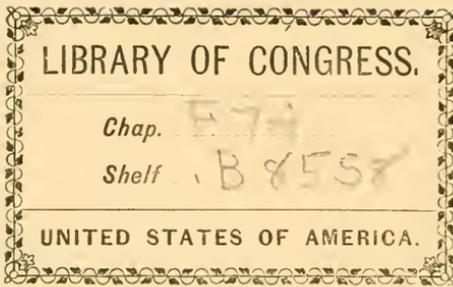


F

7A

.B85S8



LIBRARY OF CONGRESS.

Chap.

F 74

Shelf

. B 8558

UNITED STATES OF AMERICA.

1

2-6

REV. M. STONE'S

SEMI-CENTENNIAL DISCOURSE,

WITH

OTHER EXERCISES ON THE OCCASION.

REMINISCENCES OF A HALF-CENTURY PASTORATE.

A

DISCOURSE,

DELIVERED

BY MICAH STONE, SENIOR PASTOR

OF THE

EVANGELICAL CHURCH IN BROOKFIELD, *Mass.*

March 11, 1851,

BEING THE FIFTIETH ANNIVERSARY OF HIS ORDINATION TO
THE MINISTRY IN THAT TOWN.

WITH

SOME OF THE EXERCISES OF THAT COMMEMORATIVE CELEBRATION.



WEST BROOKFIELD:
STEAM PRESS OF O. S. COOKE AND CO.
1851.

F74
B85 S8

SALULATION TO THE SENIOR PASTOR,

BY THE REV. W. A. NICHOLS.

VENERABLE PASTOR ;

Your presence in this sanctuary is an earnest, that our cherished anticipations will be made real. For this favor, we would devoutly acknowledge our indebtedness to a beneficent providence. As you survey this crowded assembly, you see not the identical faces which formed the complex expression of interest on the day of your ordination vows. Fifty years have wrought conclusive evidence, that the fathers do not live forever ; while it is the boon of comparatively few, to attain your present age. The fathers and mothers of 1801 are not here, sir, to greet you as the friend of their youth, and thank you for your patient labors of love for them and theirs ; but we their sons and daughters, have been commissioned, in a course of providence, to do their part of this day's work. As their glad representatives, we come up to take you by the right hand, and *call you blessed*. We do not congratulate ourselves, as offering to you this sacred asylum, as the sanctuary home of your declining days ; for it was yours before it was ours. It was yours by higher rights than we are able to convey. It is not credulity to believe, that these foundation stones were gathered to this place, in answer to your prayers, as the spiritual leader of this little flock ; and next to the great Builder, the existence of this temple, in which we worship the Triune God, doubtless owes more to your wisdom and industry, than to any other agent. Most certainly do we concede to you the prior right in this house ; as first projected by your faith, reared by your perseverance, and finally consecrated by your prayers and doctrine.

As the representative of this church and society, *I greet* you this morning, in the name of *those few survivors* who adhered to you, as their spiritual guide, when the ark of your God had not even a

tabernacle to rest in. These come up to day, and claim the inner circle around their aged pastor's heart. And this place you will freely give them, when you remember your mutual joys, and your mutual sorrows; when both you and they had ready occasion to keep in mind the saying of our Lord, that "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head;" and you his professed followers had no abiding sanctuary to which you could repair and seek divine refreshment.

Accept of this right hand, sir, which I proffer in the name of this church and religious society, as now *organized to bear the burdens of support, and sustain the responsibilities of a Gospel institution* in this place. Allow me to say, what I cannot withhold without blame; that all who devotedly love these courts, reckon the example, the prayers and counsel of their senior pastor, as among the richest deposits of this hallowed place. And we confidently trust, that all such will ever be pleased, not only to see you in your accustomed place in this worshipping assembly, but also to hear the gracious words you may speak, as God shall give you strength and occasion.

And last, though we hope not least of all in your consideration; I tender you this right hand in behalf of the *junior colleagues*, who do now, or have enjoyed your christian society, your fatherly advice, and your senior co-operation. Receive this right hand, Dear Father, as the external sign of our heart's affection.— Few indeed have been the days of our successive union with our Patriarchal head; but amply sufficient, though few, to learn the value of our alliance; and admire, what, alas! we fear we have not sufficiently imitated. But if we have not been made better by this relation, we have sustained, we must not only suffer the loss of failure, we must also bear the whole blame of losing what lay so fairly within our reach.

True, we have endeavored to preach, after our measure, what your Master, and our Master would have us; and if our ephemeral career, as the fleeting junior pastors, does sometimes well nigh overwhelm us, with humiliating thoughts of ourselves, it is some relief to know, that our brief periods of office may, by contrast, give additional lustre to that constancy, and permanence, under whose shadow we have transiently abode. It now remains for us to say,

that this day is yours. Of its present scenes, and future chronicle you are to be the greatest part. We have not the palaver to say, nor you the vanity to hear it said, that eighty years old, your sight is not dimmed, nor your natural force abated. But as God still indulges you with an unusual degree of your early vigour, we will confidently ask Him, that as this day is to you, so may your strength be to perform its labors.

Speak to us freely of the providence and grace of God in your pilgrimage. We will treasure up your words in our hearts, and teach them to our children. So will you bless us while you live, and leave to us, the legacy of one who has fought the good fight and kept the faith, and for whom we confidently trust, there is laid up a crown of righteousness, which the Lord, the righteous judge, will give you at that day.

SELECTIONS FROM SCRIPTURE,

BY REV. L. WHITING, PASTOR OF THE SOUTH CHURCH IN READING.

“O magnify the Lord with me, and let us exalt his name together.”(a)—“Bless the Lord O my soul and all that is within me, bless his holy name.”(b)—“I will sing of mercy and judgment.”(c)—“In the day of my trouble, I sought the Lord: my sore ran in the night and ceased not, my soul refused to be comforted.”(d)
 “Remember Lord the reproach of thy servants how I do bear in my bosom the reproach of all the mighty people, wherewith thine enemies have reproached, O Lord, wherewith they have reproached the footsteps of thine anointed.”(e)—“I am the man that hath seen affliction by the rod of his wrath.”(f)—“False witnesses did rise up: they laid to my charge, things that I knew not.”(g)
 “For it was not an enemy that reproached me: then I could have borne it; neither was it he that hated me, that did magnify himself against me: then I would have hid myself from him. But it was thou, a man mine equal, my guide and mine acquaintance.”(h)—
 “But none of these things move me, neither count I my life dear unto myself that I might finish my course with joy and the ministry

(a) Ps. 34: 3. (b) Ps. 103: 1. (c) Ps. 101: 1. (d) Ps. 77: 2.

(e) Ps. 89: 50. (f) Lam. 3: 1. (g) Ps. 35: 11. (h) Ps. 55: 12-13.

which I have received of the Lord Jesus, to testify the Gospel of the grace of God.”(i)—“For with me it is a very small thing that I should be judged of you, or of man’s judgment; yea I judge not mine own self, but he that judgeth me is the Lord.”(j)—“Therefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. Yea: I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance.” Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance”(k).—And I beseech you brethren suffer the word of exhortation” (l).—“Let brotherly love continue.”(m)—“Live peaceably with all men”(n).—Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.”(o).—“I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.”(p).—“They that trust in the Lord shall be as Mount Zion.”(q)—“but he that endureth to the end shall be saved.”(r)—“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”(s).—“Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things.”(t)

“Behold, here I am, witness against me before the Lord and before his annointed, whose ox have I taken; or whose ass have I taken, or whom have I defrauded, or whom have I oppressed, or of whose hand have I received a bribe to blind mine eyes therewith.”(u)

“I have coveted no man’s silver or gold or apparel, yea, ye yourselves know that these hands have ministered unto my necessities and to those that were with me”(v).—“Nor of men sought we glory; neither of you nor yet of others.—“But we were gentle among you, even as a nurse cherisheth her children, so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye

(i) Acts. 20: 13. (j) 1 Cor. 4: 3-4. (k) 2 Pet. 1: 12, 13 & 15.

(l) Heb. 13: 22. (m) Heb. 13: 1. (n) Rom. 12: 18.

(o) Ps. 37: 3. (p) Ps. 37: 25. (q) Ps. 125: 1.

(r) Mat. 10: 22. (s) Phil. 1: 6. (t) Phil. 4: 8.

(u) 1 Saml. 12: 3. (v) Acts. 20: 33-4.

were dear unto us.”(w)—“Therefore, my brethren, dearly beloved, and longed for, my joy and crown.”—“So stand fast in the Lord.”(x)
 “For God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that *your love* may abound yet more and more in knowledge, and in all judgment.”(y)

“Your Fathers where are they?”(z).—“I saw your fathers as the first ripe in the fig-tree or her first time.”(a)—“We took sweet counsel together and walked to the house of God in company.”(b)
 “And behold ye have risen up in your fathers stead.”(c)—“Thine own friend and thy father’s friend forsake not.”(d)—“Cast me not off in time of old age, forsake me not when my strength faileth.”(e)
 “But I rejoiced in the Lord greatly, that now at the *last*, your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity.”(f)

“And behold, this day I am going the way of all the earth, and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you.”(g)—If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.”(h)

“O remember that my life is wind.”(i)—“The eye of him that hath seen me, shall see me no more: thine eyes are upon me and I am not.”(j)—“My days are like a shadow that declineth.”(k)—
 “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only, but unto all them that love his appearing.”(l).

(w) 1 Thess. 2: 6-8.

(z) Zach. 1: 5.

(c) Num. 32: 14.

(f) Phil. 4. 10.

(i) Job. 7: 7.

(l) 2 Tim. 4: 6.

(x) Phil. 4: 1.

(a) Hos. 9: 10.

(d) Prov. 27: 10.

(g) Josh. 23: 14.

(j) Job. 7: 8.

(y) Phil 1: 8-9.

(b) Ps. 55: 14.

(e) Ps. 71: 9.

(h) Phil. 2: 1.

(k) Ps. 102: 11.

Rev. M. STONE,

DEAR SIR,

The members of the Evangelical Society in Brookfield thank you for your able and instructive discourse delivered on the 11th inst., and solicit a copy of the same for publication.

Very respectfully yours,

W. A. NICHOLS, } Committee
S. HUTCHINGS, } of
L. BLACKMER, } Society.

BROOKFIELD, MARCH 12, 1851.

GENTLEMEN OF THE COMMITTEE,

I readily comply with the desires of the Evangelical Society so courteously communicated, and would inform you, that a copy of my sermon delivered on the 11th inst., shall shortly be furnished for you disposal. A few paragraphs omitted in the delivery, will be inserted in the publication of the discourse.

Yours very respectfully,

MICAH STONE.

MARCH 14, 1851.

REMINISCENCES OF A HALF-CENTURY PASTORATE.

2 CORINTHIANS, 4: 7.

BUT WE HAVE THIS TREASURE IN EARTHEN VESSELS, THAT THE EXCELLENCY OF THE POWER MIGHT BE OF GOD, AND NOT OF US.

THE *treasure* here spoken of is the gospel ministry committed by God to frail, sinful men, likened to earthen vessels, for the purpose, that, by the employment of such feeble instrumentality, it might be clearly seen, that the excellent power by which the blessed results attending the gospel ministry are effected, belonged to God, and not to the instruments employed. The aptness of the figure to illustrate this important truth, the present time will not permit me to notice. Suffice it to elucidate the excellency of this power, that I advert briefly to a signal instance of its earliest manifestation.

I observe, then, that the Lord Jesus, soon after his ascension to glory, having for the work of the ministry received gifts for men—yea, for the rebellious also, that the Lord God might dwell among them—was pleased to make choice, for the apostolic office from among the rebellious, of one, that, by the violence of his passions and prejudices, had been excited to madness and had greatly distinguished himself in persecuting the disciples of the Lord; and of *him* to make one of his most distinguished ministers and successful advocates of his cause.

To the rich and sovereign mercy of God alone did the apostle Paul ascribe all that he was as a christian and a christian minister, and all his success in preaching the gospel. Not, said he, that we (apostles) are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God. By the grace of God I am what what I am.

Of this ministry, which he had received of the Lord, and of his abounding grace, enabling him to perform its services; he often speaks with admiring gratitude and the profoundest self-abasement. Unto *me*, said he, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ. And calling to mind his blind prejudices, his Pharisaical pride and zealous adherence to the traditions of the elders, whereby he was impelled with exceeding madness to breathe out threatenings and slaughter against the disciples of the Lord, he felt constrained in writing to his beloved Timothy, to break forth in this grateful acknowledgment: I thank Jesus Christ our Lord, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecuter and injurious. But, said he, I obtained mercy, because I did it *ignorantly in unbelief*. And the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus. And desirous of leaving with his friend, and transmitting to succeeding generations his living and his dying testimony to the power and excellence of redeeming love and of his own unspeakable obligation to the same, he made this ever memorable declaration: *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief*. And then, for the comforting of all the erring like himself, he subjoined the *purpose* for which such signal grace was vouchsafed to him. Howbeit, for *this cause*, I obtain mercy: *That in me, first, Jesus Christ might show forth all long suffering, for a pattern to them who should hereafter believe on him to life everlasting*. And having made this grateful memorial to the distinguishing love of his Lord and Saviour, he closed with a devout ascription to Him as the Supreme Ruler. Now unto the King eternal, immortal.

invisible, the only wise God, be glory and honor for ever and ever. Amen.

O, glorious *apostle*, illustrious *pattern* of believers ; surpassing of *model* christian ministers ! How should we admire and adore that all-sufficient grace, so freely, so richly dispensed to thee !

O, the excellent, the wonder-working power of the Redeemer ; that could transform the *chief of sinners* to a pre-eminent saint ;—and that of an *earthen vessel* could make a resplendent lamp, to light a dark and perishing world on the way to immortal life and blessedness !

I have extended these remarks on the ministry of the apostle Paul, perhaps too far for the occasion, because it was delightful and comforting to contemplate so signal a display of divine mercy and grace to one of our lost and erring fellow mortals ;—because it afforded an affecting exemplification of the incompetency of our fallen humanity, however brilliant with genius and learning, to discover and effectuate its own salvation ; and, without special divine aid, to administer the grace of the gospel to the salvation of its fellow sinners ;—but more especially, because in the review of my ministry, to which the present occasion leads, I have felt encouraged, by the example of the great apostle, to speak with freedom of my own deficiencies and errors ; that like him, I may more sensibly feel my immense obligations to my infinitely condescending and compassionate Redeemer, who, I would hope, as in *his* instance, so also in *mine*, has graciously shined in my heart to give *me* the light of the knowledge of the glory of God in the face of Jesus Christ ; and that the portraying of my past errors may be of some profit to my younger brethren, still to live and pursue their course in this bewildering world.

I entered upon my ministry in this place at the commencement of the last half-century ; and was ordained March 11, 1801 ; being then thirty years of age.

During the revolutions of years that have since passed over us, many and signal changes, in the progress of events, have taken place, not solely in respect to myself and the religious community over which I was settled ; but in reference to the

pastors and churches generally of our connexion. And in regard to our country and the wide world, the developments and changes of this period have been most wonderful and surpassing.

“Tempora mutantur, et nos mutamur in illis.”

Before proceeding to notice the changes that have taken place in my humble sphere of action, allow me to glance, for a few moments, at some of the magnificent developments of divine providence that have surprised and enriched the world during this remarkable period. We may say with propriety, that under the direction of the Almighty, TIME IS THE GREAT REVOLUTIONIZER, commuting, transforming, and carrying forward the affairs and fortunes of men to their appointed destiny. Or, I may adopt the figure of the Psalmist, and say, *Time is the chariot of THE LORD*, in which he rides forth on the circuit of his universal government, to dispense his favors and to administer justice, to individuals and communities, as in infinite wisdom he sees their various characters and circumstances require, for the manifestation of his perfections and the honor of his government. Not only is he cognitive of the external condition and conduct of men; but he looks upon their hearts, and is perfectly acquainted with the feelings, the purposes and motives from whence their actions spring. And while He invariably loves righteousness and hates iniquity, He holds at his command all the instrumentalities of nature, of men and of angels, through which he moves on his vast affairs in reference to individuals, to churches, to nations; and accomplishes with unerring certainty, his designs of mercy and of judgment.

As we look over the disclosures of the last half century, in relation to the world, to nations, to churches and smaller communities, may we not discern, and shall we not acknowledge, that the divine hand *has* superintended and *is* directing them all, with their manifold results, to a glorious consummation? Who but God, during this period has inspired man with unwonted *wisdom* to explore the wonderful powers, that lay concealed and treasured up in the elements of nature and in the human mind; and with *skill*, when discovered, to apply them to the purposes of art, of industry, of civilization, and human weals—of correcting the

errors of past ages, of alleviating the burdens, and mitigating the sorrows of oppressed humanity—of loosening the bands of wickedness and giving an unusual impulse to the minds of men ;—thereby, as it would seem, bringing forward the acceptable year of the Lord, and the day of God's vengeance upon the oppressors ; when liberty shall be proclaimed to the captives, and the opening of the prisons to them that are bound ?

Who but God, has distributed to men the wondrous faculty of making the winds, the waters, the fire, the electric fluid, the levathan cars, to become their obedient servants in administering to their ten thousand wants, their pleasures and their profits ; to convey their persons and circulate information with lightning speed from place to place, and scatter blessings round a smiling land ? Or, who but he, loosening his grasp upon these mighty energies, has made them the ministers of his justice to execute his wrath on individuals and nations, that lead an atheist life ?—Or still, to strike the world with awe, and proclaim his sovereign right over life and property, has made these the instruments of his power to involve the innocent and the guilty, together with their choicest treasures in a common destruction.

Look where we will, we shall perceive, that during this period, *progress* has been wonderfully made in almost every department of human skill and enterprise,—of education—of higher and wider extension of science and general information—of christian philanthropy, and, very especially, of an awakened desire to give the gospel of Christ to the benighted and perishing of our race. In his good providence, God has bestowed on this period an uncommon spirit of activity, of invention, of anew combining and modifying the physical forces ; of forming new and efficient associations of men for carrying into effect the great purposes he has assigned them to accomplish. The recent facilities for intercommunication between distant nations and remotest parts of our widely extended country with each and all other, have occasioned a marvellous reduction, as it were, of *time* and *space* ; and not only cementing the individual States of our great confederacy in stronger bonds of union, but bringing all nations of the earth

into a sort of social or family neighborhood. Nor is the admirable enlargement and new modeling of the Postal Institution, and the unexampled multiplication of the religious and secular presses less wonderful within this period—changing, in a measure, the *centres* of information from *unity* to *ubiquity*—bringing news from all nations, and the remotest portions of our country, to every man's door, if only he is pleased to open it for its reception; and by these various improvements, to circulate their arts and their labors, and give comfort and plenty to mankind.

And when we contemplate the *benevolent enterprises* that have been entered upon and are extending their benign influences in the world, as the Bible Society, Domestic and Foreign Missions, the Tract Society and Colportage, the Education and Seamen's Friend Societies, and various others, how shall we regard them otherwise than as manifestations of God's providential goodness, opening new channels, in which the waters of the river of life may flow to the remotest regions of our dying world; and that he is giving new vigor and fertility to the tree of life on its banks, which is yielding its fruit every month, and the leaves thereof are for the healing of the nations. How wonderfully are God's operations of mercy and of judgment carried on over the world, as it were, before our eyes! When we look at the nations of Europe struggling against oppressive dynasties—agitated by internal dissensions and revolutions, and the crushed inhabitants fleeing by tens and hundreds of thousands, for an asylum to our free and happier country, shall we not be sensible that the Most High ruleth in the kingdoms of men—that he is working out the overturnings and changes, foreshown in his Word, for the redemption of our world from sin and superstition, misrule and oppression, and for introducing the glorious reign of the PRINCE OF PEACE.

“Happy the man, who sees a God employed
 In all the good and ill that checker life;
 Resolving all events, with their effects
 And manifold results, into the will
 And arbitration wise of the Supreme!”

In this light I desire now to look over some of the events of my personal history, particularly of the last half century ; *as in the hand of God* they have been instrumental in bringing about the changes with the results that have befallen me and the people connected with my ministry.

The subject of discourse is indeed a very humble one ; and but for its connection with the vast whole of the divine administration, would be unworthy, my hearers, of your assembling. I feel confident, however, that in *your* estimation, the dealings of God with an individual and a single church will not be regarded as isolated events, “but parts of one stupendous whole.”—For this reason you have come to hear what God has done for us, a small portion of his universal church.

“To Him no high, no low, no great, no small ;
He bounds, connects, and equals all.”

And permit me, my reverend brethren and christian friends, who have come to sympathise with us on this our social gathering, to tender to you our grateful thanks for your present greetings and your past kindnesses ; while I solicit your indulgent attention to what I may offer in my present attempt to trace the finger of God in the dispensations of his providence respecting myself and the people connected with me during the fifty years of my pastorate.

The society over which I was ordained, was then denominated the third precinct, or south parish, in Brookfield. The three Brookfields, as they now are distinct towns, then constituted only one town. The third, or south parish, comprised, what with some small exceptions, is now contained in the topographical limits of the present town of Brookfield.

There was then no other denomination of professing christians within its bounds, except a small Baptist church, which has since greatly increased, in the flourishing village that has sprung up in East Brookfield.

The inhabitants, usually attending public worship at the South Parish meetinghouse, had sat very quietly, for upwards of forty

years, under the ministry of my venerable predecessor, the Rev. Dr. Nathan Fiske. He held a respectable standing among his clerical brethren; was esteemed by the people of his charge and the religious community as a learned divine, and acceptable preacher, a reputable author and very amiable and worthy man.

The Congregational clergy, with which he associated in bonds of brotherhood, were a much revered and honored class of men, holding rank among the most cultivated and influential in society. Being called by their duties to mingle much with the people and minister to them in the most interesting concerns of life, they were held in high esteem for their learning, probity and sacred office.

Although there was a fraternal union existing among this connection of ministers, there was, at the same time, an *undefined* line of distinction pervading the body, which discriminated them as Calvinistic or orthodox, and those professing more liberal sentiments. Of the latter description, I suppose, Dr. Fiske was generally regarded.

When in the autumn of 1799 he was suddenly called by death to rest from his labors, the people of the parish, in suitable time, took measures for the settlement of another minister, and gave an invitation to a candidate by the name of Averill; but were disappointed, in the providence of God, of obtaining him, by his sudden death on the day appointed for his ordination. They afterwards applied to me to preach as a candidate. Having supplied their pulpit four Sabbaths, the church and society gave me a unanimous call to settle with them in the ministry; regarding me, I doubt not, as harmonizing in religious sentiments with their former minister, and with themselves in the liberal views of christianity generally prevalent;—in other words, that I was of the liberal class.

In this, it becomes me to acknowledge, that as the expression was then understood, they were not incorrect. Still, however, it should be remembered, that the liberalism of that day was in several respects different from what it has become in its later developments. The advocates of liberal sentiments had not then

assumed a distinct *denominational name*. Their *position*, as to christian doctrines, was not defined or declared. Nor was there any *separation*, as to the communion and interchange of ministerial offices, as has since taken place. Their claim to the liberality they avowed was not so much on account of the peculiar doctrines they advocated, as for a more liberal spirit of judging and communing with differing denominations of christians, however they might disagree on disputed points in theology and Scripture interpretations. They disclaimed any express *formula* of christian doctrines, and opposed the adoption of, or subscription to, any confession of faith; and contended that the truths of God's Word were to be held in the language of Scripture; and that every one was to be his own interpreter.

The appellation of Unitarianism was then unheard of and scarcely known among the people of New England. The doctrines of a Trinity in the godhead, of the divinity of Christ, and atonement by his blood, the personality of the Holy Ghost and the necessity of his special operation in renewing and sanctifying the hearts of sinners, were seldom, if ever, denied, and never controverted, in the pulpits of the liberal. Whatever were their sentiments on these points, and of native depravity, and the sovereignty of God in the dispensing of his grace, they were not avowed in their preaching. The only instances, that I recollect, of a public disavowal, at that time, of the proper deity of Jesus Christ, were those of two clergymen in Boston, the one an Arian, the other a Socinian. There were others, no doubt, both clergymen and laymen, that embraced like sentiments and disclosed them to their friends in private, but did not in public avow them.

The common method was to leave all controverted subjects unnoticed in preaching, or mentioned only in Scripture language and equivocal terms, without defining the sense in which the words were to be taken. Such topics were considered too *mysterious* to be intelligibly and profitably discussed before a popular audience; and as not essential to be believed in order to salvation. The prevailing practice was to confine the instructions of the pulpit to uncontroverted and practical subjects.

It is however but justice to say of many of this class of ministers, that although they were not clear and established in the evangelical doctrines, they yet saw them in a glimmering light; and were more sound in their *prayers* than in their *preaching*: that when they inculcated salvation on Arminian ground of *work and win*, they prayed like Calvinists, who felt their dependence on the grace of God to save them; and that while they were in some darkness and doubt respecting the *nature* and *use* of Christ's atonement and righteousness in the affair of the sinner's justification, they celebrated the death of Christ in the ordinance of the Supper, as the only ground of pardon and acceptance with God. The special influences of the Spirit had long been withheld, or poured out only in limited measures. And while the Bridegroom tarried they *all* slumbered and slept. A dimness and drowsiness and inaction came over the pastors and churches, so that the fundamental doctrines of the gospel were indistinctly seen in their soul-humbling and sanctifying efficacy. The *helplessness of man* in his fallen nature being imperfectly seen, or wholly discarded, and his native powers unduly magnified, it introduced into many pulpits a course of instruction which left the hearers to a lamentable degree insensible to their lost condition, and the need in which they stood of the Spirit's power, and of sovereign grace, to arouse their slumbering consciences, and awaken them to newness of life and new obedience.

While then an obscure and unpractised theology was extensively gaining ground among the churches, and greater allowances were inculcated for diversities of religious belief, the *duty of charity* was urged as the cardinal virtue—the crowning grace of the christian character—that would cancel all errors, and cover the multitude of sins. And hence, for the exercise of this preëminent excellence as it was considered, various pleas were urged; as the harmlessness of error, when sincerely embraced:—the incompetency of fallible men to judge, or pronounce decisively, respecting the mysterious doctrines of christianity:—the unreasonableness of expecting, that amid the various contingencies of their being and education, men should any more believe alike on religious

subjects, than that they should look alike in their persons. The not according to all professors an equal claim to the christian character, however diverse might be their belief, was denounced by not a few as censoriousness—a virtual invasion of a brother christian's right to judge for himself what is truth and error; and was of a nature to interrupt the harmony and fellowship which should characterize the subjects of that christian charity, which believeth all things, hopeth all things. In short, that presuming to judge of the correctness of another's belief and his meetness for christian fellowship was a virtual assumption of the divine prerogative; as none but God could know the hearts of men, or what allowances were to be made for differing opinions.

Such, in the outline, was the liberalism of the time to which I refer. In many I am persuaded it ought to be regarded, not so properly a *denial*, as a *not discerning*, of the peculiar doctrines of the gospel, obscured as they were by early prejudices and misguiding philosophy.

To the inexperienced and unenlightened in the controversies of theology, like myself, these liberal views had some plausible pretences and fascinating bewilderments. They assumed a seemingly generous regard to the liberty and rights of men. And while they extolled and flattered human reason, how much soever they disparaged divine revelation, they repressed the fear of being fatally deceived; because they were *sincere* in what they believed and taught. At the same time, the opinions, by which they were led, were of a nature to divert the eye of the inquirer from the *pole-star of the Scriptures*, and to fix its gaze too intently on others, that were but *wandering stars*.

In such a state of the religious community, having resided some two years at the University in Cambridge, and having pursued my theological inquiries under the advice and guidance of clerical friends mostly of the liberal class, and not under the instructions of theological professors—for theological institutions did not then exist—being licensed to preach the gospel by the association of ministers in and about Cambridge, I was permitted to enter the sacred ministry with the unanimous approval or con-

sent of an ecclesiastical council composed of pastors and delegates of both descriptions referred to. And this, I trust, God suffered to take place, that by the transitions, through which he designed me to pass, he might effectually convince me of my errors, and that I had my treasure in an earthen vessel,—that the excellency of the power that was to correct my mistakes and furnish me to the sacred work was *his* and not mine. And I desire to bless his name, I have ground to hope, that in some good measure, he has done this. More thorough examination, with time and experience, through the teachings of the Holy Spirit, have fully convinced me, that *the great mystery of godliness*, as presented to our acceptance in the Scriptures, is not *first* to be measured by the line of human reason, but humbly received on *the testimony of God*; and that neither scripture nor reason afford any ground to deem any portion of God's word to be useless, or unimportant, to be prayerfully studied and faithfully inculcated on all who come to hear the gospel for the purposes of vital piety and practical sacredness; that vain man, pretending to be wise, never put forth a more preposterous maxim than this, "*That religion ends where mystery begins.*" Nor is the pretence any more sound, "*That any modes of faith,*" however various and conflicting, "*cannot be wrong, whose life is in the right.*" It is absurd to believe, that *any one's life can be in the right, whose heart is not right with God*,—is unreconciled to his character and government. *Sincerity* in error is no guaranty against the evil to which it *unavoidably*, although it may be *insensibly*, leads. Through a *deceived heart* men may as *sincerely* embrace error as truth, and *die with a lie in their right hand*. And it will always remain an established verity, that the hearts of believers are sanctified by *the truth*; and that by *the truth as it is in Jesus* are they made wise unto salvation.

And here I rejoice to say, that if in my earlier days I was inclined to know Christ and the teachings of his word, after the traditions of men and worldly philosophy, I have since been taught to know him so no more. And it is without hesitation, and with much satisfaction, I can declare, that those evangelical doctrines

which once seemed to me dark and incomprehensible, now, in their discovered connection and harmony, appear, not only free from doubtfulness, but luminous and precious as the light—are the confidence and rejoicing of my heart—the foundation of all my trust and hopes. And I desire to bless God, that however unfurnished and unworthily I entered the ministry, I trust I may now say with Paul, I obtained mercy, because I did it ignorantly in unbelief.

It was not, however, my favored lot to have the sun of righteousness rise upon me, as it did on him, with more than mid-day splendors, revealing the character and the grace of the glorious Emanuel, with such brightness and power, as to penetrate and fill his whole soul with divine light and love—changing, as in an instant, the furious persecutor into as zealous a promoter and defender of the christian faith.

But God, who does all things after the counsel of his own will, was pleased, by the same sun of righteousness, although in a very different manner, “to shine upon the road that led me to the Lamb”—led me to see him, in nautical phrase, *in the clear obscure—clearly as the LAMB OF GOD, that taketh away the sin of the world—obscurely*, as to his mysterious person of God-man;—convincing me, at the same time, of the *truth* and *necessity* of this marvellous union of his deity with humanity—of his *humanity*, that he might suffer an expiatory death for the sins of his people; * and of *his deity*, that he might afford a sure foundation of reliance to all who should venture on his promised grace; that none might depend on any short of an infinite, almighty Savior. † And may I say the method of his leading me is shadowed in the Latin sentence “*Stilla cavat lapidem, non vi, sed sæpe cadendo,*” which, in an accommodated version, may be rendered,

The Lord, at once, my soul appalling,
Did not by *might* the stone efface,
But by his grace repeated falling :
He, too, impressed his imaged face
By oft descending drops of grace.
The *spirit* saved : ‡ but not the *letter* ;
And, oh ! to grace how much a debtor.

* See Heb. ii : 14—18.
2 Tim. i : 12.

† See Matt. xvi. : 16—18 ; John i : 1—4 ;
‡ 2 Cor. iii : 6.

In the position of a humble and prayerful inquirer sitting, like Mary, at the feet of Jesus, and receiving his word without gain-saying, I trust, I may say with truth, it has been my sincere endeavor, by the grace of God, to secure my own and promote the salvation of my charge, according to the light which he afforded from his word.

A suspension of the discourse was here made while the choir sang the 71st psalm, 2d part Church Psalmody.

Having noticed the religious state of the community, in which, I passed my novitiate, and the theological views with which I entered the ministry, I will now briefly advert to the state of the church and society in this place, at the time of my becoming their minister.

In looking down the vista of half a century, I am sensibly impressed with the almost entire change of the population, which, with unusual demonstrations of favor, invited me to their service and fellowship. Of the many, that were engaged in that concern, very few are remaining. The flourishing families, then spread through this village and other parts of the parish—the parishioners, who on my marriage escorted us to, or welcomed us at, our gladdened home—where are they?—Gone to their silent mansions in the grave, or dispersed to other regions.

Of the church, when I became its pastor, consisting of 26 male and 48 female members, not one is now alive.—I remember them still with interest, as the people of my first love, whose warm attachment and liberal bounty engaged my hearty regard. Like most other parishes they respected the ministry, and sought a minister, if not as an ascension-gift of the Savior, yet as requisite to their prosperity and well being.

They entertained, I apprehend, a general assent to the truth of the Bible, but, as a people, were not discriminating in their

views of the christian doctrines. Earnest, vital religion was with them, at this time, as in most of the churches, in a low and languishing condition. Since the gathering of the church in 1756, there never had been any special revival of religion. And, what is unpleasant to relate, there was prevalent here, as in many other places, an unhappy prejudice against revivals, as leading to enthusiasm and disorder; an evil that sprung up more than a century ago amid the extraordinary revivals in the time of Edwards and Whitefield.

Professors of religion, I apprehend, more generally maintained family worship; but there were not those in the church who would lead in the devotion of a social meeting, or conduct a religious service, in the absence of the minister.—The far greater portion of the society made no other profession of their christianity than by their attendance on public worship. During a ministry of 41 years among a people numbering some 1000 or 1200 souls, only 140 made a public profession of their faith, and 88 professed the half-way covenant.—And, what is much to be lamented in any society, the more influential citizens, although respectable and honored in civil life, did not exert an equally open and decisive influence in the religious community.

At the time of which I am speaking, it was customary to attend only a morning and afternoon exercise on the Sabbath. There were then no social meetings during the week, for religious, moral, and benevolent purposes, except on some extra occasions;—no other than the lecture preparatory, once in two months, to the observance of the Lord's Supper.—This ordinance, when administered, was in the intermission, after the morning services, when the congregation had retired; as though the commemorating the death of Christ was uninteresting, and no concern of theirs.—There were then no *stated* meetings of the church for conference; prayer, and church action. And although it was customary to have social gatherings in the evening for festivity and amusements, yet such assemblages for prayer and christian edification, were regarded with disfavor and were stigmatized as *night-meetings*.

There were at this time no Sabbath Schools in existence. Nor was there but little attention paid by the parents generally to the instruction of the children from the catechism. That venerable compend of christian doctrines and duties had fallen into general neglect. I attempted to have the practice of catechetical instruction revived, by having the Assembly's Catechism introduced and taught in the schools, as also to have the Bible daily read in the schools. But it was without success. The disinclination to the measure was so great as to amount to opposition. Indeed, one school district, at a public meeting, did pass a vote, "That the *catechise* should not be taught, and that the Bible should not be read in the schools." The ordinary means of religious and literary improvement, besides those of the Sabbath and the sanctuary, were small and inferior to what are now enjoyed. There were then no religious newspapers, and very few other periodicals of any description in circulation; no S. S. Libraries, no tracts and small publications specially accommodated to the capacities of children and the different classes of readers; and the social library, but poorly adapted to the taste and exigence of the common readers, had lost its interest, and at length was sold.

Contemplating the state of society fifty years ago, as it existed in this and most of our towns, we cannot but perceive, that important advances have been made in the means of mental culture and of literary and moral attainments. The views and standard respecting education in our common schools and higher institutions of learning, are greatly elevated above what they were at the time referred to. Not only have all the school houses in this place been newly built, on improved models, but the system and mode of instruction have been greatly enlarged and improved, and superior qualifications in the teachers required and obtained. The publications of the religious and secular presses, as also the practice of lecturing on most subjects, have increased marvellously, if not to redundance, and have excited a general desire in the public mind for advance in knowledge and an acquaintance with the transactions of the world and the actors on the public stage.

Brookfield, or the South Parish, as it was then called, was, a little previous to my coming to the place, more noted than most of the towns around, as a place of business and refinement, to which many from the adjacent towns resorted for the purchase of necessary articles. There was here a law-school sustained for some years, to which a considerable number of young men resorted for the study of the law. During several years, a Lyceum, or Society for mutual improvement, was sustained by the younger and elder literary gentlemen of the place. And being central in its situation, Brookfield became somewhat noted, as a place of resort for holding meetings on public occasions, as the assembling of a Lodge, then recently established, military musters, and other civic celebrations. On these occasions, alcoholic drinks were a prominent ingredient of the entertainment. Indeed, such was the prevalence of this pernicious article, that it became universal on all social occasions,—a prominent token of hospitality—and, with many, a favorite expedient for attaining popular favor ;—until the evil became fearfully alarming by its destructive consequences.

Temperance Reformation.

Before the commencement of the Revolutionary War, the people generally were quite abstemious in the use of ardent spirits. One of the earliest, if not the first store-keeper in the place, informed me, that one barrel of spirit would supply his customers, all the harvest season, when his was the only store. But during the war, and up to the beginning of this century, the use of the article had become so common, and intemperance had so increased, that I have it acknowledged on good authority, that at some single stores, a hogshead would not supply the demand for a week, and in some instances, had been exhausted in a day.

So fearfully had intemperance gained an ascendancy throughout the community, that about 1812, a society was formed in Boston, for *The Suppression of Intemperance*. This was instituted with the liberal indulgence, that the several members, after

applying all prudent means for correcting the evil in others, should use, each one a prudent discretion in determining for himself, how much of the poison was needful for his own health and comfort.

According to recommendation, a society after the same model, was got up in this place ; a constitution was formed and printed ; and there appeared in the citizens a general conviction of the enormous evil, and a seeming readiness to unite in its suppression. But after holding some meetings, and considerable talk on the subject, and passing several spirited resolutions on paper, the whole movement turned out to be "*much ado about nothing.*"— It disclosed, however, the important truth, that *Leviathan is not so tamed* ; and by its entire failure, led the friends of temperance to discover, and at length to adopt, the true principle on which alone the reformation can be carried forward to its desired result, *the total abstinence, as a beverage, from all intoxicating drinks.*

I do not suppose, nor would I in the least insinuate, that the inebriating cup, or the use of alcohol, was more common, or of more pernicious effects in Brookfield, than in many and most other parts of our country. But of this, I am confident, that if a faithful history of the ruinous consequences of intemperance in this town only were written, it would disclose an appalling mass of evils, that would evince the Temperance Reform to be one of the greatest temporal blessings it has ever experienced.

The formation of other religious societies in the Parish.

It has already been observed, that, at the time of my settlement, there was only one other religious denomination within the parish, that of the Baptists, in the easterly part of this town and North Brookfield. But a few years after, as the people of the country adopted new notions of civil and religious liberty, there sprung up a disposition to break away from their accustomed associations for religious worship, and to form new corporations for the purpose. To facilitate the object, and to relieve the inconvenience

of passing single acts upon every new application, the Legislature in 1811, passed *a general law of incorporation*; so that any number of persons, so disposed, might form themselves into a legal religious community for the purpose of worshipping God according to their professed belief and their common liking.

About this time certain individuals living near the south eastern and south western corners of this town, with others in the contiguous towns, professing the belief of universal salvation, formed two religious societies of that denomination, and built them meeting houses: one of them settled a minister, and both, at intervals, employed Universalist preachers. And to both societies their places of worship still remain. But to the passers-by, the finger of time seems to have inscribed upon them the sacred truth, *Except the Lord build the house, they labor in vain that build it.*

Some time after this, a Methodist family, returning to this place, set up a class-meeting, and at length formed a Methodist society, and built them a meeting-house; and after the lapse of some twenty or thirty years, a second place of worship in this village; in both of which they have maintained the regular dispensation of the sacred word and ordinances.—Thus, instead of one society, there were portions of four others, of differing persuasions, within the limits of the South Parish.—Of course, a considerable number of names, belonging to these new incorporations, “signed off” from the original parish.

This secession, after some years, occasioned an uneasiness in the minds of a few, lest they should be over-burdened with ministerial taxes. The disquiet, however, was happily soon allayed, by the calling of a parish-meeting in the spring of 1824, at which, an adjustment of the apprehended grievance was made by the minister, with the parish, to their entire satisfaction. At this meeting, they passed a unanimous vote, (and that it might be the more free and clear, they passed it through the ballot-box) that they were perfectly satisfied with the proposals I had made; and in testimony of their good feelings, voted their thanks for my liberality, and their desire that I should continue my ministry among them.

This uneasiness being removed, the parish remained harmonious and quiet in their accustomed attendance on my ministrations; and I was holding the same friendly intercourse with them as ever. Not a note of disaffection was heard, nor any suspicion entertained, that trouble was brewing, until, of a sudden, it broke forth.

The contrivers and instigators of this movement, as I was informed, were two young men who, without any claim to a religious character, and, so far as I ever knew, without ever being personally disobliged by myself, undertook, in the close of 1826, to raise a commotion in the parish and procure the dismissal of the minister. This they sought to bring to pass, first, by holding secret meetings at the tavern, inviting such to attend as they could find disposed to favor their project; and then going round the parish to converse individually with such as they thought *might be*, or as they *could render*, disaffected to the incumbent. In this manner, they conducted their enterprises from week to week, until sometime in January 1827:—when a petition was made out to the parish committee, subscribed by seventeen names, requesting the calling of a parish meeting, “*To see if the parish would request Rev. Micah Stone to withdraw his services as pastor of said parish;*” without assigning any reasons, why they desired him to do it.

I mention the conduct of these persons, not from resentment, but to show *how* the quiet of a parish may be disturbed, and by *what instruments*, God sometimes brings to pass His inscrutable designs. For, I trust, it was His purpose that my connection, as their minister, with the parish should be dissolved; and for my greater usefulness, I hope, in promoting the cause of evangelical truth; and that He made use of these men to accomplish His designs, just as Joseph told his brethren, who had maliciously sold him into Egypt, “*Ye meant evil against me; but God meant it for good.*”

Suffice it then to say, the prayer of the petition was granted— a parish meeting was called, the specified request was voted (21 to 25), and the vote communicated to me.

45 to 25

In reply to the communication, I observed, that I had no desire to continue their minister, if my services were unacceptable ; and that, for *sufficient reasons*, I was ready to withdraw them. But those reasons, it was but just and reasonable, I should have distinctly stated.—A committee was then appointed, to set forth reasons ; which, (with the help of the minister) they did, to the acceptance of the parish.

It is needless to go into detail of all the transactions connected with my separation from the parish. I will say in brief ; that, after holding several meetings, my *civil contract* with the parish was, by mutual agreement, dissolved on the 10th of April 1827. It was, however, with the express stipulation, and mutual understanding, *that I should still retain my pastoral relation to the church, until it should be dissolved by an ecclesiastical council ;* that I should hold myself religiously bound to watch over, to instruct and edify the church, so far as in my peculiar circumstances, it should be in my power ; and that I should have no *legal claim* to pecuniary compensation from the parish or the church.

The singular, and, I must think, providential provision in this agreement deserves notice. Its consequences were little thought of at the time. For while it disconnected the parish from the minister, it left him free and bound to the church as their pastor, to act with and for them, as future circumstances should require. And it placed him in a situation to exert an influence, and do that in their favor, which none but a pastor could do ; and which he himself could not have done, had he been discharged from that relation.

At the time of my being disconnected with the parish, there was no design, or thought, that then appeared, of settling a minister differing in religious views from myself and the ministers of the association with which the church and its pastors had always been connected.—In the reasons assigned, why they desired me to withdraw my services, no mention or allusion was made to *any change of religious sentiments ;* or that the *church covenant* had been altered ; or that *the door of admission to the church* was too strictly barred.—These allegations were *suggested* to

them afterwards to *serve another purpose**—the introducing of a ministry of different sentiments and denomination. The common saying at first was, we do not want a minister of different sentiments. We only desire a smart young man, who may induce those to return to the society, that have “*signed off*.” The first candidate employed was an *Episcopalian*: and it was offered in favor of engaging him, that he was *orthodox*.—And I have satisfactory evidence that the society generally, and its leading members were uninformed respecting Unitarian views; and no ways specially inclined to that belief;—until certain clerical gentlemen of that persuasion, at a distance, offered gratuitously, and whose avowed purpose it was, to enlighten them on the subject†; which was done to the satisfaction of the parish after three Sabbaths’ preaching.

These labors of love being performed, the Parish Committee (by general consent undoubtedly) engaged two unitarian candidates for the purpose of settling one of them over the society.

Upon these ministrations the church and pastor felt they could not consistently attend.

Here again it becomes me to notice the overruling hand of Providence in bringing the important question of leaving our former place of worship to a prompt decision.—Had the parish lingered in determining what description of candidates they intended to employ—had they chosen those of a different belief—had they not resolved *forthwith* to go forward and settle a minister differing essentially in his religious sentiments from what the church entertained—the church might have become perplexed, indecisive and divided in its action. The pastor’s relation might have been dissolved, and he have entered into other engagements. But the hasty, determined proceedings of the parish, as quickly and decisively determined the action of the church. The question, in their judgment, was too plain for hesitation or debate, while they had a pastor bound to them by solemn ties, on whose ministrations they could attend. The peculiarities of the case

* See Appendix B.

† See Appendix C.

strongly cemented the hearts of the church and the pastor; and they decided, at once, according to the agreement with the parish, to hold a separate meeting for religious worship.—The church, at this time, consisted of 13 male and 36 female members. Of these, two males and nine females remained with the parish; one undecided. But where could they assemble for the purpose? From our former sanctuary we were excluded. On the first Sabbath we met in the centre school-house. But, after that, it was closed against us. For several Sabbaths we held our meetings in private dwellings. And being defeated in our attempt to rent a hall in the hotel, one of our numbers obtained the occupancy of an old store—(with great secrecy however, lest in that also we might be defeated)—where, in an upper, unfinished chamber, termed in derision “the garret”—we celebrated divine worship for a year. In this humble retreat, we found a little sanctuary—a resting place in our trials. For there we took sweet counsel together, and strengthened each others’ hands in God. There we sought the Lord; and found favor with God and men. There the Evangelical Society was regularly instituted, and connected with the church and pastor.—There the resolution to build our sanctuary was deliberately formed, and there we continued from Sabbath to Sabbath, to celebrate divine ordinances, and hold other meetings, until the house in which we now worship was completed.

Considering the smallness and feebleness of our little band, to persons unacquainted with the circumstances of our case, it may seem little short of demented rashness, that we should undertake to build a house for public worship.—For I question, whether, in point of numbers or property, they exceeded a fifth of the original parish, at the time of my settlement; and that their whole valuation exceeded \$25,000.—The building committee consisted of seven names,* and these mostly in moderate circumstances, comprising, however, the principal strength of the Society, as there were few others in it, to whom they could look for aid.—That in such circumstances they should assume the whole re-

* See Appendix D.

sponsibility of the undertaking may seem surprising.—But, through the *circumstances of the case* their hearts were united as one, and inspirited to the work. *Necessity* was laid upon them. They felt that they must have a Meeting-house, or the society with the church must become extinct.—Further, we were encouraged to proceed by the approving result and advice of an Ecclesiastical council, called to review the proceedings of the church and pastor.—We knew, also, that we possessed the sympathies of the neighboring churches, and of the orthodox community.—And of committing our cause and enterprises to Him who judgeth righteously we determined to go forward, as God should prosper.—And blessed be His name, He did not disappoint our trust. He crowned our efforts with success.—The house was dedicated August 14, 1828; about four months from laying its foundations, and eight months from taking the resolution to build it.

It may not be unsuitable to add, that the donations and subscriptions for the meeting-house, with what was at last paid by the building committee, went to constitute *a fund* to aid in the support of the ministry. The slips are unsold, and are yearly rented to such as desire to worship in the house; and the proceeds appropriated *in part payment of the minister's salary*.

Here I would mention, to the praise of God's kind providence, that during the whole process of building our meeting-house, not a single accident occurred to interrupt or sadden the undertaking. Everything went on harmoniously and successfully. Not a note of discord was ever heard in the doings of the committee, or of the society. None appeared disheartened, or disposed to turn back, or shrink from performing the duty assumed, or the service assigned.

To the pastor was committed the service of soliciting aid in behalf of the church. This he did, by visiting the neighboring societies, and others more remote. For this purpose, he was furnished with a general letter by the Brookfield Association of ministers, commending our case to the sympathy and assistance of the christian community. And it is gratifying to recollect with what kindness he was received wherever he went;—never, but in one

or two instances, did he meet with a discourteous or unkind reception.

And here I must not omit to mention the very kind and effective aid I received from my brethren of the Brookfield Association. In our needy and perplexed condition, they were friends indeed—assisting and encouraging us by their counsels, their prayers and pecuniary means; and recommending to their people to do likewise.

In the same friendly spirit, they appointed three of their body, Rev. Drs. Fiske, Snell, and Cooke, then of the Association, a committee to advise with me respecting the law-suit instituted for our church furniture; and in case they should judge fit, to pledge, in behalf of the association, pecuniary assistance in carrying it on. This they did.* The latter gentleman, (Rev. Dr. Cooke,) also rendered important service by his able pen, in correcting, through the Boston Recorder, the misstatements of a writer in the Christian Register, in reference to this church and its pastor, thereby spreading before the religious community a correct account of our situation, and thus, in a measure, prepared the way for my kind reception, when I went among them.

After being enabled successfully to complete the building of our meeting-house, the good providence of God still continued to smile upon us; for, although we had obtained a place of worship, the society was too feeble in its own strength, wholly to sustain the ministration of christian ordinances.

In the exigency of the times, the Lord put it into the hearts of the Brookfield Association to form within their limits a society for the mutual assistance of feeble churches among them; which has been conspicuously blessed. Of this society I received aid two years—\$50 each year; after which, I relinquished the charity, in consideration that myself and family could subsist on what we had, and that there were other needy ministers, whose personal and family calls for help were more urgent than my own. Afterwards, when this society for mutual aid became auxiliary to the

* See Appendix, E.

Massachusetts Missionary Society, and our church, in 1834, had settled a colleague pastor, they thenceforward received aid from the last-mentioned society for eight years; making ten years in which our church was assisted, amounting in the whole, to \$950.

In return for this charitable aid, the Evangelical Society has repaid to the assisting societies (so far as I have been able to ascertain) by their annual contributions, \$184.21. Besides this, the Evangelical Society has contributed to Foreign Missions and other charitable institutions, considerably more than \$3,000; besides collections for S. S. Libraries, Tract Society, &c., of which I have no sufficient data to ascertain the amount. So the Lord makes good his word of promise to *benevolent institutions*, as well as to charitable individuals: "*Cast thy bread upon the waters, for thou shalt find it after many days.*"

For further evidence of God's continued mercy to this little flock, I would mention with devout gratitude, that from the time of our exile from our former house of worship unto the present, the church has not been without a pastor to break to them the bread of life; nor without many tokens of divine favor through the sympathies of kind friends. By the liberality of generous benefactors abroad and at home, the church and its pastors from time to time have received valuable donations.* And what calls for most grateful acknowledgment to an ever watchful and gracious Providence is, when, a few years after our house of worship was finished,† God was pleased most wonderfully to bless the efforts of the neighborhood in rescuing it from devouring flames kindled within it, when it was in utmost peril of being consumed.

In addition to these temporal favors, God has graciously smiled upon us in preserving the peace, order and harmony of the church and society; so that not only has an unbroken friendship been maintained with the senior pastor, but in the hearing of thirteen candidates for the ministry; the settlement of four colleague pastors,‡ and the dismissal of three from office (I may now add the fourth) all has been conducted with mutual forbear-

* See Appendix, F.

† Dec. 15, 1844.

‡ See Appendix, G.

ance and the exercise of fraternal affection. In repeated instances have the society manifested their kind remembrance of their pastors, by donation visits. Our church has been continually receiving new accessions to its members, and the number of attendant worshippers has increased from year to year. It is further cause of grateful acknowledgment, that by the united agency of the church and pastors, an interesting and flourishing Sabbath School has been kept up without intermission by a succession of superintendents and teachers very commendably devoted to the institution.

And it is to be mentioned also among our special favors, that by the ordering of a kind providence, one of the late junior pastors of the church, who, by bodily indisposition was unable to continue his pastoral labors, has been located in our midst in a kindred department of instruction, and with his worthy companion, are remembered among our most active and efficient helpers.

Nor are these the least of divine favors. Besides the increased ability of the society, so as to be able, independently of foreign aid, to sustain the institutions of the gospel, God has seen meet to visit this vine of his planting, with repeated showers of his grace. In four instances, since our separation, has he caused our hearts to sing for joy, on account of the reviving of his work; by which 59 hopeful subjects of his grace were added to the church. In addition to these, there were received to fellowship on other occasions, upon profession of their faith, 53, in all, 112; by letter, 73, making in the whole, 185, in the course of twenty-three years. Of these there have died, 18; dismissed to other churches, 53; excluded, 6.

And allow me, my friends, to say, that in looking back to my past labors and trials, I find much cause of gratitude to God in recollecting with what health and strength, what cheerfulness of heart, supply of temporal comforts and of kind assistance from friends, I have been sustained and carried through them. The labors, although arduous, were not felt to be burdensome; and the trials I experienced, I must say, were but "blessings in disguise." In no instance was I left to despondency; nor "cast one longing, lingering look behind."

When scenes of trouble and gloom thickened, the 37th Psalm was my comfort and support. I there read with renewed encouragement: *Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.*—This encouragement God has literally fulfilled to me. Not only have I dwelt in the land, but however small my income, myself and family have been comfortably supplied.

And I will say, on this occasion, that it has been a source of satisfaction, that at my separation from the parish, I voluntarily gave the pledge, that I would remain with the church as their pastor, without any *legal* claim to pecuniary compensation, until discharged from that relation, and that, by God helping, I have been enabled to redeem the pledge.

My friends of the society, I feel confident, will bear me witness that I have not been burdensome to them; nor exacted, or solicited aught from them beyond what they voluntarily offered. This seemed to be required of me by the necessity of the case; as all the resources of the society were required, for a time, for the building of the Meeting-house.—The first year I received no compensation for my services, save only that the *Dorcases* of the church made and presented me with two needful garments.—Then afterwards, to the time of settling my first colleague, a period of six years and eight months, I received from my people \$475: and from the Society for Mutual Assistance \$100; making in the whole \$575. And may I not say without a violation of modesty, that this providential provision of the pastor for the church, was specially adjusted to the exigencies of their case;—“was tempering the wind to the shorn lamb.”—For while I consider it an honor to have been called, by the Head of the church, to such a post of self-denying labor and suffering with his people, it did have the effect to encourage them in their feebleness to do what they could to sustain the services of God’s house, until they should acquire new strength; and other helpers should come to their aid.—For it required time and training, and an enlargement of views to render the members of a new society, and those coming into the place, willing to pay a *three* or *fourfold* ministeri-

al tax beyond what they had been accustomed to pay, or was required in other congregations.—This society, then, after seven years, having attained such a state, afforded *one reason* among others, why the pastor should ask to be released from his engagement, and another introduced, and that the society, by enduring, having learned to bear, and being more sensible of their own strength, should be requested *still further* to exercise it, until they should be able to sustain the whole support of the ministry, and take the responsibility upon themselves.

During the time that I served the Evangelical Society, as sole pastor, neither myself nor family suffered lack of the comforts of life. And what our small stipend failed to afford for a subsistence, my help-mate with myself were enabled to supply by frugality and the labor of our hands.

In this brief notice of our church and myself, I would ask, have we not new manifestation of that divine power, which can save by *few*, as well as by *many*? and which has verified in *our instance*, the gracious word, *Not by might nor by power; but my spirit saith the Lord.*

I will now say in conclusion, that during the seventeen years, which have elapsed since I relinquished the duties of sole pastor, I have had four of my younger brethren* associated with me in the pastoral office, relieving me of its stated and responsible labors; with whom, I rejoice to say, I have lived in uninterrupted harmony; sharing their fraternal attentions, and regularly dividing with them the accustomed services at the Lord's table; and assisting them, on other occasions, as their pleasure or need induced them to request my aid; or as the exigencies of the society might require.—In all this time, I have enjoyed the confidence and respectful regards of the church and society; and I am gratified to add, the renewed courtesies and friendly offices of my former parishioners.

And now, in the closing of my pastorate of fifty years, and standing, as it were, on the brink of Jordan—I desire most de-

* See Appendix G.

voutly to bless God for his manifold favors—both joyous and afflictive: for he has given me occasion to *sing of judgment*, as well as of mercy. He has done all things well—for the best. And nothing have I to regret, but my own unfaithfulness, and the want of a more confiding, grateful, devoted heart.—Particularly do I desire to render Him my warmest thanks that he has spared my life to this interesting occasion, and has afforded me strength and opportunity to bear my public testimony to the power and riches of divine mercy to myself and family, and to this church of my pastoral charge—that He has made me the humble instrument in his hand, of sustaining them in the season of their extreme feebleness and severe trial;—of administering to their christian edification and comfort, at the time of their greatest need; and of sharing with them the toils and sacrifices of an arduous attempt to sustain the worship and faith of the gospel, as we believe them, once delivered to the saints:—And that now, in the evening of my days, He is affording me the joyful satisfaction of seeing them built up on the foundation of the prophets and apostles, Jesus Christ himself being the chief-corner stone;—and competent, by the divine blessing, in their own strength, to maintain the worship and ordinances of God's house. And as a crowning satisfaction, He has granted me the privilege of beholding in *sample*, what Moses saw in miraculous manifestation, on mount Horeb, the bush, emblem of the church of God in affliction, encompassed with flame, yet not consumed, but made to flourish in the fire.*

O, how strong and striking is the contrast of *this* day, with *that* in which, twenty years ago, our little church went out from their sanctuary, not knowing where they should find another place in which to worship their God and Savior!—And what enhances my present joy is the exhilarating presence of so many of my christian friends and brethren in the ministry—especially those aged veterans in the service of Christ, who in the time of our ex-

* Alluding to the text (Ex. 3: 21) and subject of discourse, at the dedication of the Meeting-house.

tremity, came to our assistance, with warm hearts and helping hands,—affording us effective aid to build our sanctuary—counseling us in our perplexities—comforting our hearts when cast down—and strengthening our hands in God. It is indeed refreshing at this *jubilee* season, to see our *aged* and our *younger* brethren—our long tried friends, and those with whom in later years, we have walked in holy friendship and social intercourse, come to rejoice with us in the goodness of God, vouchsafed to this church and its aged pastor.

The gladness of this happy day,
My heart would wish it long to stay.
And may the sweet remembrance last,
In christian bonds to bind us fast.

And allow me to add, that the present occasion is *signalized*, not by the pleasure merely it affords, but by the remarkable *fact*, that two of my clerical brethren from adjacent towns, Rev. Drs. Fiske and Snell, are present; the only surviving ministers of my ordaining council, and of the association at the time when I joined it; each of whom has celebrated the fiftieth anniversary of his ministry. And what is still further noticeable is, that each of our wives have been spared to participate and divide with us the toils, the trials and the pleasures of the lengthened period. And the chief, if not the only circumstance of regret, which at present I feel is, that the partner of my joys and sorrows, through bodily infirmities, is unable to be present and share with us, the gratulations of this rejoicing season. She has always taken a lively interest in the welfare of this society, and has highly appreciated their kind feelings and friendly attentions; and nothing would have afforded her greater pleasure, than to have been present on this occasion, and participated in the mutual joys.—Of children, I cannot speak except it be of a very pleasant one by adoption, who is present on this occasion, as on many that are past, to add to our happiness.*

But, dear brethren, the uncommon facts I have noticed admonish me and my aged friends—admonish all—*that our time*

* See Appendix H.

is short ;—that, not only will this pleasant assembly be shortly broken up, but that, ere long, the young and the middle aged, as well as those advanced to the confines of the present life, must be separated, to meet no more on earth. Soon the changeful scenes of this probationary existence, with respect to each one of us, will be passed, and our unalterable destiny determined by the Great Judge, according to the deeds done in the body.

O then, let us keep constantly in our view, that most joyful meeting, to which the faith and hope of every true christian teach and animate him to aspire, around the throne of God, and in the presence of the Lamb—where there shall be no more sin nor sorrow, nor painful separation ; but where, being once admitted, we shall go no more out ; nor fail to bear a part, in the joyous hosannas, and blessed society of the saints and holy angels made perfect in glory ; and no longer lack the complete vision and full fruition of God.

To this joyful consummation of our faith and hopes, let us continually look forward, without wavering, while the flickering lamp of life holds out to burn.—Standing at the post of duty, holding fast the confidence and the rejoicing of the hope, firm unto the end, like those servants that are waiting for the coming of their Lord :—that when we shall see the messenger of death approaching, we may each of us be able, by divine grace, to say with holy exultation, *I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course and kept the faith ; henceforth there is laid up for me, a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them that love his appearing.*

MUSIC.

TE DEUM.—(BY A RELATIVE OF THE PASTOR.)

Father of lights, to Thee we owe
 All that is good for us below;
 And, by thy grace, are freely giv'n
 Our richer hopes of good in heav'n.

Thou gavest all; and unto Thee
 The kingdom, power and glory be;
 Thy hand hath form'd us, Thee we bless,
 Great God of peace and righteousness.

Thy SON, when darkest was our night,
 Shed through the gloom a cheering light,
 The lost to save,—reclaim and bless
 The wand'ers in life's wilderness.

Oh! glorious light, whose beams arose
 O'er the dread scene of human woes,
 Shine in our hearts, we humbly pray,
 To quell our fears, and guide our way.

Incarnate word, Ancient of Days,
 Thou Prince of Peace, thy name we praise;
 Be Thou our refuge, Thou our rest,
 God over all, forever blest.

Spirit of Truth, thine aid we hail,
 To lead us through this erring vale,
 To sanctify and seal thy host;
 Hail! FATHER, SON, and HOLY GHOST.

BENEDICTION.

BY THE REV. DR. SNELL OF NORTH BROOKFIELD.

O Thou Great Shepherd of Israel—Thou that ledest Joseph like a flock—Thou that dwellest between the Cherubims; shine forth in mercy, and look down and behold and visit this vine which thy hand hath planted. And now the Lord bless you and keep you—the Lord make his face to shine upon you and be gracious unto you—the Lord lift the light of His countenance upon you and give you peace, through Him who loved us and gave Himself for us, to whom be thanksgiving and glory in the church for ever. Amen.

AT THE CLOSE of the exercises in the sanctuary, the audience repaired to the hall in the basement of the church, which was luxuriantly and tastefully decorated with evergreen and flowers, which, though the handiwork of our young ladies, would do credit even to Flora herself. (A beautiful wreath enclosing "1801, 1851," was suspended behind the seat of the Pastor.) Here the ladies of the society had arranged a collation, bountiful and *over*-bountiful, as one of the public journals has given it; and, after a blessing, implored by the Rev. Dr. Osgood of Springfield, the assembly went into a *prolonged discussion* of the good things placed before them, until appetite gave way to satiety, without hardly a sensible diminution of the abundance.

The President of the day, Rev. W. A. Nichols, next called attention to the exercises of the occasion, as they rose higher in the scale of being, and introduced the same, by the following sentiment:

The day we celebrate; This day, he said, is not the Fourth of July, but the *Eleventh of March*. It does not commemorate a nation's birth-day, but the consecration of an ambassador to his sacred work. It does not look forward to the multiplication of states and territories, but to lost ones' saved, and gathered home to mansions in their heavenly Father's house.

He then gave the following:

Our Senior Pastor; He cometh to this day in a full age; like as a sheok of corn cometh in his season.

To this the Hon. W. B. Banister, of Newburyport, responded nearly as follows:

Mr. Chairman;

The occasion on which we are convened is one of no ordinary character. It is not a political gathering;—it is not our nation's birth-day, as you, sir, have justly said; neither is it a mere pageant,—or social gala-day:—but it is a christian festival;—a festival of christians. It is a delightful occasion for expression and exchange of christian sympathies and hopes. It is an occasion, sir, of unusual character and interest,—as the semi-centennial anniversary of the uninterrupted relationship of this venerable Senior Pastor, with this church and religious society.—Where, sir, in these changeful times, shall we look for a parallel? Uncommon as such instances are, I rejoice most thankfully, that on the right hand and on the left, of your senior Pastor, sit two clerical brethren,* who, like him, have each completed his semi-

* Rev. Dr. Fiske and Rev. Dr. Snell.

centennial pastorate, over churches contiguous to each other, and to this. Nor does this fact in anywise lessen—may it increase the peculiarity and interest of the occasion. Permit me then, sir, in repeating the sentiment which I am attempting to illustrate, to enlarge its application, by varying its phraseology, without in the least diminishing its originality and force,—by only substituting the plural for the singular number in two or three instances, and read, these Senior Pastors, they come to this day in a full age—like as shocks of corn come in their season.

Mr. Chairman :—I stand not here, to day, to eulogize your Senior Pastor,—but rather in his connexion with this church and congregation, to bear my humble testimony to his solitudes, his sacrifices, and his faithful toils for its preservation, increase and prosperity “in the times that tried men’s souls.”

Sir.—I beg the indulgence of this church, and of its Senior and Colleague Pastors, if I claim kindred with it.

My parents were members of it; I was born into it, and received my christian name from the hands and lips of the venerable predecessor of this senior pastor, some twenty-eight years prior to his connexion with it. Though, for the most of my life, I have been located at a distance from this, my native place, and have had no relationship to this church, other than by birth and baptism, yet have I known its history, and have deeply sympathized in all its interests, its depressions, and oppressions; and I worshipped with them a few times in that little “upper story,” after they had been driven from the sanctuary of their fathers.

“God moves in a mysterious way,
His wonders to perform.”

It is a painful truth, that churches and individual christians, and even our spiritual teachers, but too often require the ordeal of suffering, for their purification and growth in grace.

Most happy is it, for all who are thus tried, when such results are the fruit of such ordeal. Such, we trust, has been the grievous experience of this church, and of this “senior pastor;” and by his peculiar share therein, has he been ripened “like as a shock of corn cometh in his season.” Thus, “he cometh to this day in a full age.” Thus also do we trust, that, by its sufferings and its trials, the great Shepherd prepared this flock for the deliverance, increase and enlargement, which he has graciously vouchsafed unto it, until we behold it as at this day, standing out before the world, individually and collectively testifying to

the vitality and power of that system of orthodox doctrines which they have been taught by this venerable man and his several colleagues ; and which, enforced and made effectual by the Holy Spirit, they have received and believed ; and upon which they have founded all their bright hopes of the future. This, their testimony, is the most impressive, important and crowning interest of the day.

We have assembled on this occasion to rejoice with them ; and, with them, to render thanks to the great Head of the church, for all that he has been to them, and done for them ; and with our sympathies and our prayers, to encourage them to continue steadfast in the distinguishing doctrines, in which they have been instructed by him who “ cometh to this day in a full age, like as a shock of corn cometh in his season.”

The President next announced *Our Junior Pastor* ;—he has tried his armor on heathen and christian ground. In reply to this, the Rev. S. Hutchings, of Brookfield, arose and said :

Mr. Chairman ;

We have had to-day, a review of the last fifty years in Brookfield. It is fitting, on this occasion which coincides so nearly with the close of the first half of the 19th century, to look beyond our little town, and glance at some of the important events that have occurred in the wide world.

Taking the liberty of passing by the other portion of the sentiment, I shall confine myself to the Missionary enterprise. This, in fact, constitutes one of the prominent features of the world’s progress the last fifty years. Almost all that has been done by Protestant Christendom, for evangelizing the world, has been since the commencement of the present century, that is, since the ordination of my revered colleague in this place.

Little did Carey and his compeers anticipate what has since been realized, when they modestly resolved, to use their own language, “ to *make a trial* for introducing the gospel among the heathen.” The London Church, and Wesleyan Missionary Societies, were formed at the close of the 18th and beginning of the 19th century. In this country, nothing was done by the church, to send the gospel abroad, till 1810, when, through the influence of S. J. Mills, and two or three others, was formed the American Board. These young men had, while at Williams College, been wont to meet by a hay-stack, on the banks of the Hoosack, to pray and consult about a mission to the heathen. But so timid were

the great and good men who had organized the Board, as to the ability of the American Church to support a mission, that they sent Mr. Judson to England, to inquire if the L. M. S. would sustain him and his companions in the foreign field. The response from England to the Board, was an earnest exhortation, in view of the example of Elliot, Mayhew and Brainard, to go forward, independently in the missionary work.

And what have been the fruits of these numerous voluntary organizations? Since that time, about 2000 men have been sent forth to propagate the gospel in pagan lands—4000 churches organized—250,000 converts numbered, and as many youths gathered into schools—\$40,000,000 have been raised for sending the gospel abroad, and \$2,000,000 are annually expended by Protestant Christendom, where fifty or sixty years ago, a dollar was not given.

The British and Foreign Bible Society was formed in 1804. Then there were not more than four million copies of the Bible in 50 languages, spoken by 200,000,000 people. Since that time, the Bible has been translated into about 170 languages spoken by 600,000,000 people, and no less than 30,000,000 copies have been circulated. And all this beside what private enterprise has accomplished.

Truth has been diffused through extensive heathen communities by missionaries, the word of God, and religious books; in some the whole aspect of society is entirely changed, and thousands, once addicted to the most horrid rites, and debased by the vilest crimes, have been elevated and converted. Barbarous tribes have been civilized, regular governments formed, many languages reduced to writing, the superstitious and absurd usages of centuries swept away. The Sandwich Islands, from a race of brutish idolaters, have become a civilized, educated, commercial, christian nation. Africa has begun to emerge from her dense darkness, and, in many points, is becoming radiant with light. The Republic of Liberia, with her 7000 American immigrants, and 240,000 natives, and extending along the coast 700 miles, is destined to exert a mighty influence upon the whole continent, in the suppression of the slave trade. -

Fifty years ago, the heathen world seemed, at many points, barred against missionaries. To enter Mohamedan countries, especially Turkey, offering a new religion, appeared the extreme of rashness, the most presumptuous risk of life. Now, the Sultan himself lifts the banner of toleration, and extends the firman of his protection over the new community of christians, which he finds increasing within his dominions.

Our early missionaries to India were driven from place to place, by the Government, before they were allowed rest for the sole of the foot, and the privilege of laboring for the Hindus. Now the same government is forward to express its approval and admiration of the labors of missionaries in that field, and to render such facilities as consist with its position. China, at that time, and long after, was shut in by prejudices, and laws apparently invulnerable. Now that iron wall has sustained a breach, which cannot be repaired, and China is open. Persia, at that time a stronghold of Mohamedan despotism, and infected by ferocious hordes, seemed a wholly impracticable field. But missionaries have penetrated it, and after a few years of toil and discouragement, they have lately witnessed displays of divine grace, as glorious as any that have blessed our world since Pentecostal days.

The world is open for the gospel. When we reflect, that the work of modern missions has seen its infancy since my venerable colleague commenced his labors in this place, and within the memory of many of our contemporaries, and compare its results with those of pastoral labor within the fold of Christendom, we cannot but feel that the success of missions has been brilliant, unparalelled. And if so much has been done in the last half century for the diffusion of truth, and the improvement of the world, when so many obstacles existed, what may be expected the next fifty years, with the numerous facilities furnished by Providence and the inventions of the age, for the prosecution of the work?

When this century commenced, there were no rail-roads, the first act of Parliament for constructing a railway, being passed in 1801. There were no steamships, no electric telegraph. There was no power-press. Now a power-press strikes off 1500 copies of the New Testament in a single day.

These, and a hundred other facilities, are in the hands of the Christian nations of the earth. God has given them these powers, and the commanding influence these advantages afford them over heathen nations, that they may use them to extend the knowledge of Himself to all lands. The whole world is in motion. Progress is the watchword. Light is spreading from land to land. The prophecy is fulfilling, "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together." "The earth shall be filled with the knowledge of the glory of the Lord,

as the waters cover the sea."—"Blessed jubilee! Let that glorious morning dawn!"

The next topic announced was,

The state of things in the Brookfield Association fifty years ago.

To this the Rev. Dr. Fiske of New Braintree replied :

Mr. President ;

Fifty years ago to-day, my ministerial acquaintance with this beloved brother commenced. From that time, our intercourse and friendship have not suffered a moment's interruption. The trials which he has been called to experience, and of which he has been telling you, have served to strengthen the bonds by which we were early bound together. I have always found him true to his professions and promises ; and steady in his aims and purposes, to do his utmost to promote the general and individual happiness of all his fellow beings.

It is doubtless true of us both, and of all others circumstanced as we are, that when we enter upon our work, we have no adequate views of the importance of a fifty years' ministry among one and the same people. We do not remember, as we ought, that we shall have the training of two generations for both worlds. For, while we are but poor earthen vessels, God has made us the repositories of a treasure which cannot be duly appreciated by the limited capacities of man.

It is also to be feared, that in choosing their pastors, the people do not consider as they ought, what may result from the transaction. It may be, that fifty years hence, a very different estimate may be made, by the generation then on the stage, of the wisdom or rashness of their proceedings, from what can be made by those who provide a pastor for their children's children.

But I am to speak more generally of things around us fifty years ago. Please then to accompany me back to that period ; and notice a few things which will be missing in our way, which are now considered the necessaries of life. The first thing will be the *Telegraphic Fixtures* along our rail-roads ; and who can imagine the misery that must ensue ? What a trial of patience, that henceforth we can receive no information of distant events, until the arrival of the lazy cars. Instead of learning what is doing in our national Capitol within ten or twenty minutes, we must wait, perhaps, two or three days. Next you will miss the whistle, the train of cars, and the rail-roads. If you ask the traveler about this matter, you will be to him as a barbarian, speaking in an unknown

tongue. We have gotten back to the time, when rail-roads did not exist, only in the heads of "castle builders."—Were you calculating to go west, to see how your children are situated? This will be a summer's work. Some of you, who came to this meeting in the cars, must take your saddles, and instead of being at home at tea, you may calculate to be on your way through the day to-morrow. We have now gotten back to the era of stages and rum taverns.

But there are steamboats yet remaining, in which we can speed our way over the waters. We can go to our great commercial emporium in a few hours. Now you must take the packet, or the sloop, and trust to favorable winds, since we are approaching the period for which we set out. And there are things too of unspeakably greater importance than those. I have named things of a different kind which we have seen dropping into annihilation. All the great benevolent operations in this and other Christian nations, for the spread of the gospel, and amelioration of human suffering and degradation, have passed away with the Telegraph and the cars, and the steamboats, as we have been retrograding through the half century. The American Board for Foreign Missions, the American Bible Society, and, indeed, all other societies of the kind, were never heard of where we now are. And all that they have ever done is again undone. We must call back the thirty or forty millions of Bibles which have since been sent among the nations, in 150 new dialects.

The Sandwich Islands are again in a state of perfect barbarism. There is not a school nor a reader among the 200,000 inhabitants of those Islands. Our religious anniversaries at New York and Boston, have no existence. In short, the lights which have been kindling up since the period to which I have been leading you, which have gladdened so many hearts, are extinguished, and there is darkness that may be felt.

But in the absence of all our great religious meetings at the present day, what were the people doing fifty years ago? Had they no popular gatherings, and mass meetings? They certainly had. And no one need be told, that they had relation to things that then were, and not to things which were not.

Military reviews were great occasions. St. John's day was another—though no one knew the origin or meaning of it. And there was the day of all other days, for the celebration of our Independence. At these meetings, all classes, of both sexes were present. The clergy were

always invited to attend. They were wanted to pray and to ask God's blessing upon what they were to eat and to drink. And the ladies, who have so tastefully furnished these tables for the comfort of their numerous guests, will not be displeased if I tell them, that some things are missing here, that we used to see in great profusion in other days. Those long tables were always adorned with decanters, placed at short distances from each other, sparkling with the richest colors you can imagine.

We have just cast our eye back to the half century, of which I was to say something. And are you willing to remain there, and there educate your children?

Do any say "What is the cause that the former days were better than these?" No; but I am sure you will hasten back with me, to this 11th day of March, and to this central town of Brookfield Association, and join in hearty thanksgiving to God, for what he has been pleased to do for you, and for our miserable world, since the settlement of your Senior Pastor.

You have before you at this time, my friends, a subject for wonder. God has been pleased to permit six individuals in Massachusetts, who are now among the living, to continue in the ministry, and the people with whom they were first connected, have allowed them to remain with them fifty years. Three of the six living in contiguous parishes, with the companions of their youth, are present on this interesting occasion to partake with you in your joys. I know I speak the sentiments of the three, when I say, and perhaps for the last time we shall ever meet you on earth, it is our prayer that the blessing of Almighty God may rest on you, and your children, and your children's children forever and forever.

The Puritan Fathers; and as their substitute at this meeting, the Father of THE PURITAN was called upon. There being no response, vivâ voce, an extract as follows, did its best to supply his place.

DEAR SIR,

I received yours in due course of mail, inviting me to be present at Father Stone's semi-centennial. And I am in a strait betwixt two. For my engagements at home are unusually pressing, and my desire to be there is equally strong. I will not therefore decline the invitation, and express the hope and purpose to be there; though I must say, at the same time, it may be absolutely impossible for me to do it.

Yours affectionately,

PARSONS COOKE.

The Rev. L. Whiting, of Reading, was next brought up by the following.

The Ex-Junior Pastors ; though separated from the parent stock, yet flourishing in other soils ; which may the Lord God delight to water.

Rev. Mr. Whiting confessed to a secret reluctance in disturbing the feelings of the hour by speech. It is, said he, more an "hour for silent musing on the past" than for words to the present. It would better suit my feelings to go and sit down under one of the ancient elms that reach from here to the old parsonage—and meditate on the things seen and heard in this account of the venerable past.

It is an instinct, almost, with us, to force reminiscence to the earliest date. We do not stop at the tenth, or the twentieth year of this ministry ;—we struggle back to the first—and are most interested to picture *this man, young*,—to admire his sprightly step,—his winning tone—his youthful strength.—We image him to ourselves at that period, with fluttering heart and anxious eye, perusing the stranger faces of the people, and anxiously studying his parishioners' characters in their speech and manners. We see fear and hope—a smile and a tear on the then unwrinkled cheek. We cannot forbear to reverence a body, and a mind which united such points of time.

But a jubilee is a time for the trumpet,—the voice of joy belongs to it.

A thousand rills of comfort from these past years, are blended here into a hoary cascade—on whose spray is found the beauteous rainbow.

Here is the confluence of unconnected impulses of religious and social—of public and private joys. A pleasing awe steals over us, as we think of a life of *fifty years!* It seems as if we stood before some massive temple of ancient Ephesus—the sculptured pillars stretching back in lengthened rows into a dusky twilight.

But you, sir, (turning to the Senior Pastor) may well be consoled in the retrospect of vigor gone with youth, by the wisdom come with age.—Some allusion to Cicero's use of this thought—and to Homer's picture of Hector coming from the war, to seek counsel of the "aged counsellors of Troy"—in the familiar studies of his youth, were made.

The speaker then amusingly confessed the reproach of the contrast between this long ministry, and the shorter ones he and his associate colleagues had passed, and proceeded to state *reasons*, which being as apparent as they were amusing, the reporter left them to the memories of the audience for their preservation.

Mr. W. had recently visited the birthplace of the "aged pastor"—been in the room where "he first saw light,"—and over the ground of his youthful sports. He had gleaned also a few scraps from the old church records—of his baptism and ordination—and a few facts concerning the father—"Parson Stone, of Reading"—which showed pleasing family characteristics.

The Rev. Mr. Taylor of Slatersville, R. I. next offered some remarks touching his family relations to the religious society in this place.

The chair then called attention to the fact, that our venerable pastor, in giving a history of this religious society, rather "let the cat out of the bag," that, at first, we stood financially in borrowed shoes. But another consideration immediately followed, showing, that we had not only paid for our borrowed shoes now, but had furnished means to supply others who were destitute, and then passed the subject to the Rev. J. S. Clark, by the following:—

The Mass. Missionary Society; The labors of its faithful Secretary have abounded to his praise in all the feeble churches. This sentiment brought to his feet the Rev. Mr. Clark, who said,—

I have to confess, Mr. President, that it was not an entirely a disinterested motive that brought me to this festival. It was not merely to honor our venerable father, the hero of this day. Every where, and always I am happy to do this. But I foresaw, that I might find here some fresh argument for Home Missions, some new ground of *boasting* in behalf of that society, to which you have made so flattering an allusion. And all that I anticipated has come to pass. The survey which we have just taken of the great results that have accrued from this pastorate of fifty years, brings to view the Massachusetts Home Missionary Society, as having had a part to act in their production—as watching with a weak and tempted church through a night of perils. Ten years did this deeply-affecting relation subsist. And I am sure that all who are present here to day, rejoicing in what they see and hear, can easily believe *that* a benevolent institution, which has helped 175 other churches in Massachusetts through similar scenes, besides throwing its benefactions all over the land, has accomplished some good.

But it should not be forgotten, that the help thus extended to the weak has not relieved them from bearing heavy burdens themselves. I can testify to all, and more than all, which the pastor of this church has said of the hard struggle through which he and his flock have passed—a struggle not much unlike the "great fight of afflictions," which the

primitive churches were sometimes called to pass through ; “ partly, while they were made a gazing stock, both by reproaches and afflictions ; and partly, whilst, they became companions of them that were so used.” And, with primitive fortitude, was the conflict sustained. We have been told, that the entire pecuniary valuation of this Ecclesiastical Society, when separated from the old parish, was only \$24,000. I have an impression, that for one or two subsequent years, it was even less than that.

Mr. President, in trying to follow one of the speakers, [Rev. Dr. Fiske,] backward to the beginning of this semi-centennial pastorate, with a view to see how the world looked from that point, a coincidence was suggested to my mind, which, however insignificant it may appear to others, is deeply interesting to myself. This venerable patriarch, whose performance to-day shows such mental freshness and vigor, was in the ministry before I was born ! Within a small fraction of a year from the time that I began life, he began his pastoral labors among this people, where we find him a pastor still !

I cannot but regard this example as a needed exhortation to many of us, *not yet to be weary in well doing.*

The attention of the audience was next directed to a venerable form which stood in front of the President, which though rather brown, from long use and great age, was toasted *browner.*

The Old Pulpit ; it commenced public labors in 1759 ; it was in the service of the Rev. Dr. Fiske 41 years ; it ministered to the Rev. Micah Stone about 26 years ; and after being employed by one, now a professor in a distinguished college, several years, and by some others of various note, it finally gave place to a younger, smarter and more fashionable successor, and retired to private life. Having spent about fifteen years without once appearing in public, it has been induced to attend this festival of an old friend ; and is now introduced in the exact habiliments of antiquity, to speak for itself.

The old pulpit being rather unused to public speaking of late, the choir volunteered to respond as follows :—

R E P L Y :

Now gentlemen and ladies all,
I freely answer to your call ;
I 'm older than your ancient trees,
That wave their branches in the breeze.

This aged man you honor now,
 I knew him fifty years ago ;
 And, many a holy Sabbath day,
 I've heard him preach, and heard him pray.

I saw the pious men, who came
 To consecrate him in the name
 Of Three in One, and One in Three,
 The undivided Trinity.

The day I can remember well,
 He gave to me his last farewell ;
 We parted with a mutual sigh,
 And each sought other friends to try.

As I may never speak again,
 In favor of this ancient man,
 In closing, let me say to you,
 Great kindness is your pastor's due.

This well known adage was next thrown into the meeting. “ *Old men for counsel, young men for action.*” The Rev Mr. Gale, of Ware, took the timely bait, and said ;—

Mr. President ;

You have exactly expressed my views ; and Dr. Stone is a happy illustration of the first part of your proposition. I say Dr. Stone ; for when a man has preached the gospel for half a century, and has delivered, in the eighty-first year of his age, such a discourse as we have just heard, he “ has purchased to himself a good degree,” and is a D.D. without the aid of sheep-skin and blue ribbon. Therefore, “ *pro auctoritate mihi commissa,*” not indeed by a legislative act, and vote of college trustees, but by the united voice of the clergy, and all the people here assembled, I call our venerable brother, Doctor. Nor does it seem impertinent to add, that it would be becoming in mother Harvard, at some annual breaking of her alabaster box, to pour a few drops of ointment upon the head of her worthy alumnus, who, before the nineteenth century began, aided her in tutoring some of her younger boys. But this train of remark may be thought a slight digression from the course suggested by my text. Allow me, then, to call back my truant thoughts by the aid of a classical allusion. Our host surely will not object to this ; for he loves a ramble on Parnassus as well as on Zion.

At the siege of Troy, Agamemnon finds Nestor, then ninety years of age,

—“ Animating to the fight,
With warmest eloquence his Pylian ranks,”

and thus addresses him :—

“ Old Chief ! thy dauntless spirit asks
As firm a knee. But time unhinges all.
Oh that the burden of thy years were laid
On one far younger, and his youth were thine !”

Nestor replies,

“ Atrides ! I would gladly now be such
As Ereuthalian found me, whom I slew.
But other gifts the bounteous gods bestow
On other years ; and if I then possessed
The powers of youth, I boast them now no more.
Yet shall I not renounce for such a cause
My proper place, but mingling with the van,
Still counsel and harangue the chieftains.
This is my province ; and to poise the spear
And hurl it—young and vigorous as they are,
And born since my decline—that task is theirs.”

Such was the “ old man eloquent ” of the Greeks. Like him every aged minister of Christ should keep the field ; not as a bird of evil omen to send dismay to the hearts, and weakness to the arms of younger warriors ; but, with unabated faith, hope, and zeal, to counsel and encourage them to lead on the sacramental host. Need it be said in this place, that our venerable father is a Nestor to the young men of the Brookfield Association ? He has not left the field, but is often seen in our van with his trumpet, passing from one junior speaker to another, silently trumpeting his own praise—some whispers of which seem to echo back to us. Thus he has been able to counsel and encourage us, by keeping with the times, in the best sense of the phrase.

The same is true of our other honored octogenarians present. No summer’s heat or winter’s cold, has kept them from the meetings of the Association. They know the world, not only as it was, but as it is. No telegraphic wire has been stretched across the land without their knowledge. They have noted the arrival of every new importation of German theology ; and comparing the new with the old, have been able to “ prove all things and hold fast that which is good.”

Have we not reasons then for respecting the fathers, and for highly valuing their counsel, based upon knowledge and illustrated by their own experience ? True it is, that “ with the ancient is wisdom, and in

length of days understanding," which shall not be used in vain. Homer describes the Grecian sage as still in the possession of commanding influence.

"Nestor the Pylian oracle, whose lips
Dropped eloquence—the honey not so sweet.
Two generations past of mortals born
He governed, now, the third."

And does not the hero of this day influence the third generation of his people, these young men and maidens, by his example of christian faith, and cheerfulness, and by the "even tenor," of a devotional and blameless life?

The Rev. Dr. Cooley in his letter remarked, that our aged friend's day of life would end with a brilliant sunset. Aye, it will. We now see the lengthened shadows of its quiet afternoon; and when it has gone, the remembrance of it will be as when, on the longest day of June, the sun goes down, leaving a twilight so delightful, that we scarcely notice that the day has closed.

In reply to the following sentiment—"Hon. William Hyde, the son of a clergyman of blessed memory," Mr. Hyde of Ware said;—

I promised you, Mr. Chairman, in reply to your invitation to be present on this occasion, that I would not afflict you with a speech. And it may appear presumptuous, in the presence of so many ministers, for a layman to attempt to say anything. But since you have called me, I will promise you the affliction shall be short.

You were pleased to allude, in the sentiment you have just read, to one who was a cotemporary and friend of the three venerable fathers who are present to rejoice in this interesting occasion, and one to which I have looked forward with interest, and have made some efforts to attend. It is now nearly sixty years, since he to whom you allude was ordained; and for more than forty years he ministered to the same people, until he went to his rest. The wife of his youth still survives in the same house they entered in their youth, and the fire has not gone out on the hospitable hearth, nor their doors been closed since the day they first were opened. You may well know, then, Sir, that I understand something about the joys and sorrows, the trials and anxieties of the ministry. I could tell of the care and solicitude, of aching hearts and sleepless nights, when they mourn over the want of interest, of sympathy and co-operation on the part of the church. Have we not evidence enough, in the

simple but interesting narrative that our venerable father has given us this day, of the sacrifices made by him for Zion here, that their reward is not in this world ; that they “prefer Jerusalem above their chief joy.”

But I would speak to the people, and the ministers need not hear what I say. I am glad we have heard the plain hints of our good brother from Reading—for I am convinced, and have been for some time, as some very well know—that we are verily in fault in this matter.—They that preach the gospel, should live of the gospel ; and they that minister at the altar have a right to partake of the things of the altar. And while we have lived in houses that we could call our *home*, we have let our ministers be pushed about from place to place, without anything like a permanent resting place. We have kept them on too short an allowance, and how can we expect them to enter heartily, and with courage into their work under such embarrassments. We ought to place them above the feeling of want or dependence. We ought no less to guard their good name as a precious treasure, never speaking lightly of them, or suffering others to do it. but esteem them highly in love for their works' sake. I know something of what trials they endure when lightly esteemed, and when defamed by those who should hold up their hands—that their only remedy has been to wet their pillows with their tears, and spend whole nights in prayer, that God would remember Zion. We cannot expect the ministry to be successful, if we do not do our duty towards them. And knowing what I do, rather than that my tongue shall ever speak lightly of my minister, and say aught to weaken or impair his influence, let it cleave to the roof of my mouth—and let my right hand forget its cunning before it shall be found voting with those who would lightly sever him from the flock over which the Holy Ghost has made him overseer.

The Chair next announced,

Our Chief Butler ; who labors to furnish the multitude not with the wine of mirth, which simply maketh *glad* the heart of man, but the water of life which refreshes and saves the soul.

This brought up the Rev. Daniel Butler, Agent of the Mass. Bible Society, who responded by assuring the company, that it was a mistake on the part of their Chairman to call him out then, as he could not be the individual referred to in the sentiment just offered. The old order of Butlers, said he, do not afford such refreshment as you demand, and such as has been so liberally furnished by those who have preceded me. An assembly like this is not satisfied with the product of the wine-press,

though it moveth itself aright and giveth its color never so bright in the cup ; but with thoughts and sentiments that leap living from the heart, and these, sir, if felt, it is not always easy to express.

But, sir, there are few assemblies that can so well tolerate poor speakers as this. For the occasion itself is eloquent, in the recollections it awakens in the minds of not a few present, and in the thoughts it suggests to all. From different places we have come together to enjoy this festive occasion, to present our congratulations to a venerable Pastor who was preaching the Gospel before most of us were born ; and who witnesses, to-day, the completion of a half-century's labors among the people of his first and only choice. You have been pleased, Mr. Chairman, while leaving untouched the name of my office, to change essentially its duties. The amendment I gratefully accept. Like Othello's, my old occupation's gone. Our age and world demand labors, however humble, which go to swell the stream of those sacred charities that is now irrigating and making fruitful the desert and the solitary places. And I confess, sir, as I have witnessed to-day the effects of fifty years' labor upon the strongest frames, I have felt anew the privilege of living to disseminate that Truth which is exempt from frailty, which lives when we die, which gathers new strength from that which consumes us, and exhibits an ever-freshening youth through the years that bear us to the tomb. Generations come and go ; new speculations, like the stars, rise and shine and disappear ; while that word, by which we stand, like " the glorious constellation of the North, heads its eternal circle." In the prosecution of this work, my willing feet have led me to your sanctuaries and homes, and I will close by expressing the wish, which this acquaintance has excited, that the Pastors and people of Brookfield Association, rich as they are in the memories and experience of the past, and happy in their present relations, may, by the occurrence of many occasions like the present, attest, in future years, their faithfulness and constancy.

The following sentiment called up the Rev. Dr. Snell of N. Brookfield, as the next speaker :

The Jubilant Patriarchs of the Brookfield Association ; who of the sons shall catch a falling mantle ?

The Doctor replied ;

Mr. Chairman, I cannot make a speech ; but still I will give utterance to a few undigested thoughts.

Four things, Sir, I wonder at. I wonder that I have lived so long

when so unprofitable, and when most of my cotemporaries are in the grave, and the residue leaning upon their staves.

I wonder that I have lived to preach the gospel more than fifty years, with so few and slight interruptions.

I wonder that I have continued the sole pastor and religious teacher of the same church and people more than half a century.

I wonder that three pastors who started in the ministry about the same time, located in three contiguous towns, have each continued to preach the gospel half a century, and are still here present to-day; and what may well increase my wonder is, that they are all now living with the companions of their youth. It is presumed that another such an instance cannot be found in the United States. Not, however, that I would ascribe it to their superior wisdom; but to the kind providence of God, who holds all hearts and events in his all-controlling hand.

A greater permanency in the pastoral office appears very desirable, whether we consider the item of expense, the solicitude and danger of church and people, or the moral and religious influence of a long and faithful ministry. More than fifty pastors have been settled and dismissed within the *present* limits of the Brookfield Association, since my ordination in 1798; and but *one* has died in office.*

How such increased permanency can be given to the pastoral relation, is no easy question to solve. But, Mr. Chairman, were I allowed to throw myself back half a century, and begin anew, I will tell you some things I should attempt to do, which might have an influence in my own particular case.

One is, I would attempt to marry the very best young woman I could find in the community—a person possessed of a good share of common sense, with a good English education, without the fripperies of the age—one acquainted with domestic concerns, and that understands the principles of economy—one who knows how to treat all sorts of company, and who would overcome evil with good, by her propriety of conduct, and by her decision and consistency in religion, would secure the respect and favor of all.

About the time I commenced housekeeping, some restless sceptics attempted to raise a commotion. One of the deacons of my church said to me, “I hope you will bring a lady amongst us that will unite us all”—and I believe she has done her part in the good work of union and

* Rev. Mr. Dewey, of Storrsville.

peace, and may have done more in continuing my pastorate than myself.

Another thing I would do is, I would acquaint myself with all my people, and treat every person as my friend and acquaintance without any crustiness.

Another thing, I would belong to every generation as they rise up around me,—to the aged—to the active—to the young, and to the children—in a sense I would be the old man, the man of business, the young man and the child; that none of them may grow away from my acquaintance. And I would notice *little* children, because of their prospective worth, and to secure their affection and confidence.—Mothers, too, love to have their children noticed, and fathers have no serious objection to it.

Another thing: I would punctually attend all my appointments and fulfil all my little money and business promises, and thus keep good my credit, and let people know on what they can depend.

Another thing, Mr. Chairman, for I know not when I shall get through; I would visit the sick and afflicted according to my acquaintance with their wants and circumstances, without a formal message, or special request. I would bring forth to my people *studied* sermons, unless I should be compelled from scantiness of support to spend a large portion of my time and energies to study how I should live.

One thing more—I would endeavor to secure the favor, respect and confidence of the female part of the community. My Theological Instructor said to me as I left his domicile, “If you secure the favor of the women, you need not trouble yourself much about what the men will do; for the women by their silent influence govern the world.” And they do in fact possess more influence than the gentlemen, let them rise to what elevation in office they may.

Another thing I would do is, I would be in no haste to leave my people—it is indeed a very serious affair—a measure that has many solemn bearings—deserving much consideration and most grave reflection, and may occasion many painful regrets. I would not be scared away—would not flee and leave the flock through cowardice; but, for a reasonable time, stand my ground and bear some blame and endure some straitness, before I would leave my first adopted people. Nor would I leave a small place for a large one, till I had actually filled the first, and, like the unhatched chick, had burst the shell to find enlargement.

One other thing I must not suppress; I would patronize regularly bred physicians;—men of good common sense, of good character, and

well acquainted with their profession. It is perfectly preposterous to suppose that those who never made the human system and diseases, and medicine their study, should better know what ails the patient, and what treatment his case under all the circumstances requires, than those who have devoted years to medical study, and observation and practice. Health and life are too precious to be sacrificed on the shrine of ignorance. I would have no fellowship with ultraism, humbuggery, quackery, mesmerism, and mysterious knockings—all of a sort—the plague of wise men, and the idols of fools.

But, Mr. Chairman, time would fail to state all I now think that I would do to increase the permanency of my pastorate and the peace and honor of my people, could I step back one half century, and live and act again. But I will give place to others, who can from their full hearts speak more to the edification of the meeting.

The venerable father took his seat, having highly gratified the audience; when the President read the following:

He that is next unto the Three, may he find grace to attain.

This brought to his feet the Rev. Levi Packard, who has been the pastor of the Church in Spencer, twenty-five years; and is the oldest in his settlement in the association, of those who have not had their jubilee. Mr. P. remarked, that the sun once stood still on Gibeon, and the moon in the valley of Aijalon. The sun hastened not to go down, about a whole day. They will not stand still again. We have the same sun to shine upon us to-day; the same moon to light our path to-night; but Joshua is not here to command them; and Israel has passed away. In the settlement of a minister fifty years ago, there was a provision for a half century sermon. It was in the absence of a provision for a dismissal. Then, to incorporate into the settlement of a minister, a provision for his dismissal, would have been as unseemly, as to incorporate into the marriage ceremony, a provision for a divorce. It is not so now. At the time of my settlement, a quarter of a century ago, people were careful to provide for the dismissal of the men they settled. I was settled on the six months' plan; and if any of you wonder, why I did not receive the six months' notice, long since, I would say, you do not wonder so much, at this, as I do. Permit me to say a word to the brethren in the active ministry, and a word to the three aged pastors present, and I will sit down.

Brethren, let us be more solicitous to fill our places well, than to

fill them long ; let us take care of duty, and God will take care of the time.

Of the three fathers, I would say, there are no three men in the world, with whom I have had a more important acquaintance, than with them. They have been my intimate friends during the whole of my ministry, which has been an important period of my life. And may they long continue to go up and down among us. And palsied be the tongue—yea, let a she bear out of the wood tear that child, who shall say to either of them, “Go up, thou bald head.” But when the time shall come for them to die, may the Lord take them to Pisgah’s top, and let them depart with Canaan fully in view.

It was now getting rather late, and we had reason to suppose, that many who were literally “full of the matter” had left the house with excellent speeches not delivered ; and others were leaving. But, according to the sentiment of the last speaker, the sun would not stand still in Brookfield ; and there was no moon to light our guests to their homes.

At this stage of the festival, the Hon. Secretary of the Commonwealth was announced ; and Hon A. Walker of North Brookfield arose and said,

Mr. Chairman ;

It is now so late, that I am sure you will not expect from me any lengthened remarks in answer to the call you have made upon me, and I shall only say, that I have felt, since I have been present here, that I made a right decision when I concluded to forego the pleasure of visiting one of the most interesting institutions in this commonwealth, in company with his excellency, the Governor, for the sake of being present on this occasion. I expected to find myself much interested in the proceedings which would take place here, and I have not been disappointed. I have witnessed scenes which I never expect to witness again, which probably no one who is here will ever witness again. We have listened, to-day, to the semi-centennial sermon of the last of that trio of semi-centennarians who, in three contiguous parishes, have, for over half a century, been associated in the labors and responsibilities of the gospel ministry—three remarkable men, distinguished, not only for their long services, but for their talents, their attainments, and their great responsibilities.

It is not, merely, that these men have labored long, but that they

have labored well, and illustrated in a most remarkable manner, the character of the New England clergy of the old school. They belong to that class of men, now nearly extinct, who were born and educated in the last century, and have lived and labored in the present. We look upon them as interesting relics of an age gone by,—and of a race of men, whose like we shall not again look upon.

I have said, Mr. Chairman, that these aged clergymen were men of distinguished talent, and I will add, that if either of them had engaged in any other profession in life, than the one they chose, and in which they have done so well, they would have been successful. Had the gentleman before us who has been longest in the ministry (Rev. Dr. Fiske) adopted the legal profession, he could scarcely have failed to become one of the most eminent jurists of the state; and the man whom we now so much venerate as a clergyman, we should probably have had occasion to revere as a distinguished judge. He has ever been remarkable for his logical mind, his accurate perception of truth, his sound logic, his good judgment, his dignity of manners, and stern probity, and such a man would have adorned the bar or the bench, as truly as he has the pulpit.

It is one of the earliest recollections of my childhood, that I have heard my father say, that “Mr. Stone was one of the best scholars of the Association,” and, sir, I could not but feel to-day, when I was listening to his excellent sermon, that the reputation which our venerable friend acquired in his earlier days, he has fully sustained in his old age. Why, sir, have we not all been delighted with the purity of his style, and the elegance of his diction? For myself, sir, I must confess that I have this day been deeply impressed with the conviction, that if he had devoted himself to belles lettres, instead of theology, he would have been distinguished in the highest walks of literature. And the remaining one of this venerable group, (Rev. Dr. Snell) would not he have been eminent in almost any other profession, as well as the ministry? I think we all feel that he would. The characteristics of his mind, like that of the others, are strongly marked. I may be influenced somewhat by that partiality which any one may be supposed to feel for a minister, under whom he has grown up to manhood, and to whose preaching he has listened for the greater part of half a century, but it seems to me, that our venerable friend to whom I now allude, is a man who has ever been greatly distinguished for his strong good sense, for his great shrewdness and tact, for the uniformity of his life, his self-com-

mand and dignity of deportment, for his great economy of time and money, and yet for his liberal expenditure of both in doing good ; for his untiring industry on his farm, and in his study—for the systematic, faithful and cautious manner in which he has discharged all his duties as a man and a minister ; in short, for all those talents and elements of character which command respect, secure influence and guarantee success ; and which, in civil life, might carry a man to the chair of the chief magistracy of the commonwealth.

Sir, I repeat, it is not that we have met here to-day three very aged ministers, but, that we have met three very distinguished men, men who have done much to advance the moral and intellectual interests of this community. And do we not rejoice, on this festive occasion, to tender them our grateful acknowledgements ? I am sure, sir, we shall join as one man, in rendering them our heartfelt thanks ; in wishing them yet many days of serene and tranquil enjoyment, while looking back with pleasing reminiscences of the past, and forward with a well-founded hope of a glorious immortality.

It was now high time to notice the ladies, whose hands and hearts are equally in every good cause ; and Dea. J. S. Montague volunteered, in reply, on their behalf, to the following, “ I entreat thee, true yoke fellow, help those women that labored with me in the Gospel.”

Mr. President ;

I am always pleased to have the ladies brought into favorable notice, especially when we are as much indebted to them, as on the present occasion—and, altho’ it might be well for me to exercise a little more of Elihu’s modesty, by waiting till all those who are older than myself have spoken ; still, as responses seem to be the order of the day, and as no one else seems inclined to occupy the present moment, I will venture a word or two.

It is sometimes difficult, Mr. President, to speak *to* the ladies, and it can hardly be otherwise than difficult to speak *for* them, especially when we consider with what readiness they are, generally, able to speak for themselves.

Doubtless, sir, there are scores of ladies present, who, if they felt that this was the time and place, could respond to the sentiment just given, much more ably and appropriately than I can ; but as probably they do not (the time for public speaking on their part, having not yet

quite arrived, at least with us, we being somewhat "behind the times") I will in their behalf hazard the assumption that whatever may have been done by them, either by those who were associated with our venerable father, (*Dr.* I suppose I may call him now) has been done *cheerfully and heartily, not by constraint*, as *we*, sir, too often do things, but *willingly* and of a *ready mind*, as may always be said of them in reference to their deeds of charity and acts of mercy.

I regret, sir, that I cannot speak particularly of those who were co-temporary with Mr. Stone at the time of his settlement, but as I did not live in Brookfield fifty years ago, I can only judge of them by those they have handed down to us, and the *few* who remain, and they are but *few*, but two or three having been present to day, and probably not one is present at this time. Most of them have "fallen asleep"—peace be to their memory—we trust, to adopt his own language in reference to them at another time, "that they are walking with Christ in white, for they were worthy."

His companion, as has been stated, still lives, but, more feeble and infirm than himself, is not only unable to participate in the festivities of the present occasion, but has, for years, been denied the privilege of attending public worship on the Sabbath. She demands, and I trust, will share our sympathies and prayers.

Of "those women who labored with him in the gospel," at a more subsequent period, "when days were dark, and friends were few," I have good authority for saying, they were such as stood firm and unwavering, when others faltered or turned back—that they were not ashamed of the Gospel of Christ and its reproaches, nor of the worship of the Triune God, though in an "upper room," and under circumstances by no means flattering to the pride of the natural heart.

And as to their more outward acts, I was interested in the allusion in the sermon, to-day, to the *Dorcas*, who furnished their Pastor with some "needful garments," at a time when others apparently forgot him. This illustrates, not only what they then were, but what we always find them—the same now as in the days of Peter—"full of good works and alms deeds" (I believe it says)—clergymen will excuse me if I do not quote correctly.

But to allude briefly to those who labor with *us* in the gospel and its various accompaniments. Of them it is needless to speak. They and their works speak for themselves, in terms more significant and commendatory than I command. We all know how much we are in-

debted to them on the present occasion. Why, sir, it is to them that we owe in no small degree, *all* we are permitted to enjoy, and all the results which may be expected from this days' operations. But for them, these tables could not have been *loaded*, as they were a short time since—this room would not have been decorated—that *beautiful wreath* would not have been formed, nor *this* curiously wrought article [a cross of moss] in which nature and art, instead of striving for the ascendancy, are so ingeniously and beautifully blended, as to exclude controversy or emulation. This, too, as already intimated, is the work of female hands. Designed, executed and brought here by one, who, though not now a resident among us, once sustained a near and interesting relation to this Church and people—who still feels a lively interest in their welfare, and who, I hazard nothing in saying, will ever be held by them in grateful and affectionate remembrance. [Mrs. Whiting.] But I shall be too lengthy in my remarks, and will close by a sentiment suggested by the significant motto upon the article just noticed, and also encircled by the wreath before-mentioned. And here I may remark, that it is an interesting co-incidence, that they should be the same, they having no knowledge of each other till brought together this morning.

“1801 & 1851” seems to indicate an intimate connection between the two periods of time. What that connection is, the occasion demonstrates. But this very naturally gives rise to another thought, which is, that there is to be *another* period of fifty years. There will be a 1901, when, if we have no semi-centennial celebrations, (as I very much fear we shall *not* have,) there will be labor to be performed—deeds of charity and acts of mercy to be planned and executed, which will bring in requisition willing hearts and active hands, the same as now; and perhaps I can close in no better way than by saying,—

Ladies of 1851—may they bequeath to those of 1901, an inheritance as valuable as they have received from the mothers of 1801.

The original members of this Church and Society, at home and abroad; they have known, from first to last, how the shoulder feels, under the burdens of a feeble parish.

To this sentiment, Wm. Howe, Esq. replied,

Mr. President; If I would be a faithful representative of my honored father and beloved sister, who, it will be conceded, took a deep interest in and made many sacrifices for the cause we have endeavored to sustain; also of the other departed ones, as well as of the living, among whom our venerable and respected senior pastor is most prominent, I, certainly,

should not fail, however inadequate I may be, to attempt at least to respond to this sentiment.

Without attempting to magnify, in the least, I will simply say, that I regard all the facts connected with the subject, as comprising a very little page, in the history of a providential superintendence and control of the affairs of men.

And now, sir, I will remark very briefly, that, though Providence *did*, evidently, require of the persons alluded to in the sentiment, to place their shoulders to what are generally regarded as great burdens, yet many, if not all of them, doubtless, could testify, that they bore a yoke which was easy, and a burden which was light ; for while the Lord made it their duty and their privilege to place their jewels upon the altar from *one* hand, he was constantly filling, with his beneficence, the other hand.

And then, sir, they have had the additional encouragement, arising from the evidences and fruits of a bright example. Though they have not had the same demonstrations of the Divine presence, power and goodness, which were exhibited by the great leader of Israel ; though *their* Moses has not, literally, smote upon the rock and drawn water therefrom, and divided the Red Sea, nor has he, literally, absented himself, for forty successive days, to converse with the Most High in the Mount ; yet having, as they trust, been visited, daily, by the Father of Spirits, in his own abode, as well as, at intervals, in the sanctuary ; the face of his christian character has been made to shine, reflecting the divine image ; and in the place of miraculous demonstrations, he has exhibited those proofs which while they were of a more practical nature, they were not the less satisfactory in reference to the Divine existence and perfections ; at once affording a bright light to his people, producing additional motives to place their shoulders to the burdens.

And now, sir, let me add, for the departed and for the living, that the latter can even now say, and much more in the great day of final account, do we hope and trust that all of them will be able to say, that they did not labor in vain, nor spend their strength for nought ; but that it was infinitely better for them to have placed their jewels upon the altar, than to have made them into a moulten calf.

At the close of the remarks at the table, the following hymn, by Mrs. L. H. SIGOURNEY, was sung by the choir.

THE JUBILANT PATRIARCHS.

Give honor to the hoary head,
With heavenly wisdom crown'd,
That through the grace of God, doth shed
A pure example round.

Give honor to the upright heart,
By years and changes prov'd :
That still hath sought the righteous part,
And still the Saviour lov'd.

Give praise to him, whose hand hath led,
Whose Spirit deign'd to guide
The Shepherds, who their flocks have fed
Salvation's stream beside ;

Preserved them, when the shafts of death
Flew all resistly by,
To lift for us the prayerful breath,
And point our souls on high.

Still may His blessing cheer their cares,
And guard their faith from fears ;
Until that glorious Life is theirs,
Which knows no change of years.

Thus closed the services of a day, which had been anticipated with deep interest, was enjoyed with unalloyed pleasure, and which, we trust, will be long remembered by all present.

BENEDICTION.

By Rev. Mr. BUSHNELL, Agent of the Seamen's Cause.

INVOCATION HYMN.

By a Member of the Congregation.

Lord, in thy temple we appear,
With hymns of grateful joy ;
Now let thy presence greet us here,
And bless this day's employ.

Here doth thine aged servant come,
Our father's guide and ours ;
To this—a refuge and a home,
In his declining hours.

When youthful vigor nerv'd his frame,
And fir'd his thoughtful eye,
He trusted in the Saviour's name,
Whose aid was ever nigh.

Since, then, his eyes have gladly seen
 Thy great salvation wrought,
 Grant him thine arm, on which to lean,
 And speak what thou hast taught.

So when the night of death shall come,
 And he is called away,
 Oh ! then receive thy servant home,
 To realms of endless day.

APPENDIX.

Extracts of Letters written in reference to the Occasion.

Leicester, March 8, 1851.

DEAR SIR ; I had anticipated with great pleasure being present on the anticipated interesting occasion of Mr. Stone's Semi-centennial Jubilee. My high respect for him personally and the sympathy I have felt with the church and people under his care, increase my desire to enjoy the opportunity of giving expression to both.

But I regret to say, feebleness of health and peculiar susceptibility of injury from public and exciting occasions, must be my excuse for being absent in body where, if my life is spared, I shall be present in spirit.

Allow me, my dear friend, through you, to tender my congratulations to the venerable Pastor and his lady, and to express my thanksgiving to God, that three of the brethren of the Brookfield Association to which I had the happiness of belonging for many years, and to which I have ever felt the strongest attachment, have been spared, together with their wives, beyond this half century.

Very truly yours,

JOHN NELSON.

Andover, Feb. 27, 1851.

MY DEAR FRIEND ; It would be most gratifying to me to comply with the invitation contained in your letter.—By my present circumstances, particularly my health, I am cut off from that privilege.

I have long had the most hearty respect and affection for Mr. Stone, and should delight to be present at the interesting time specified. God has dealt kindly with him through a long life, and will, I doubt not, continue to give him the best enjoyments which can be had on earth, and far higher enjoyments in the world to which he is going.—Remember me most affectionately to him and Mrs. Stone, and tell Mr. Stone I hope the blessing of God will rest upon him on the approaching occasion. His sermon on the former occasion I read with very great satisfaction.

Truly Yours,

LEONARD WOODS.

East Granville, March 11, 1851.

MY DEAR BROTHER ; I beg leave to return my sincere thanks for the courteous invitation from the committee of arrangements, to attend the Celebration on the 11th inst. I feel a tender and fraternal interest in this anniversary of

your estimable and excellent pastor, nor can I fail to appreciate the high and honorable Christian character of the Church of Christ in South Brookfield, in sitting under the supervision of the same pastor, for the past entire half century, until quite recently. It has been my expectation to be with you and participate in your joys. *Official duties*, not to be neglected or postponed, compel me to decline your grateful invitation. May the Lord bless you and keep you.—If I may express the sentiment of my own heart, it shall be as follows :

The venerable Senior Pastor of the Church in South Brookfield ; whatever clouds and darkness may have overspread his morning, meridian or eventide —his setting sun will SHINE BRIGHT ! !

With great respect and affection, yours in the fellowship of
the Gospel,

TIMOTHY MATHER COOLEY.

Worcester, March 9, 1851.

DEAR SIR : I have delayed replying to your kind note of the 1st Feb. inviting me to be present at your semi-centennial celebration, till the present time, in the hope that something might turn up which would render it possible for me to accept it. But it now turns out that I shall be in the midst of a case on the 11th, and I cannot come.

We doubtless owe much of this conservative influence to our schools, and the general diffusion of knowledge, and the progress of social refinement, but to nothing do we owe this so much as to the clergy and the church. Without some such regulator in the social machine, I am at a loss to conjecture where the modern rage for “reform” and overturn would carry us. It seems to be the spirit of the day to make war upon old opinions, as being old prejudices, and to improve upon Revelation as being something which remained incomplete till these lights of the “19th Century,” a very wise century, doubtless, shed their lustre upon what the Bible left in the dark !

What confirms me in this impression, is the fact that almost every “reformer,” when he begins, finds it necessary to attack the pulpit and the church, as standing in the way of his progress. Fanny Wright, Robert Owen, Socialism, and most other of the *isms* of the day, seem to think the world never can be reformed till these priests are put down, the pulpit silenced, and a better revelation substituted than they have preached.

Now I don't think so. I detest priestcraft, but such a priesthood as has distinguished the congregational churches of Massachusetts, has in my judgment, done more to strengthen and consolidate our governmental institutions, as a free state, than any one cause.

Very respectfully,
Your friend and ob't serv't.,
EMORY WASHBURN.

Numerous other letters, of similar import with these, were sent to the committee of correspondence, but are suppressed for want of room. They were addressed to Rev. W. A. Nichols, Com. of Correspondence.

OFFICERS OF THE ORGANIZATION.

President of the Day, - - REV. W. A. NICHOLS.

Committee of Arrangements.

REV. W. A. NICHOLS,	MR. WM. HOWE,
MR. SAMUEL C. SMITH,	MR. SUMNER BARTLETT,
DEA. J. S. MONTAGUE.	

Chief Marshal.

LUTHER CARKIN.

Assistant Marshals.

LUTHER BLACKMER,	JOHN DURANT,
S. C. SMITH,	T. W. CHAPMAN,
E. M. MORRELL.	

SUB-COMMITTEES.

1st.—*Committee on raising Funds.*

REV. W. A. NICHOLS,	MR. SUMNER BARTLETT,
JOHN DURANT.	

2d.—*Committee on furnishing food and drink for the Table.*

DEA. J. S. MONTAGUE,	LUTHER CARKIN,
T. W. CHAPMAN,	DEA. CALVIN JENNINGS.

3d.—*Committee on Dining Room, Tables and Table Furniture, and general arrangements of Dining Room.*

WM. HOWE,	H. D. FALES,	J. P. CHENEY.
-----------	--------------	---------------

4th.—*Committee on Seating the Audience.*

S. C. SMITH,	T. W. CHAPMAN,	EBEN. MORELL.
--------------	----------------	---------------

5th.—*Committee on Music.*

J. P. CHENEY,	J. S. MONTAGUE,
NATH'L H. MORRELL,	J. L. AINSWORTH.

6th.—*Committee to confer with Rev. Mr. Stone, upon Order of Exercises.*

REV. W. A. NICHOLS,	REV. SAM'L HUTCHINGS,
MR. LUTHER BLACKMER.	

Besides the gentlemen abovenamed, many others entered cheerfully, and labored most faithfully in the various departments of the organization. And the ladies, from first to last, with heart and hand, prosecuted every department falling within their sphere, we had almost said, right *manfully*; but it was even more than this, as no *men* could have filled their places, in the completion of the scheme.

The Music of the day was conducted by J. P. Cheney, Esq. leader of the Choir, and to those present, the performances themselves spoke their own commendation better than any volunteer can do it.

Many gentlemen came prepared to entertain us with their eloquent words, and sound sentiments, who, for want of time, could not be called up. And here they will allow us to say, that we have now on hand nearly *sentiments* enough laid away, as specimens to dry for future use, for another festival, should occasion call for them; and if our kind guests, who went away with speeches undelivered, will come again at our next semi-centennial, we shall be ready to greet them with *toasts* well ripened, and we promise them priority in the use of the floor.

(B) The first Rev. Gentlemen who came to preach upon the subject, when, at an interview which I had with him, I observed that the people of the parish were generally united in religious views, and I hoped that no attempt would be made to divide them, made answer, that he had prepared a sermon for the purpose of telling or informing them *what Unitarianism was*, and that he intended to deliver it.

One of the most intelligent, and a leading member of the parish, not long after, inquired of me, if I could inform him of some author, that could explain or inform him of the Unitarian doctrines.

(C) The more prominent one, whom they afterwards settled, was not then to be obtained.

(D) William Howe, William Howe, jr., Calvin Jennings, Reuben Haynes, Luke Parsons, Henry Reed, and Mical Stone.

The original cost of the building was \$2,703.16. The Subscriptions at home and abroad amounted to \$1,878.91; leaving a debt on the building committee, of \$824.25, for which they gave their joint note. This, after seven years, they divided among them, and paid, except that three of them Messrs. C. Jennings, H. Reed and L. Parsons, received alike the avails of a subscription obtained for that purpose, amounting to \$266.

(E) *Lawsuit, and loss of Church Furniture.*

In the beginning of 1828, about the time of commencing the building of our meeting house, a suit was instituted by H. Stebbins, Esq., deacon of the Unitarian church, against Dea. Calvin Jennings, for our church furniture, consisting of six silver tankards, and other vessels of less value.

By some it may be thought injudicious, that in our feeble and embarrassed condition, we should undertake to contest the right of holding the furniture. —Undoubtedly we should have done differently, had the *power of the parishes*, and the *legal rights of the churches* been better understood. Ours was a novel case, undecided by a *judicial* decision—involving the trying alternative to which every other church in the Commonwealth, as well as ours, is liable, either to continue to worship with the parish under a ministry imposed by the parish against its remonstrance, with which it could not fellowship; or, by separating from the parish, not only forfeit all right and title to its meeting house, but be obliged to give up with its name, its furniture and church records; and thus to become as though it never had been. This the church, unfortunately, with many intelligent men, did not believe that the law respecting church rights required. It was supposed, that in ecclesiastical affairs, a majority of the church was the church, as in other communities. To this purpose was the able and learned plea of L. Strong, Esq., for the defendant. And it was not but by the advice of able and judicious lawyers and divines, after much deliberation on the subject, and after receiving a pledge of assistance in carrying on the suit, from two associations of ministers, that the determination was taken.—Thus believing, counselled and encouraged, the pastor took the entire charge of the case. Neither Deacon Jennings nor the Church took any share of the labor, or paid any part of the expense.

After four years, in the course of its adjudication, the case was decided by the Judges of the Supreme Court against the defendant, and the church furniture, with the records of the church, was given up to the plaintiff, with an expense incurred, of \$137.90. This was defrayed in the following manner, viz:

By the members of the Brookfield Association	\$ 5 each,	-	\$45,00
By the Church in Pittsfield, through the instrumentality	of Miss Martha Tufts, then resident there	- - - -	42,00
By Miss Tufts' contribution,	- - - - -	- - - -	5,00
By the pastor	- - - - -	- - - -	45,90
			<hr/> \$ 137,90

For the benefit of the churches, as far as this publication may extend, that they may know the *legal* relation in which they stand to the parishes with which they are connected, the following exposition of the existing law, as given by Ch. J. Shaw, in the Brookfield case, is inserted :

“ If a church is rightly described as an association of all or part of the members of a religious society, and united for the celebration of christian ordinances, it is necessarily incident to and inseparably connected with such parish or religious society, which is a corporation, with perpetual succession ; and the perpetual existence and identity of the church is ascertained and identified by such corporation. Even should every member of an existing church die, or remove, it would be competent for the other members of the parish, or religious society, to associate themselves for the purpose of celebrating the Christian ordinances ; or, in the language of the early days of New England, to gather a church ; and such associated body would possess all the powers and privileges of the church of such parish, and would be legitimate successors of the former church, to the same extent as if no suspension or interruption in the regular succession and continuity of the body had taken place. Such a body would have the power of electing deacons, and when elected, by force of the statute, all property, real or personal, which had been held by their predecessors, or given to the church, would vest in such deacons.”

(F) The following donations have been made to the Evangelical Society :
A Christening fount, by Mrs. Nancy Howe, relict of Mr. O. Howe ; since married to Rev. J. Vail, of Somers.

A Bell for the Meeting House, (600 lb. weight), by Messrs Jabez Howe, Geo. Howe, and Samuel Johnson, of Boston.

An Astral Lamp for the Pulpit, and nine others for the body of the church, by W. B. Banister, Esq., of Newburyport.

The basement story of the Meetinghouse was gratuitously finished for a Vestry, by Mr. William Howe, sen., and his son, Hon. F. Howe, at an expence of \$162.23.

A pair of elegant lamps for the Pulpit were procured and presented by Rev. L. Whiting, when the junior pastor. An elegant Bible and Psalm Book for the Pulpit, were presented to the Church by Mr. Daniel Whiting, sen., and Mrs. Phebe Whiting, of North Brookfield, the parent of Rev. L. Whiting.

A bequest of \$200 was made by the late Mrs. Sarah Hovey, by which the church was repaired, and its Clock purchased.

A donation of \$30 was made by Rev. W. A. Nichols, by which the floor of the Church was carpeted.

(G) *Colleague Pastors*.—Rev. RICHARD WOODRUFF, settled Feb. 5, 1834 ; closed his ministry, April 1st, 1838.

Rev. W. A. NICHOLS, ordained Sept. 12, 1838 ; closed his ministerial labors in the autumn of 1842 ; dismissed by Ecclesiastical Council, Jan. 11th, 1843.

Rev. LYMAN WHITING, ordained Jan. 11, 1843. He closed his ministry, March 28th, 1847.

Rev. SAMUEL HUTCHINGS, installed Sept. 15, 1847.—His connection with the Church and Society dissolved by an Ecclesiastical Council, April 7, 1851.

(H) Mrs. Julia Upham Wood, daughter of Edward Upham, Esq., late of Northampton, and relict of Mr. T. N. Wood, late of Cambridge.

✍️ *ERRATA*.—Page 23, at bottom, read 21 for 41.—At page 35, line 16, for remembered, read numbered.

LIBRARY OF CONGRESS



0 014 077 285 9 ●