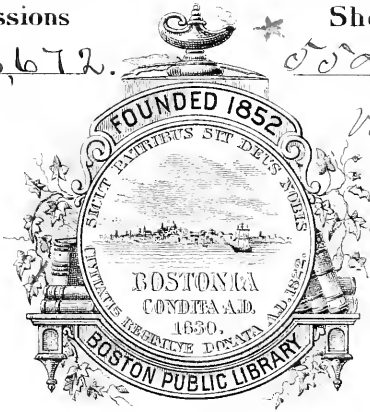


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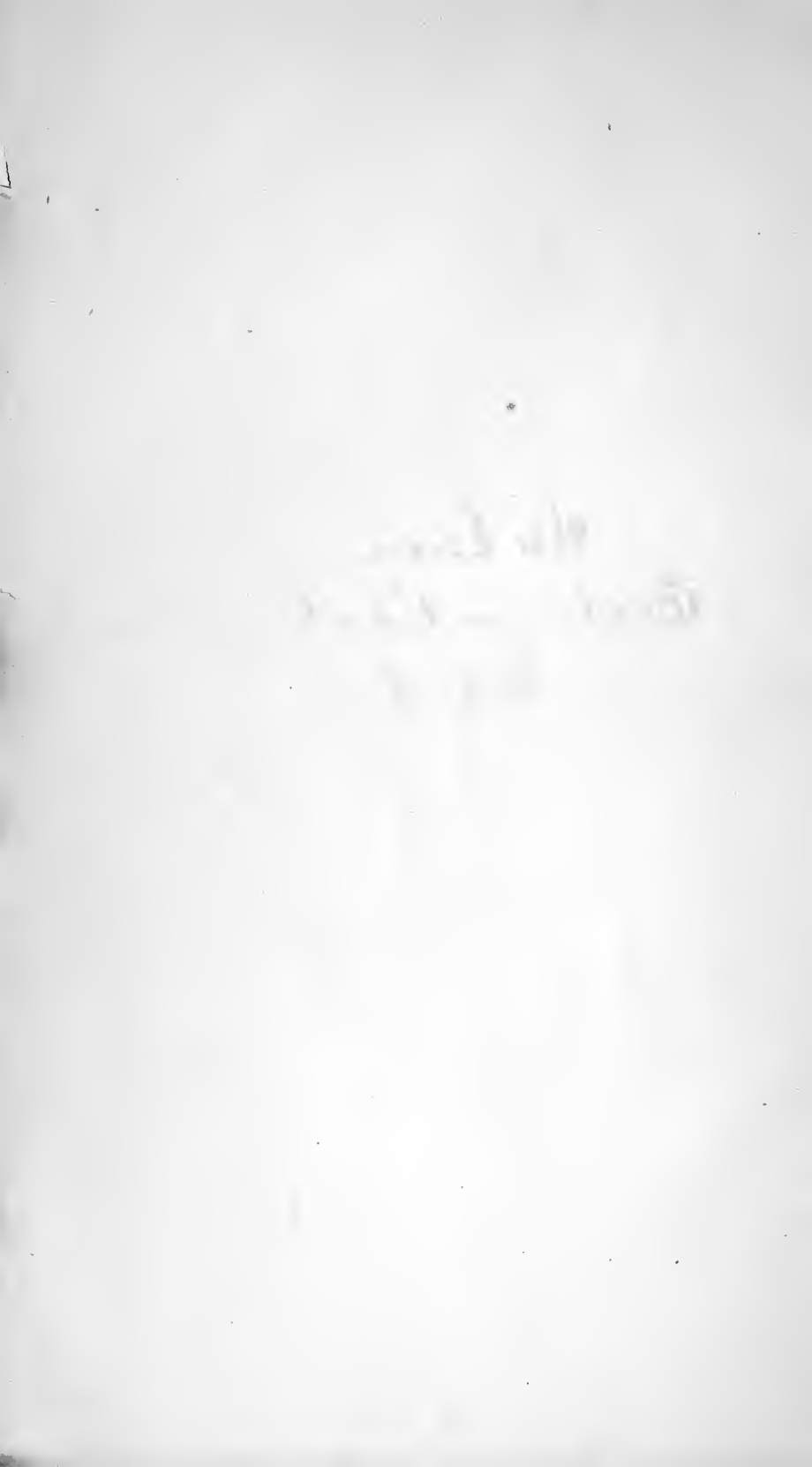
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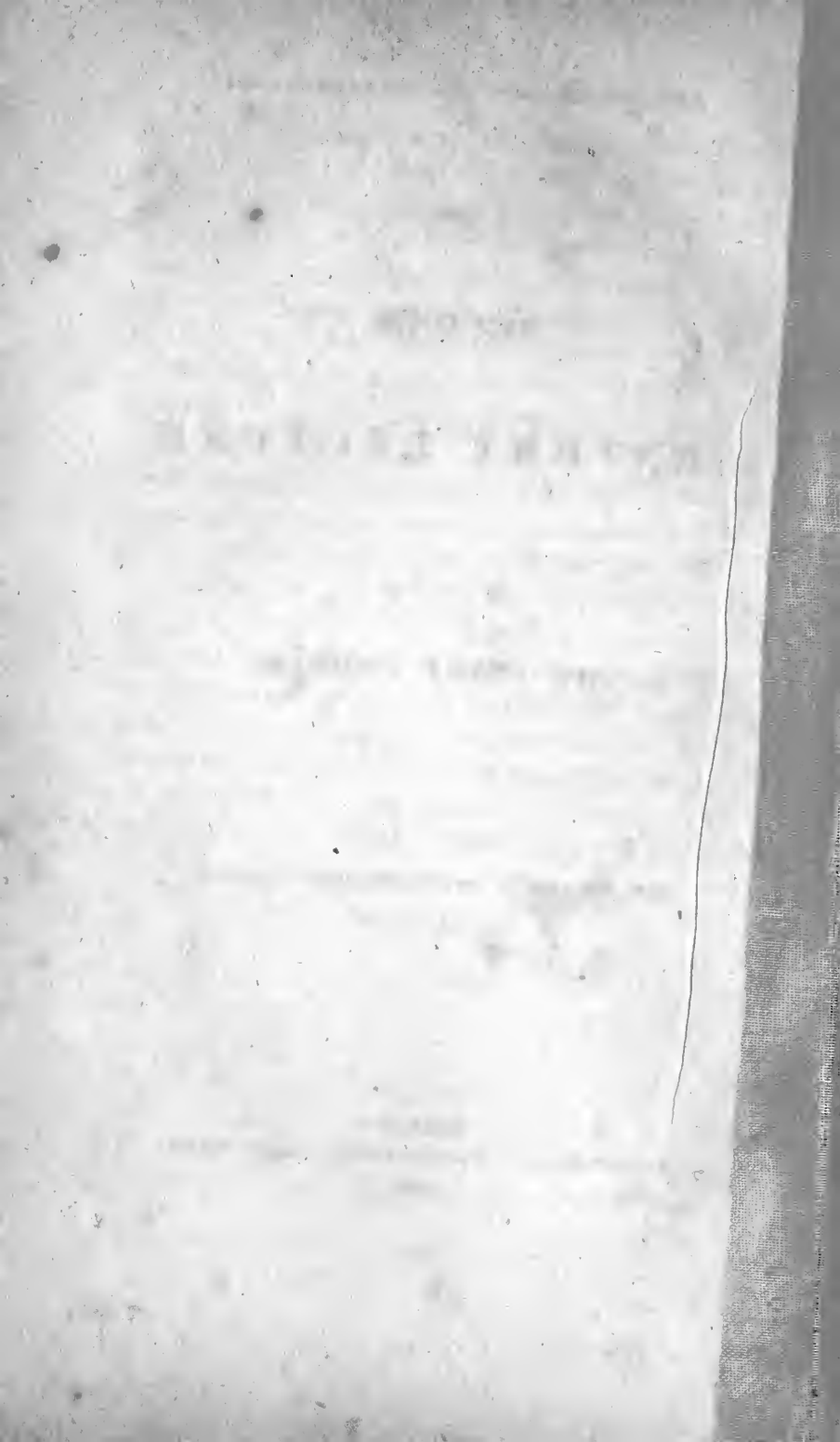
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SECOND
CENTURY LECTURE.

1829.



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PRINCIPLES OF CONGREGATIONALISM.

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THE

SECOND

CENTURY LECTURE

OF

THE FIRST CHURCH.

BY CHARLES WENTWORTH UPHAM,

JUNIOR PASTOR.

SALEM:

FOOTE & BROWN.....GAZETTE OFFICE.....COURT STREET.

1829.

LECTURE.

TEXT----PSALM LXXVIII.....1-----7.

“ Give ear, O my people, to my law : incline your ears to the words of my mouth.

“ I will open my mouth in a parable : I will utter dark sayings of old,

“ Which we have heard and known, and our fathers have told us.

“ We will not hide them from their children, shewing to the generations to come the praises of the Lord, and his strength, and the wonderful works that he hath done :

“ For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children :

“ That the generation to come might know them, even the children which should be born, who should arise and declare them to their children.

“ That they might set their hope in God, and not forget the works of God, but keep his commandments.”

We have assembled here to perform a service enjoined upon us by the example of our ancestors. Its nature and object will be best explained by referring to the notices of its previous celebration, which have fortunately been transmitted to our day. One is found in the records of the Church; the other, which will now be read, was accidentally discovered in an old public paper.*

“ Salem, August 6,† 1729. On Wednesday was celebrated the **FIRST CENTURY LECTURE**, in the meeting house of the **First Church** here, in commemoration of the good hand of the Lord, in founding that Church on August 6th, 1629; just one hundred years ago; enlarging and making her the

* Collections of the Massachusetts Historical Society. Vol. IV. p. 219. Records of First Church.

† See Appendix A.

mother of several others, and preserving and blessing her to this day. She was the first Congregational Church that was completely formed and organized in the whole American continent, which was on the day abovementioned, when the Rev. Mr. (Francis) Higginson was ordained the teacher, and the Rev. Mr. Skelton their pastor. Governor Bradford, and others, deputed from the church at Plymouth, coming into the assembly in the time of the solemnity (having been hindered by contrary winds) gave them the right hand of fellowship; wishing all prosperity and a blessed success to such good beginnings.

“The Century Lecture began with singing Psalm CXXII. 1 to 8. The Rev. Mr. Fisk then preached a very agreeable sermon from Psalm LXXVIII. 1 to 7. We then sang Psalm XLIV. 1, 2, 6, 7 verses. The Rev. Mr. Prescott then prayed. We then sang Psalm C. first metre, and the Rev. Mr. Fisk pronounced the blessing.

“There were thirteen ministers present, and a considerable confluence of people both from this place and the towns about.”

The Records of the Church contain a similar account. It denominates the occasion “THE FIRST CENTURY JUBILEE,” and concludes by expressing the petition that “the Lord would accept the offering of thanks which had then been made.”

One hundred years more have passed away since the interesting service, which has thus been de-

scribed to you in the language of those who were present to witness and partake in it, was performed on this spot. The Centennial "Jubilee" has again come round; and we are now gathered to commemorate the completion of the Second Century since the formation of the First American Congregational Church. During the hour, which we are spending together, it will have been drawn to its close.

As we enter upon the discharge of the interesting and affecting duty which has fallen to our lot, the images of those virtuous and pious men, who here laid the foundation of an order of churches, which are believed to be more favorable to the promotion of the blessings of christianity among men than any other, rise up before our minds, and we feel that it is good to contemplate them, as they were engaged in the great and solemn transaction which established the institutions of the gospel, in their original purity and simplicity, in the new world. We commend those of their descendants and successors, who happened at the time to be on the stage of life, for the faithful zeal and the filial gratitude, with which, when one century had revolved over the Congregational Churches of America, they assembled to do honor to the venerable mother and the beautiful pattern of them all. And we would now endeavor to repeat, as nearly as possible, the service which they then performed.

It is with this intent, that the same passages from the Psalms, which our ancestors devoutly sung on the previous occurrence of this occasion, have now

been chosen, in the very form in which they existed in the quaint and unpoetical, but, in many instances, affecting expression of their ancient version—a version, which, at the same time that it affords, in its uncouth metre and rude versification, pleasing evidence of the progress of devotional poetry in later times, must possess a charm in the estimation of every one who loves to recal to mind the condition and manners of the Fathers of New-England. It was used in all the churches, in most of them for more than a hundred years, and was universally known by the name of the “**Bay Psalm Book.**” I have also adopted, for the text of this Second Century Lecture, the same passage which my predecessor selected as the text of that which he delivered at the close of the First Century. Let them be transmitted on, while the church and the world endure, to those of our successors, who shall be called, one after another, with the interlapse of a hundred years, to the discharge of the duties of this occasion.

If the discourse of Mr. Fisk, which is represented to have been “very agreeable” to those who listened to it, had been preserved, with what interest should we now regard it! If it sketched the history of this Church, which, up to the date of its delivery, had been the history of Salem, and, to a great extent, of all the surrounding towns; or if it described the origin, or explained the principles of the Congregational Churches, or if it traced their progress during the first century of their existence, what an invaluable treasure it would have been to us! But we

fear that it is irrecoverably lost. Our fathers, although they went far beyond the example of the founders of every other community, in exercising a wise and provident care for the instruction, improvement and gratification of their descendants, permitted, notwithstanding, many an event of moment to pass unrecorded, and many an important record to perish. Among the interesting productions of the earlier ages of America, which have failed to reach us, there are few, perhaps, which we have more reason to regret, than the First Century Lecture delivered here.

As it is, the whole field is laid open before me, and is as yet unoccupied, from the point at which we now stand, back to the day when the Pilgrims first assembled here to perform their worship as an organized Christian Congregation. In seeking for topics appropriate to this occasion, I look down the course of time along the extended distance of two hundred years.

The first suggestion which presents itself, is the propriety of commemorating the virtues, and delineating the characters of the race of men who laid the foundations of christianity and civilization on these shores. But I am reminded, that it will be a hopeless attempt for me to undertake to give new interest to topics which have for years been the chosen theme of the noblest genius, and the loftiest eloquence of the land. And especially would it be in vain, for any one, in this community, and in this generation, to enter upon the discussion of subjects,

which have, so recently, on a similar occasion, been at once illustrated and exhausted by one of our own most honored, and most beloved fellow citizens.*

The design which next offers itself to consideration, is that of giving to this Lecture the form of an historical memoir of the First Church. And many, who have not attended closely to the study of our early history, may, perhaps, suppose that such a memoir could be embraced within its limits. But the supposition would be incorrect. It is true, indeed, as has been remarked by another, that the age of commemoration has actually begun among us. An interest in the men, and in the events of preceding periods, is awakened widely and earnestly throughout the country. There are still however but few, who have fully estimated the amount of those treasures, which are laid up for the historian in the two centuries already past. It would indeed be utterly impossible to do any thing like justice to the history of this single Church in an address from the pulpit. In order to exhibit the accuracy and propriety of this assertion, and to show how worthy the memoirs of this venerable religious community are of being written and preserved in another, more elaborate, and more extended form, the track, over which the biography of several of its distinguished pastors alone would lead, will now be briefly sketched.

* See Centennial Discourse in commemoration of the first settlement of Salem, by Hon. Joseph Story, Associate Justice of the Supreme Court of the United States

In tracing the course of FRANCIS HIGGINSON, from the place of his education in Emanuel College to his early grave in Salem, we are presented throughout with the most interesting scenes. We pass through the wide field of Nonconformity and of the Reformation in England—a field crowded with the most affecting, romantic, and momentous incidents; and we come into close contact with all the adventures, perils, and distresses, of the first settlers of New-England. He was one of the most amiable and accomplished ministers of his age. We cannot contemplate his character without feeling the deepest reverence for his virtues, the highest admiration of his talents, and the tenderest interest in his sufferings and death. With a genius and eloquence, which, had he stooped to conformity, would have secured to him all the glory and power that an earthly ambition could covet, he submitted, for conscience sake, to the severest sacrifices and the most embarrassing distresses, while in his own country. For conscience sake, he braved what were then indeed the dreadful perils of the ocean, and fled to this wild and wintry shore; and here he perished an early martyr to the holy cause of christian liberty.

Virtue and religion demand that the character and actions, the services and sufferings of this good man should be presented in all their interest, and with all their attraction, to the generations of New-England. The man, who laid the foundations of our religious institutions in the principles of the most

perfect freedom, and of apostolic simplicity, ought never to be forgotten. We should take delight in rescuing his example from obscurity, and his name from oblivion.

The christian graces shed such a beauty upon his daily life, that the hearts of all who witnessed it were charmed into love and admiration. It is related, that, when he left Leicester, the place of his residence in England, to embark for the forests of America, although at the time he was suffering beneath the frowns of the government, the people of every rank and party rushed forth from their dwellings to bid him farewell. They crowded the streets through which he passed. Every eye was filled with tears, and every voice was imploring blessings upon him! Our imaginations should often present him to our hearts, as he called his family and fellow passengers around him, leaned over the stern of the vessel, in which he was borne in exile from his native home, while the cliffs of his country, still dear to his soul, although it was driving him out to perish in the wilderness, were disappearing from sight, and uttered that memorable benediction, than which there is nothing more affecting, more magnanimous, or more sublime in the records of history: "We will not say, as the Separatists were wont to say at their leaving of England—farewell Babylon! farewell Rome!—but we will say FAREWELL DEAR ENGLAND! farewell the church of God in England, and all the christian friends there!" Our bosoms must always experience a softened and melancholy

emotion, when we reflect upon his rapid decline and premature death. His delicate constitution could not bear the rigors of the new climate, and the privations incident to the early settlement. The sufferings of one short year, the severities of a single winter, carried him off. As the termination of his life approached, he seemed to have been admitted to clearer views of the results of the great enterprise which he had been called to conduct. His soul soared into those higher regions, from which the scenes of futurity can be discerned. In his dying hours he repeatedly uttered the prediction, which has already been so wonderfully fulfilled. "He was persuaded," he said, "that although the Lord was calling him away, he would raise up others, to carry on the work that was begun, and that there would yet be many churches of the Lord Jesus Christ in this wilderness." While he sleeps by the side of their fathers, may our children of every generation venerate his character and cherish his memory.

Such was Francis Higginson! We have cause to bless Providence that a character so bright and beautiful in all the attributes which can adorn the man, the patriot, and the christian, was selected to take the lead in that great work commenced at the formation of this Church, and which will never be finished while error and bigotry remain—"the further reformation of religion in the world."

SAMUEL SKELTON was chosen to the office of Pastor of this Church at the same time that Francis

Higginson was elected Teacher. On account of his greater age he was called to the superior station. But his modest and retiring disposition prompted him to give the lead, in the transactions at the settlement of the Church, to his younger colleague. He had been highly respectable as a clergyman before he left England. Governor Endicott became a professor of religion under his ministry there, and ever afterwards looked up to him with gratitude and reverence, as to his spiritual father and guide. A most tender friendship existed between them, and it is probable that it was among the strongest of the motives, which induced Mr. Skelton to remove to America, that he might again enjoy the society of his pious and distinguished parishioner. Mr. Skelton lived but a few years after his arrival in New-England. One of the early writers describes him, as "a man of gracious speech, full of faith, and furnished by the Lord with gifts from above." Notwithstanding his love for quiet and retirement, and his devotion to the silent and unostentatious discharge of the duties of life, he had a noble and fearless spirit; and although but little is said of him in our early annals, that little is enough to render his memory dear, and his name honored. This is the brief but imperishable record of Samuel Skelton, the First Pastor of the First Church; he was the friend and counsellor of John Endicott—the faithful defender of Roger Williams—the bold assertor and the watchful guardian of the freedom and independence of our Congregational Churches.

The name of **ROGER WILLIAMS** has long been recorded high on the list of those which will not be forgotten by man; and the writer who would narrate his history will find himself called to the discussion of some of the most important questions ever agitated by the moralist or statesman. He will have to traverse the whole subject of the connection between the church and state—to investigate the principles of religious liberty in their deepest foundations, and their broadest dimensions—to delineate the basis upon which a truly free commonwealth must be established—and to examine thoroughly the condition, the character, the claims, and the rights of the aboriginal inhabitants of this continent. For **Roger Williams** was the first who had political sagacity enough, and a sufficient acquaintance with the spirit of the Gospel, to detect and expose the erroneous doctrine, previously every where maintained, of the necessity of the exercise of the civil power in matters of religion. He stands at the head of those illustrious men who have fearlessly advocated the great principle of entire and individual christian liberty. He laid the foundations of a political community in which the enjoyment of personal freedom to an extent never conceived of before, never surpassed since, was secured. And he was the sincere friend, and the benevolent patron of the poor Indians. His writings give the best account, that has reached us, of their language, and customs, and character.

The successor of **Roger Williams** was **HUGH PETERS**. His character and life will demand the

exercise of the most exalted and the most pleasing functions of the biographer. All the great events of one of the most important epochs of modern times will be passed in review. And the genius of history will be summoned to the discharge of her sublimest office, in overthrowing the usurped dominion of error, and establishing truth upon that throne to which time will always, sooner or later, lead her back. Passion, prejudice, and interest, have all combined in heaping calumny and reproach upon the character of Hugh Peters. And they have thus far succeeded. For nearly two centuries his name has been associated only with conceptions of wickedness and sentiments of horror. But their day has passed; and justice will finally be done to the aspersed fame of the martyred and abused philanthropist. I feel sure that there is no hazard in predicting that he will, ere long, be acknowledged as one of the best and greatest characters of the age in which he lived. There is none among them, and the age of the Puritans was an age of great men, who has left a wider or deeper impression upon their times than Hugh Peters. His eloquence and zeal as a Divine—his ability and courage as a patriot Statesman and Soldier—his wisdom and energy as a Citizen—and his benevolence and integrity as a Man, will at last compel the admiration of the world. Let us trace the outline of his extraordinary and romantic career.

He was educated at Trinity College, in Cambridge. At a very early age he was appointed Pub-

lic Lecturer in a church of the metropolis, and such was the reputation which his energetic eloquence acquired, that a congregation of between six and seven thousand persons was gathered beneath his preaching. The doctrinal sentiments of Mr. Peters were in harmony with those of the early Calvinists. But, through his whole life, he was the bold, consistent, and uniform assertor and advocate of liberty in religion, as well as in government. The following passage, taken from a sermon preached before the assembled rulers and divines of England, exhibits at once his nervous eloquence, his original, rich, and penetrating intellect, and his enlarged and liberal principles. “I hear much of differences, opinions, sects, heresies, and truly I think they would be lesse, if we did not think them so many. One error, and but one, our Saviour gives caution about, and lately I have thought much upon. He says, *Beware of the leaven of the Pharisees*, and if we knew which that leaven were, it would help us in these fears. This I suggest therefore. Leaven hath three properties. 1. It sowres. 2. It tuffens, or hardens. 3. It swells the lump. Therefore that opinion which sowres mens’ spirits against their brethren, and it may be against authority, that swells them, and prides them, that hardens them, and makes tough, and not easily intreated, beware of that opinion, as of the leaven of the Pharisees. Errors in us, are like corn, in the sowing of it; if it lie above ground, it may be gathered up again, but if it be plowed in and harrowed, lie under the clod, there is

little hope. Whilest errors lie in the understanding, scripture, reason, argument, time, sweetness and tenderness may do much to the cure: the danger is, when they lie under the will, when we shall say, we will have what we will, or all shall crack; with *Sampson*, pull down the two great posts, that others may perish, though we perish with them. Beware of this leaven of the Pharisees. You shall ever find pride the fomentor of differences. * * * * But those opinions that find a soule in a lowly frame, and after received, keep the soule so, and carry it to Christ, they need not trouble State nor Church." He was, it is probable, one of the most powerful pulpit orators that ever lived. So close and penetrating were his appeals, so affecting and irresistible were his exhortations, that there is reason to believe, to use his own words, that "above an hundred every week were persuaded from Sin to Christ" by his preaching.

His great popularity and influence exposed him to jealousy and envy, and he was one of the first objects upon which the power of that domineering and persecuting Primate, Archbishop Laud, was brought to bear. He was driven from his church in London, and compelled to abandon his country. He fled to Holland. But his fame had preceded him, and he was immediately called to take charge of a congregation in Rotterdam. He remained four or five years in the United Provinces. While there he attracted the admiration of the learned men throughout the continent, and so great was the regard in which

he was held, that the celebrated Dr. William Ames, the memorable champion of the Reformed Churches at that period, removed to Rotterdam for the sole purpose of enjoying his acquaintance and co-operation in the ministry. “The learned Amesius,” says Mr. Peters, in one of his writings, “breathed his last breath into my bosom, who left his Professorship in Friesland to live with me, because of my Church’s Independency at Rotterdam. He was my colleague, and chosen brother to the church, where I was an unworthy Pastor.”

It was while he was thus living in prosperity and in honor, that his active and benevolent spirit felt an attraction towards the poor and feeble settlements of New-England. He perceived a wide field of usefulness opened to him here, and came over the ocean to occupy it. Within about two years from the time of his arrival he was ordained Pastor of this Church. His residence in America continued seven years. Faithful tradition, corroborating the testimony, and supplying the deficiencies of the imperfect records of that day, has informed us of his energy, his usefulness, and his eloquence.* He left the stamp of his beneficent and wonderful genius upon the agriculture, the fisheries, the manufactures,

* Enon was the name originally given by the Colonists to the district which has since been incorporated as the town of Wenham. Near the shore of the beautiful lake in that place, and not far from the public road, there is a small conical hill, which is often called Peters’s Hill, or Peters’s Pulpit. It is related that, on one occasion, Hugh Peters addressed a large concourse of people from its summit. The following was his text. John iii. 23. “At Enon, near to Salim, because there was much water there.” This will ever be regarded as a classical and consecrated spot.

the commerce, and the navigation of New-England. Salem never advanced so rapidly, as during the period of his residence here. He reformed the police, introduced the arts, and erected a water-mill, a glass-house, and salt works. He encouraged the planting of hemp, and established a market-house. He formed the plan of the fisheries, and of the coasting and foreign voyages. Under his influence many ships were built, one of them of three hundred tons. He checked the tendency of the people to religious dissipation by diminishing the number of lectures and conferences which they were in the habit of attending. As a preacher and pastor he was eminently successful. In the course of five years eighty male and as many female members were added to his Church. He took an active part in the service of the infant College; and through his whole life continued to confer his benefactions upon the inhabitants of the Colony. It was not until after repeated solicitations on the part of the General Court of Massachusetts, that his affectionate and admiring church and congregation consented to let him accept the commission to which he had been several times appointed, that of agent or ambassador from the Plantations to the government at home.

It is honorable to his character to find that, after his return to his own country, he continued to hold in grateful and respectful remembrance the people with whom he had resided in America. In a sermon preached before both Houses of Parliament, the Lord Mayor and Aldermen of London, and the As-

sembly of Divines, he passes the following eulogium upon our early ancestors ; would that their descendants might also merit it ! “ I have lived,” said he, “ in a country, where, in seven years, I never saw a beggar, nor heard an oath, nor looked upon a drunkard.”*

Soon after his arrival in England, he was led to visit Ireland. He found the people of that island, who, through the whole period of their history almost to this day, have at the same time challenged the admiration of the world for their ardent virtues, and awakened its compassion for their wretched condition, in a most deplorable state of poverty and distress. His heart was touched by the sight of their misery ; and, prompted solely by the dictates of his generous nature, he seized the first moment of leisure, and undertook to go over to Holland, the country of his former residence, for the purpose of collecting the means of relief for the poor Irish sufferers. And, in a short time, he returned with what would be considered, even in our day, an enormous sum gathered by the individual exertions of a private man, thirty thousand pounds sterling. It was wholly collected in the United Provinces, and Mr. Peters enjoyed the heavenly satisfaction of distributing it to the impoverished and the hungry. This noble act proves the energy, the influence, and the benevolence of his character.

* “ God's Doings and Man's Duty, opened in a Sermon preached before both Houses of Parliament, the Lord Maïor and Aldermen of the City of London, and the Assembly of Divines,” by Hugh Peters, 1645.

He served the Republican cause most earnestly and most faithfully during the wars of the Parliament, and the government of the Protector. While he gave his whole soul to that cause, he was ever found the advocate of mercy and mildness towards the Royalists. But, notwithstanding this, so great was his ability, and so important had his services been to the Puritans, that he became a distinguished mark for the reproaches, the invectives, and the vengeance of the friends of the Royal government; and, upon the restoration of Charles II, he was selected as one of the most conspicuous victims of his wrath. He was condemned to execution.

During his confinement in the Tower, he composed a small volume for the benefit of his daughter, entitled "A Dying Father's Last Legacy."* It would not, perhaps, be saying too much to affirm that there are few, if any, better works, of the kind, in the language than this. It is judicious, practical, and interesting. A lofty and pure strain of devotion pervades it. The child to whom he addressed it appears to have been the object of his most tender love. It is replete with the evidences of his genius and eloquence, although there are throughout those peculiar marks of incorrectness, inadvertency and abruptness in the style, which reveal an agitation of soul to which an affectionate parent, in circum-

* The following is the title in full of this admirable work: "A Dying Father's Last Legacy to an Only Child: or Mr. Hugh Peters' advice to his daughter, written by his own hand, during his late imprisonment in the Tower of London, and given her a little before his death." See Appendix B.

stances like his, could not but have been subject. Many beautiful and affecting passages might be collected from it. He thus recommends an approving conscience. “Do not grieve conscience twice, it must be your best friend, yea, when friends, and world, and all leave you to solitariness. It will make a soft bed for you in your greatest sorrow. * * * * Remember, a good Conscience and Sin cannot live together: Let but this bird sing sweetly within, and let Heaven and Earth come together,—thou shalt be safe, my poor child.”

The following is his description of the Judgment. “You are to come before an impartial Judge, with a naked and open breast. Your wisdom will be, to carry your pardon in your bosom: there wit, and learning, parts, and wealth will get no hearing: there the eloquent orator is dumb—there greatness must give way to goodness; there hypocrisie is unmasked, truth naked. There preaching, miracles, casting out devils, will not profit, but a name written in the book of the Lamb. The ever living God love you, and keep you to all eternity, my child.”

He thus describes Heaven. “Evil knows no place there; Sin cannot dwell with that holiness; Sorrow cannot mingle with that joy; no more fading Riches, dying Friends, changing Honours, perishing Beauty; no more aking heads, nor languishing diseases; no more hearing the chain of the prisoner, nor anger of the oppressor; no cry of *what do you lack?* * * * * Where every bed is easie, being of never-blasting roses and sweets; where every

room is paved with Love ; where Wisdom, Power, Mercy, and Grace have combined to make all glorious and pleasant. The Father of our Lord Jesus Christ preserve you to his Heavenly Kingdom, my poor child.”

Near the conclusion of the work, he sums up his good advice and good wishes to his daughter, and bestows his benedictions upon his country in some brief poetic effusions. The following is extracted from the lines addressed to his daughter.

I wish you neither poverty
 Nor riches,
 But godliness, so gainful
 With content ;
 No painted pomp nor glory that
 Bewitches ;
 A blameless life is the best
 Monument :
 And such a soul that soars a-
 Bove the skie,
 Well pleased to live, but better
 Pleased to die.

For his country he expresses sentiments like these :

I wish that Prince and Rulers,
 All that guide,
 May be good, and do good ; which
 Is god-like ;
 And that their care appear, so
 To provide,
 That those of strength do not the
 Weaker strike ;
 The end of rules from Christian
 Polity,
 To live in godliness, and
 Honesty.

In reading this little volume it is delightful to find that, in the trying hours in which it was written, his heart was turned with tender reminiscence towards his former connection with the church and community here in Salem. He thus mourns over his separation from them. "It hath lain to my heart above any thing almost, that I left that people I was engaged to in New-England, it cuts deeply, I look upon it as a Root-evil; and though I was never Parson nor Vicar, never took Ecclesiastical promotion, never preached upon any agreement for money in my life, though not without offers, and great ones, yet I had a flock, I say, I had a flock, to whom I was ordained, who were worthy of my Life and Labors; but I could never think myself fit to be their Pastor, so unaccomplisht for such a work, for which, *who is sufficient* (cryes the Apostle)?"

It is enough to make the heart bleed to think of the situation in which the "poor child" to whom he addressed his dying advice was left. She was a forlorn, forsaken, helpless creature, the memory of her revered father was loaded with infamy, she was utterly destitute of friends, of sympathy, and of the means of subsistence. "I do first," says the wretched parent, "commend you to the Lord, and then to the care of a faithful friend, whom I shall name unto you, if a friend may be found in this juncture, that dare own your name. And if I go shortly where time shall be no more; sink not, but lay thy head in His bosome who can keep thee, for He sits upon the waves. Farewell—And since we

must part—must part : take my wishes, sighs and groans to follow thee, and pity the feebleness of what I have sent, being writ under much, yea very much discomposure of spirit.” After advising her to procure, upon his departure, a situation as a servant “in some godly family,” he makes the following proposal. “But if you would go home to New-England (which you have much reason to do) go with good company, and trust God there: the church are a tender company.” Although the imagination is left to conjecture the particulars of the life of this desolate young orphan, it is delightful to our hearts to think that she did seek refuge in that New-England which was so dear to her father. The God to whom he committed her in his dying hour did not desert her. There is reason to believe that the people of this place, that “tender company” to whom he commended her, received her into the arms of their love and compassion, and did for her every thing that gratitude and benevolence could suggest.*

* In Hutchinson's Collection of Papers there is a letter from a gentleman in London to Governor Leverett, requesting him to inform the Salem Church of the wretched and destitute condition of the bereaved family of Mr. Peters, and to commend to its charity and care his wife, who, for years before his execution, had been afflicted by mental alienation. The daughter to whom Mr. Peters addressed his “Legacy” was born before he left America; her baptism is found recorded thus in our Church books. “1640. 1st mo. 8. Eliza, daughter of Mr. Peters.” After her father's execution, she came to America, according to his advice, and was kindly received by his friends. So respectable was the situation in which they placed her, that she was married to a gentleman of rank in Newport, Rhode-Island. It is probable that she removed with her husband to England, where she became a widow. There can be no doubt that she lived there in affluence and honor, for she

On the day after his condemnation, Mr. Peters was sufficiently composed to preach a sermon, it being the Sabbath, to his fellow convicts in Newgate. It was from this text, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him." He was dragged to execution upon a sledge, and was compelled to witness the death of his friend and co-patriot, the former Solicitor General, Mr. Justice Cook; while in this situation, some one came to him, and reproached him with the death of the King. He replied, with the most perfect mildness and presence of mind, "Friend, you do not well to trample upon a dying man, and you are greatly mistaken, for I had nothing to do in the death of the King." When the body of his friend had been cut down and quartered, the savage executioner came to him, rubbing together his hands besmeared in blood, and atrociously asked, "How do you like this, Mr. Peters; how do you like this work?" The venerable patriot answered, "I am not,

had influence enough to recover from the crown her father's foreign possessions, which had illegally been confiscated. Humphrey Devereux, Esq., a member of this Church and Society, is at present the owner of an estate on the Marblehead shore, which originally belonged to Hugh Peters. The deed by which he holds it, was given to his ancestor, March 17, 1705, by "Elizabeth Barker, widow, daughter and sole heir of Hugh Peters." She appears to have been in America at the time of signing this deed. The sum which she received for the estate was over three hundred and fifty pounds. At its date she must have been sixty-five years of age. It is highly gratifying to our feelings to find evidence, in these few facts, which are all that we can ascertain concerning her, that the good Providence, to which her dying father entrusted her, supplied her wants, conducted her steps, and surrounded her path with blessings.

I thank God, terrified at it ; you may do your worst.” As he approached the gallows, he beckoned to a person whom he happened to know, and entrusted to him a piece of gold, having first bent it, to be conveyed, as a parting token of affection, to his daughter. “Tell her,” said he, “that my heart is full of comfort. I am ready to die ; weep not for me ; let them weep who part and shall never meet again. You and I shall meet again in Heaven ; and, before this piece of gold reaches you, I shall be with God in Glory, where is no night, no need of a candle, nor of the Sun, for the Lord will give us light.” When he had ascended the ladder, he turned to the officer of the law, and said, in the most solemn manner, “Sir, you have slain one of the servants of God before mine eyes, and have made me to behold it, on purpose to terrify and discourage me ; but God hath made it an ordinance unto me, for my strengthening and encouragement.” The last words he uttered were these, “Oh, this is a good day ! He is come that I have long looked for, and I shall be with him in glory.” The faithful historian, who has preserved for us a record of the sublime fortitude, and true christian courage of this great man during the awful closing scene, informs us that “he smiled when he went away.”

Such is a brief sketch of the life and death of a man, whose name is enrolled among the pastors of this Church. What a delightful privilege will it be to him, who shall write its history, to rescue this illustrious philanthropist and patriot from the re-

proach which has been suffered so long to lie upon his memory, and to hold him forth to gratitude and admiration, as the eloquent and consistent defender of the Reformation on the continent of Europe, as the compassionate friend and helper of suffering Ireland, as the active, disinterested and judicious benefactor of America, and as the intrepid assertor and faithful martyr of English liberty !*

EDWARD NORRIS succeeded Mr. Peters in the ministry here, and occupies an honorable station in our early history. He had been a clergyman in England before his arrival in this country. His character was very much respected throughout New England. In many different forms he was a public benefactor, and on several occasions of emergency our fathers appealed to his wisdom and ability to guide and rescue them. And they never appealed in vain. He exercised a salutary influence in promoting the industry, preserving the peace, and increasing the security of the colony. In religion he was actuated by a spirit of moderation, in his public conduct he was fearless and consistent, in his political opinions he was friendly to liberty, and his patriotism was active, constant and ardent. After a useful life and peaceful ministry, he died, beloved, honored, and mourned by all.

The life of JOHN HIGGINSON, although the materials for his biography are defective, would compre-

* The above must be regarded as a mere outline of the character and career of Hugh Peters. There is a great variety of facts and circumstances, illustrative of his wisdom, benevolence and usefulness, which I have been compelled to pass over without notice.

hend many circumstances of great interest. His history extends from the settlement of the colony to its seventieth year. He was the first person admitted to this church after its formation, and the last forty-nine years of his life were spent in the duties of its pastoral care. His youth, and early manhood were exposed to the severest trials, but a good Providence carried him safely through them. He alludes to them in the following simple and affecting language. “When the Lord was pleased in the year 1629 to bring over my Reverend and Godly Father into this wilderness, as one of the first ministers to begin the work of God here in Salem, I was then but a child of thirteen years of age: It seemed good unto God, only wise, to take my Father unto himself in the year following, then was my good Mother left as a desolate widow, with eight small children, (myself being the eldest) in a mere wilderness, with a very small estate; and in a condition very like unto that minister’s widow and children, mentioned 2 Kings 4. 2, &c. yet such was the abundant goodness and faithfulness of the Lord our God, who keepeth covenant and mercy with his servants and their children after them, Deut. 7. 9. that he moved the breasts of many pious christians (who then lived wholly on the stock they had brought with them) out of their great respect unto my good Father, to express such a charity and liberality to his widow and children, that my Father’s family was as well and comfortably provided for, as if he had been in our native land.” *

* See Appendix C.

The life of this excellent man was protracted to the great length of ninety-three years. Throughout its whole course he was a beautiful specimen of a distinct and peculiar class of men, who in many points were possessed of a dignified and amiable interest, the primitive New England Ministers. His last days were spent in peace and honor; they were lovely and venerable. He was regarded as the Nestor of the Congregational Churches. His counsel was sought in every emergency—his sanction requested for every undertaking. Books, published at the time, were considered as stamped with a character which would secure universal respect and confidence, if they were ushered forth with his approving signature. Cotton Mather's great work, the *Magnalia*, is graced and hallowed by a delightful prefatory commendation, written by the good man at the age of eighty-two. His grey hairs were adorned with that crown of glory, with which a virtuous old age always encircles the brows. The light, which had beamed from his pure and holy example during his long life, was collected and concentrated with a supernatural lustre around his venerable form. The generations as they passed, knelt to receive his benedictions; they crowded round him that they might enjoy, before he was taken away, that conversation, which a contemporary declares to have been "a glimpse of Heaven." He always welcomed them as they approached. And when they retired from his presence they felt that it was good for them to have been there. We can imagine

the hoary and benignant patriarch, standing among his younger brethren and successors, and saying, in the language of Jacob, before his departure, while his children and children's children were gathered around him, "bring them unto me, and I will bless them." At last he was called home by his Heavenly Father. His dust reposes in our soil—let his memory be treasured up in our hearts—let his character be honored in all our churches.

The biography of NICHOLAS NOYES would embrace the whole subject of the famous witchcraft delusion. Salem happened to be the scene on which it was most conspicuously exhibited, and it is understood that Mr. Noyes took a leading part in the transactions to which it gave rise. This extraordinary and awful passage in our history has never yet been discussed in a manner sufficiently thorough and elaborate to meet the demands which philosophical truth, and the reputation of our ancestors, equally and justly make.

Mr. Noyes was distinguished, in his day, as a Poet, and it was considered by our fathers as a great addition to the value and interest of a volume, to have it prefaced by one of his ingenious and quaint effusions. The following character, drawn by a person well acquainted with him, was inserted in the Boston News Letter, and is also found in the records of the Church.

"On Dec. 13, 1717, Died the very Reverend and Famous Mr. *Nicholas Noyes*, near 70 years of age, and in the 35th year of his ordained ministry

in this church. He was *extraordinarily* accomplished for the work of the ministry, whereunto he was called, and wherein he found mercy to be *Faithful*, and was made a *Rich, Extensive, and long continued Blessing*. Considering his *Superior Genius*, his *Pregnant Wit, Strong Memory, Solid Judgment*, his *Great Acquisition* in humane *Learning*, and *Knowledge*, his *Conversation* among men, especially with his *Friends*, so very *Pleasant, Entertaining, and Profitable*, his *Uncommon Attainments* in the Study of *Divinity*, his *Eminent Sanctity, Gravity, and Virtue*, his *Serious, Learned, and Pious Performances* in the *Pulpit*, his *more than ordinary Skill* in the *Prophetical Parts* of Scripture, his *Wisdom and Usefulness* in humane Affairs, and his constant *Solicitude* for the *Public Good*, it is no wonder that *Salem* and the *Adjacent Parts* of the Country, as also the *Churches, University, and People of New-England* justly esteem *him* as a *Principal Part* of their *Glory*. He was Born at Newbury Dec. 22, 1647, and died a *Bachelor*.”

During the latter part of Mr. Noyes’s ministry, GEORGE CURWEN, a young man of great promise, was settled as his colleague. He lived but three years after his ordination. His death occurred a few days before that of Mr. Noyes. The following tribute to his character is found in the records of the Church.

“ He was *highly esteemed* in his life, and very *deservedly lamented* at his death, having been *very*

eminent for his early improvements in Learning and Piety, his Singular Abilities and Great Labors, his Remarkable Zeal and Faithfulness in the service of his Master. A great benefactor to our poor. The Reverend Mr. Noyes his life was much bound up in him."

The ministry of SAMUEL FISK, who preached the First Century Lecture,* was turbulent and unhappy. An unfortunate disaffection and division occurred in the congregation which it would be useless here to investigate or describe. I would only remark that the documents which have come down to us, however they may affect our judgment respecting the conduct of the parties to the controversy, are filled with evidence of the uncommon talent and energy of Mr. Fisk.

The ministry of JOHN SPARHAWK lasted nineteen years. He was beloved in his life, and in his death sincerely and universally lamented.

* Mr. Fisk preached the Election Sermon May 26th, 1731. It is a curious coincidence that he happened to be appointed to perform that service on the anniversary which marked the completion of the first, and the commencement of the second Century of the observance of the Annual Election in Massachusetts. He thus alludes to this circumstance. "If I do not mistake, we are now, in the affairs of this day, entering on the Second Century of choosing our Magistrates, within this Territory of the Ancient Massachusetts. And therefore, on this occasion, to call to mind our Fathers' public spirit, and the good success of it, is a proper reverence for their persons, principles and proceedings; and the just improvement we are to make of it, is our strict imitation of them. This is due to their patent, purchase, piety and prayers, and the alone fit discharge of that trust thereby committed to each succeeding generation. What we have, we should account the purchase of their money, yea, of their very lives; watered with their tears; sanctified by their extraordinary virtue, example and prayers to God; transmitted by their solemn charge to their children; enriched and sealed with their toil and blood." In the concluding paragraph he prays "that this may be the happy beginning of a Second Century of Elections."

THOMAS BARNARD discharged the duties of the pastoral office twenty-one years. The congregation was celebrated during his ministry for the intelligence, refinement, and high literary cultivation of its members, and he was universally regarded by his contemporaries as a most estimable and excellent clergyman. He preached the Dudleian Lecture in 1768. It is a very respectable performance; its spirit is earnest, enlightened and liberal; its reasoning is sound and acute, clear and convincing; a highly educated and refined intellect is disclosed throughout, and it proves that he was entirely familiar with all the metaphysical theories and rules of argumentation known in his day.

The ministry of ASA DUNBAR was of short duration. He had a high reputation for talent, and was very much admired by his congregation. He resigned his office at the expiration of seven years, and was succeeded by the present Senior Pastor of the Church.

The sketches which have now been given of the lives and characters of its ministers, have been offered to your contemplation, not solely for the purpose of showing that it would be impracticable to condense into one discourse a full and adequate history of this Church, but also because, in themselves, they are highly appropriate to the occasion. Before relinquishing the subject, it is proper to mention the interesting fact, that, although there have been fourteen regularly ordained Pastors of this Church, the ministry of my venerable friend and colleague, who

has been permitted to preside over and conduct the solemnities of this service, covers one quarter of its whole duration. It has been protracted beyond that of any of his predecessors; and in a few weeks, if his life shall be preserved through them, it will have extended itself to half a century. Let us join with him, my friends, in rendering thanks to that good Providence which has thus lengthened out his days. May philosophy and religion continue to shed a calm and holy lustre upon his path—And may God bless and illumine the evening of a life which has been spent in discovering and adoring his perfections, as they are revealed in his works!

In looking back along the history of this Church, our attention must not be engrossed by the contemplation of individual characters however interesting, or of transient events however important. We must extend our vision until it reaches the very foundation upon which it was built; and if we examine that foundation, we shall find that it rests upon a few great principles. To these principles let us give our attention.

It has always been allowed that this was the First American Congregational Church. It is true indeed that those excellent and pious men at Plymouth, who were worthy of the glorious distinction, which they rightfully possess, of being the first and foremost of the Pilgrim race, had maintained christian worship for years previous to the organization of this Church; but for some time they considered themselves only as a branch of the church whose

pastor, and a majority of whose members, remained in Leyden; and, owing to various causes, they did not become a distinct and fully constructed religious society, for some time after the establishment of the church here. It is upon grounds like these, that our claim to the character of the First American Congregational Church has been uniformly presented, and always allowed.

But we go further, and maintain that this should be regarded as the mother of the Congregational Churches throughout the modern world. It is well known, to every one conversant with the history of the Protestant Churches, that Robert Brown, more than forty years before, conceived, and endeavored to put into operation, a scheme of christian social worship and ecclesiastical government, similar in many points to that adopted by our Fathers. It is also well known that John Robinson, on the continent of Europe, and that Henry Jacob and John Lathorp, in England, had adopted substantially the same principles as those of Brown, and were the Pastors of Churches somewhat resembling our own, before the year 1629. But either these attempts were crushed in the beginning, or, if independent churches were formed, they were repressed by persecution, or restrained by authority, and thus finally exterminated, so that no traces of them are now to be found. And, besides, they were not, in all points, conformed to the principles which were here defined, and declared to belong to a Congregational Church.

While inquiring into the principles, upon which this Church was established, we are, then, inquiring into the fundamental principles of a denomination of churches, which is spread widely over this part of our country, and which, we firmly believe, if its original principles shall be perpetuated and observed, is destined to become a universal denomination. It is indeed a momentous inquiry. May our minds be liberated from prejudice, that we may be prepared to enter upon it! May they be filled with light, that we may accomplish it by the attainment of the truth!

I. In the first place our Fathers defined *the matter of a Congregational Church* to be *a body of men gathered by voluntary association, proposing to form themselves into an organized community for social worship as Christians, and possessing in themselves, previous to a covenant, or profession, or to the assumption in any form of the ecclesiastical estate, all the powers, rights, faculties, and privileges, which are needed to construct and constitute a church of Christ.*

This will immediately appear upon an examination of the circumstances connected with the establishment of the Church on the 6th of August, 1629. Who were the persons that took part in the transactions of that occasion? There were, it is probable, four ministers present, each of whom had been ordained, and two of them highly distinguished, as clergymen, in the mother country. And although there is reason to suppose that some among them

had not before made a profession of religion, there can be no doubt that many, perhaps the greater part of the laymen had been members of churches and professors of religion previous to their emigration to America, as was certainly the case with Governor Endicott. Still, notwithstanding all this, they seem to have divested themselves, with one accord, of ecclesiastical character. The ministers threw off their official faculties, the church-members were not recognised in that aspect. The whole company descended, as it were, to that equal rank, in which a state of nature would have arranged them. They entered, not as church-members, but as christian men, upon a free and open deliberation concerning the right method of erecting themselves into a religious society. A form of covenant was proposed to them, and when they had, upon consultation, unanimously adopted it, they affixed to it their signatures, and thus became a Congregational Church.

Now it would perhaps have been the most natural, it is certainly the usual course, for those, who were already church-members, and had, before leaving England, entered into covenant, to have associated themselves in the first instance, and, in virtue of their previous character, to have superintended the formation of the new church. But in pursuing another course, in determining, that ministers, church-members, and all others who might be desirous of becoming members of the church, should, at the outset, stand on the same ground, and should cooperate, upon an equal footing, in acquiring sever-

ally, and by their own act, the character and privileges of a church-member, they distinctly declared that they intended to erect their church upon the basis, not of any powers transferred to them from other ecclesiastical bodies, but of those rights and faculties which men possess in themselves and originally. They asserted, and thus by their practice illustrated the principle, that a collection of individuals, voluntarily associated, although previously possessed of no ecclesiastical character, and connected with no church, have in themselves all the powers which are necessary or desirable for the formation of a complete christian church.

I repeat that our Fathers not only asserted this principle, but acted upon it, throughout the solemn work of laying the foundations of the Congregational Churches. In their capacity as christians they first marked out the course in which to proceed in forming themselves into a church. They then, having become a church, by a free election, appointed their Pastor, their Teacher, and their Ruling Elder, and, although the Pastor and Teacher elect had, as has been observed, exercised the powers of those offices in elevated and conspicuous spheres, before they left England, in order most implicitly to show that, in the newly formed church, they were to consider themselves as holding offices, and as invested with powers, which were wholly derived from election here, and not from previous ordination elsewhere, the brethren directed, that they should be inducted into their stations in the church, and receive

the pastoral character, by the imposition of the hands of one of their own number, the Ruling Elder. The faculties and privileges of office were thus emphatically declared to be founded upon a free election by the people, and to emanate directly from the electors. It was with reason that a contemporary who had witnessed these proceedings, in writing to a friend, declared his approbation, in the following language. "Now, good Sir, I hope that you and the rest of God's people, with you, will say that here was a right foundation laid, and that these two blessed servants of the Lord came in at the door and not at the window."

Thus were Francis Higginson, Samuel Skelton, and after them, Roger Williams, and Hugh Peters, invested with the clerical office in the First Church. It is certain that this great principle was long preserved in its integrity. When, forty-one years from the ordination of his father Francis, John Higginson was installed, the ceremony was performed by the laymen of the Congregation. Major Hawthorne, assisted by the deacons, inducted him to office by the imposition of their hands. The ministers of neighboring Churches were present merely as spectators and auditors.

There is one very important point settled, so far as the authority of the first Congregational Church may be considered as decisive with respect to those which have proceeded from it, by the practice of our Fathers in this particular. By meeting and deliberating in the first instance, solely as christian be-

lievers, or as a congregation, and by designing and determining the character and form of the church, while acting in that capacity, they in reality declared the essential, the primary and the ultimate subordination of the church to the congregation. The church which they formed here was derived from the congregation, its modes of construction and of admission were arranged and settled by the congregation, that is, by the community which existed and acted before the church had been erected, or a single individual had been recognised as a church-member. It follows, as an undeniable inference, that the church must be regarded as necessarily dependant upon, and subordinate to, the congregation, from which it was derived, and by which its form, character, and methods of procedure were originally determined. If we would adhere, therefore, to the principles upon which our ecclesiastical institutions were established, we must regard the church in this light; we must, in short, admit that its title, *Congregational Church*, defines it with accuracy, and that it is a body included within, derived from, and, as a necessary consequence, dependant upon a congregation.

II. The second principle which our Fathers established on the 6th of August, 1629, was *the Independence of the Congregational Churches of all external jurisdiction*. This principle is important beyond description or estimation. It was not only declared by the founders of this church, but, justice requires that it should be said, its whole history is

crowded with evidence, that it has been steadily and resolutely maintained to this day. It was declared at its foundation. The early writers inform us that, when Governor Bradford, with others, arrived during the solemnity of ordaining the first ministers, and it was proposed, that he should extend to the new church and its pastors, in the name of the christian brethren at Plymouth, the Right Hand of Fellowship, he was not permitted to discharge that interesting and friendly service, until it had first been proclaimed, that no inference should ever be drawn from it, in support of the idea, that there was the least dependence whatever in this Church upon others, the least jurisdiction over it in any external body, or the least necessary connexion between it and other churches, wherever they might be. It is impossible to conceive of a clearer, or stronger declaration of entire independence, than that which was thus uttered by its founders, at the moment of establishing the Congregational Church.

The principle of independency, as has just been said, has been maintained steadily and resolutely throughout the whole existence of this Christian Society. Time and space would fail me, were I to attempt to describe all the instances which might be adduced in support of this assertion. Roger Williams was chosen to succeed Francis Higginson, in opposition to the strong and repeated remonstrances of the Church in Boston, to which some of his peculiar principles had given offence. He and his wor-

thy colleague, Mr. Skelton, fearlessly exposed themselves to the reproaches of the ministers of the colony, by expressing their disapprobation of the institution of a Pastoral Association. They predicted that it would give rise to a Presbytery, and they called upon the churches, if they valued their liberties, to resist the first movements towards such a tyranny. The institution, which alarmed these vigilant guardians of the independence of the Congregational Churches, still exists under the name of the Boston Association, and although, to the honor of its members be it spoken, it has never produced the results which were apprehended, the ministers of this Church, in opposing it, did not think and act without reason. They argued with the wisdom of philosophers, they looked forward with the vision of prophets. The step, which they reprobated, has always been the first step in the progress of spiritual domination. It was by extensive associations, in the first instance of ministers, and then, of churches, that the primitive congregations were gradually despoiled of their freedom, and brought in captive to enlarge the dominions of hierarchies—to swell the power of Bishops and Popes. It has been by the means of them, that Presbyteries and Consociations, too often perverted into the worst forms of aristocracy by which human society can be oppressed, have in more modern times risen into being.

Roger Williams was faithfully and resolutely protected by the people of this place, through years of

persecution from without; and it was only by the persevering and combined efforts of all the other towns and churches that his separation and banishment were finally effected. The late learned historian of Salem, the Rev. Dr. Bentley, says with great justice of Mr. Williams, that "he was not afraid to stand alone for truth against the world." It was his good fortune to find in John Endicott, and in many others of his congregation in Salem, kindred spirits, ready and willing to take the same noble and magnanimous stand. They adhered to him long and faithfully, and sheltered him from all assaults. And when at last he was sentenced, by the General Court, to banishment from the colony, on account of his principles, we cannot but admire the fidelity of that friendship, which prompted many of the members of his congregation to accompany him in his exile, and partake of his fortunes, when an outcast upon the earth. It was in the midst of winter that they were thus driven forth from the civilized world. Can you not, my hearers, contemplate in imagination a deserted and destitute company of men, women, and children, struggling through the deep snows of an unexplored wilderness? The storm is raging over their heads, bending the strong oak, swinging the lofty pine, and shaking from their branches a constant accumulation of the drifts, beneath which they are almost buried from sight.—Chilled with the frosts, and worn down by fatigue, how slowly they make their way! Who are they?

They are the minister of this Church, and a chosen band of his faithful flock ; and they are the victims of a bigotted interference, on the part of the other churches, in the affairs of that to which they belonged. They are thus cruelly exiled because they have acted upon the great principle of independency upon which the churches of New-England were here founded. But they were not permitted to perish in that dismal forest ; a merciful Providence directed their steps, and preserved their lives. In the language of their pious leader, “ as the same sun shines on the wilderness that doth on a garden, so the same faithfull and all-sufficient God can comfort, feede, and safely guide even through a desolate howling wilderness,” or, as he has expressed the same sentiment in verse, for Roger Williams also was a Pilgrim Poet :

Lost many a time, I've had no guide,
 No house, but hollow tree.
 In stormy winter night, no Fire,
 No Food, no Company—
 God makes a path, provides a guide
 And feeds in Wilderness ;
 His glorious name, while earth remains
 O that I may confess.

The Indians kindly received and hospitably sheltered them. The hearts of these rude beings were softened, their confidence secured, and their affections charmed by the kindness, honesty, and Christian benignity which ever marked the deportment of Roger Williams. Throughout his whole history, he proved that it was possible to live on terms of

mutual good will with the heathen inhabitants of the land. In all his intercourse with them, he invariably experienced, again to use his language,

How kindly flames of nature burne
 In wild humanitie.
 God's Providence is rich to his
 Let none distrustful be.
 In wilderness, in great distresse
 These Ravens have fed me.*

The exiled company were led to a place of refuge and safety, and there they lived, peaceful and prosperous. They became the founders of a free Commonwealth, and the name of him who conducted them is immortal.

But it is not against the interference of ecclesiastical bodies only, in the conduct of its affairs, that this Church has from the beginning raised its voice. It has resisted the jurisdiction of the civil magistrate in matters of religion. In the year 1636 Sir Henry Vane, recently arrived from England, was elected Governor of Massachusetts. This extraordinary man combined in his character, the accomplishments of the elegant gentleman of his day, the heroic cour-

* The above extracts are from "A Key into the Language of America, or an help to the Language of the natives in that part of America called New-England; together with briefe observations of the customes, manners, and worships, &c. of the aforesaid natives in Peace and Warre, in Life and Death, on all which are added spirituall observations, general and particular, by the author, of chiefe and speciall use (upon all occasions) to all the English inhabiting those parts; yet pleasant and profitable to the view of all men."—By Roger Williams. London, 1643. This work has been printed again (1827) by the Rhode Island Historical Society—an institution which promises to do much for American Literature and Antiquities.

age of the feudal knight, the zeal of a republican patriot, the ability of a powerful orator, and the wisdom of a great statesman. These were the qualities, which gave him such a conspicuous station among the eminent men of his eventful age, and at last brought down his noble head to the block.— There was however another quality, which, strange as it may seem, existed in connexion with these, and which, while in general it harmonized with them, sometimes overwhelmed and swept them all away. He was a religious fanatic. During his administration, the excitement produced by Mrs. Hutchinson, was in one of its highest stages. He instantly plunged into the midst of it, and in his unreflecting enthusiasm, would have used the power of his office in directing and determining it. But it is recorded that Hugh Peters, the minister of this Church, sharply rebuked him to his face, and “plainly insinuated, that, if governors would concern themselves only with the things of Cæsar, the things of God would be more quiet and prosperous.”

I cannot but pause to remark that there is something peculiarly interesting in the similarity of the fortunes and fate of the two great men, who appear, on this occasion, to have been brought into collision. They devoted their lives to the same cause, and were at last crowned with a similar martyrdom.— The death of Mr. Peters has already been described at large. The death of Sir Henry Vane is one of the noblest incidents in English history. Writers

of all parties agree in testifying that his character towered into an unparalleled grandeur and sublimity while on the scaffold. He exhibited that Roman fortitude which was the perfection of humanity—and in addition to it, that Christian fortitude which transcends humanity. The King had promised, upon the recommendation of Parliament, to pardon him, but had receded from his promise, and given orders for the execution. A friend requested Sir Henry to petition the King to fulfil his promise. “No, said he, if the King does not value his word more than I do my life, let him take it.” He turned to address the multitude, but musicians had been placed near him to drown his voice; after several vain attempts, he desisted, remarking “that it was a bad cause which could not bear the words of a dying man.” Through the whole scene he displayed the calm courage of a hero, and the peace and hope of a Christian.

The attempt to produce uniformity in religious opinion and practice, by means of Synods—an attempt which the whole history of Christendom proves to be worse than in vain—has frequently been made in New-England. The Church in Salem dreaded the consequences of these assemblies in the beginning, and has more than once refused to submit to their enactments. I will mention a single instance. In the former part of this Lecture, a brief account was given of the Psalm Book used for a long period in our churches, and from which the

selections for devotional music have been made on this occasion. A Synod undertook to enjoin this version upon all the churches. The Church at Plymouth, and that at Salem refused to adopt it. They both were very much attached to the version of Ainsworth which the Pilgrims brought with them, when they first came over the seas. Although his version embraced only a part of the scriptural Psalms, the circumstance that Ainsworth had been celebrated throughout Scotland, as a performer and composer of church music, strongly corroborates the conjecture, which we probably should all be apt to form, that the Bay Psalm Book could not possibly have been much of an improvement upon the more ancient one, to which these two churches perseveringly clung. However that may have been, it is certain that quite an angry controversy arose upon this subject between the Salem Church on the one part, and the Synod, or, as it was in fact, all the rest of the churches on the other part, a controversy which continued thirty years. This Church resisted most inflexibly every persuasion, and every threat, and yielded at last to the only power on earth, to which a true Puritan would ever bow the neck—a text of scripture! In the year 1667, the brethren, in church-meeting, agreed to use the New-England Psalm Book, in connexion with that of Ainsworth, not, as they expressly declared in their vote, because the Synod commanded them to use it—not because all the other churches of Massachusetts

used it—but because they thought, upon the whole, as their former version did not contain *all* “the Psalms, Hymns, and Spiritual Songs of the Old and New Testaments,” that they were required to adopt it, by Col. iii. 16. ! *

Throughout the last century, the same great principle of independency has been maintained by this Church. During the ministry of Mr. Fisk, there was an unhappy controversy between the pastor and some members of his church and congregation. It is far from my intention to enter at present upon its merits. My only object is to show how resolutely the principle just mentioned was defended during its progress. The disaffected, constituting a highly respectable minority, appealed to the other churches of the colony to interpose in their behalf, and once again was the Salem church brought into conflict, single-handed, with the combined churches of New-England. The contest continued for years ; and Mr. Fisk, supported by a majority of his people, put at defiance council after council, gathered from the whole colony, and holding their imposing sessions

* Thomas's History of Printing, vol. 1, p. 467. As authorities for the statements contained in this Discourse, the author would refer in general to Mather's Magnalia, Hubbard's History, Savage's Winthrop, Bentley's History of Salem, Emerson's History of the First Church in Boston, London Monthly Repository, vol. 14. Peters' History of Hugh Peters, Dedication Sermon of the First Church, 1826, and the "Annals of Salem." This last work is very valuable. The author, Rev. Mr. Felt, of Hamilton, Mass. is deserving of the thanks of the citizens of the town of Salem, and of the county of Essex. He has aimed to collect every thing, the knowledge of which can possibly at any time, or to any person, be important or interesting. He is worthy of encouragement, and very many will be grateful to him for his disinterested and praiseworthy exertions to preserve and illustrate our history.

here on the spot. He took his stand upon the principle of the independency of each Congregational Church. He thus expresses himself in a letter to one of the Councils. “Inasmuch as I, and a considerable number of my brethren of this church, have under our hands beseeched and entreated you not to come in council on our affairs; I do therefore now, in faithfulness to my great Lord and Master Jesus Christ, and to you, and myself, and this flock, of which I am by Divine Providence the Pastor, think it proper and necessary to demand of you, the Proof of the Institution of such a Government over particular Churches as a Council? I shall stand ready to hear your Arguments, by which you shall endeavour to support, from express Scripture, your Appearance in this Body, Form, and Design, in this Church and Parish, the care, oversight, and government whereof, under and by Jesus Christ the Lord, is committed to me, not to yourselves, or any, or all others.”*

* The Council, to which Mr. Fisk addressed these letters, was not, accurately speaking, an *exparte* council. It was not convened by the direct call of the aggrieved, but, at their request, by letters missive from the Second Church in Boston and three other Churches. However reasonable the complaints of the aggrieved might have been, there probably would be no difference of opinion respecting the propriety of the course of Mr. Fisk in refusing to recognise a council thus assembled. It is as consistent with the independence of the Congregational Churches, to subject themselves to the result of a mutual council, convened at their own request, as it is consistent with the independence of individuals, to subject themselves to the decision of arbitrators, chosen by themselves, and invested by them with the power to decide. So also one party to a controversy in a Congregational Church may call an *exparte* council and take its advice, just as an individual, who may be a party in any controversy whatever, may take the advice of his friends. The principles of Congregationalism therefore, as they are expounded in this Lecture, admit

But it is time to bring this enumeration to a close. Enough I trust has been adduced to prove that the principle of the entire independency of particular parishes was deeply and visibly impressed upon the Congregational Churches when, on the 6th of August, 1629, they, here, started into being. It is the glory of this Church, that it has firmly and steadily, through struggle and through strife, maintained and perpetuated it. Let it not be thought, however, that it is for the sake of a vain boast that I have dwelt so long upon this topic. A more worthy and solemn purpose has been before me. Many of the Congregational Churches have departed from this principle. Oh that my voice could call them back! Feeble as its authority may be, narrow as is the sphere through which it is heard, I would raise it in defence of this momentous principle. In the name of those wise and holy men, who here began the work of God in this new world, I would invoke all the ministers and all the people, as they value their Christian liberty, and the peace and prosperity of our Lord's Kingdom upon earth, to reassert it, to break loose from the chains which have gradually

of mutual councils, and exparte councils; and their independency is not, thereby, impaired or affected in the least. But it would be as great a violation of the independence of a church to compel it to submit to a council convened by the call of other churches, in no way directly connected with the question at issue, as it would be a violation of the liberties and rights of one, and, indeed, of both of the individuals engaged in any secular dispute or conflict, to compel them to acknowledge and submit to the decisions of an umpire not chosen directly by themselves, but arbitrarily appointed by persons who have no legal power to act in the business, and who have no kind of connexion with them or with their controversy. See printed documents respecting the controversy between Mr. Fisk and some members of the First Church.

been fastened upon them, and to establish themselves again in the enjoyment of that independence, which their fathers and founders bequeathed to them as their rich and noble inheritance.

It is impossible to describe or calculate all the benefits that would result from its establishment and observance. We can perhaps approach towards a conception of them, by reflecting upon the evils which have arisen from its neglect and violation.—More than half of the animosity, and more than half of the unhappiness, produced in New-England from the day of its settlement to this hour, have been occasioned by unnecessary interference, with the concerns of parishes, on the part of ministers and churches of other parishes. Ambitious and aspiring men have not been contented with the modest discharge of the duties which belong to the humble limits of a single congregation. They have sighed for a wider field, over which to stretch the sceptre of spiritual domination. They have gone out into other parishes, have taken them into their own keeping, have acquired a controlling influence over their ministers, and, too often, have compelled them to submit to their dictation, and act in subserviency to their designs. Whenever resistance has been offered to their encroachments, the war-cry of *heresy* has been raised, and the whole country been shaken with the conflict, and torn with the strife.

The unauthorised and absurd attempt has been made, and with too much success, to subject every single church, and every single minister, to the su-

perintending care, and immediate jurisdiction of all the other churches and ministers combined. And these combinations have always been, at once, the theatre upon which a few master-spirits have exhibited, and the instrument by which they have exerted, an enormous and an irresponsible despotism in ecclesiastical affairs. Thus have the churches of New-England, throughout their whole history, been the subjects, and the parishes the victims, of Congregational Cardinals, and of Presbyterian Popes.

It is for the members of the congregations to check and remove this great evil. If they would be true to the *principles* and to the *spirit* of the Pilgrims—if they would vindicate and secure for their posterity that independence which is their rightful inheritance ; if they would preserve and perpetuate that blessing, which was the first their Fathers implored for themselves and their descendants, when they knelt upon the rocky shore, with the stormy ocean, from which they had just escaped, behind them, and the dark and awful forest, in which they were to have their homes, and find their graves, before them, “freedom to worship God ;” let them resolve to restore the Congregational Churches to their original independence and to Christian peace. Let them, in their respective religious societies, insist most zealously upon the sole management of their own affairs. Let them look upon that minister, whatever may be his denomination, however great may be his talents, who shall attempt to extend his pastoral care and authority beyond his own congregation, who shall

carry dissension and bitterness into parishes, to which he has no other call than the restless and immoderate promptings of his own spiritual arrogance and ambition—let them look upon him, as upon a common violator of the order, and breaker of the peace of society. Let this be done, and the liberties of the churches will be rescued and secured.

While the Christian minister should pray for the extension of the Redeemer's kingdom over the whole earth, and should remember in his supplications the entire family of man, he ought ever to bear in mind, that, as the pastor of a Congregational Church, he has no authority to exercise the powers of his office, except so far as courtesy and brotherly kindness may require, beyond the limits of his own congregation. To that, should his interests, affections, labors, and sense of responsibility chiefly be confined. He should feel that he has no right to interfere, whatever doctrines a neighboring minister may preach, whatever sentiments a neighboring congregation may entertain. If he is desirous of promoting the progress of what he may deem to be the truth, by other means than his pulpit and his pastoral office afford him, the press of this free country is open to him, and he should occupy it upon the same principles, and enjoy, in the use of it, the same facilities, as every other citizen of the republic of letters.

What a glorious day would dawn upon New-England, were all the parishes and ministers to act upon these principles! Then indeed would the beneficent influences of the gospel be felt and seen throughout

the land ! Every family, every village, every city would be blessed by the religion of the Prince of Peace. Each congregation would be secure of the concentrated exertions, and undistracted zeal of its minister, and each minister, thus left to himself, would pursue the studies and duties of his profession and sphere, without hinderance, and in the exercise of a free mind. Uniformity of faith would at first, it is true, be lost ; if that can be said to be lost, which in reality has never been gained. But there is reason to believe that the truth would finally and speedily be reached. As the order and peace of the material universe result from “all nature’s difference,” so the order and agreement of the intelligent creation would result from the infinitely various exercises of minds severally acting in their original liberty. The clear and simple truth would proceed from the multiform shapes of human opinion, precisely as the serene and translucent light constituting that “circular splendor which we call day,” is produced by an endless variety of shades of color, mingling and melting into a compound in which they each disappear. Or if differences of belief should still continue, they would not be productive of discord. As the several distinct notes and tones of music swell the volume, and create the charm of its rich and melodious sounds, so diversified sentiments and opinions, if it were not for the interfering and jarring passions of men, would contribute to a delightful harmony in the intellectual and moral world.

If ever this blessed period should come, and let us all pray that it may come speedily, then would the devout petition be answered, which in the days of our ancestors rose from every pious heart, and which we have repeated in their own words, in one of the Psalms which has now been sung—her peace would be restored to Jerusalem—And, if they, who have been gathered to their Fathers, were permitted to contemplate the affairs of earth, with what joy and gratitude would the founders of this Church look down, upon the long-deferred, but glorious fulfilment of their hopes, and designs, and prayers, in the wide diffusion, through innumerable churches, sprung from their efforts, and established upon their principles, of freedom, peace, and truth!

III. The last great principle impressed upon the Congregational Churches at their origin was this—that “*while they take care, according to Apostolic injunction, that all things be done decently and in order, it is their duty not to impose any thing, by way of subscription or declaration of faith, upon those who desire admission to the ordinances, which may not conscientiously be complied with by sincere Christians of all denominations.*” *

Although the founders of this Church were zealous believers of that general system of doctrines, which, in their day as well as in our own, was called Orthodoxy, they took care to frame their covenant without expressing in it their belief of that system, or of any of its parts. You will look in

* See Appendix D.

vain through that admirable document for the hypothesis of the Athanasian Trinity, or the metaphysical speculations of Calvin. That covenant is a perpetual and a worthy monument of the wisdom and liberality of the noble men who adopted it; and it will forever demonstrate, in language which cannot be misunderstood, their adherence to the principle which has just been defined.

But your patience and my strength would fail, were I to enter more fully upon the discussion of this point. I submit it to the judgment of those who hear me, whether the spirit of the Gospel does not urge upon us all the observance of this principle, so conspicuously established at the formation of the churches of New-England?—whether the peace, tranquillity and edification of our parishes, of every sentiment, would not be greatly promoted, and permanently secured by conforming in this particular to the example of our Fathers? “I speak as unto wise men—judge ye what I say.”

I have thus, my friends, endeavored to recover and explain the principles of the Congregational Churches. Whether those principles were founded in wisdom?—whether they are in conformity with the spirit of the Gospel?—whether they are favorable to the promotion of the kingdom of our Lord and Saviour upon the earth?—and whether they are adapted to the nature of man, viewed both as a member of civil society, and as a member of the Church of Christ?—are questions which we leave most cheerfully, and with the utmost confidence, to

the decision of the christian world. As for ourselves, we do not harbor a doubt, if the Congregational Churches were to return to the principles which they inherited at their birth, so congenial are those principles with the religion of the New Testament, and with the condition and reason of man, that their final diffusion among all churches would sooner or later be secured. But whether the day is near at hand, or is still far distant, when every worshipping assembly in christendom shall be restored to that glorious liberty in which Christ has left them free, let it never be forgotten, that here, on this spot, where the Congregational Churches were founded, the great principles of christian independence and peace were in the beginning practised and proclaimed.

The day, and the service, which are both nearly passed, cannot have failed to have made a deep impression on the minds of the members of this ancient religious community. In engaging in the duties belonging to this Lecture, we have conformed to the precedent, which was established by those, who, a century ago, were connected with our Church and Society. We have obeyed the voice of their summons, as it comes down upon us from their remote position through the long years which have since rolled away. In our turn we now transmit this commemorative observance on through the indefinite ages which are to come.* We, my friends, are enjoying, in independence and in peace, the privileges,

* See Appendix E.

which were bequeathed to us by our first American ancestors, and which have been resolutely defended, and faithfully preserved in every generation. Let it be our care to perpetuate them. And as the periods shall successively arrive, which mark the revolution of a hundred years, may the voice of the Parent of the Congregational Churches here be heard, speaking to the far distant and widely separated generations of her children. May she allure them to the paths of peace. May she arouse them to the protection of their liberties. And while time is adding his centuries to her years, and investing her with the increasing dignity of a more venerable age, may she bloom on forever, in the possession of that heavenly beauty which was stamped upon her youthful form.

By this whole assembly the occasion must have been regarded with interest. Our minds and hearts have gone back to the days of our Fathers. We have engaged together in the affecting duty of calling to mind their virtues and principles. We have raised our voices, to their God and our God, in the same language, in which they were wont to express their gratitude and devotion. We have reached forth the bond which unites us with them on the one hand, on the other with a distant posterity. The associations which crowd into our souls are indeed most solemn. We have been celebrating an occasion, which, on its previous occurrence, was observed by men, who, it is probable, were all mouldering in their graves when we came into ex-

istence ! And where, when it next returns, where shall we be, who are here assembled? Time, in the revolutions of the seasons, will have crumbled the very stones, raised by faithful affection to mark where our dust may repose. The musing and contemplative, as they bend over their worn surfaces, will endeavor, perhaps in vain, to decipher the language which sorrow and love may have written there. Our spirits will have been restored to Him who gave them. Oh, how short and fleeting is the life of man ! We look backwards, and the only objects which meet our view are the crowded tombs of our ancestors ! We look forward—and, almost at our feet, we see our own opening to receive us ! Beyond, there is nothing disclosed to mortal vision, except those summits of time raised by occasions like this. We see their lofty peaks, lifted dimly, one after another, along the interminable space, with centuries of untried being lying shrouded in darkness between them.

Yes, soon must frail man die. But there is a sense in which it may be said, that he can rise above the reach of death itself. He can secure an immortal existence on the earth as well as in heaven. His good works and good designs survive the destruction of his corporeal fabric. They never perish. Each individual in this assembly can put forth a benign and auspicious influence, which will spread wider and sink deeper, throughout all time. And this is in reality an extension of existence—this is life—it is a higher and worthier life than that which is

spent in the flesh. It withstands, without feeling it, the shock which scatters the frame back into dust. It floats uninjured on the bosom of that tide, which will overwhelm the name in oblivion. Our Fathers are now living a life of beneficence and glory around and in the midst of us. They live in the precious institutions and principles which they established and transmitted. If we would share with them, this their continued existence—if we too would live in the ages to come, after our bodies have been dissolved and our very names forgotten, it is for us to uphold those institutions and maintain those principles—it is for us to cherish them, and pass them on unimpaired. Let us then, by defending vigilantly liberty of religious opinion and worship, and by avoiding conscientiously encroachment on the rights of others, let us discharge the duty which our earliest ancestors here enjoined upon us, let us emulate their glorious example, let us carry out their wise designs; thus shall we participate with them in that sublime reward allotted them on earth, the esteem, admiration, and gratitude of our descendants to the latest times; and when the periods of time, and time itself, are brought to a close, we shall be permitted to unite with them, and with all others who may have secured the approbation and promoted the glory of God by improving the condition of his children, in the eternal enjoyment of the still nobler rewards of a better world.

And now, to the same Almighty and All-wise Being who guided and protected the Fathers, we

commit, with cheerful and devout confidence, the children. May all the generations, which are to come after us, as they move over this field of their existence, be fellow-workers with God in advancing the cause of his truth, and the kingdom of his Son upon earth. As the centuries succeed each other in their slow and solemn procession, may they all bear testimony to the rapid and triumphant progress of that holy religion, which is at last to bless every family of man. And when the churches on earth are to be gathered to the church above, and the Saviour shall come again to receive his own, may he lead forth, along the celestial fields, from this and every other temple made with hands, a glorious host of redeemed and adoring spirits, to throng the blessed courts of that temple not made with hands, eternal in the Heavens.

A P P E N D I X.



APPENDIX A—p. 3.

As there is some misapprehension and diversity of opinion respecting the right mode of conforming dates in Old Style to dates in New Style, it may not be improper to present to the reader that view of the subject which induced us to adopt the principle that 11 days should be added to the former, thus considering the 6th of August, O. S. to fall upon the 17th of August, N. S.

The Ancients were unacquainted with the precise length of a year. They founded their reckoning entirely upon lunar phenomena. 30 days were allowed to each month; and 12 months were considered as composing 1 year. Consequently their year was only 360 days; and an error of more than 5 days occurred in each year. It is easy to imagine the effect, which such a constantly increasing difference between the natural and the computed year would in a short period produce. It deranged all the anniversary festivals, and introduced doubt and difficulty into every kind of calculation. In the time of Julius Cæsar such confusion had arisen in the application of the names of seasons, months, and days, that it became quite intolerable. The Winter months were thrown back into the Autumn, and the Spring months into the depths of Winter. He undertook to remove the error, and institute a correct measure of the year. Acting under the direction of a celebrated mathematician, he ordained in the first place that one particular year should be extended to 445 days. This extinguished the difference which had then accumulated between the actual and the computed year—and in order to prevent for the future the accumulation of such a difference, he endeavored to ascertain the precise length of a year. This he concluded to be 365 d. 6 h. He therefore ordained, that 365 days should be considered a year, and, in order to take up the extra 6 hours, that 1 day should be added to every 4th year. This was the origin of leap year. The measure thus established has since been called the *Julian year*.

It is obvious that if 365 d. 6 h. were the exact measure of a year, the method adopted by Julius Cæsar would have answered the purpose precisely and forever.

But a year is not quite 365 d. 6 h.—of course, a difference gradually arose again between the real and the computed time. A. D. 1582, this difference had amounted to 10 days. Pope Gregory XIII ordered 10 days to be dropped from the supputation of that year. His order was obeyed throughout the Catholic countries. To guard against the recurrence of a difference, he directed that 3 leap years in each period of 400 years, should be converted into common years, thus dropping 3 days in each 400 years. And in order to determine *when* they should be dropped, he ordained that every centenary year which can be divided by 4 without leaving a remainder below the hundreds, that is that 1600, 2000, 2400, 2800, &c. should continue to be leap years, but that all the other centenary years, such as 1700, 1800, 1900, 2100, &c. should be converted into common years of 365 days only. This is the Gregorian computation of the years.

It has been adopted in every Christian country except Russia. Great Britain adopted it throughout her dominions, A. D. 1752. The difference had then amounted to 11 days—11 days were therefore cancelled from the calendar of that year by act of Parliament. In this country, and wherever the Gregorian year, or New Style, had been adopted, the year 1800 was accordingly not accounted a leap year. By converting three leap years during 400 years into common years, that is by dropping 3 days during that time, we shall not be required to add more than 11 days to dates in Old Style to bring them into New Style, for many centuries to come, although we shall have to do it, or else shall have to drop another day from the calendar at last, as I shall soon show.

In Russia, however, the case is different. There the Julian year is still observed—no leap year is ever intermitted, of course the difference which Pope Gregory corrected has still gone on increasing, nearly at the rate of 1 day in 100 years. The Russians therefore with propriety add 1 day, to the difference between their style which is old, and ours which is new, every 100 years. But if we, in imitation of them, also add 1 day every hundred years, to the difference between our dates in Old and New Style, it is plain that we shall be frustrating the design which we aim to accomplish, by changing 3 leap years in 4 centuries into common years.

The time will come, should the world last so long, when we shall be required to add one day more to the number we have dropped, or to the difference which we allow between dates in Old and New Style. It is easy to ascertain that time with precision.

The Julian year was 365 d. 6 h. The true measure of a year, according to the latest observations, is 365 d. 5 h. 48' 45½". The unintermitted observance of a leap year every 4 years, would, as has been remarked

before, have answered the purpose precisely, had the measure of the Julian year been perfectly correct. But it is found to have been too much by 11', 14½". This error accumulates to 1 day exactly in 128 years—1 day therefore is required to be dropped every 128 years. Pope Gregory dropped 3 days every 400 years. This does not perfectly answer the end proposed. 128 multiplied by 3 becomes 384. The difference between 400 and 384 is 16—16 years therefore remain in each 400 years unaffected by the Gregorian correction. When, in the successive revolutions of periods of 400 years, these periods of 16 years shall have amounted to 128, then 1 day more is to be added to the difference of styles, or dropped from the calendar of those nations which use the New Style, but not before. It is ascertained by the following equation when that period will arrive.

$$16 : 400 :: 128 : 3200$$

After the lapse of 3200 years, from A. D. 1582, that is, A. D. 4782, 1 more day is to be dropped from our calendar, or 1 day more is to be added to the difference of styles, making 12 instead of 11.

There is one method by which it can be demonstrated that the 17th of August, 1829, corresponds with the 6th of August, 1729. The exact length of a year, according to Playfair's Chronology, is 365 d. 5 h. 48' 45½". By multiplying this by 100, we obtain the number of days, &c. in a century. By dividing the days in this result by 7, we obtain the number of weeks, days, &c. in a century.

	d	h		
	365	5	48'	45½"
				100
—————				
7)	36524	5	15	50
	—w	d	h	
	5217	5	5	15' 50"

There are then in a century, 5217 weeks, and 5 days over. If we know, therefore, on which day of the week a century begins, we can determine in what day of the week it terminates. The records say that the First Century Lecture was delivered on Wednesday. When the 5217 weeks are accomplished, we are again brought to Wednesday. But 5 days remain to be added before the century will be exhausted.—By adding 5 days to Wednesday we are brought to Monday—of course a Century which commenced on Wednesday, will come to its close on Monday. The 17th of August, 1829, fell on Monday. The 17th of August, N. S. 1829, was therefore the Centennial day corresponding to the 6th of August, O. S. 1729.

Aug. 6th, 1729. The First Century Lecture was on Wednesday.

Aug. 17th, 1829. The Second Century Lecture was on Monday.

Aug. 17th, 1929. The Third Century Lecture will be on Saturday.

APPENDIX B—p. 20.

On the last leaf of this little volume, the substance of its contents is compressed in the following brief synopsis. It is worthy of being presented to every reader, as an excellent and comprehensive code of rules for the regulation of the heart and life.

Whosoever would live long and
Blessedly, let him observe these
Following Rules, by which
He shall attain to that
Which he desireth.

Let thy	}	Thoughts	}	be	}	Divine,	Awful,
		Talk				Godly.	
		Words				Little,	Honest,
		Manners				True.	
		Dyet				Profitable,	Holy,
		Apparel				Charitable.	
						Grave,	Courteous,
		Will				Cheerful.	
						Temperate,	Convenient,
		Sleep				Frugal.	
		Prayers				Sober,	Neat,
Comely.							
Recreation	Constant,	Obedient,					
	Ready.						
Memory	Moderate,	Quiet,					
	Seasonable.						
	Short,	Devout, Often,					
	Fervent.						
	Lawful,	Brief,					
	Seldom.						
	Of Death,	Punishment,					
	Glory.						



APPENDIX C—p. 28.

The following letter from the widow of Francis Higginson, acknowledging the generosity of which her son makes grateful mention, will be read with interest. It is from a copy in the possession of Wm. Gibbs, Esq. of Salem, a gentleman to whom I am under many obligations for his kindness in communicating information respecting our early history. He is honorably devoting a life of independent leisure to the collection of facts and documents illustrative of the character, and condition of our Fathers. The usefulness and beneficence of such labors will be more

and more appreciated, as, in the lapse of years, the tendency to contemplate primitive events and manners, and to indulge in historical associations, grows stronger and spreads wider among us.

Mrs. Higginson's letter to Governor Winthrop, signifying "her acceptance of compensation"* offered her: dated January 26, 1630.—From the original in the possession of one of her lineal descendants.

"EMANUEL. †

"Worshipful Sir,

"My loue and seruice to you remembered, and to the rest of the gentlemen, with many thanks unto you all for your bountifull dealing with me, which is about my expectations, yet not about my necessities. Of your two proffers I accept with all thankfulness the two kine, and the house, † and that money in Mr. Codington's hand. But seeing I am to [haue] my prouisions when the ships come, and then to haue many debts to pay for necessary prouisions which my husband bought, my request is, that you would be pleased to appoint me some of the money which lesser men are to pay: for I think that they did so respect my husband, as that they will pay it me. But if not, I am thankful for what you haue done. And so, good Sir, I pray remember my thankfulness to Sir Richard and to Mr. Dudle. And so I leaue you to him that neuer leaueth his, and rest

"Yours to command,

"ANN HIGGISON.

"January this 26: 1630."



APPENDIX D.—p. 56.

FIRST COVENANT OF THE FIRST CHURCH.

"We Covenant with our Lord, and one with another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word

* So endorsed by the Governor.

† A form of salutation, with which it was formerly usual to commence letters.

‡ By an original deed preserved among the files of the Quarter Court, in this town, it appears that this house was subsequently occupied by the Rev. Roger Williams, and by him, upon Mrs. Higginson's order, sold to Mr. "John Woolcott," of Salem. Woolcott by a deed dated Nov. 21, 1635, conveyed it (styling it his "misted") to William Lord, cutler: Mrs. Higginson then dwelling in Charles Town. The exact situation of the house is not known; but it appears that it must have been very near, if it did not adjoin the lot on which the meeting house stood.

of truth ; and do explicitly, in the name and fear of God, profess and protest to walk as followeth, through the power and grace of our Lord Jesus Christ.

“ We avouch the Lord to be our God, and our selves to be his people, in the truth and simplicity of our spirits.

“ We give our selves to the Lord Jesus Christ, and the word of his grace, for the teaching, ruling, and sanctifying of us in matters of worship and conversation, resolving to cleave unto him alone for life and glory, and to reject all contrary ways, canons, and constitutions of men in his worship.

“ We promise to walk with our brethren, with all watchfulness and tenderness, avoiding jealousies and suspicions, back-bitings, censurings, provokings, secret risings of spirit against them ; but in all offences to follow the rule of our Lord Jesus, and to bear and forbear, give and forgive, as he hath taught us.

“ In public or private, we will willingly do nothing to the offence of the Church ; but will be willing to take advice for our selves and ours, as occasion shall be presented.

“ We will not in the congregation be forward either to show our own gifts and parts in speaking or scrupling, or there discover the weakness or failings of our brethren ; but attend an orderly call thereunto, knowing how much the Lord may be dishonored, and his gospel, and the profession of it, slighted by our distempers and weaknesses in public.

“ We bind ourselves to study the advancement of the gospel in all truth and peace ; both in regard to those that are within or without ; no way slighting our sister churches, but using their counsel, as need shall be ; not laying a stumbling-block before any, no, not the Indians, whose good we desire to promote ; and so to converse, as we may avoid the very appearance of evil.

“ We do hereby promise to carry ourselves in all lawful obedience to those that are over us, in Church or Commonwealth, knowing how well pleasing it will be to the Lord, that they should have encouragement in their places, by our not grieving their spirits through our irregularities.

“ We resolve to approve ourselves to the Lord in our particular callings ; shunning idleness as the bane of any State ; nor will we deal hardly or oppressingly with any, wherein we are the Lord's stewards.

“ Promising also unto our best ability to teach our children and servants the knowledge of God, and of His Will, that they may serve him also ; and all this not by any strength of our own, but by the Lord Christ ; whose blood we desire may sprinkle this our Covenant made in His name.”

At a very early period this covenant was displaced by another. It was restored and renewed at the ordination of John Higginson in 1660. In the course of time, it was again superseded, and for many years has not been used in the church. It would have been once more adopted a few years ago, when the covenant was changed, had it not been for the allusions which it contains to circumstances existing at the time of its introduction, but which have long since entirely disappeared from our condition and customs. Although it is not at present in use, we still cherish it with reverence. We look upon it as a precious relic—as our charter of toleration and liberality; we admire its truly christian spirit, and we consider the principles of duty which it expresses as worthy of our adoption and observance. The following extract from our records, will shew the foundation upon which the church now rests.

“At a meeting of the Brethren of the Church, held at the house of the Senior Pastor, Nov. 28th, and continued by adjournment to Dec. 1st, 1827, the following Report, respecting admission to the Ordinances, was taken into consideration :

“The Committee appointed by the First Church in Salem, to consider the expediency of adopting new forms of Declaration and Covenant, instead of those heretofore used, preparatory to Admission to Baptism and the Lord’s Supper, have attended to the subject, and now submit the following REPORT.

“As a free admission to the Ordinances of Baptism and the Lord’s Supper is the right and privilege of all sincere professing Christians, it appears to be the duty of the Church, in taking care, according to Apostolic injunction, that ‘all things be done decently and in order,’ not to impose any thing, by way of subscription, or declaration of faith, upon those who desire admission to these Ordinances, which may not be conscientiously complied with by sincere Christians of all denominations.

“The Committee, therefore, recommend, that instead of the form of declaration, heretofore used, preparatory to administering the Ordinance of Baptism to adults, or to the children of such as are not in full communion with the Church, the following form be adopted—viz :

“We believe in Jesus Christ, as the Messiah; and we receive his religion, as the rule of our lives, and as a revelation from God.”

“The Committee also recommend, that instead of the form of Covenant, heretofore used, preparatory to admission into full Communion with the Church, the following form be adopted—viz :

“We believe in Jesus Christ, as the Messiah; and we receive his religion as the rule of our lives, and as a revelation from God.

“We have a deep sense of the imperfection of our past services, and of our need of improvement; and we are desirous of performing all our

religious duties, and of using all the means of grace provided for us.

“With such views and feelings, we enter into the Communion of Disciples of Christ, as members of his visible Church.

“It is our earnest wish and prayer, that we may imitate his example, imbibe his spirit, and obey his precepts; and that by walking together in the fellowship of the Gospel here, we may become prepared for admission hereafter into the Church of the redeemed in Heaven.”

All which is respectfully submitted,

D. A. WHITE, }
 SETH LOW, } *Committee.*
 JOHN STONE, }

“After mature deliberation, this Report was unanimously accepted, and the forms of declaration, therein proposed, adopted, to be used in future in all cases of admission to the Ordinances of Baptism and the Lord’s Supper respectively.”



APPENDIX E—p. 58.

Records of all the circumstances attending the Second Century Lecture, which would probably be interesting to our successors, will be carefully preserved, one in the Church Books, and another in the archives of the Essex Historical Society.

The following is the order of Exercises at the Second Century Lecture,
 August 17, (N. S.)

PSALM CXXII.—TUNE, ST. MARTINS.

A Song of Degrees.

- I joy’d in them that said to me,
 Let’s at the Lord’s house meet.
- 2 O thou Jerusalem, within
 Thy gates shall stand our feet.
- 3 Jerusalem is builded up,
 Into a city frame :
 Both beautiful and uniform,
 And compact is the same.
- 4 Whither the tribes, the tribes of Jah,
 To Isra’l’s witness go :
 That they unto Jehovah’s name
 Their thankfulness may show.
- 5 Because the thrones of judgment there,
 Established remain :
 The thrones that do unto the house
 Of David appertain.

- 6 Pray for Jerusalem her peace,
They prosper that love thee.
- 7 Peace in thy walls, thy palaces
In them let safety be.
- 8 Both for my brethren and my friends,
Peace be in thee say I.
- 9 I'll for our God Jehovah's house
Seek thy prosperity.

PRAYER, BY REV. JOHN PRINCE, LL. D.
SENIOR PASTOR OF THE FIRST CHURCH.

PSALM CVII—1 to 8.—TUNES, CHINA AND BRADFORD.

[The first, second, fifth and sixth stanzas were sung to the tune of China,
the third and fourth, to the tune of Bradford.]

God's Goodness to Travellers.

- With thanks unto the Lord confess,
Because that good is he :
Because his loving kindnesses
Last to eternity.
- 2 So say the Lord's redeem'd, whom bought
He hath from en'mies' hands.
- 3 And from the east and west hath brought,
From south and northern lands.
- 4 In desert stray'd, in desert way
No dwelling place they find.
- 5 They hungry were, and thirsty they,
Their souls within them pin'd.
- 6 Then they did to Jehovah cry,
When they were in distress :
Who did them set at liberty
Out of their anguishies.
- 7 In such a way as was most right,
He led them forth also ;
That to a city where they might
Inhabit, they might go.
- 8 O that men praise Jehovah would
For his great goodness then,
And for his wonders manifold
Unto the sons of men.

LECTURE, BY REV. CHARLES W. UPHAM,
JUNIOR PASTOR OF THE FIRST CHURCH.

PSALM XLIV—VERSES 1, 2, 6, 7, 8.—TUNE, MISSIONARY.

To the chief Musician, for the sons of Korah.

- We with our ears have heard, O God,
Our fathers have us told,
What works thou wroughtest in their days,
Ev'n in the times of old.
- 2 How thy hand drave the heathen out,
And planted them thou hast :
How thou the people did'st afflict,
And out thou did'st them cast.
- 6 Because it is not in my bow
That I affiance have :
Nor is it any sword of mine,
That shall at all me save.
- 7 But thou hast from our foes us sav'd,
And haters put to shame :
- 8 In God we all the day do boast,
And praise for aye thy name.
-

PRAYER, BY REV. JAMES FLINT, D. D.
PASTOR OF THE SECOND CHURCH IN SALEM.

PSALM C.—TUNE, OLD HUNDRED.

A Psalm of Praise. First Metre.

- Shout to Jehovah all the earth.
- 2 With joyfulness the Lord serve ye :
Before his presence come with mirth.
- 3 Know that Jehovah God is he.
It's he that made us, and not we,
His folk, his pasture's sheep also.
- 4 Into his gates with thanks come ye,
With praises to his court-yard go.
- 5 Give thanks to him, bless ye his name,
Because Jehovah he is good :
His mercy ever is the same,
His truth throughout all ages stood.
-

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