navy or to resign. But when at length his leave

of absence expired, which was but a few weeks after Conference, he determined to reënter his former position, and was compelled to resign his pastoral charge when the Conference year had but just begun.

1872. To supply the vacancy thus occurring, the Rev. Henry S. Thompson was transferred from the Wilmington Conference. He occupied the pastoral office here the remainder of that year, and was reäppointed in 1873. Near the close of the second year an interesting revival was enjoyed by the Church, which resulted in the accession of about thirty probationers; one-half of whom were admitted to full membership at the expiration of the probationary term. At the Quarterly Conference held Nov. 20, 1873, Mr. Thompson reports the decease of "Lydia Haile, who had been for many years an earnest and devoted member of the Church until, at the age of eighty-seven, she was the oldest member of the Church, and in feebleness and helplessness longed for her release. It came at last on the fourth of September, and she peacefully sank to rest."

1873. "During October, Sally Ingraham, aged and afflicted, who for years had been deprived of

the privileges of the House of God, passed from the privations of earth to the blessedness of heaven."

Mr. Thompson was succeeded, in 1874, by the writer of this historical sketch, who after serving in the office of Presiding Elder, reëntered the regular pastoral work at that time. The twenty-fourth of September in that year, was the eightieth anniversary of the dedication of the first house of worship, by Mr. Lee. The pastor, on the following Sunday, preached a discourse commemorative of that event, embodying in it some account of the origin and early years of the parish. On the evening of the following day, at the meeting of the Official Board, he was requested to continue his researches and collect materials for a complete history of the Church. Pursuant to that vote he has prosecuted the not disagreeable task of following the rise and fortunes of an enterprise which, from humblest beginning, has with the divine blessing, progressed until it has fully proved itself a powerful agency in the social, moral and religious affairs of the community.

From the imperfect records that have been preserved of the earlier years and the more accurate ac-

counts of recent times, are found the names of 1,327 persons who have been admitted to the Church. Many more must have been admitted in the sixteen or twenty years of which there is no record. Among these names are 176 which were never transferred from the probationary relation to that of full membership. This may have been true, also, of others whose names are recorded in the old books where the distinction is not accurately made. The number reported at the Conference of 1875, is: members 334; probationers, 10.

Fifty-three pastors and preachers have served the Church by regular appointment. For many years the appointments were for single terms. At first the length of the term was at the discretion of the Bishop; and was often for but a portion of a year. In 1804, it was limited by rule to two years; and in 1864, it was extended to three years. Twenty-one have been renewed for a second year; in two of which instances the incumbent has failed to serve through the entire term. Including the days of the circuit system, two men, Joseph Snelling and Isaac Bonney, have been for three terms, appointed to this

field. Messrs. Bonney and Titus have served two full terms, each, of two years, in Warren Station, and the writer of this history has been appointed for three successive years, under the new rule. The Rev. John Livesey occupied the pastoral office for a longer continuous term than any of his predecessors, though not nominally in charge during the first few months.

The following list contains the names of the ministers appointed to Warren, together with its position among the churches, as the lists were reãrranged from year to year, after it became one of the regular appointments: 1793, *Warren*, Philip Wager; 1794, John Chalmers; 1795, Zadoc Priest, Cyrus Stebbins; 1796, Daniel Ostrander; 1797, *Warren and Greenwich*, Nathaniel Chapin, Wesley Budd; 1798, *Warren*, John Brodhead; 1799, *Warren and Greenwich*, Ezekiel Canfield, Joshua Hall, Truman Bishop; 1800, Joseph Snelling, Solomon Langdon; 1801, *Warren, Greenwich and Rhode Island*, John Finnegan, Daniel Fidler; 1802, Reuben Hubbard, Caleb Morris, Allen H. Cobb; from 1803 to 1806 the name of Warren does not appear in the minutes.

1807, *Warren and Bristol*, Joseph Snelling; 1808, Joshua Crowell; 1809, *Bristol and Warren*, Samuel Merwin; 1810, *Somerset and Warren*, John Lindsay; 1811, *Somerset, Warren and Newport*, Thomas Asbury; 1812, *Somerset and Warren*, Artemas Stebins. Again from 1813 to 1819 the name of Warren is not found in the list of parishes. 1820, *Bristol and Warren*, Isaac Bonney. In 1821, '23, '25 and '26, the place is not named among the appointments. 1822, *Bristol and Warren*, John W. Hardy; 1824, Timothy Merritt; 1827, '28, Isaac Stoddard; 1829, *Warren and Somerset*, Newell S. Spaulding, Robert Gould; 1830, Nathan Paine, H. Walden; 1831, *Warren*, Nathan Paine; 1832, Abram Holway; 1833, James Porter; 1834, '35, Wm. R. Stone; 1836, Isaac Bonney; 1837, *Warren and Somerset*, Isaac Bonney, LeRoy Sunderland; 1838, Shipley W. Wilson, Wareham S. Campbell; 1839, *Warren*, S. W. Wilson; 1840, '41, William Livesey; 1842, '43, Isaac Bonney; 1844, Charles S. Macreading; 1845, '46, Robert M. Hatfield; 1847, '48, Paul Townsend; 1849, '50, Ralph W. Allen; 1851, David Patten; 1852, '53, Sanford Benton; 1854, Elijah T. Fletcher;

232 WARREN METHODIST EPISCOPAL CHURCH.

1855, '56, Samuel C. Brown ; 1857, '58, James D. Butler ; 1859, '60, Charles H. Titus ; 1861, '62, Lucius D. Davis ; 1863, '64, Sidney Dean ; 1865, '66, John Livesey ; 1867, '68, Joseph H. James ; 1869, '70, C. H. Titus ; 1871, Henry B. Hibben ; 1872, '73, Henry S. Thompson ; 1874, '75, '76, Micah J. Talbot.



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