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Thomas Waterman.

Boston 17th April 1858

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Boston

A SURVEY OF GOD'S PROVIDENCE IN THE ESTABLISHMENT OF
THE CHURCHES OF NEW-ENGLAND.

SERMON

DELIVERED

IN BOSTON, NOVEMBER 27, 1814,

ON THE

COMPLETION OF A CENTURY

SINCE THE SETTLEMENT OF THE

NEW-NORTH CHURCH.

BY FRANCIS PARKMAN,
MINISTER OF THAT CHURCH.

PUBLISHED AT THE REQUEST OF THE SOCIETY.

BOSTON :
PRINTED BY JOHN ELIOT, NO. 5, COURT STREET.

1814.

RS.

John Eliot, ord. 3 Nov. 1779, died 14 Feb. 1813.

Francis Parkman, ord. 8 Dec. 1813, died 11 Nov. 1852.

Arthur B. Fuller, 1853.

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* A silver plate and some American coins were deposited under the S. W. corner-stone of the foundation. On the plate was inscribed :
"The New North Church was built, A.D. 1714.

Enlarged and Repaired, 1730 :

A new Tower and Steeple built, A. D. 1764 :
August, 1802, taken down by a vote of the
Society, pro bono publico.

In September following, the Corner Stone of
the New Edifice was laid, (LAUS DEO,)

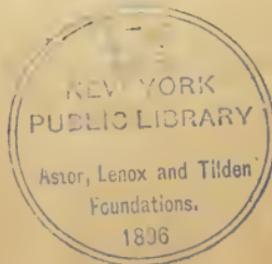
By the REV. JOHN ELIOT, Pastor of the
Church."

I FEEL it necessary to say, that this sermon was not written with any view to publication. It was however suggested, that the topics of a century discourse, from the local interest they excite, might be rendered useful ; and in this hope I have yielded to the request of the Society, for whom alone it was designed, and to whom it is affectionately inscribed.

F. P.



NEW NORTH CHURCH.



SERMON.

PSALM lxxvii. 10—13.

I WILL REMEMBER THE YEARS OF THE RIGHT HAND OF THE MOST HIGH. SURELY I WILL REMEMBER THY WONDERS OF OLD. I WILL MEDITATE ALSO OF ALL THY WORKS, AND TALK OF THY DOINGS. THY WAY, O GOD, IS IN THE SANCTUARY.

WE are assembled, my friends, in this house of prayer, not only to engage in the usual duties of the sanctuary, not only to recal the glorious hopes, which every return of our Sabbaths should inspire ; but to mingle with our accustomed services the remembrance of the “years of the right hand of the Most High.” With a few months past was completed a century since the gathering of this religious society ; and this day exactly accomplishes that period, since our fathers first assembled as brethren of this christian community around the table of our Lord. Through a gracious Providence, we, their children, are permitted to inherit their privileges ; and have come up this morning into God’s house in the multitude of his mercies to send forth our thankful recollections. It is pleasant, my hearers, to remember the days of old, the years of ancient times. It is useful to mark the returns of important periods. Besides the solemn admonitions they always bring

us of the progress of time—lessons, however, which we too seldom improve—they lead us to reflect upon the value of those blessings, whose beginnings we commemorate ; while in surveying our mutual interests, the ties of brotherhood are strengthened. And if, my friends, we celebrate with patriotic pride those events, which gave us our civil privileges, does it not become us with peculiar gratitude to acknowledge our blessings as christians ; by which we are no more “strangers and sojourners, but fellow citizens with the saints ; by which we are translated into the kingdom of God’s dear Son ;” and as the ground of our faith and of our immortal hopes “are built upon the foundation of the apostles and the prophets, Christ himself being the chief corner-stone ?” “Come then, let us remember the days of old ; let us meditate also of God’s works, and speak of his power and glory, so as we have seen them in the sanctuary.” “For one thing have we desired of the Lord,—that will we seek after ; that we may behold the beauty of the Lord, and enquire in his temple.”

In meditating of God’s works of old with immediate reference to our christian privileges, we shall be led,

First,—to survey those ancient methods of God’s grace by which he was pleased to bestow, and through successive ages to preserve till the days of our fathers, the benefits of the gospel ;

Secondly, to those religious institutions of our fathers, especially to their early establishment of the churches of New-England, through which these blessings have been more immediately transmitted to us ;

Thirdly, to such a view of the history of this church, as may lead,

In the last place, to some useful reflexions.

I. In the first place, we are to survey, as among God's wonders of old, those methods of his grace by which he was pleased to bestow, and afterwards to preserve to the days of our fathers, the benefits of the gospel. Upon this subject however it is impossible for me now to enlarge. I will just glance upon the interesting topics, it might open, and leave them to your own reflexion. To take a complete survey, I should ask you to send back your thoughts to that "mystery, which was hid from ages before the foundations of the world." I would point you to that early prediction, which after the fall of our parents gave the first promise of a Saviour; to the preservation of righteous Noah and his family from the destruction of a guilty world; to the call of Abraham, as the father of the faithful, "in whom all the families of the earth should be blest;" to the selection of a peculiar people to preserve the knowledge of the true God amidst the darkness and idolatry of the rest of mankind, whose worship and sacrifices should serve as "shadows of better things to come." I might point you to that long succession of leaders and judges, of kings and prophets, who, in the following ages of the Jewish dispensation, were the servants of God to govern and instruct this chosen nation, till at last the great object of their predictions, Jesus Christ, through whom are all our privileges and hopes, appeared in our world. In Him the counsels of his Father were disclosed; and from this period I should invite you to meditate upon

these wonders of divine grace, which were displayed in the miracles and instructions of the Saviour ; in the first preaching of his apostles ; in the supernatural gifts, with which they were endued ; in the rapid progress of their religion against the combined force of prejudice, of worldly passion, of learning, and the civil arm ; amidst the sufferings and blood of its defenders. I might ask you to consider the wonderful preservation of pure christianity, notwithstanding the weakness, the errors, and even the vices of its professors ; amidst the artifices of imposture, which during the sixth and seventh centuries threatened to confound it's simple truth with the vilest delusions ; amidst the darkness too of the barbarous ages, which for more than three hundred years overwhelmed the fairest portions of Europe in impenetrable gloom. Above all, I might ask you to consider it's still more wonderful preservation, notwithstanding the seducing errors, the imposing tyranny of the church of Rome ; till at last the glorious light of the reformation, that second birth of christianity, rose upon the world, and displayed it's injured form in it's original purity. I might then trace the progress of this great event in that country, from which we are derived. But it is only a sad confirmation of the truth, which history perpetually exhibits, of the tendency of the best human institutions to abuse, that it was to escape from the ecclesiastical domination of those, who had just released themselves from the papal yoke, that our fathers were compelled to seek an asylum in this distant land. And surely it should be remembered this day, among the wonders of God in his sanctuary, that they were thus protected and

blest. I need not tell you, my friends, how, when they adventured upon the trackless ocean, his guardian providence and grace were with them. He heard their prayer out of the depths. He brought them to these ends of the earth. "As an eagle fluttereth over her young, beareth them on her wings, so the Lord alone did lead them, and there was no strange god with them. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, O Lord, and thine arm, and the light of thy countenance, because thou hadst a favor unto them."

II. Having taken this hasty survey of the methods of God's providence, by which the blessings of the gospel were brought down to our fathers, let us, secondly, consider those gracious interpositions, by which they have been transmitted to us. This will lead to some brief remarks upon the character of our fathers, and to their early establishment of the churches of New-England.

It is useful to meditate upon the characters of our fathers. However frequently the subject has been considered, we need not think it exhausted. For though the same persons, the same facts must be again and again exhibited, they give birth to very various and interesting reflexions. We would not pay to our ancestors a blind, indiscriminate homage. We will acknowledge their faults; but we venerate their commanding virtues. They cherished a supreme reverence of God; a deep impression of the solemnities of religion; a sacred regard to conscience. They displayed that undaunted resolution in the discharge of duty, which no obstacles could overcome.

that heroic self-denial, which endured without impatience the toils and privations of a wilderness. They were men of prayer; and in the fear of God they raised in every family the domestic altar, from which the morning and the evening sacrifice continually did ascend. They dedicated their offspring to Him, who gave them; they were anxious, that their children should be a seed to serve the Lord; and they regarded a devout observance of all the ordinances of the gospel, as essential not only to the christian, but to the useful citizen. In fine, we may distinguish among the founders of New-England some of the noblest minds, some of the most exalted virtues, that ever adorned our nature. And if our charity is not broad enough to cover their failings; or if, like the errors of still more distinguished worthies, they must be recorded for our warning, let us remember, that something must be yielded to the prevailing spirit of the times; and God grant, my friends, that while we avoid the excesses of their zeal, we do not fall into the still more fatal extremes of speculative infidelity, or of religious indifference.

The first and most anxious care of our fathers was to provide for the interests of religion. They would hardly allow themselves a cover from the inclement sky, or from the piercing cold of this then wilderness, before they had "found out an habitation for the God of Jacob." In the simple form of church government, which they established, they were careful to provide against the evils, they had suffered in the parent country;—evils, arising immediately from ecclesiastical domination, but strengthened and aggravated by that alliance of church and

state, which is essentially opposed to the spirit of the gospel, whose author expressly declared, "My kingdom is not of this world." Yet such was the harmony between the rulers and ministers of this infant colony, such their cordial unanimity upon the subjects of religion and government, that they became insensibly united. The magistrate and the pastor mutually strengthened one another's hands.* But let it be remembered, it was an union, not for political purposes, not for the advancement of a merely temporal interest, but of that sacred cause, in which the hearts of rulers and of ministers were alike engaged.

The constitution of the New-England churches is grounded on the word of God ; is simple in its nature, and admits of little outward display. It is that usually denominated Congregational ; which is opposed to Episcopalian, as it implies a perfect equality among all its ministers, on the ground, that the names Bishops and Presbyters, as used in the scriptures, are only different titles of the same office. And though in many other respects similar, it differs from the Presbyterian discipline, in refusing subjection to synods or to any other ecclesiastical assemblies, as of divine authority. At the same time, our fathers disclaimed the term Independent,† with which Congregational has sometimes been confound-

* No stronger proof of this mutual confidence can be given than the fact,—that when the venerable Wilson, the first minister of Boston, was sent upon an important mission to England, he in a manner consecrated Gov. Winthrop, that distinguished christian ruler, with deputy Governor Dudley and elder Nowell, to the temporary discharge of his pastoral duties.—Emerson's Hist. First Church.

† Mather's Ratio Disciplinae and Cam. Platform, chs. ii. and xv.

ed; because while they contended, “that every organized church has entire power within itself to manage the affairs of the kingdom of Christ without a dependence on any superior power on earth,”* they recommended and enjoined the fellowship of the churches, and the seeking of aid from councils upon all important occasions. So that we may regard a Congregational church or society, as a body of christians, vested with full power to direct it’s own concerns; to maintain it’s discipline; to elect, and—*if necessity be*,—to ordain,† or remove it’s own officers; but united in voluntary communion with sister churches, ready to impart, and as ready to receive and respect advice.

It is well known to many of you, that the basis of this constitution is the platform, which was agreed upon by the messengers and elders of the New-England churches, assembled at Cambridge in 1649. And though agreeably to the spirit of Congregationalism, which I have endeavoured to explain, this constitution is not considered as absolutely binding, yet it has generally been acknowledged as the standing model, according to which, with a very few exceptions, our churches are to this day organized. It would be foreign to the design of this discourse to enter into any minute consideration of it. The only circumstance I will mention, in which any essential

* Attestation to Ratio Disciplinæ and Platform, ch. viii.

† “If the people may elect officers, which is the greater, and wherein the substance of the office doth consist; they may, *occasion and need so requiring*, impose hands in ordination.” Platform, ch. ix. But this, as it expressly declares, is only in case of necessity; for in chapter viii—“We judge it much conducing to the well being and communion of churches, that where it can conveniently be done, neighbor churches be advised withal, and their help be made use of. &c.

alteration appears to have taken place, is in the number of our church offices. Besides those of pastors and deacons, the platform acknowledges that of ruling elders. This office, which in degree ranked between the other two, and in its duties partook something of both, has for many years been discontinued. But as it is an office, which, though in some respects different, existed in the primitive church; as it is often mentioned in our ecclesiastical history, and was long retained in this church, it may possibly be interesting to some of you to know, that the duty of the ruling elder, according to the platform, is “to join with the pastor and teacher in those acts of spiritual rule, which are distinct from the ministry of the word and sacraments; such as to admit members approved by the church; to ordain officers chosen by the church; to excommunicate notorious offenders, and restore penitents; to be guides and leaders of the church; to see, that none live inordinately; to prevent and heal such offences in life or in doctrine, as might corrupt the church; to feed the flock of God with a word of admonition; as they shall be sent for to visit and pray over the sick brethren; and at other times, as opportunity shall serve thereunto.”*

It is easy to see, that most of these duties were more appropriate to the pastor; or to a certain extent might belong in common to all the members of a church. As understood in the sense of the platform, it was an important office in the days of the apostles, who were frequently obliged to leave the churches, they had gathered, before regular teachers could be

* Platform, ch. vii.

established.* But experience taught our fathers, that it was unnecessary to them; and it has gradually fallen into disuse.

Such, my hearers, is an imperfect view of the constitution of the churches of New-England. But what I have offered relates only to its outward discipline; by which its external parity and order are maintained. "I have only shown you," as was commanded the prophet, "the form of the house and the fashion thereof, and the goings out thereof, and the comings in thereof." [Ezekiel xliii. 11.] These may only be considered as means to an end; as instruments subservient to the greater purposes, for which every christian church is established—the holiness and salvation of its members. In this view we can only hope, that they are "built on the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner stone;" that they firmly and consistently adhere to that essential principle of the reformation—"that the scriptures, and the scriptures alone, are a sufficient rule of faith and practice;" that they disclaim all human authority in matters of religion; but that "holding Christ as the Head," they are "buildd together for an habitation of God through the spirit."

If, my friends, we have reason to lament, that any of the churches of New-England have departed from these plain, scriptural principles, let us rejoice for ourselves, that we have "not so learned Christ;" that we can welcome with brotherly affection all,

* See Benson, concerning the first settlement of the christian churches, who shows, that the term *elder*, as used in the scriptures, is applied to other offices, besides that described in the platform.

who sincerely profess his name, and endeavor to comply with his commands. Receiving "the truth in love" let us remember that we are "complete in Him, from whom the whole body, fitly joined together, maketh increase unto the edifying of itself, growing unto an holy temple in the Lord."

III. In the third place, it was proposed to take a brief survey of the history of this church. It is true, that the records of a christian church, as it has been justly remarked of the lives of its ministers, leave little for public notice. Religion and its best concerns are of a retired nature. "The kingdom of God cometh not by observation;" and it will generally be found, that the cause of the gospel is most flourishing in a community, where there is least to attract the gaze of a busy, curious world. At the same time we attach a sacred interest to all, that is connected with our christian privileges; to the places of our father's solemnities; to those, who, we may humbly hope, have been their ministers for good. With respect to ourselves, I need not remind you, that the most prominent and interesting facts have already been presented to you by my lamented predecessor;* whose discriminating acquaintance both with facts and characters could only be exceeded by his paternal affection for the people of his charge. And I should feel myself altogether dispensed from attempting what had been so ably performed, had you not desired some appropriate notice of this day, and had not the characteristic delicacy of Dr. Eliot led him slightly to touch upon those portions of your history, connected with himself or his father; in which how-

* In his sermon at the dedication of the present church, May 2, 1804:

ever, I am persuaded, you feel the most lively interest.

This christian society was formed in 1714. The meeting-house—to use the term most common with our fathers—was dedicated on May 5, of that year. The church was organized agreeably to the platform; and at the united call of the church and society, the Rev. John Webb was ordained their pastor. The sacrament of the Lord's supper was administered for the first time the 28th of the following November. Mr. Webb continued to minister alone till 1720, when the Rev. Peter Thacher, who for several years had been connected with a church in Weymouth, was installed as colleague pastor. This however was not effected without great difficulty and opposition. It produced a division, which at last happily terminated in the foundation of that society, with which, as a sister church, we have been united for many years in christian fellowship. “It is thus,” says my predecessor, “from partial evil the Holy Spirit deduces good. Another religious society was added to those already gathered in this town; and a triumph gained by the prince of peace over the powers of darkness.”

Mr. Thacher, though younger in office, was, on account of his superior age or standing in college, regarded as senior pastor; and continued with his people about nineteen years. There ever existed between him and Mr. Webb a mutual confidence and affection, highly honourable to both; and at his death in 1738, his colleague gives him the exalted praise of “an able, skilful, and faithful minister of Christ; that his heart was entirely devoted to the objects of the ministry; that in all his labors he was

anxiously concerned for the good of his people; and especially that in his devotions he discovered such a vast comprehension of thought, such a profound veneration for the divine majesty, such propriety of expression, such faith and fervour of soul, that he had few his equals in the gift of prayer.* Notwithstanding the opposition to his settlement, he was honored as a learned divine; and his character appears to have been universally respected.

At this time, most of the churches in Boston were collegiate charges; and this practice of dividing the ministerial duties, besides other more obvious reasons, might have arisen in part from the distinction, which our fathers made, and which the platform acknowledges, between the office of pastor and teacher.† Accordingly, in April, 1742, after several candidates had been proposed, the Rev. Andrew Eliot was solemnly consecrated as colleague with the venerable Mr. Webb; and thus was kindled a light in this golden candlestick, under whose salutary influence your fathers, and some of you, my elders, rejoiced, and which enlightened and gladdened this “city of our God.”

Mr. Webb continued the senior pastor till 1750, when he was removed by death after a faithful ministry of more than thirty-five years; during which, as including the whole period since the commencement of the society, I find that 2840 were baptized,

* Mr. Webb’s sermon on the death of Mr. Thacher.

† This distinction however, though grounded, as our fathers supposed, on the word of God, they found it very difficult to explain. It was never regarded in the actual discharge of the ministerial duties; and Cotton Mather, who was certainly well acquainted with the constitution of our churches, declares in his *Ratio Disciplina*, that “it was a distinction without a difference.”

231 consented to the covenant of baptism, and 751 were received to full communion.

The character of Mr. Webb, as given by his contemporaries, and as exhibited in the writings he left to the public, was that of a serious, faithful, and useful minister. Humility and benevolence seem to have been his distinguishing virtues; and they were crowned by a consistent exemplary life. He felt a zeal for what he regarded truth, which in his younger years might have been mingled with intolerance. But "as fruit grows mellow in ripening for the taste," his severity softened into candor and charity, as he advanced in life, and ripened for the region of perfect love. "And when," says his colleague, in a sermon upon his death, "I consider the whole of his character, I cannot but think him one of the best of christians, and one of the best of ministers."

In 1739, during the interval between the death of Mr. Thacher and the ordination of Mr. Eliot, this church associated with the Old North, (from whom it sprung) and the New Brick, in the lecture preparatory to the celebration of the Lord's supper. The pastors of each preached in their turns; and the two latter churches, after the difficulties of the revolution, having been united in one, this christian fellowship has continued without interruption to the present day.

The ministry of Dr. Andrew Eliot, upon whom after the death of his venerable senior, the whole pastoral charge devolved, forms a very important period in your history; because the interests of every christian society are essentially connected with the character and reputation of its ministers. "His praise is still in all our churches." "He was a burning and

a shining light." His learning and talents, especially his ministerial gifts, were held in high estimation not only by his affectionate people, but by the community at large. They received very honorable notice too in Europe. Some of you, my hearers, can bear witness to the ability and faithfulness, with which he announced the great truths of the gospel; to his evangelic zeal; to his ardent friendship, and especially to that firm devotion to the people of his charge, which led him once and again to decline one of the highest literary distinctions, which this country can confer.* During a period of public danger, when the town was in possession of the British, and most of it's other houses for worship were closed, this church was favored by his watchful care with the continuance of all its ordinances. Dr. Eliot found consolation amidst his separation from his family and the many anxieties he endured, in his labors of christian love among, not only his people, but all, who remained in town. It was believed, that in no part of his life was he more useful; none, in which his heart seemed more disengaged from earth, or more firmly fixed upon heaven. God was pleased to favor you with his ministry for more than thirty-six years. He died on the Lord's day, September 13, 1778; leaving, as he expired, this memorable testimony for his flock,—“Tell my people, I have ever preached to them the genuine doctrines of the gospel; and they are my only support and comfort at this moment.”†

It should be remembered as a signal favor in the providence of God towards this Society, that for

* The presidency of Harvard University.

† Dr. Thacher's sermon on the day of his death.

more than sixty-four years from the time of its settlement, the pulpit was never vacant.* The surviving colleague succeeded to all the pastoral duties. Nor were you long destitute after the death of Dr. Eliot. Your eyes were fixed with fond expectation upon his son, my late predecessor. After fulfilling to your acceptance his probationary services, you invited him to the sacred ministry among you, and on November 3, 1779, about thirteen months after the death of his father, he was solemnly consecrated as your pastor.

This brings us to a period, in which most of you, my hearers, are peculiarly interested; which not only comes within your personal knowledge, but in which you have shared an important part. The whole ministry of Dr. Eliot was a period of uninterrupted harmony. You realized "how good and how pleasant it is for brethren to dwell together in unity;" and we may humbly hope, that while the people were rejoicing in the labors of a faithful pastor, and the pastor in the affections of an united people, many christian graces were formed and strengthened, which shall hereafter be "found to praise and honor and glory at the appearing of Jesus Christ."

The events, which have occurred, must be familiar to your recollection. I will just refer you to those, which seem most connected with our present state. About ten years since a very numerous and respectable singing society was formed, on a more

* I need mention no other circumstance in the history of this period except, that the office of ruling elder, to which I have particularly referred, became extinct in this church in the year 1775, by the death of elder William Parkman, who was elected in 1743; and was the last in this, and, as I believe, in any of our churches in town, on whom the eldership was conferred.

The last instance of ordination either of elders or deacons was in 1737.—MS. notices of the New-North.

permanent basis than had been usual in our churches. This choir, under the superintendance of a select committee, have ever since continued, in a fraternal union highly creditable to themselves; and by their skilful and obliging services have contributed a most pleasing, as well as important part of our sacred devotions.

In June, 1802, the building, in which your fathers worshipped, having fallen into decay, you unanimously voted to take it down and erect another in its place. It was an ancient wooden pile, which had become venerable for its years, and for a long period contained one of the largest congregations in New-England. You had associated with it those fond and sacred recollections, which David expresses for the beloved temple of Zion. "Thy servants take pleasure in her stones and favor the dust thereof."

During the interval of nearly two years, which elapsed between your leaving the former building and entering upon this, the Society worshipped with the sister church, by whom they were kindly accommodated. This temple, in which we now assemble, was dedicated May 2, 1804. The unanimity and christian spirit, with which you accomplished this important undertaking, was affectionately noticed by your pastor; and God grant, my friends, that the devout wishes, he then uttered, may have been heard in heaven to your present and eternal good.

From this period he continued his ministerial labors among you with little interruption from sickness, till the Sabbath, on which he died. He was found as a faithful servant, waiting for the coming of his Lord. With a composure and resignation, which

were a glorious evidence of his faith in the religion, he had preached, he commended himself, his family, and flock to the hands of a merciful God, and expired, as did his father, on the morning of a Lord's day, February 14, 1813, in the 59th year of his age and the 34th of his ministry.

You need not, my hearers, my feeble tribute to the worth of my revered and lamented predecessor. His memory is embalmed in your hearts. You can bear witness, that he was a man "greatly beloved." His discriminating mind, his rare and various learning, particularly upon the history and biography of this country, his colloquial powers, combined with the singular sincerity of his heart, rendered him the charm and ornament of his wide literary circle. He was honored with the notice of several distinguished names in Europe, with some of whom he maintained a friendly correspondence. But view him, my friends, in a still higher character; in the relation, in which he was most interesting to you,—as the disciple and minister of Christ, and how much was there in him of the spirit of his Master, even of that spirit which "cometh from above, first pure, then peaceable, gentle and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy!" You remember his unostentatious piety, the godly simplicity and integrity of his life. You remember how cordially he rejoiced in your joys, how tenderly he sympathised in your sorrows. You might say of him, as of St. Paul, "he was gentle among you, even as a nurse cherisheth her children;" and we believe he is receiving his reward in the regions of perfect love.

I need not carry your recollections farther. What has followed since the death of Dr. Eliot, is sufficiently known to you. God in his providence has sent me into the field of his labors, and I will only ask your prayers, that I may be a follower of those, who have gone before me, as far as they were followers of Christ; and that the union, we have formed on earth, may be blest to a still nobler and happier union in the kingdom of heaven.

I have thus, my friends, presented to you a brief survey of the works of God in our sanctuary, during the century, which is now completed. In the whole course of which, I find by the records of the church, that

7012 have been baptized,

763 have owned the covenant for baptism, and

1213 been received to full communion.

IV. Let us now, in the last place, endeavor to improve the subject by a few obvious, but important reflexions.

1. And first, let us call upon our souls to bless the God of providence and grace, who hath carried us thus far. Let us take of the choicest offerings of our hearts, and build our altar of praise, saying, "Hitherto the Lord hath helped us." We should survey with adoring gratitude the rich succession of the divine mercies both towards ourselves and to our fathers. We have reason to be most thankful, not only that we are the descendants of pious ancestors, who were willing to submit to the severest sacrifices, to resign their native land, and the friends of their hearts in the cause of religion; of ancestors, who have left us the precious memory of their holy lives; but that we are inheriting the bene-

fit of their religious institutions ; that the churches, of which we are a part, were gathered by their early care ; that we are refreshed by the fruit of their labors ; and are enjoying a freedom of conscience and a religious tranquillity, for which they encountered so many trials. Let us be grateful, not only that we are saved from heathen darkness, but that God hath given to us an heritage in that favoured part of Christendom, where we may enjoy the uninterrupted use of all the ordinances of religion. We have not, like the ancient Jews, any tedious journies to undertake, that we may acceptably worship our God. We are not, as are many of our fellow-christians in less favoured portions of our own land, left dependant on temporary or occasional ministrations ; or as some, still more destitute. But every Sabbath returns to us our accustomed privileges, and invites us to go up to the house of God, with the multitude, who keep holy time. These we may possibly regard as common blessings ; and it is indeed too true, that because they are constantly bestowed, we forget their inestimable value. But go, visit the wilds of your native land, where no sound of the gospel is heard ; or go to those rude infant settlements, where almost every call of religion is forgotten amidst toilsome labors and the hard pressures of necessity ; where the Sabbaths return unhallowed, except by the secret prayers, or at best, by the domestic sacrifice of a few scattered families ; where the sacred, the delightful associations of public worship are never known ;—and return and thank your God for your distinguished opportunities.

2. Secondly, let us strive to evince the sincerity of our gratitude by a faithful and devout improve-

ment of all our christian privileges. Let it not be for our condemnation, that on us the full light of the gospel hath shown; that not only the scriptures, as the source of all religious knowledge, have been transmitted to us uncorrupted, but that all the outward ordinances of christianity are preserved. And when we remember, that these are solemnly enjoined in the word of God, and that it was to maintain them in their purity, that our fathers sacrificed so much, let not any of us, my brethren, incur the aggravated guilt of neglecting them. Especially let those, who from whatever causes, whether of criminal indifference to religion, mistaken views of it's institutions, or unwarrantable distrusts of themselves, refuse to dedicate their children in baptism, or to come to the table of the Lord, be admonished by the recollections of this day of their solemn obligations. I repeat—let them be admonished by the recollections of this day; and should you ask, “what is the connexion between the return of a century and our observance of the positive rites of the gospel?” I would answer, that the history of every christian church is identified with the history of the observance of it's ordinances; that one important indication of it's prosperity is the number, when connected with the sincerity, of it's professors; and that in recalling the memory of our fathers, by whom these duties were regarded so sacred, we cannot forget the new motive, which their example furnishes us, to observe all the commandments of the Lord blameless. “As therefore ye have received” through them “the Lord Jesus, so walk ye in him.”

3. Thirdly, while we recal with filial reverence the virtues of our fathers, let us imitate them, as far

as they were followers of Christ. Their memory should be sacred to our hearts. They were not only the founders of our religious and political institutions, but under God they were the authors of our being; and we owe them the respect of children. While, as we have had occasion to remark, we do not pay to them that blind homage, which is little better than an ignorant prejudice in favor of antiquity, we ought to cover their errors, not only with christian, but with filial charity. We should endeavour to feel their deep and serious impressions of the importance of religion, their sacred regard to it's ordinances. We should follow them in their daily and devout attention to family worship, in their reverence and constant perusal of the scriptures; making them our meditation by day and by night. And if it should be found, that in their zeal for godliness, they were sometimes less cautious, not to offend the weaker brother, "for whom Christ died,"—let us, my friends, while we "contend earnestly for the faith, once delivered to the saints," strive for ourselves to recommend the same religion by the simplicity and meekness, the candor and benevolence of our lives; so that men may take knowledge of us, that we have been with Jesus." In fine, while we are followers of them, who, as we trust, through faith and patience are inheriting the promises, let us steadily look to Christ Jesus, the author and finisher of our faith, who alone has left us a perfect "example, that we should follow in his steps."

4. Lastly, let the reflexion, that we have now remembered the revolution of a century solemnize our hearts. It is a serious thought, that such a period has past by. But it is one still more solemn, that

another such remembrance can never return to us again, or to any, who shall come after us, till we have long been slumbering, and perhaps forgotten in the dust. “Our fathers—where are *they*?” Where are they, who once filled the seats of your ancient temple, and conducted your infant footsteps there? They are passed away. They are numbered with the vast congregation of the dead.—Your pastors—where are *they*?—Their lips are sealed in silence; they have rendered their account, and nothing now remains of all, for which you loved them, but the remembrance of their instructions and the savour of their lives. Where, let me ask, are now the fervent prayers, that in the course of the long century, that has past, ascended from the altars of your father’s hearts? What has become of all their sighs of penitence, their holy resolutions, their works of love? They have been marked and remembered by the omniscient God, and, we trust, have been blest to their soul’s salvation. And what, let me ask, what has been the fruit of all their cares and labors for us? Be exhorted, my friends, solemnly to remember this day “how ye have received and heard.” Let us enquire what improvement we have made of all our privileges; thus judging ourselves, that we be not judged of the Lord. Let us work the work of Him, that sent us, while it is day. Let us be prepared to follow our departed fathers to the world of spirits; and God of his mercy grant, that having inherited their privileges, and set down in the churches, they have formed on earth, we may be fellow-heirs with them in that building of God, that house not made with hands, eternal in the heavens.

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HISTORICAL NOTICES

OF THE

NEW NORTH RELIGIOUS SOCIETY

IN THE

TOWN OF BOSTON,

WITH ANECDOTES

OF THE

REVEREND ANDREW AND JOHN ELIOT,

&c. &c.

By Ephraim Eliot



“Sweet remembrance sooths
The aching breast.”

AKENSIDE.



BOSTON:

PRINTED BY PHELPS AND FARNHAM, NO. 5, COURT STREET.

1822.

22.

DISTRICT OF MASSACHUSETTS, TO WIT :

- *District Clerk's Office.*

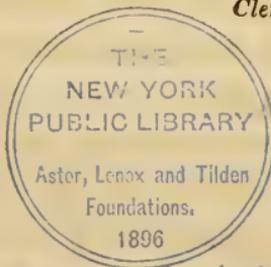
BE IT REMEMBERED, that on the ninth day of April, A. D. 1822, in the forty-sixth year of the Independence of the United States of America, Ephraim Eliot, of the said District, has deposited in this office the title of a book, the right whereof he claims as proprietor in the words following, *to wit* :

“ Historical Notices of the New North Religious Society in the Town of Boston, with Anecdotes of the Reverend Andrew and John Eliot, &c. &c.

‘ Sweet remembrance sooths _____
The aching breast.’ *Akenside.*”

In conformity to the act of the Congress of the United States, entitled, “ An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned :” and also to an act entitled, “ An act supplementary to an act, entitled, An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned ; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.”

JOHN W. DAVIS,
Clerk of the District of Massachusetts.



3862

ADVERTISEMENT.

THE compiler of the annexed Notices is one of three male proprietors of the house, in which the New North Religious Society now worship, who are lineally descended from the first founders of that church.* His maternal grandfather, Josiah Langdon, was one of the committee which superintended the first building in 1713 and 1714, and of that which directed the enlargement of it in 1730. He was also a deacon in the church. His father and his brother for seventy years stood in pastoral relation to it. From May, 1794, to May, 1817, he was himself Treasurer of the society, and has been of the Standing Committee for more than twenty-six years. From early life it has been his amusement to attend to things which took place in days of old. The first researches which he made were relating to this society. With them are connected sentiments of veneration towards the memory of his father, and of ardent affection towards that of his brother. Associated with these, is a fond remembrance of numerous brothers and sisters, who merited his affectionate regard, and are now gone down to the grave. They, with him, were taught to esteem it a privilege to look into the records of this

* The others are, Mr. Charles Hammatt, descended from Elder Barrett; and Mr. Robert Lash, from Elder Baker.

church. After the decease of his brother, these records were, of course, removed from the keeping of his family, never to be returned. This circumstance, though trivial in itself, he confesses was not unattended with some tender emotions. The old book had been his old acquaintance; and if, as one said, the removal of an old post will cause a sense of regret in the minds of those who have been long in the habit of looking at it, he may not deserve ridicule for indulging them. He had made some historical minutes in one of the account books of the society. These he revised; and having been indulged with the records of the church, by the present pastor, he has made more particular selections. From an old record book of the temporal concerns of the society, he has copied much. Some of the transactions relating to the Rev. Mr. Thacher's installation, he gathered from the controversial pamphlets of that day: Some particulars have been handed down by tradition in his family: Those of later date are from his own knowledge.

It may seem superfluous to note, that the compiler has not accustomed himself to composition. A necessary attention to active business has prevented him from indulging a disposition to it; and his habit of studying the transactions of the days of former years may have given to his style a quaintness not congenial to the present taste.

HISTORICAL NOTICES, &c.

THE settlement of New England was caused by the determination of our ancestors to worship God in a manner which they conceived to be most acceptable to him. This has been often the subject of eulogy. The first permanent establishment was at Plymouth: But the pilgrims, as they are styled, had nothing to do with the colony which sat down in Boston. These came from England in the ship *Arabella*, and several other vessels in company with her. After landing at Naumkeag, (Salem,) most of them removed to Charlestown, and many of them crossed the river to Shawmut, which had received the appellation of Trimontane, and soon after was named Boston. This was in the year 1630, ten years after the settlement of Plymouth. The two colonies were every way unconnected, excepting by the ties of friendship, for many years. In a short time after possession was taken of Boston, a house was erected for the public worship of God. It was of wood, with a thatched roof. By tradition we learn, that it was situated between Devonshire and Congress Streets, on the south side of State Street.

When the number of inhabitants had increased, so as to render it inconvenient to assemble in one house, a second was built in the year 1650, on that part of the town sometimes denominated the *Island of North Boston*. By this name was known all that part of the peninsula to the northward of the canal, which was for many years called the Mill Creek. The land here was very low, and being overflowed at high water, it then formed a complete island. In process of time, this house obtained the name of the *Old North Meeting House*. It stood upon the square, called, to this day, the *Old North Square*. The first house was destroyed by fire in the course of a few years; the second building was taken down for fuel, by order of the British General Howe, in 1775 or 1776. It was a specimen of the original architecture of this country, and, from the durability of its materials, might have remained

many years. The house of the late Rev. Doctor John Lathrop occupies the spot on which it stood.

In 1669, the church called the Old South was built;

In 1680, the First Baptist Church;

In 1689, the First Episcopal Church;

In 1699, the church in Brattle Street; and in 1710, a society of Friends, or Quakers, erected their house of worship in the present Congress Street. The original situation of each of these is still retained.

The Baptist congregation was then very small, and the north part of the town had become populous; so that it was impossible for the inhabitants to be accommodated in one house. On this account, seventeen substantial mechanics associated in the year 1712, for the purpose of establishing another church in that part of the town,* which, when formed, they named the New North Church. Their first meeting was at the house of Matthew Butler, whose descendants have formed a part of the society to the present time. In conformity to the custom of those days, they petitioned the North Church for permission to form themselves into a church fellowship, which was granted in the month of March of that year.

The projectors were joined by others, and obtained liberty of the General Court to erect a *wooden* building, as the law of 1711 prohibited the erection of any house of other materials than brick or stone. They purchased a lot of land of Col. Thomas Hutchinson,† at the corner of North and Clark Streets, sat up a house of small dimensions, and finished it, as is observed in an ancient manuscript, “without the assistance of the more wealthy part of the community, excepting what they derived from their prayers and good wishes.” Even this assistance, those who built the new house in 1802 were obliged to do without. It was an arduous undertaking, and attended with much difficulty; so that, several years afterwards, “the church, taking into consideration the trouble and difficulties attendant thereupon, and experienced by our brethren, who formed the committee‡ that had the immediate care of building the meeting-house, it was voted, that if by any means this house should be demolished, they shall have the privilege, by themselves and their heirs, to rebuild the same, with such as they shall please to associate with them in the work.” But as the gentlemen forgot to establish funds for defraying the expense thereof, their heirs did not insist upon enjoying this privilege, when the house was taken down in 1802.

Doctor Increase and Doctor Cotton Mather were particularly consulted and advised with, while the matter was in con-

* See Appendix, Note A.

† Note B.

‡ Note C.

templation. The latter preached two appropriate sermons to the associates, at the house of Matthew Butler; and the Rev. Mr. Cheever of Rumney Marsh, (Chelsea,) delivered one; and frequent private meetings were held for prayer, &c.

No reasonable objection could be made to this undertaking, but it excited jealousy. The first deacons who were elected were Robert Comby, Edward Proctor, and James Clark. These gentlemen were not among the associates, but were members of the Old North Church. It appears to be a curious affair on the part of the new church. Cotton Mather thought so at the time; and when application was made to him to procure their dismissal from his church, he positively refused to communicate the request. Caleb Lyman, John Barrett and Solomon Townsend were then chosen. The last gentleman declined the office, which was not filled until 1717, when John Dixwell was elected, who was the son of one of the judges of King Charles the First.

When the church was gathered, it was said to be the intention of the members to invite Mr. John Barnard to the pastoral office. He was a very popular preacher, bold and positive; had served as chaplain in the army sent to reduce Port Royal, in Nova Scotia, in 1707; had travelled in Europe; and had formed connections with many eminent ministers in Great Britain. He was a member of the Old North Church, and looked up to Dr. Increase Mather as a parent. Whether Dr. Cotton Mather was afraid to have him for so near a neighbour, or for some other cause, which is not known, through his influence Mr. John Webb was brought forward as a competitor, who was then chaplain at Castle William, now Fort Independence.

On the 5th of May, 1714, the house was dedicated. The two Mathers officiated in the ceremonies of giving the right hand of fellowship to the new church, and the prayers usual on such occasions; and Mr. Barnard preached the sermon.

On the 2d of August following, the church came to the choice of a pastor. At the first trial, the suffrages were divided between Mr. Barnard and Mr. Webb; the majority was for Mr. Webb. On a second trial, he had a unanimous vote; immediately after which the election was communicated to the congregation, who were convened *in another place*, and they "universally," as it is expressed in the record, concurred in the choice. An invitation was given to him on the 4th, and on the 27th of the same month, he, by letter, accepted the call. Mr. Barnard was disappointed; and used, many years after, jocosely to observe to Doctor Andrew Eliot, "that

he had gotten into his shop." He was afterwards minister of the First Church in Marblehead; lived to be eighty-five years old, and was a man most eminently useful.

The ordination of Mr. Webb took place on the 20th of October following. Dr. Increase Mather acted as moderator; Cotton Mather made the first prayer; the pastor elect preached. The moderator then read the church covenant,* which had been signed at a private meeting held at the house of Matthew Butler, on the evening of May 5th, after the dedication of the house. This covenant was now solemnly and publicly consented to by the brethren, with the addition of Mr. Webb. The usual question was then put to the church, to know if they now confirmed their choice; and to the pastor elect, if he renewed his acceptance; both which being determined in the affirmative, the moderator then gave the charge, Cotton Mather the right hand of fellowship, and the exercises were closed with singing and a blessing.

It had been previously determined to settle, in principle and practice, according to the platform of church discipline agreed upon by the Synod of Cambridge, in the year 1648; and as to the subjects of baptism, concerning which that is silent, it was also determined to follow the example of the church from which they were derived, viz. the Old North Church, from which they had been peaceably and regularly dismissed, and which had for many years practiced according to the method adopted by the Synod of 1662, in answer to the question handled by it, viz. "Who are the subjects of baptism?"—It was voted, at the same meeting, that the sacrament of the Lord's supper should be administered every four weeks. The first administration took place on the 28th of November, 1714.

In the year 1719, Mr. John Frizell, a merchant in Boston, presented a bell † to the society, which was in constant use until the meeting-house was taken down in 1802. It was of small size, say between three and four hundred pounds in weight. Its tone was unpleasant, which matter is not mended by the purchase of a new one.

There is nothing material upon record relating to the history of this church, until the year 1719. On the 13th of May of that year, it was voted, "that when it shall be conceived to be for the honour of God, and our own edification, to settle a colleague with the Rev. Mr. Webb, to assist in the carrying on the ministry, the following order shall be observed: 1st. The church shall go before and lead in the choice, according to the professed principles and practice of the churches in New England. 2d. Since the edification of the brethren of the

* Note D.

† Note E.

congregation is to be considered on such an occasion, we are willing that they should join with us in the call of a minister: That is to say, *after* the church have expressed their satisfaction with any particular person, we are willing that a major vote of the church and congregation *assembled together*, as is usual in country towns, shall determine whether the person, first chosen as aforesaid by the church, be finally settled in the pastoral office over us. And we all of us promise to make ourselves easy, and sit down contented by such determination; and purpose by the grace of God to do so, *unless some weighty and conscientious reason or reasons oblige us to the contrary*: But upon this condition, that our brethren of the congregation are willing to act upon the same principles, and to submit to the same rules."

In a short time after, it was thought proper to settle a colleague with Mr. Webb. The 9th day of September following was set apart as a day of prayer; the ministers of the town being invited to assist in the exercises of it, in asking a blessing and direction upon this weighty affair. It was also thought, by a major part of the brethren, "that considering the unhappy, divided state into which we are falling, and since we have had trial of the gifts of several candidates, it will be most for the honour of God and our own future comfort, to come to the choice as soon as the public and solemn exercises of the day shall be ended." Every one had liberty to bring in a vote for any person whom he should conscientiously think to be the most suitable person for the office, without any nomination of particular candidates. And in order to ascertain who shall be comprehended in the privilege of voting as members of the congregation, agreeable to the vote of the 13th of May last, it was agreed, "that all such persons should previously subscribe the following words, or others of the same import, viz. 'We, whose names are subscribed, having, for some time past, been constant hearers and contributors towards the support of public worship with the New North Church in Boston, do accept of the kind invitation of the brethren and members of said church, according to a vote of said brethren and members, passed May 13th, last, wherein they state that they are willing that their brethren of the congregation should enjoy the same liberty of voting in the next choice which shall be made of a pastor, that our brethren in the country towns in this province do enjoy upon similar occasions. And we do further hold ourselves obliged to use our utmost endeavours to sit down satisfied with the determination which shall be made by a major vote of the church and congregation together, in the choice which shall be proceeded to; and to do our part for the future sup-

port of the ministry in the said church, so long as God in his providence shall continue us members of said congregation.'”

These conditions were duly communicated to the congregation. It is probable that many signed them, as there were a considerable number of the congregation who assembled to vote, as will appear hereafter; but no mention is made of it.

The 9th day of September was kept as a day of fasting and prayer. After the services the votes were taken; but lest there should be a breach upon the solemnities of the day, they were sealed up and not examined till the next day. On the morning of the 10th the church met, the votes were counted, and the Rev. Peter Thacher had thirty-four, out of forty-four votes, which had been given in. He was immediately invited to preach upon the next Lord's day.

On the 16th day of the same month the congregation met, by desire, in order to express their concurrence (if it might be) with the vote of the church. When called upon to bring in their votes, a paper was produced, signed by six members of the church and thirty-nine of the congregation, in which the church was charged with a *base design* of ensnaring them by the vote passed in favour of the congregation; “although it was done,” say the records, “purely with a design to please them, if possible.” They refused to leave this “memorial of their grievances,” as it was called, so that no explicit answer could be made to it. The other brethren then brought in their votes. They were forty-six in number, and all for Mr. Thacher.

The 27th of January was then appointed for the installation. The Old Church, the Old North, the Old South, the New South, the Church in Brattle Street, together with the First Church in Salem, the Churches in Cambridge, Dorchester, Rumney Marsh and Milton, were ordered to be invited to exercise such acts of communion on that day, as the solemnities of it may require. When this was passed, Messrs. Alexander Sears, Solomon Townsend, James Tilestone and John Waldo, styling themselves aggrieved brethren, handed in a paper, which they said was from the ministers of Boston, but which they afterwards confessed was only a copy of such parts of it as concerned this church. *It had no direction, nor was it signed in the hand writing of the ministers.* They then shewed another paper, which they affirmed to be *the original, but would not give that in*; and the church voted that the other should not be read. It was then requested that the original might be delivered into the hands of Mr. Webb, until he could take a copy of it. They refused to do it, and retired before half of the business of the day was *completed*.

Some queries naturally occur here, why the ministers of Boston should connect themselves with the aggrieved brethren,

and through them communicate with the only legal body concerned? and why they afterwards joined so unanimously in desiring that their churches might not be sent for to assist in the installation, which they did on the 20th of January, a few days before the day appointed for it? Why was a verbal message to that effect preferred to a written communication? And why was the only letter which they condescended to write, advising the convention of a council, withheld until the time previous to the installation would not admit of it? No satisfactory answer can now be given: For who could ever trace the labyrinth of priestcraft? It was then as perplexing, as it is in the present degenerate days. It was on the 15th of this month, that this last mentioned letter was handed to the church; five days previous to their verbal message. In it "they desired and advised that they would agree with the aggrieved brethren of the church and congregation, to refer our differences to the hearing and consideration of a council of churches, to be called for the purpose. After consideration, the brethren present concluded that, under existing circumstances, the proposal could not be acceded to; because, 1st. Our brethren, who conceive themselves aggrieved, had testified no desire of calling a council, although there had been the fairest opportunity for it. Therefore the brethren of the church could not see light to do it of themselves. 2dly. There would not be time for it, before the day would arrive which had been duly appointed for the installation. 3dly. That we had sent to and expected the presence of several churches by their elders and messengers on that day; and if those brethren had any thing to object against our proceedings, it was conceived that they would have given us notice of it in a seasonable, regular and brotherly manner, according as the word of God and our own constitution require in such cases."

At this meeting the Rev. Peter Thacher presented a clear discharge from the church in Weymouth, over which he had been the pastor, and an honourable testimony, which was received; and he was admitted to full communion with this church by a unanimous vote of the brethren present.

The day appointed to finish this business, January 27th, arrived. The church in Milton, under the care of another Rev. Peter Thacher, a relation of the candidate, and the church in Rumney Marsh, under that of the Rev. Mr. Cheever, were the only churches which afforded their presence and assistance upon this occasion. The council met at the Rev. Mr. Webb's house, which forms the corner of North Bennet and Salem Streets. The aggrieved brethren were assembled at the house of Thomas Lee, Esq. which is the house in Bennet Street next

to the Universal meeting-house, and was to be passed, if the council had used the common streets to get to the New North. A deputation from the aggrieved brethren* waited upon the council, with a remonstrance against their proceeding to business, which they wished to prevent peaceably, if they could: If that could not be done, they had resolved to prevent the council from going to the meeting-house, by force. Several papers were sent by this committee, containing the grounds of their opposition, which they requested might be considered with seriousness. But after debate it was resolved, that there was nothing offered or objected, which was of sufficient weight to prevent their proceeding to business. As going through the public streets was likely to produce confusion and uproar, Mr. Webb, after notifying the church that the council were ready, led them out of a back gate into Love Lane, now Tileston Street, and through an alley which opens immediately opposite to the meeting-house, and thus got quiet possession of the pulpit.

The house was nearly filled with a promiscuous multitude, among whom were some of the aggrieved brethren. These began to raise a clamour, and sent for the party at Mr. Lee's, who, in a tumultuous manner, ran to the house, forced their way into the galleries, and in a menacing style forbade the proceedings. Some among them were very unruly and indecent†—almost beyond credibility. Silence was repeatedly ordered without effect. The council at length determined to go on in the best manner they could. The Rev. Mr. Cheever then put the question to such members of the church as were present, who were about forty in number, whether they confirmed their call of the Rev. Mr. Thacher? which being passed in the affirmative, Mr. Thacher then publicly declared his acceptance of the invitation, adding, that he was resolved, by the grace of Christ, the great head of the church, to apply himself faithfully to the discharge of the pastoral duties to this church. Mr. Cheever then proclaimed "the Rev. Peter Thacher to be the pastor of the New North Church, *regularly* introduced to the charge."

The disturbances still continuing, the disaffected party were called upon to say what they wished for. One of them answered, "that the matters in dispute might be heard and considered by a council." The Rev. Mr. Webb and Mr. Thacher, with the members of the church, severally assented to the proposal. Mr. Thacher of Milton then made a prayer; the newly inducted pastor preached a sermon, prayed afterwards, and the assembly was dismissed with a blessing.

* Note F.

† Note G.

On the next day Mr. Webb sent severally to each of the disaffected brethren of the church, (in number nine or ten) to meet at his house, in order to adjust the business of convening a council. Four only appeared, and they refused to have any thing to do about it. Probably the plan of forming another church began to be contemplated.

Mr. Thacher thus became the pastor of the church. Being of an older standing at college than Mr. Webb, the latter gentleman conceded the right of seniority to him. The society suffered a very considerable loss in numbers and in property; but it was soon repaired, as Mr. Thacher and Mr. Webb were very popular preachers, and greatly beloved.

This matter has been minutely narrated, as it is one of the most singular transactions in the history of the New England churches. If contrary to the platform, the ministers ought to have met in council with their messengers, and there, in a dignified and solemn manner, borne their testimony against the proceedings of the church and the conduct of the candidate; and then to have refused to sanction them by assisting in the installation. But instead of that, we have seen them shrinking from what they claim as their sacred duty, and by a verbal message, begging not to be sent for; which was complied with, but very reluctantly, by the church, as the records testify. And what reason was given for their request? "*Lest it should cause uneasiness among the brethren of their churches.*" The dishonour they were doing to God, and the discredit they were bringing upon religion, were not mentioned, and probably not thought of.

Mr. Thacher was an ordained minister at Weymouth; he was beloved by his people and respected elsewhere. What methods were taken to dissolve his first connection, is not said. He was afflicted with the asthma, which was attributed to the local situation of that place. The air of Boston was more congenial to his health. His enemies affected to believe that his disease was not very alarming, till he was tampered with about changing his parish. This is probably incorrect. Although his parishioners were dissatisfied, he obtained a regular dismissal from the church *as a member*. But his opponents stated that his pastoral relation was never dissolved according to the platform. This may have been the case, and would have been a good ground to have made a stand upon, instead of taking the violent measures which they adopted.

They also contended, that there was illegality in the choice; or rather his friends were charged with unfair dealing. It must be recollected, that the terms on which the congregation were permitted to vote upon this occasion were, that *after* the

members of the church should have agreed upon a candidate, "we are willing that a major vote of the church and congregation, *assembled together*, shall determine," &c. &c. In the former case, when Mr. Webb was chosen, the suffrages of the brethren of the church were immediately laid before the members of the congregation, who were *assembled in another place*, and they confirmed the choice. There does appear to be some Jesuitism here; as it was giving the church a duplicate influence. It is probable the truth of the matter was, that the friends of Mr. Thacher were certain of a majority of the church, but not sure of a majority in the congregation. By uniting the two bodies they hoped to prevail. We shall see how the matter went on. The votes in the church were thirty-four for Mr. Thacher, and ten against him. When the question was proposed to the convention, there does not appear to have been a regular vote; but when called upon, there was produced a protest against the proceedings, signed by forty-five persons, viz. six of the church and thirty-nine of the congregation. These probably retired, as the records state, that the other brethren brought in their votes, which were forty-six, and all for Mr. Thacher. It was said, out of doors, that there were only forty-five voters, which made a tie; and that Mr. Webb, who acted as moderator, threw in his vote, which made up the forty-six. But the clause in their vote, wherein they engage "that they would sit down contented with the choice which should be made, *unless some weighty and conscientious reasons should oblige them to act contrary*," now came into operation, and eased their consciences.

This is bringing up old matters which have been forgotten. It is probable that, amidst the changes of a century, most of the present New North Society do not know that there ever was a Mr. Webb or a Mr. Thacher in office. But it will serve to shew to us the character of those days; and that the indulgence of the vindictive passions among christians is not of modern date; but that the devil did have some business, even among our pious ancestors.

The aggrieved brethren went off in bad humour;* among them, Alexander Sears, Solomon Townsend and Moses Pierce, three of the first associates. It is likely that those persons, who had been their advisers and supporters, expected they would return to the places from which they had before separated. If so, they were disappointed. They proceeded to the gathering of another church. In the plenitude of zeal, they first thought of denominating it the *Revenge Church of Christ*; but they thought better of it, and called it the New Brick

* Note H.

Church. However, the first name was retained for many years among the common people. Yet their zeal was great indeed, and descended to puerility. They placed the figure of a cock as a vane upon the steeple, out of derision of Mr. Thacher, whose christian name was Peter. Taking advantage of a wind which turned the head of the cock towards the New North meeting-house when it was placed upon the spindle; a merry fellow straddled over it, and crowed three times to complete the ceremony. Their house was situated at a short distance from the New North. It was a costly house for those days, being of brick, and handsomely finished. At this day, after an hundred years have elapsed, it remains apparently firm and in good order. Dr. Cotton Mather, faithful to them to the end, preached the sermon when the house was dedicated. How long the prejudices and animosities between the two churches continued, is not known. A sermon preached by Mr. Webb in the New North meeting-house, on the Sabbath after the death of Mr. Waldron, the first minister of the New Brick, shews that there existed a personal friendship between *them*. He died in September, 1727.

It has lately been published to the world, that "the New North people wrote with most moderation, *though clearly in the wrong*; while the advocates of the New Brick, *though on the right side*, lost all command of temper, and wrote with great heat and passion." This is a round assertion, but not correct in respect to the wrong and the right. In fact, however right they might have began, the whole concern were wrong in the end. The New North Church were right in choosing a popular man for their minister; they were wrong in persisting in their choice when it endangered the existence of the church. The dissentients were right in opposing the choice, as they could not conscientiously concur in it; they were wrong in indulging their passions, and in their violent proceedings to prevent the completion of the business by force. Mr. Webb was right in giving his sanction to the election of a man as his colleague, who was an honour to the profession; he was wrong in endeavouring to force him upon one half of his people, who would not sit under him as their pastor. Mr. Thacher was right in wishing to get a better parish; he was wrong in pushing himself into one, where one half of it did not want him. The little council were right in convening to assist in the installation; they were wrong in proceeding, when they were so small in number, and there was so serious an opposition. The ministers of Boston were wrong in desiring they might not be sent for. Mr. Webb was right in getting possession of the pulpit, as the council had determined to go on with the business; he was

wrong in smuggling the said council into the meeting-house, by running with them through a back alley. He ought to have taken the public street, and risked the consequences. The dissentients were wrong in beating their way into the house, and making an uproar. Mr. Cheever was wrong in declaring Mr. Thacher to have been regularly introduced into the office. Such a jumble of right and wrong, it is difficult to match. It seems to form a galaxy of blunders.

Application was made by Alexander Sears, Solomon Townsend, John Waldo, James Tilestone, Moses Pierce and Josiah Baker, aggrieved brethren, for a dismission from their relation to this church, in order to embody themselves into a church, according to the rules and orders of the gospel, which was granted.

On the first day of July, 1720, this church agreed to set up the office of *Ruling Elder*, and elected Mr. John Baker, Deacon Caleb Lyman, and Deacon John Dixwell into it. The places of the two latter gentlemen were filled, on the 9th of September following, by Mr. Joseph Webb and Mr. Joshua Cheever. The ruling elders were publicly ordained, April 22, 1721; the two pastors laying on hands, while a charge was delivered, which was succeeded by a prayer. On the 21st of May following, the deacons were ordained;* the pastors and ruling elders imposing hands. This ceremony was also accompanied with a prayer and charge. On the 8th of May, 1722, Mr. Samuel Barrett was chosen to the office of a deacon. He was ordained with usual ceremonies, March 22d, 1724.

On the 24th of April, 1725, the society suffered a loss in the death of Elder Dixwell. "He was greatly lamented by all who knew his singular worth and abilities." His place was supplied by Deacon Samuel Barrett, December 8th, following. Mr. Ephraim Hunt succeeded him as a deacon, March 8th, 1726. They were ordained in their respective offices, on the 18th of August in the same year.

On the 13th of October, 1730, it was voted, "As this society has increased in numbers, so that accommodations cannot be afforded to many who desire to become members of it, that the meeting-house shall be enlarged, with a new roof over the whole, removing the pulpit and body seats; provided it can be done by the subscriptions for pews, payment being made in advance, of such a part (not less than fifteen pounds, old tenor) as a committee, to be appointed for the purpose, may deem sufficient; and the remainder, to the acceptance of the committee, as the work goes on. And no person shall possess his pew until the whole is paid for; that so the church may

* Note I.

not be involved in debt by the alteration.”* This was accordingly done and paid for as above directed. Before this time the pulpit, with the elders’ and deacons’ seats, were situated nearly in the centre of the floor; galleries and pews extended quite round the house; and the compiler has been informed, that it was customary for the preacher to turn to each part of the audience in succession, and make his particular addresses.

Numerous applications are recorded, where other societies have sent to this society for advice and assistance, in regard to divisions, ordinations and dismissions. A large part of them were attended to. Most of them being of the same tenor, it is needless to particularize: But one, being singular, shall be mentioned. It was from a council, (where or by what authority convened, is not noted on the records,) to consider of scandalous divisions, after repeated admonitions, which have existed in the First Church in Salem. It was requested that they would pass a sentence of *non-communication* with the said church, until a reformation should be seen. Being a matter of consequence, it was considered and debated at several meetings; and at length, on the 28th of February, 1735, it was voted to withdraw communion therefrom, until they shall have removed the scandalous offence given, in a christian manner. The offence is not stated on the records; but this vote had effect until October 20, 1745, at which time “the church cheerfully received them into charity and communion again, having received the satisfaction required.”

On the 24th of May, 1736, Peleg Wiswall, the worthy and faithful master of the North Latin School, was chosen a ruling elder to fill the vacancy caused by the death of Elder Barrett. He declined the office, with thanks for this testimony of respect. Deacon Joshua Cheever was then elected, and, together with Josiah Langdon, who succeeded him as deacon, was ordained on the 7th of August, 1737. This is the last instance of ordination to the office of elder or deacon in this church.

February 26, 1738, the Rev. Peter Thacher, senior pastor of this church, departed this life.†

It is not known what persons assisted the Rev. Mr. Webb in the services of the sanctuary, until May 28, 1739, when Mr. Thomas Prentiss and Mr. John Burt were invited on probation, three Sabbaths each. On the 9th of July following, it was voted to come to the choice of one of them as pastor. “But as the settlement of a minister is an affair wherein the honour of God and of our Lord Jesus Christ, and also the salvation of precious souls is most nearly concerned, it is the indispensable

* Note K.

† Note L.

duty of every church to introduce no man into the pastoral office, but one who, with other desirable qualifications, is sound in the faith of the gospel, and of a good conversation in Jesus Christ. It is therefore proposed, that the person, upon whom the lot shall fall, be strictly examined concerning his christian principles, both doctrinal and disciplinary. And also particularly to inquire into his christian conversation; and that the church do receive satisfaction in regard to the premises, before they fully confirm the choice." Thomas Prentiss was then elected, having fifty out of seventy votes. The pastor, the ruling elders, two deacons and three brethren were appointed to make the aforesaid examination. Whether the principles or practice of the gentleman were suspected, or the church members were desirous of evincing their own extraordinary orthodoxy, cannot be ascertained; but the committee were instructed, "Forasmuch as several important doctrines of christianity are vigorously opposed by Deists, Socinians, Arjans and Arminians, and the faith of professors is in great danger of being perverted; the committee will particularly demand the most explicit confession of his faith; and invite him to preach one half of each Sabbath, until said committee shall make a report."

The brethren of the congregation, who had been for some time constant hearers with this church, and had contributed towards the support of the public worship of God, were invited to assemble on the 16th day of the month, in order to express their concurrence with the brethren of the church, if they shall think fit so to do, in the election which had been made, and as had been done on a former occasion. Ninety-three persons met, eighty-five of whom voted to concur.

At this meeting it was voted to ask the pastors of the Old North and New Brick Churches to preach alternately with the pastor of this church, upon the Friday evenings previous to the administration of the sacrament of the Lord's supper. This invitation was accepted by the pastor of the Old North Church, and the practice has been continued until the present time. The New Brick Church did not accept it. They afterwards did establish a similar lecture, without connection with any other church.

After the conclusion of the sacramental lecture on the 10th of August, the committee appointed to examine Mr. Prentiss reported a confession of his faith, which he had put into their hands, which was distinctly read; and the church voted, unanimously, that they were satisfied of his orthodoxy. He was desired to give a speedy answer to their invitation. This he complied with upon the next Lord's day. It was in the ne-

gative!!! He was afterwards one of the ministers in Charlestown.

On the 3d day of December following, Mr. Ebenezer Bridge and Mr. William Smith were each invited to preach for two Sabbaths; Mr. Daniel Rogers, one of the tutors of Harvard College, three Sabbaths after them; and Mr. Nicholas Gilman three Sabbaths after him. When these gentlemen had completed their several terms, Mr. Bridge officiated for twelve Sabbaths; then Mr. Rogers and he supplied the pulpit eight Sabbaths more, and then Mr. Rogers three Sabbaths. The 15th day of this month was appointed for coming to the choice of a pastor; and the brethren of the congregation, under similar qualifications as in the last election, were to be indulged on the same day, in regard to their concurrence. The vote was taken at the appointed time. Mr. Rogers was chosen by a considerable majority, and the vote was sanctioned by the congregation, who immediately withdrew, and left the church to proceed in the business. The ceremony of the examination, as in regard to Mr. Prentiss, was to be observed, and the choice not to be final till the church should be satisfied as to his soundness in the faith. The pastor, elders, deacons and four brethren were to make the examination, and were to inform Mr. Rogers of his election. This gentleman was then preaching from place to place as an itinerant, and delayed to give an answer. On the 11th of Feb. 1740—1, it was ordered that particular notice should be given to him of the uneasiness which this delay had excited, and to request a speedy answer. To this he replied by a letter, wherein he set forth, "that he did not see that he had a clear call *immediately* to take upon himself the pastoral charge. Therefore, if a positive answer was insisted upon, it must be in the negative. But forasmuch as there is a very remarkable outpouring of the Holy Spirit upon many parts of this land at the present time, especially upon young people in this town, and upon this church particularly; he is willing, if desired, to assist in the work of the Lord, and so to wait for a full discovery of God's will." This was communicated to the church, who agreed to his proposal. On the 22d of July, the committee informed the church that they had again conferred with Mr. Rogers relative to the call he had so long ago received, but could not obtain a more satisfactory answer. The question was then put, whether they were willing that he should continue to preach upon the same terms that he has done for some time past, and it passed in the negative. He was requested to preach the next Lord's day, and Messrs. Andrew Eliot and Joseph Hillyer on the two which should succeed. On the 18th of August, Messrs. Eliot and Hillyer were

invited to preach alternately, until the church should see fit to provide for the further supply of the pulpit. On the 2d of November Mr. Eliot was desired to preach for eight ensuing Sabbaths; and when they had passed, for two more. The 11th day of January, 1742, was set apart for the choice of a pastor, and the congregation were desired to convene in the afternoon of the same day, to receive information of the result of the meeting, and give their concurrence, if so it might be. The votes were given on that day, and before they were examined, the members were requested to express by a hand vote, whether they would be contented to sit down under the person, who should have the majority, on whomsoever the lot might fall. This was agreed upon with only one dissentient, a Mr. Lately Gee, an influential, though blind man, and a zealous friend of Mr. Eliot, who had sixty-three out of eighty-two votes. A committee, consisting of the pastor and officers of the church, with three brethren, were chosen to examine the candidate according to the established rule, who were directed not to receive an affirmative answer until the brethren should be satisfied as to his sentiments and belief. At four o'clock in the afternoon, a communication was made by the church of their doings, to eighty members of the congregation, who had met together, and who confirmed the election; seventy-two votes being given in for Mr. Eliot. A compliment is paid to him on the records, by noting, that "no one present expressed any, the least uneasiness at the transactions of the day."

Mr. Eliot sent his confession of faith on the 21st of February, 1742, which was distinctly *read to the church after the congregation was dismissed*, and was accepted. On the 28th, his acceptance of their invitation was announced. He was ordained on the 14th of April following. The churches who assisted in the ceremonies were the Old Church, the Old North, the Old South, the Church in Brattle Street, the New Brick and the First Church in Cambridge, of which Mr. Eliot was a member, and from which he had been regularly dismissed with recommendations. Mr. Eliot preached the sermon, which was printed.

On the 6th day of December, 1742, Messrs. Samuel Grant and John Barrett were chosen deacons; one of them in the place of Deacon Josiah Langdon, deceased; to whom the other succeeded, is not known. And in September, 1743, Mr. William Parkman was elected as a ruling elder, but was not ordained. He was the last person who filled that office. He died in the country, in 1775 or 1776, while Boston was blockaded, and had arrived to a very old age.

Before the settlement of Mr. Eliot, church discipline had been exercised with a liberal hand. The crying sins were intemperance, fornication, (sometimes called scandal,) and contempt of the church, with disturbances in religious assemblies. Many members were suspended, and many were restored again, upon confession and repentance. In some cases of obduracy and contumacy, excommunication was resorted to. *After this time, people grew better,* or the instances of criminality were not so regularly recorded as in former days. But in June, 1747, a new matter of complaint was brought against several brethren and sisters, viz. 1st. That some, absenting themselves from our communion, had gone over to the Church of England; others, renouncing their infant baptism, had joined the Baptist Church. Whereupon it was voted, "That this church will no longer consider them as members with us; and therefore are freed from the obligations of care and watchfulness, under which, hitherto, we have held ourselves towards each other."

The expenses of supporting the ministers had been defrayed by a voluntary contribution made every week. The deacons used to stand in their seats with boxes, while such contributors as sat on the lower floor of the meeting-house left their pews, and, in a certain established order, passed by the deacons, and threw in their mites. They then marched round the house and resumed their seats. Those in the lower galleries came down next and went through the same ceremonies. Finally, those in the upper galleries. From long habit, no confusion took place; but it took up much time; the contributions often fell short, and frequent calls were made upon the generosity of the members of the society, to make up deficiencies. It was therefore voted, on the 14th of December, 1749, that a committee should be chosen to assess the pews in a sum sufficient to defray all the expenses of the society that could be calculated; and that they take into consideration the circumstances of the occupants, as well as the situation of the pews. This did well enough at the time; but as the occupants changed it was necessary to alter the rates, which seldom were satisfactory, and caused altercation and uneasiness.

On the 16th of April, 1750, the Rev. Mr. John Webb, senior pastor of this church, died. Mr. Eliot preached an appropriate sermon on the next Sabbath, which was printed. He was now sole pastor. The church resolved to request him to attend to the duties of his office alone, for the present, and no colleague was ever united with him. His strong habit of body and vigorous mind enabled him to go through the whole with-

out fatigue. His salary was suitably augmented in consequence of this additional duty.

About this time Mr. Nathaniel Holmes presented a large and elegant Bible in folio, to the church, and after thanks were returned to him for this acceptable gift, it was voted, that the pastor be desired to read such portion of the scriptures in future, as he may think proper, between the first prayer and the singing before the sermon, both in the forenoon and afternoon. This practice has been continued.

Other alterations were now and soon after introduced, some of which evinced an increase of liberality in sentiment, highly to be commended. For instance, it was agreed, that when it shall be permitted by God, that any of our brethren or sisters *shall fall into scandal*, and there has not been a continuance in criminality, any person, who may be disposed to make a confession thereof, shall do it after the congregation is dismissed, before the brethren of the church, and shall then be restored to its charity. It had heretofore been done before the whole assembly, the person standing up in full view, all the congregation being seated, while the minister read the confession. In the earliest settlement of the country, females were obliged also to wear a white sheet over them, while it was reading. Also, that two members, who are not in full communion, might be admitted into the standing committee for managing the temporal affairs of the society. Before this the whole committee must be church members. This alteration caused much debate, but passed, November 11, 1752. Alexander Sears and Jonathan Snelling were the first who were chosen. The first gentleman was probably a son of one of the seceders from this church, when Mr. Thacher was installed. Mr. Samuel Holland was chosen a deacon at this meeting.

A proposal was made at a meeting on the 14th of April, 1755, to exchange the New England version of Psalms, which had always been used in singing, for one more modern. It was opposed at several meetings, and caused much debate before the church would consent to it. But on the 27th of May, it was voted to exchange; and on counting the votes, there were forty-six for Tate and Brady's version, and eight for that of Dr. Watts. Mr. Peleg Wiswall, the pastor, Elder Parkman, and Deacons Grant and Barrett were chosen to oversee a new edition of those psalms, and to select as many hymns as they may think proper, and from such authors as they may approve, to be added as an appendix. The pastor was the principal agent in this business. The number of these hymns was seventy-six; and these, together with additions made by other societies, from time to time, have been usually printed with

that version of the psalms, to this day. It has been said that a collection was made and published many years before this. It may be so, but the editions probably are out of print. The compiler has not been able to obtain a sight of any one. The New North collection was chiefly copied from Dr. Watts's works.

Soon after this, it was voted, that the practice of reading the psalm or hymn line by line, at the time of singing, should be abolished. This caused great uneasiness, and several meetings were held before the motion obtained. It was finally carried, fifty-one to twenty-one. Four weeks were allowed for a continuance of the old practice, before the vote should take effect.

In August, 1763, a subscription was opened for raising a sum of money sufficient to defray the expense of new sashing and clapboarding the meeting-house; also to build a tower, and raise a steeple upon it. Much generosity was displayed upon the occasion; so that it was not necessary to collect the whole of the sum subscribed. Several of the most wealthy members of the society, who did not conceive that a sufficient sum could be collected for the purpose, had pledged themselves to make good the deficiencies. As it turned out, they paid nothing towards the improvements. This excited a party, which subsisted as long as the individuals lived; the spirit of which was continued long after the cause of it was forgotten.

During the time we have gone over, this church had often afforded assistance in councils for advice, ordinations, &c. as has been observed before. The Rev. Mr. Webb, with Doctors Increase and Cotton Mather, in the year 1718, had performed the principal services, when the Rev. Elisha Callender was ordained over the Baptist church in Boston. He was succeeded by the Rev. Jeremiah Condy, in 1739. The New North Church were not invited to his ordination; but the ceremonies were performed by Rev. Mr. Gray and Mr. Hooper of Boston, Mr. Appleton of Cambridge, all Congregational ministers, with Rev. Mr. Callender, Baptist minister in Newport, who preached the sermon. Mr. Condy resigned his office in August, 1764, and in January, 1765, the Rev. Samuel Stillman was installed over the same church. The New North, with other Congregational churches, were invited to perform the duties of installation. Mr. Eliot was desired to give the right hand of fellowship. It is understood that Mr. Stillman's predecessors had not been strenuous in requiring re-baptism by immersion as an absolute and indispensable qualification for a participation of the sacrament of the Lord's supper. Before Mr. Eliot consented to assist in the installation, Mr. Stillman gave him satisfaction in regard to this circumstance,

and he gave him the right hand.* The privilege being refused to some persons of good lives and conversation, Mr. Eliot called upon Mr. Stillman for explanation, and was informed, that though perfectly willing himself to their admission, yet he was overruled by the members of his church. This must be admitted as a fact, as no one could ever impeach his veracity. But Mr. Eliot was not satisfied, and it caused a coolness in their future conduct towards each other. Mr. Stillman altered his sentiments afterwards, as we may judge from his practice. The concessions which he made previous to his installation, did not give satisfaction to his brethren; and after Dr. Manning was settled in Providence, he insisted upon Mr. Stillman's accompanying him to Mr. Eliot's house, in order to examine into the matter. Mr. Eliot refused to answer Dr. Manning's interrogatories, unless some other persons were present. The late Rev. Dr. Lathrop, who gave this information to the writer, was sent for, and attended. Dr. Manning asked, "Did Mr. Stillman agree to admit persons to his communion, who had not been baptized according to the mode practised in the Baptist churches?" Ans. "Yes, he did." Mr. Stillman then asked, "Was there not some qualification annexed?" "No, Sir," Mr. Eliot replied, "and if you had not given me the most perfect satisfaction, I would have had nothing to do with your installation." Dr. Manning had a number of interrogatories written, but the examination proceeded no farther. Although there had been very little intercourse between them, Mr. Stillman visited Mr. Eliot once during his last sickness. They held a very social conversation together, and took an affectionate leave of each other. Mr. Stillman ever after, in public and private discourses, spake of Mr. Eliot with great esteem and respect, and was particularly gratified in repeating the circumstances of this last interview.†

An occurrence took place about this time, which it may not be improper to mention. A black woman applied to have the ordinance of baptism administered to her infant child. The slavery of that unfortunate race of men was then common in this part of America. Among the abuses to which it gave rise, was that of denying to them, in many instances, the privilege of contracting their marriages according to the laws of the land. The simple assent of the masters and mistresses of slaves was all the ceremony deemed necessary for them to become man and wife. This was the cause of much irregularity among them. In this instance, the master of the black husband would consent to no other mode of marrying. The wife had always behaved correctly, had made a profession of religion, and been

* Note M.

† Note N.

baptized. The parties had evidence of the consent of their masters and mistresses on both sides, that they might contract themselves together, and of their subsequent good behaviour. Being a new case, it caused some debate, but was finally decided in favour of the baptism of the infant; and at the same time it was voted, that hereafter all other black children, being under similar circumstances, should be entitled to the same privilege.

It was rarely, if ever, permitted to administer this ordinance in private houses, unless in cases where infants were supposed to be near unto death. Mr. Jacob Cheever, who had been propounded to this church, in order to his making a profession of religion previous to receiving the ordinance of baptism, requested the pastor to administer the same to him at his own house. He was very sick, and there was not a probability that he would ever be able again to attend public worship. The pastor, therefore, gave notice to the church, in Sept. 1770, that he should comply with the request, if there was no objection on their side. There being none brought forward, he proceeded to baptize Mr. Cheever, after having admitted him to covenant relation. But the ruling elder and the deacons were sent with Mr. Eliot, to give a sanction to the ceremony.

It was made known, that brother Thomas Williston was desirous of having a child baptized, which he had adopted. This was permitted, under a solemn engagement, that the child should be brought up in the christian faith.

Another innovation upon ancient customs was made on the 16th of May, 1773, viz. The candidates for full communion had been required to present to the church a relation of the time when, and the manner in which they had been wrought upon, and the experiences they had had during their religious course. This was read *before the members of the church*, nominally, but in fact before the whole of the society; as curiosity prompted most of the congregation, especially of the softer sex, to tarry, in order to hear what they had to say upon the matter. It had become a mere form, and was said to prevent many from joining the church; so that the pastor, thinking there was no direction in the scriptures therefor, recommended that it should not be required; but if it should be the desire of any persons to make such relation, the church will attend to it. A public profession of Christ, however, was still to be made, by assenting to the covenant in use in the church.

Age and bodily infirmity being plead by Deacon Samuel Holland, as reasons for desiring to be relieved from an attendance upon the duties of his office, the request was so far complied with as to relieve him from performing any duty. But

he was desired still to continue his relation as a deacon, and Mr. Gibbins Sharp was elected as an additional deacon. Mr. Holland lived more than twenty years after this arrangement, and became the oldest man in the town. He was confined to his house, nearly the whole time, by bodily indisposition.

An additional evidence of the increasing liberality of this church was also shewn, by the admission of Mrs. Mary Symmes to all the privileges of a member, without any formality. She was a native of London, and brought up in the communion of the Church of England. Having married a Bostonian, she had removed to this town, and was desirous of worshipping with this church, which she did for a number of years.

The year 1775 forms an epocha in the history of this church, as well as in the great scale of the history of this nation. Before this time, the largest congregation in the town was assembled in the New North meeting-house. The north part of the town now became greatly depopulated. The houses were principally old wooden buildings, and many of them were demolished for fuel during the winter of 1775—6; among them the venerable Old North meeting-house. Great numbers of the inhabitants were permitted to retire into the country; and many of them never returned. A large property was left by them to the mercy of the British garrison. Some chose to stand by their property, others were not suffered to leave the town. Among these was Dr. Eliot. Most of his family were sent into the country; and he expected soon to join them. But this liberty was refused to him, probably through the influence of the selectmen and others in the whig interest, in order to keep up the worship of God in the Congregational way. Most of the ministers of that persuasion were fortunately absent, when hostilities commenced; and all communication between town and country was cut off by the provincial troops, after the rout of the British army on the 19th of April. Dr. Samuel Mather and Dr. Eliot were the only Congregational ministers left in the town, excepting at the southern extremity, where Dr. Mather Byles officiated, who, being in the tory interest, was neglected by most of the inhabitants, although he performed service for some time in one of the central meeting-houses. The New North was opened every Lord's day during the blockade, and was decently filled with hearers. A small congregation assembled at Dr. Mather's, and another at the Second Baptist meeting-house, then under the care of the Rev. Isaac Skilman. Mr. Stillman of the First was absent. Doctors Mather and Eliot kept up the Thursday Lecture, while it was convenient, but after some time closed it. The Episcopal churches were constantly opened, and attended by such of

the Tories and refugees from the country as chose. Many of the Episcopalians in Boston were friends to the royal government. After the town was evacuated, the ancient establishment of Thursday Lecture was immediately revived. Dr. Eliot delivered an appropriate sermon on the occasion, in the First Church, at which service General Washington and the principal officers of his army gave their attendance.

Although Dr. Eliot received a decent civility from the governing party, and unbounded affectionate regards from the Whig inhabitants during the blockade, his situation was irksome to himself. The distresses of his native town; the destruction of a considerable part of it; absence from his tender connections and most intimate friends; disappointed expectations of joining them in the country, and the constant apprehensions of an attack of the town from without, wrought upon his mind, and produced an evident alteration in his health and in his disposition. He became timid and despondent. Sometimes he would console himself with a hope that the time of his confinement was a useful part of his life, as his continuance in town afforded comfort and satisfaction to many who were confined with him, and they ever spake of it with great thankfulness. A considerable number of them sat under his preaching as long as he lived.

We return to our notices. In November, 1776, Capt. Samuel Barrett and Capt. John Simpkins were chosen deacons. This was done at the desire of Messrs. Grant and John Barrett, whose age and infirmities rendered them incapable of performing their duties. They did not resign; so for a time there were six deacons in office.

Dr. Mather Byles having rendered himself unpopular by his adherence to British principles, his people would not suffer him to preach after their return. The church laboured under great difficulties. At length they invited Mr. Ebenezer Wight to take the pastoral charge over them. He was at a loss how to act, and prudently asked advice of the Association of Ministers; and they were as much at a loss to determine what advice to give. No desire was expressed by that church to call a council, having no specific charges to make against the doctor. He had never been dismissed; therefore there was no vacancy. He had not been active in political affairs; and the chief objection against him seemed to be, that he had indulged himself in a natural vein of low wit and ridiculous punning, which destroyed their respect. In February, 1778, they determined to proceed in their own way, and not to consider Mr. Wight as a colleague pastor. They invited the neighbouring churches to assist in his ordination. Dr. Eliot, ever circumspect, obtained a vote of

his church, "that they would assist, provided a majority of the other churches, who were invited, would be willing to do so." This was the case, and the Rev. Mr. Wight was ordained accordingly, the doctor and messengers of his church being in the council.

The last public act in which he was engaged was in June 1778, when Mr. John Clarke was ordained at the First Church as colleague with the venerable and learned Dr. Charles Chauncy.

Dr. Eliot died on the 13th day of September following. This caused the first complete vacancy in this church since it was gathered.

The doctor's memory has been held in great veneration. An upright, honest man he was. "The esteem of the wise and the good he certainly had." In principle he was what has been styled a moderate Calvinist. The doctrines laid down in the "Assembly's Shorter Catechism" he held in high estimation. These he inculcated zealously upon the youth of his congregation, and upon his children, as long as he lived. That part of the clergy, who style themselves the liberal clergy, now take pains to disseminate an opinion that he was an Arminian. Upon this the writer does not pretend to decide; but thinks it is incorrect, or that the doctor himself did not know it; or peradventure these gentlemen are not competent judges. The creed commonly called the Apostles' he assented to, with the exception of that part, which affirms that Christ descended into hell. For this he did not think there was scriptural authority. This part he taught his children to leave out, when they repeated that and the Lord's prayer to him, after catechising them, which was his constant practice every Sabbath evening; and he advises, in one of his printed sermons, that it should always be left out. About the time of his settlement it was supposed by some, that he favoured the doctrine of the New Lights. But they would not acknowledge him; and Andrew Crosswell, then one of their zealous apostles, at a lecture held at Charlestown on the evening before his ordination; prayed fervently for a church, which was to have an unconverted man set over them on the next day. If he was so inclined, he fully got over it, and was a warm opposer of Davenport, Hobby and other itinerants. He thought Whitefield a good man, and attended his preaching, especially on his last visit. But he disliked him as being an enthusiast, and was fearful that he would do injury, by diverting people from their business several times in a day, to attend upon his lectures. He frequently remarked, towards the close of his life, that the zealous upholders of these fanatics had turned out vagabonds.

In the pulpit he was a favourite. His discourses were plain and practical, seldom on controversial points. They were delivered without action, but with a pathos and solemnity that commanded attention. He always used notes. His tone of voice was bold and positive, as though he would not be contradicted. Nor indeed did he bear contradiction tamely out of the pulpit. Over an highly irascible temper he had acquired a remarkable command. When he felt his passions rising, he would retire by himself, till he had controlled them. His influence over his parishioners was great; so that, although there were a number very inimical to him, yet he never was openly opposed by them. They, out of derision, used to style him POPE. Others there were, who disapproved of his prudence in party matters, especially in politics. On no account would he introduce them into the pulpit. One of the maxims, which he urged upon those of his sons who went into the clerical profession, was, "When your parishioners are divided in sentiments, enjoy your own opinion and act according to your best judgment; but join neither as a partizan." This circumspection acquired for him the name of *Andrew Sly*.

As a politician, he was a firm friend to the rights of his country, and opposed to the claims and measures of Great Britain. So early as the year 1767, in a letter to Dr. Harris, a corresponding friend in that country, he thus expressed himself: "If the measures of your government are not changed, depend upon it, the colonies will be precipitated into a contest for which they are badly prepared, but which will terminate in their independence upon the mother country. This event must take place, in the course of nature, before a great many years are passed." In a sermon which he preached before this date, viz. at the general election of counsellors for the province, in the year 1765, his sentiments on government were openly displayed. They were looked upon at that time as political heresy, though now the same ideas are conceived to be self-evident propositions. The sermon was reprinted in London, and introduced him to the acquaintance of that flaming commonwealthsman, Thomas Hollis, Esq. of that city, who immediately opened a correspondence with him, which continued uninterruptedly until the death of the former. Dr. Eliot received many benefactions in books, &c. from Mr. Hollis while he lived, and was handsomely remembered in his will.

For a number of years, Dr. Eliot was suspected to be a friend to the measures of Great Britain, and called a tory. Lieutenant Governour Hutchinson was his near neighbour, and they were in close friendship together. He was fully persuaded of the lieutenant governour's attachment to the interest of the

country, of his integrity and of his piety. He had been shewn letters addressed by the lieutenant governour to the men in office in England, in which he warned them against coercive measures against the colonies. When the real correspondence was by some private means obtained and published here, Dr. Eliot supposed it to be a forgery; but the letters were avowed by the lieutenant governour. This warped a confidence which had before been implicit. In a short time, Hutchinson was appointed to the first office in the government of the province. He then removed to the middle of the town, and their future intercourse became much circumscribed. The impression of toryism soon wore off.

Mr. Eliot was always a zealous opposer of African slavery. Many people in Boston had slaves for their family servants. Soon after his marriage, a sum of money was subscribed by his friends, sufficient to buy a black boy for him; but he declined the present, unless he might be permitted to put him as an apprentice to some business, when he should be of a suitable age; and at the termination of his apprenticeship, that he should be a free man. These conditions not suiting the gentlemen, the matter was dropt. He did not live to witness the abolition of slavery in this commonwealth.

To Harvard College he was devoted; was a member of the corporation from the year 1765, and spent much time in attending to its interest. After the death of President Holyoke, he was urged to take his place. The attachment he bore to his people caused him to decline an election. After the resignation of President Locke, who succeeded Holyoke, he was actually chosen into the office, contrary to his earnest request. For the same reasons he refused it. During the presidency of Dr. Samuel Langdon, he was director general.

As a friend and companion Dr. Eliot was sought after. Although his avocations were many, he husbanded his time in such a manner, as allowed him opportunity to visit among his parishioners more than any other minister in the town. He had also a very extensive acquaintance out of his parish, was introduced into the polite circles, and to most of the strangers of distinction, whom business or curiosity led to visit Boston—always cheerful and entertaining in conversation, abounding in interesting anecdotes, yet never descending to levity. In his last years, his most intimate friends were among the younger part of society. He was a fine classical scholar, and his acquaintance with most subjects of literature made him welcome among the learned.

In the early and middle part of Dr. Eliot's life, he entered with spirit into the plans adopted for christianizing the Indians

of our country. He was a member of the society established in London for that purpose, and one of the first commissioners nominated by a similar society in Scotland. He was also active in procuring subscriptions for such a society in Boston; the bill for the establishment of which, after having passed the two houses of the Legislature, was negatived by Gov. Bernard. So great was his enthusiasm in this business, at one time, that he would have permitted his third son, then a lad, to have gone into the Indian territory to acquire the language, preparatory to becoming a missionary; but was persuaded to give it up. His correspondence with the missionaries was very extensive, and his attention to their interest unremitting. Yet, in the letter above quoted to Dr. Harris, he says, "I have spent a great deal of time, and been witness to the expenditure of vast sums of money for this purpose, and have at last the mortification of seeing that it has been to no advantage; no sort of good has been derived from it." Thus future writers will probably have to complain in regard to the exertions which are now making to spread the gospel in foreign parts, among pagans and Mahometans.

Although Dr. Eliot was one of the zealous opponents to the establishment of Episcopacy by law in this country, and to the introduction of bishops under the Church of England; yet, when the British troops, and such of the inhabitants as were attached to the royal government, were preparing to leave the town, being informed that Mr. Samuel Parker, (afterwards Bishop Parker,) who was assistant to the rector of Trinity Church, was making ready to go with them; he called upon him while he was packing up his library, and, with true christian candour, represented to him the destitute situation in which the Episcopalians would be left, who should remain in this country, as all their ministers were about leaving Boston;—that although it might be prudent for the elder gentlemen to go, who had shewn their opposition to the sentiments of the people, that he was a young man, who had done nothing to render himself obnoxious, and would be perfectly safe;—that it was a duty which he owed to that part of the community, to stand by them;—and finally prevailed upon him to tarry; a circumstance which that highly respectable divine always acknowledged with gratitude, and made a particular mention of, in a funeral sermon which he preached at Trinity Church, upon the Sabbath after the doctor's decease. A part of this sermon was published in the newspapers of the day.

Many of the society turned their eyes towards Dr. Eliot's fourth son, Mr. John Eliot, as the successor of his father. A number of those who were inimical to the doctor were then in

office in the society. They openly opposed him. From the numerous funeral sermons preached upon that event, they selected one which was delivered by the Rev. Peter Thacher of Malden on the day of the doctor's decease, and printed it. As if they had determined to visit the iniquity of the father upon the children, not one of them was presented with a copy of it, and the only one at that time in the family was given to the widow by Capt. John Simpkins, one of the deacons. The society had been at considerable expense in putting the female part of the doctor's large family, and the youngest son, who was a lad, into very handsome mourning. But this was done by a vote of the society at large, who were always devoted to the family. They also continued his salary to the widow (deducting the expense of supplying the pulpit) for a considerable time. The opposers of Mr. John Eliot affected to look towards Mr. Thacher as their future minister. He was a very popular man, a warm friend to Mr. John Eliot, and if any overtures were privately made to him, they were not acceded to. The pulpit was supplied by various candidates till the 13th of May, 1779. It was then voted that Messrs. John Eliot, William Greenough, Jonathan Allen and John Prince should each be heard a certain number of Sabbaths on probation. The last gentleman declined the invitation; the others officiated. On the 22d of August it was determined to come to the choice of a pastor on the next day; and they requested such members of other churches as were constantly in the habit of attending communion with them, to join in the election. They met accordingly, and Mr. Eliot had thirty-one out of forty-four votes. The congregation met on the 29th, and concurred in the choice, Mr. Eliot having eighty-four out of eighty-nine votes. At this time no other qualification was required of the members of the congregation, than being of lawful age and constant attendants on public worship with this church. Mr. Eliot presented a dismissal and recommendation from the church in Dedham, and was admitted a member of the New North; also a confession of his faith, which was accepted.

It was by the persuasion of his friends, and with the advice of many ministers in and out of the town, that Mr. Eliot was induced to accept the call; but it was with great reluctance. He could have been settled more to his own mind. He was aware of the invidious reflections to which he would be subject in settling with a society in which he had been brought up, and as successor to a man of his father's established reputation. In fact his engaging in the clerical profession was always in opposition to his own wishes. He had seen how very precarious is a dependence upon the affections and regards of a people towards their minister. Of this he had some experience himself after-

wards. His mild and conciliating disposition reconciled those of his opponents who remained in the society; only four or five of whom broke off from it. He gave his answer on the 10th of October, and was ordained on the 3d of November. The Rev. Andrew Eliot of Fairfield, in Connecticut, his eldest brother, preached the sermon; the other exercises were performed by Messrs. Haven of Dedham, who made the first prayer; Dr. Cooper of Boston, (who was moderator of the council) gave the charge; Simeon Howard of Boston gave the right hand of fellowship, and Ebenezer Thayer of Hampton concluded with prayer. The churches of those gentlemen, the First Church, Dr. Mather's, the church in Hollis Street, the New Brick, the Old and New South, the church in Dover, under the care of Rev. Jeremy Belknap, and the church in Malden, under Rev. Peter Thacher, formed the council.

It may not be an unpleasing digression to note the salaries of the several ministers, as established at different times in this society. As they always had a sufficient sum allowed to support them handsomely, it will serve as a clew to trace the depreciation of money for more than a century past. The salary voted to Mr. Webb, at his settlement, was one hundred and four pounds, and wood for his study. This was about twelve years after the first emission of paper bills of credit, called afterwards *old tenor*. Mr. Webb had in addition to it twenty-five pounds to pay for an assistant. The depreciation it had suffered at the time, taking silver money as the standard, cannot now be ascertained; but taking this first sum for a standard, we shall see its decline hereafter. Mr. Thacher's first salary is not set down in the records. In 1728 a grant was made to each of the pastors, of twenty-five pounds, in addition to their salaries. In February, 1730—31, and in February, 1731—32, there was a contribution made in order to give the ministers a more comfortable support. The amount of either is not known. Afterwards, the sum of five pounds per week, equal to two hundred and sixty pounds per annum, was voted to each of them. In 1737, it was augmented to six pounds and ten shillings, or three hundred and thirty-eight pounds a year; in 1738, to seven pounds and ten shillings, viz. three hundred and ninety pounds a year. This sum was continued to Mr. Thacher's widow, after his death, till all the Boston ministers had preached.

When Mr. Andrew Eliot was settled, in 1742, his salary was fixed at fifty pounds sterling per annum, say two hundred and twenty-two dollars $\frac{2}{3}$ in silver. The dollar being then reckoned at forty-five shillings, old tenor, it was equal to five hundred pounds, old tenor, per annum. In 1747, the salary

was raised to forty shillings sterling per week, equal to four hundred and sixty-two dollars $\frac{2\frac{3}{4}}{100}$ per annum; the value of a dollar being then at the same rate. There is no account of the time when, or in what proportion the salary was afterwards raised. For some years before his death, it was nearly six hundred and thirty-six dollars. Old tenor bills had then stopped; but the dollar, as money of account, had not altered numerically. Fire wood was always found, in addition to the several ministers' salaries, and to Mr. John Eliot's was to be added the rent of a house after he should be married. His salary was to be the same as was given to his father in his latter days. The money then in circulation was the old continental bills, for which there was no time of redemption stipulated, and no resources to be applied for that purpose. It was therefore in a state of constant depreciation. To guard against his suffering from that circumstance, Mr. Eliot's salary was to be adjusted according to the quantity of wheat reckoned at five shillings the bushel. Had he insisted upon a literal adherence to this rule, his income, during a great part of his life, would have been very large. He was urged to do so by some brethren of the cloth. This he declined, under a consideration that it had been complied with according to its meaning; which was, that he should not suffer by being obliged to take a depreciated currency. The society never required to be prompted to raise his stipend. They always took into consideration the increasing price of the necessaries of life, and either by raising his salary, or special grants, from one hundred and fifty to two hundred dollars, always afforded to him a comfortable support. Proposals for these were always made unknown to him, and there was never a dissenting voice to their adoption. While the new meeting-house was building, these grants were suspended; but after his decease, the sum of five hundred dollars was given to his widow to make up for them. In the year 1794, his salary was raised to fifteen dollars per week, equal to seven hundred and eighty dollars annually. After the new meeting-house was completed, there was a further augmentation of five dollars per week, which made his salary equal to one thousand and forty dollars a year, at which it continued as long as he lived.

All the pecuniary concerns of the society had been under the controul of the standing committee, who left them to the oldest of the deacons as treasurer. No statement of them had been laid before the society. The cash received had been disbursed as the committee directed, or as the treasurer thought best. In the year 1776, when the society became organized anew, after the departure of the British garrison and their adherents; the deacon, who had for many years been in the

office of treasurer, was about resigning it. A committee, consisting of Ezekiel Goldthwait, John Langdon, John Ronchon Sigourney, Benjamin Burt and Harbottle Dorr, was appointed to examine the books, and make a report of the situation of the society. They attended to the business and made a return, "That they had gone back to the year 1755;—that although some pages had been cast up, and vouched as correct by a committee, yet there had been no settlement;—that large sums were due from the proprietors of pews, for taxes and assessments, and also a very considerable sum from the subscribers towards building the tower and steeple; all which ought to have been collected, and probably might have been at the time, but which would now be entirely lost *from negligence*;—that according to the accompts exhibited, there was a balance unaccounted for, of seventeen pounds, fifteen shillings and six pence, to credit of the society, and that the standing committee may possibly know how it has been disposed of." This was a curious way of easing off the treasurer, who vowed he had none of their money. But what was more curious still, immediately after accepting the report, it was voted, "that the thanks of the society be given to the good deacon for his long and *faithful services* as treasurer." Annual committees have been since chosen, who examine the accompts and their vouchers; in consequence of which, they are kept with correctness and care. Mr. Moses Grant, afterwards deacon of the church in Brattle Street, was then chosen treasurer, and held the office several years. Deacon Simpkins held the office also for a number of years more. Deacon Joseph Kettell did the duty one year; Benjamin Hammatt three years; and Ephraim Eliot twenty-three years, viz. from May, 1794, to May, 1817. *The two latter never were deacons.* The treasurers until this last date had no allowance whatever for their services.

In the fall of the year 1798, Deacon Samuel Barrett died. From the first organization of this church, there had been either a deacon or elder of the name of Barrett, and all of one family, in office until this time.

It has been noted, that the version of Tate and Brady's Psalms was substituted in lieu of the New England Psalms, in 1755. They continued in use until about this time. One singing company were desirous of adopting the version of Dr. Watts. This desire was not attended to, and the company soon dispersed. Great difficulties had been caused from the instability of those who conducted the musical part of worship, and much money had been expended, to little good purpose, in order to keep it up. Soon after the last mentioned company

was broken up, another was brought forward at a very great expense. They also wished to have Dr. Watts's Psalms introduced. They made no great difficulty about it; but taking advantage of the absence of the pastor, the psalm books were taken from the pulpit, and Watts's put in their place. The singers' seats were also supplied with the same. The persons who managed this, kept their secret, and have never been known to the writer. To the great surprise of the congregation, psalms were put out and sung, in which they could not join. Much contention was likely to ensue, and the singing company were determined to quit the seats if not indulged with their favourite author. The treasurer of the society was attached to Tate and Brady's version, but being in a situation of knowing the minds of many of its members, and fearing the consequences of altercation, determined to give up his own opinion; and, without consulting with any one, he, on the next Lord's day, requested the pastor to desire the members to stop after the services of the day were over, when a meeting being organized, he made a motion to change the versions, and the society, being taken by surprise, after some little debate, agreed to do it, with only one dissenting voice. Many of the society were dissatisfied; among them the pastor of the church, who, at his own request, was not particularly consulted. Thus one irregularity was made use of to sanction another; and the only apology that can be made for it is, that it preserved peace, by the dissentients' silent acquiescence in it. Since the meeting-house has been rebuilt, this part of worship has been more regular. A company was formed, and still continues, who are under the controul of a committee of thirteen members of the society, called the superintendants of the singers. The company are allowed great latitude; choose semi-annually a president, vice-president and librarian, who, with five other members, constitute its government; and these regulate their immediate concerns. As it becomes necessary, a master of music is employed to teach and bring forward recruits from the younger part of the society.

A very important matter comes now to our hand. The meeting-house had become old, was in decay, and unfashionable. The enlargement in 1730, however it may have added to the accommodation of the hearers, made no addition to its beauty. To repair it would have cost a large sum of money; and many of the attendants on public worship did not own their pews, but only paid the taxes on them, and could not be compelled to pay any part of the expense; so that it would fall very heavy on the proprietors. In this dilemma, Mr. Elisha Sigourney, a son and member of the society, con-

ceived the bold idea to rase the building to the ground, and build a handsome one of brick on the spot. The plan appeared impracticable to most people who were consulted; but by his individual perseverance, it was afterwards accomplished. It was first proposed at the annual meeting in May, 1801. Some desultory conversation took place, and the standing committee was directed to consider of the subject, obtain plans, make the proper estimates, and present them at the next annual meeting. In May, 1802, a partial report was made, and advice given that a select committee should be chosen to confer with each proprietor separately. Messrs. Elisha Sigourney, Thomas Page and John Wells were chosen for that purpose. They attended to the business. All the proprietors but five agreed to give the pews they owned in the present house; most of them subscribed for pews in that which should be erected, and advanced more or less money, while the work was going on, in order to purchase materials, &c. for it. A respectable committee was chosen to ask the assistance of gentlemen whose estates were in the neighbourhood. The removal of so large a wooden house warranted an expectation that something handsome might be obtained, considering that, if it should take fire, great danger would arise of a desolation of that part of the town, and that there had been many attempts to set fire to that and other parts but a short time before. A small sum was subscribed, but it was short of four hundred dollars.* Taking down and rebuilding a meeting-house was then a very uncommon thing. The society hesitated from a fear that they should not be able to complete the work. As more than seven thousand dollars had been obtained to demolish a large wooden theatre near the common, on the plea of the danger to the town, if it should take fire, and from gentlemen in various parts of the town; it was suggested that help might be afforded by enlarging the sphere of solicitation. The committee were instructed to make trial if any help could be obtained in that way. They called upon two or three gentlemen, but met with such haughty behaviour and insulting language, as discouraged them. The different companies concerned in insurance against fire were called upon, but not a cent was procured. Thus left to their own exertions, and having eighty pews subscribed for, in the month of June, 1802, it was "resolved, unanimously, that Elisha Sigourney, William McKean, John Cogswell, Thomas Page and Benjamin Barnes be a committee to take down the New North meeting-house, dispose of it in whole or in part, as they may judge will be most for the interest of the society, procure

* Note O.

materials and erect another building according to law, and agreeable to a draft purchased of Charles Bulfinch, Esq. and to assess the same on the subscribers." The pastor was informed that the demolition of the house would commence on the 2d of August, and he was requested to preach an appropriate sermon upon the Sabbath preceding. He did so to great acceptance. In less than a month the ground was cleared. Messrs. Thomas Christie, Roland Christie and David Shute took down the house, and were compensated by having all the wood work of it.

A committee of the New Brick church, now united with the Old North, waited upon Rev. Mr. Eliot a few days before the 2d of August, and made an offer of the best accommodations that could be made in their house of worship, during the time the building should be going on. The invitation being communicated to the society, it was accepted, and a committee to join in making arrangements was chosen. The females of both societies were to occupy the lower floor; the lower galleries were appropriated for the men; the youth and boys were to sit in the upper gallery. The connection was approved of by the generality of those who were to be favoured; but some few, descendants of the friends of Mr. Thacher, had imbibed such prejudices against the New Brick society, that they would not worship with them. Deacon Gibbins Sharp begged that the temporary union might not take place; he was a witness of the fracas at the installation of that gentleman; *he was always far from the opinion that the New North church was clearly in the wrong.* He was prevailed upon to wave his prejudices, and regularly attended at the New Brick.

This gentleman related an uncommon circumstance to the writer a short time before the house was demolished, viz. "That he had attended worship at the New North meeting-house, from the year 1719, without the interruption of a single day or half day, excepting during part of the time when the British troops were possessed of Boston in 1775—6, (he then resided at Salem,) and the afternoon of the day that Dr. Andrew Eliot was taken sick, when the house was not open; a term of more than eighty years. But we should avoid boasting. Within a fortnight after telling this, the old gentleman sprained his ankle, and was obliged to stay at home two Sabbaths in succession."

The two societies convened together on the second Sabbath in August. The inconveniences which were foreseen must be experienced by the obliging society, were in general borne with apparent good will. The ministers officiated

alternately, and were very happy in the connection. When the new meeting-house was finished, they each took an affectionate leave of the other's society, in the sermons that were preached on the last Sabbath of their union.

The corner stone of the present New North meeting-house was laid on the 23d of September, 1802, over a silver plate on which were inscribed several of the principal events relating to the building;* a part only of the cellar being then dug. It was finished and stoned during the autumn. In the ensuing winter, materials were collected, and in the spring the work was resumed. Mr. Cogswell left the building committee in May, 1803. The society are under great obligations to the other gentlemen, who gave every attention to the business. Mr. Sigourney, being more at leisure than the others, was on the spot almost the whole time. They have had the satisfaction of seeing a large and handsome edifice erected, and the society become, in consequence thereof, far more flourishing than it had been for some years before; and also of witnessing that other societies, following the example of this, have greatly ornamented the town, by erecting a number of elegant churches in lieu of their old and decayed edifices. As the town has increased in the number of inhabitants, many new churches have been gathered, and added still more to the good aspect of it, by an increase of public buildings constructed in a handsome style.

At a meeting in the spring of 1803, the deacons were chosen a committee to apply to the Legislature of the commonwealth, for a special act of incorporation, which was granted. By this act, they, with such persons as are or may become engaged in building the house of worship now erecting, are made a body politic under the style of the "New North Religious Society in the Town of Boston;" and, together with the common powers of such corporations, it is provided, that they shall have power to choose their ministers, contract with them for their salaries, &c.; and in particular, it is enacted, that no person shall be allowed to vote in any case, merely from the circumstance of attending worship with the society, hiring a pew, or paying towards the expenses thereof. So that all difficulties arising from the members of the church voting separately from the congregation, and the qualifications of the latter are hereby obviated; and every proprietor of the house, whether male or female, is secured in the right of choosing a minister, &c.

The time spent in rebuilding was extended much more than was wished for or expected. Many private houses were

* Note P.

building, which rendered it difficult to obtain proper materials and workmen; and it was not finished until April, 1804; on the 30th of which month, the pews were put up for sale at auction. They had all been appraised, and the amount of tax upon each assessed. The right of choice was bidden for, and produced more than three thousand dollars, which, with the appraised value of those sold, was nearly enough to meet the whole expense incurred, viz. twenty-seven thousand, two hundred and eighty-eight dollars and $\frac{44}{100}$. The balance was soon made up by the sale of other pews, which were left on hand after the first sales.

The roof of the house has been found to have too small a pitch, and was soon so leaky that it was thought proper to take off the slates and shingle the whole, laying the same slates again. After a few years, this was not found sufficient, the slates being small and of a bad quality. They were taken off, and a covering of best Welsh slates laid on, which has remedied the evil.

On the 2d day of May, 1804, the dedication was made, wanting but three days of ninety years from that of the first house. The Rev. Dr. Lathrop made the prayer, and the pastor of the church preached the sermon, which was printed. The company of singers having dispersed, the musical part of worship was performed by the Franklin Society, belonging to the church in Hollis Street, who were invited for the occasion by the standing committee. They were decently entertained at the house of Redford Webster, Esq.; the gentlemen of the clergy, and others, at that of Dr. Eliot.

In June, 1805, a subscription was made to purchase a bell, which, when in the cupola ready for use, cost more than eight hundred dollars. It was from the furnace of Paul Revere and Son, and weighs upwards of thirteen hundred pounds.

The records of the society contain nothing worthy of notice after this time, excepting that Mr. John Wells was chosen deacon, in order to take the active duty of that office from Deacon Joseph Kettell, whose infirm state of health rendered him incapable of performing it.

On Lord's day the 14th of February, 1813, the Rev. John Eliot departed this life, after three days suffering from an organic disease of the heart, which had been threatening him for several years. Information was sent to the meeting-house, where Rev. Mr. Lowell was preaching. Before he administered the sacrament, he made an impressive address to the church.

The funeral was upon Thursday following, attended by his own society; the members of such societies, both literary and

charitable, as he belonged to; the governour, lieutenant governour, council and senate; the whole government of Harvard University, and a large concourse of the inhabitants of the town. By his particular request, his remains were not carried into the church, and no sermon preached before his interment. Rev. Mr. Channing prayed with his church and congregation in the meeting-house, and Rev. Dr. Lathrop with the family and friends at his dwelling house. The several societies assembled in the Universal meeting-house by particular approbation of the members of that church. The expenses of the funeral and mourning dress of the female part of the doctor's family were borne by the society.

Rev. Dr. Lathrop preached a discourse at the New North meeting-house on the following Sabbath, which was printed; and the other pall holders* preached in their several turns. Dr. Freeman's Character of Dr. Eliot was also published by a private gentleman. Memoirs of him, written by Rev. Joseph McKean, were inserted in the first volume of the second series of the Collections of the Historical Society.

The ministry of the two Doctors Eliot comprized a term of seventy years. During the whole of this time, no root of bitterness sprang up, no discord prevailed. The affairs of the society went on like those of a well regulated family. The pastors were happy in the affections of their people; and the people were contented under their ministration. During the life of Dr. Andrew Eliot, very little alteration took place; sons succeeded to fathers. It was different during the life of Dr. John Eliot. When Rev. Mr. Gair was installed over the Second Baptist church, which, until that time, had been a very small assembly, a sudden blaze was enkindled by him and Mr. Stillman, which seemed to enlighten great numbers of people, especially young girls and lads, many of whom left the New North. In 1785 the Universal church was gathered under the famous John Murray;—and the Methodists opened their first chapel, where their doctrines were preached with zeal and enthusiasm. These all had their places of worship in a close neighbourhood with the New North, and drew off numbers from it, principally from the galleries, which have never been so well filled since. When the Rev. Peter Thacher was removed from Malden to Brattle Street church, in Boston, some of the very friends who had been most influential in persuading Mr. Eliot to take the place of his father, quitted his preaching and joined that society. "This was the most un-

* Note Q.

kind stroke of all," and he felt it as long as he lived. However, the seats were soon filled again, and it continued a very large congregation until his death. Another cause, which has contributed to change the face of the assembly, has been the local situation of the meeting-house. The young gentlemen, who have married wives in other parts of the town, have found it difficult to persuade them to become so ungentle as to attend worship at the north end; while the ladies of the society, as they have become wives, have affected to consider it a mark of taste to change their minister. But as one generation has passed away, another generation has come forward. Even the clergymen have abandoned that part of the town. There are six large congregations to the northward of the canal which divides the town, and only one of their ministers resides there. The Methodists are not reckoned, as their preachers are frequently removed.

"Where ministers and people live happily together, some credit is due to both." The Eliots, father and son, sat an example worthy of being followed. They lived in the midst of them; they associated with them, not only when duty called them, as in cases of marriages, sickness and death, but in a social manner as friends. Their parishioners returned their visits, especially on the evenings of Lord's day, at which times their studies were filled with them, not for the sake of religious conversation only, but here the common topics of the day were talked over, much information given and received relative to the politics of the times, and the interest of the country. This constant intercourse made them acquainted with each other, and cemented a friendship which was pleasant and useful to both. Many gentlemen of the town, not belonging to the parish, were in the habit of joining these social circles.

In some respects these men were very much alike. Methodical in their arrangement of time, they were both able to devote much to the interest of the societies to which they belonged, without interfering with the duties of their station as ministers of the gospel; and while respectively members of the corporation of Harvard University, they each devoted themselves to its concerns.

As a theologian, Dr. John Eliot took the Bible as his guide, in the light it was presented to his own mind. Good men he loved and associated with, although they differed from him in sentiment, and excluded none from his pulpit on that account. For this he has received severe reprimands from some of his brethren in the clerical profession: Once in particular, for inviting Mr. Hill, an amiable man, to preach for

him, who belonged to the church called the church of New Jerusalem. He also gave offence by walking as a pall holder at the funeral of Mr. Jane, a Methodist minister in his neighbourhood. His intimacy with Mr. John Murray, of the Universal church, was frowned upon. *He was indeed a liberal christian* in the true sense of the word; but certainly not such as have lately erected themselves into a sect under that name, and who do not seem to be destitute of bigotry and intolerance. He was a Trinitarian. The covenant of the New North church was a Trinitarian covenant,* drawn up by his father. An assent to this was strictly required of all who were admitted into his church, or were baptized there; and also of those who applied to have the ordinance of baptism administered to their children. It has been objected to this, that he supported the election of the present president and professor of divinity in Harvard University. To this it is answered, that he was convinced that they were the best candidates for their respective offices that were or would be brought forward; and as Mr. Hollis, who founded the professorship of divinity, and was both a Calvinist and a Baptist, did not require that the office should be confined to a belief of any particular dogma, he was certainly correct in his decision. As he lived, so he died, calm and composed to the last; only concerned lest his patience should not hold out under the extreme pain which he suffered. To the first suggestion made to him of his immediate danger, by Dr. Lathrop, "My friend, are you prepared for the worst?" he answered, "I know where I have placed my hopes, and there I am contented to rest."

* Note R.

APPENDIX.

NOTE A. Page 6.

THE names of the first associates were, Solomon Townsend, Erasmus Stevens, Moses Pierce, Caleb Lyman, John Pecker, Alexander Sears, Ebenezer Clough, John Goldthwait, Samuel Gardner, William Parkman, John Barrett, Isaac Pierce, Joshua Cheever, Matthew Butler, Elias Townsend, John Goff, James Barnard. Matthew Butler seemed to be the father of the association. It happened by accident, that the pulpit of the present meeting-house stands over the exact spot on which his pew was situated.

NOTE B. Page 6.

THE Hutchinson family have had the credit of *giving* the land on which the house was built. This is a mistake. The land was bought of Col. Thomas Hutchinson, father of the governour, for the sum of four hundred and fifty-five pounds and sixteen shillings, part of which was on credit, and a bond given for the payment. It stood on interest for a short time.

NOTE C. Page 6.

THE committee for building were, John Charnock, John Baker, Alexander Sears, Ebenezer Clough, Solomon Townsend, Thomas Lee, Erasmus Stevens, Samuel Gardner, Moses Pierce, William Parkman, Edward Pell, Josiah Langdon, Joshua Cheever, James Tilestone, Matthew Butler, John Barrett, Nathanael Kennry, Edward Richards, James Varney, and Caleb Lyman:—One may suppose a committee of the whole house.

NOTE D. Page 8.

THE church covenant was in these words:—We, whose names are subscribed, apprehending ourselves called of God into the church state of the gospel, do, first of all, confess ourselves unworthy to be so highly favoured of the Lord, and admire that free and rich grace of his, which triumphs over so great unworthiness; and then, with a humble reliance upon the aids of grace therein promised to them, that in a sense of their own inability to do any good thing, do humbly wait upon him for all, we do thankfully lay hold on his covenant, and would do the things that please him.

We declare our serious belief of the christian religion, contained in the Sacred Scriptures, and as exhibited in the confession of faith received in our churches; heartily resolving to conform our lives to the rules of that holy religion, so long as we live in this world.

We give ourselves to the Lord Jehovah, who is the Father, Son and Holy Ghost; and avouch him to be our God, our Father, our Saviour and Leader, and receive him as our portion.

We give up ourselves unto the blessed Jesus, who is the Lord Jehovah, and adhere to him as the head of his people in the covenant of God, and rely on him as our Prophet, our Priest and our King, to bring us into eternal blessedness.

We acknowledge our everlasting and indispensable obligations to glorify God in all the duties of a godly, sober, righteous life; and very particularly in the duties of a church state, and a body of people associated for an obedience to him, and enjoyment of him, in all the ordinances of the gospel. And we therefore depend upon his gracious assistance for the faithful discharge of the duties thus incumbent upon us.

We desire and intend, and with dependence upon promised and powerful grace, we engage to walk together as a church of our Lord Jesus Christ, in the faith and order of the gospel, so far as we shall have the same revealed unto us, and will conscientiously attend the worship of God, the sacraments of the New Testament, and the discipline of his kingdom and all his holy instructions, in communion with one another;—and that we will lovingly watch over one another, carefully avoid stumbling blocks and contentions, as becomes a people whom the Lord has bound up together in the bundle of life.

At the same time, we also present our offspring with us unto the Lord, purposing with his help to do our part in the methods of a religious education, that they may be the Lord's.

And all this we do, flying to the blood of the everlasting covenant for the pardon of our many errors, and praying that the glorious Lord, who is the great Shepherd, would prepare and strengthen us for every good work, to do his will, working in us that which is well pleasing in his sight, to whom be glory forever. Amen.—Signed by John Webb, pastor, Alexander Sears, Caleb Lyman, Ebenezer Clough, William Parkman, Elias Townsend, Benjamin Gerrish, Samuel Gardner, Matthew Butler, Moses Pierce, John Barrett, Nathanael Kennry, Lately Gee, Solomon Townsend, Erasmus Stevens, Joshua Cheever.

NOTE E. Page 8.

WHEN the meeting-house was taken down in 1802, this bell was sold to the town of Charlton, in the county of Worcester.

NOTE F. Page 12.

THIS committee consisted of Alexander Sears, Solomon Townsend and Owen Harris of the church, and Thomas Lee, Edward Pell and William Pell of the congregation.

NOTE G. Page 12.

HOWEVER incredible, it is a fact, that some of the most unruly of this mob did sprinkle a liquor, which shall be nameless, from the galleries, upon the people below. The wife of Josiah Langdon used to tell with great asperity of her being a sufferer by it. This good lady retained her resentment to old age. She was in the habit of relating the transactions of old times to her grandchildren. She would add to this anecdote, that the filthy creatures entirely spoiled a new velvet hood, which she had made for this occasion, and she could not wear it again. She was probably a particular object of vengeance, as her husband was a zealous partizan for Mr. Thacher.

NOTE H. Page 14.

ONE of the persons who separated was Mr. Jonathan Mountfort, (father of a Dr. Mountfort, who for many years was a most eminent apothecary at the north end.) This good man thought to vent his spite in a peculiar manner. He said there should always be one pew empty; so he nailed his pew up, claiming a part of the house as his property. It remained in this situation

until 1727, when some persons went into the meeting-house in the night, and sawed out the pew through the floor, and placed the whole at his shop door, which stood conspicuously, his house forming the wedge between the passage to the Old North Square and Fish Street; exciting much mirth among the populace, who gathered round it, and equal rage in the old gentleman.

NOTE I. Page 16.

THE copy of the charge to the elders, which the compiler had, is mislaid. The charge to the deacons was in the following words:—Whereas you, upon whom these hands are now laid, have been regularly chosen to the office of deacons in this church of Christ: We do now, in the name of the Lord Jesus Christ, and in behalf of these people, solemnly set you apart to the office whereunto you have been called: And to this end, we do solemnly, in the presence of the great God, our Saviour, and in the sight of his holy angels, and before this assembly, give you the following charge, namely: Take heed to do the work of your office, with all integrity of heart. Be a faithful steward of the church's stock, as it may be committed into your hands, disposing of it in such services, and only such, as are agreeable to the pious intention of it.

And as the office of a deacon is of some note and trust in the church of Christ, your duty is, to be found blameless in it: And to this purpose, see that, as the scriptures direct, *you be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.* Hold the mystery of faith in a pure conscience, and rule your house well. In so doing, you will use the office of a deacon well, and hereby purchase to yourself a good degree of respect and esteem, at least among your brethren, and great boldness in the faith which is in Jesus Christ. And now, that you may be enabled to keep this charge, we shall again commend you to the grace of our Lord Jesus Christ.

NOTE K. Page 17.

THE committee for enlarging the house, in 1730, were Samuel Barrett, Abiel Whalley, John Baker, Joshua Cheever, Peter Thomas, John Smith, Erasmus Stevens, Jeremiah Gardner, Caleb Lyman and Josiah Langdon, or as many as could attend to it. They were to have the whole direction of the affairs of the house.

NOTE L. Page 17.

UPON the night in which the Rev. Mr. Thacher died, there was a tremendous storm, with thunder and lightning, very unusual at that time of the year. In the midst of this he expired. On the next morning, a member of his society, passing the street, saw at a window one of his acquaintance, and asked him if he knew that Parson Thacher was dead? No, said the other; when did he die? In the midst of the storm, he was answered. Well, said his friend, he went off with as much noise as he came.

NOTE M. Page 24.

THE following is an exact copy of the right hand of fellowship given by the Rev. Andrew Eliot to the Rev. Samuel Stillman, at his installation over the First Baptist church, taken from the original paper on which it was written, viz.—

The different religions which have obtained in the world have usually been distinguished by some peculiar mark or character. Our blessed Lord and Master would have his followers known by their mutual love and charity. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Happy had it been, if christians had never deviated from this excellent rule. How soon did the

church of Christ degenerate from that temper which the gospel ever recommends, and of which he sat so amiable an example!

You need not be told the alienations and censurings, the contentions and persecutions, which have prevailed among those who professed the same religion, because they have not exactly agreed in the same doctrine or mode of administration. The source of all this mischief was not merely a difference of sentiment, but an impatience of contradiction, a loving to have the preeminence, a disposition to lord it over God's heritage, and to invade his unalienable prerogative over the consciences of men.

Our first reformers, who had felt the rage of persecution themselves, were not free from an intolerant spirit. Their conduct towards those who differed in their religious opinions, will not bear the test, if duly examined.

'Tis an honour to the present age, that the principles of liberty are better understood; that there is not only a mutual forbearance, but a spirit of candour and love prevails among christians of different denominations. How pleasant is it for brethren to dwell together in unity! Let no man take our crown from us.

The solemnities of this day shew that christians of different sentiments can unite in offices of love. *You*, our beloved brethren, have invited the churches in the neighbourhood to join in one of the most sacred acts of religion. *We* have attended to your call, and shewed our readiness to all acts of communion and christian fellowship. And what is there to break our union, or to keep us at a distance? If our religious opinions be not just the same, we agree in owning Christ to be our Master and Lord, and in calling one another brethren in Christ. *You have in your letters missive, acknowledged us to be the churches of Christ. We cheerfully return the honourable title. We own you to be a church of our Lord Jesus Christ. We look upon you as members of that body, of which Christ is the head. We have a tender concern for your welfare—we mourn with you when you mourn—we rejoice when we see you rejoice.*

It is with sincere regret we have heard your worthy pastor resigning his charge. We wish him a blessing out of the house of the Lord. May God accept and reward his desires and endeavours to advance the Redeemer's kingdom; and may you always esteem him highly in love for his works' sake.

We rejoice that you are not left as sheep without a shepherd; that you are happily united in the settlement of another pastor, whom we have seen this day solemnly introduced into his sacred office, and who, we trust, will go on to build you up in faith, in holiness and in comfort.

With the same affectionate regard, Reverend and dear Sir, *We cheerfully receive you as a brother in Christ, and as a minister of the New Testament.*

We promise you our help, support and encouragement. We wish you success in your ministerial work. We shall heartily rejoice in your gifts and usefulness; and pray that you may approve yourself to God, and find acceptance with his people. In testimony of the sincerity of these dispositions and regards, I do, in the name of the council now convened, and of the churches to which we belong, give you the right hand of fellowship.

At the time *I give you my hand, remember, Sir, I receive yours.* The same friendship and brotherly kindness you have a right to expect from us, we on our part expect from you. I doubt not, my brother, but you have the like warm affection animating your breast, which I feel in my own, and that you will exhibit yourself, and inculcate on your hearers, a spirit of candour, of benevolence and universal charity.

May God Almighty, who is witness of this solemn transaction, keep you and me, and every one concerned in it, from every thing which shall contradict our professions and engagements this day. And may we, who now embrace as brethren, increase in every christian disposition, till we meet in the realms of light and peace above. Amen.

The ceremonies of Mr. Stillman's installation were performed in the Old North meeting-house. The Rev. Mr. Cooper made the first prayer; Rev.

Mr. Pemberton gave the charge; Rev. Mr. Eliot gave the right hand of fellowship; Rev. Mr. Checkley made the concluding prayer. They were all Congregational ministers. Rev. Mr. Stillman preached the sermon.

NOTE N. Page 24.

THIS matter has been very erroneously stated by some of the members of the Baptist church. The compiler has been frequently told, not to say reproached with the circumstance, that though his father affected to dislike and neglect Mr. Stillman, yet he could be contented with no other minister when near dying. Being present the whole time, he vouches for the truth and accuracy of the following statement: On the Friday afternoon which preceded the death of Dr. Eliot, he having been sick for twelve days, Mr. John Eliot informed his father, that Mr. Stillman had daily called several times at a shop which joined to the doctor's house, and had made very affectionate inquiries respecting him. The doctor said, Tell the woman, if he calls again, to invite him to see me. Mr. John Eliot replied, Sir, he has been so assiduous and attentive, suppose that I call on him and thank him, and tell him *you* will be happy to see him. I think he will be pleased. Right, said the doctor. Mr. John Eliot went immediately. Soon after, Mr. Stillman came into the chamber. On coming to the bed side, he extended his hand to the doctor, and in a loud voice addressed him, My christian friend, how do you? He was answered, Rejoicing in the light of God's countenance. They shook hands cordially. Mr. Stillman then sat down, and after a short conversation, was asked to make a prayer, as had been done to all the clergyman who had visited there. He did it with much fervency, and soon after they took an affectionate leave of each other. They had no other interview. Dr. Eliot lived till the next Sabbath.

NOTE O. Page 37.

Donations towards rebuilding the New North Meeting-House.

Ebenezer Parsons, cash \$50, sundry materials, \$86,25,	\$136,25
William Callender, in turning pillars, urns, &c.	110,00
Sarah White, widow of Capt. John White, cash	50,00
James Williams,	50,00
John Fleet,	20,00
Samuel Watts,	10,00
John Richardson,	10,00
Thomas Parker,	10,00
	<hr/>
	\$396,25
	<hr/>

NOTE P. Page 39.

THE inscription on a silver plate, which, together with some American coins, was deposited under the south-west corner stone of the foundation, was as follows:

The New North Church was built, A. D. 1714:

Enlarged and repaired, 1730:

A new Tower and Steeple built, A. D. 1764:

August, 1802, taken down by a vote of the Society, pro bono publico.

In September following, the Corner Stone of the New Edifice was laid,

(LAUS DEO)

By the REV. JOHN ELIOT, Pastor of the Church.

NOTE Q. Page 41.

THE pall bearers at the funeral of the Rev. John Eliot were, Rev. Dr. John Lathrop; Rev. Dr. Kirkland, President of the University; Rev. Dr. James Freeman, Rector of King's Chapel; Rev. Dr. Eliphalet Porter of Roxbury; Rev. Dr. Thaddeus M. Harris of Dorchester; Rev. Dr. Joseph McKean, Professor of Oratory in the University.

NOTE R. Page 43.

Copy of the Covenant, as delivered to such persons as were admitted to the Sacrament of the Lord's Supper, and to those who applied for Baptism for themselves or children.

You do now, in the presence of the great God, his elect angels, and this christian assembly, profess your belief in the Holy Scriptures; that they were given by the inspiration of God, and are the only sufficient rule of faith and practice.

You believe in Jesus Christ as the eternal Son of God, the only Mediator between God and man—the Lord and Head of his church. Sensible of your need of a Saviour, your own proneness to sin and inability to that which is good, you look up to him, and receive him in all those characters and offices with which he is vested for the benefit of the children of men.

You believe the Holy Spirit to be the author of every good in the mind of man—the Leader, the Sanctifier and Comforter of his people.

You give yourself up to God in an everlasting covenant, never to be forgotten, to be for him and him only—to love, serve and obey him forever.

You submit yourself to the discipline which Christ has established in his church, and as practised by the people of God in this place.

[You promise often to think of your obligations to come up to the table of the Lord, and that you will seek to have such difficulties removed as now prevent your approach to that holy ordinance.]—Do you thus profess and promise?

It will be observed, that when the covenant was administered to those who were candidates for admission to the church, the paragraph enclosed in crotchets was omitted.

Number of Persons admitted to full Communion, viz.

From the gathering of the church, in 1714, to Mr. Thacher's installation, in 1720,	117
From Mr. Thacher's installation to his death, 1738,	383
From Mr. Thacher's death to the settlement of Mr. Andrew Eliot, 1742,	153
From Mr. Eliot's settlement to the death of Mr. Webb, 1750,	98
From Mr. Webb's death to that of Mr. A. Eliot,	263
From the death of Mr. A. Eliot to that of Mr. John Eliot,	166
	<hr/>
	1180
	<hr/>

Number of Persons to whom the Covenant has been given without admission to full Communion.

To Mr. Thacher's settlement, 43	To the death of Mr. Webb, 61
To his death, 92	To A. Eliot's death, 325
To A. Eliot's settlement, 26	To J. Eliot's death, 263
	<hr/>
	810
	<hr/>

There is no record of marriages either by Mr. Webb or Mr. Thacher.

The number of couples married by A. Eliot from 1742 to 1750, . . .	125
Mr. Webb probably married as many during that time.	
From Mr. Webb's death to his own, Mr. Eliot married	633
From Nov. 1779, to Feb. 1813, Mr. John Eliot married	811
	1569

Number of Baptisms.

From Mr. Webb's settlement to	To Mr. Webb's death,	584
that of Mr. Thacher,		
To Mr. Thacher's death,	To J. Eliot's death,	1097
To A. Eliot's settlement,		6058

It must have been observed, that both Mr. Andrew Eliot and his son are styled Doctor in the latter part of their lives. They both had degrees of Doctor in Divinity, by purchase, at the University of Edinburgh. In the year 1767, Deacon John Barrett sent to that University and obtained a diploma for Mr. Andrew Eliot, the expenses of which were defrayed by the deacon. Mr. Eliot set no other value upon it, than as it was a mark of affection from a very dear friend.

A few years after Mr. John Eliot's settlement, diplomas were procured in the same manner for Rev. Simeon Howard and Rev. John Lathrop. Soon after, the late Sir John Temple, a friend to Mr. Eliot, proposed to his kinsman, the late Samuel Eliot, Esq. to procure the same for him, the expenses of which Mr. S. E. offered to pay. Upon consultation with Mr. J. E. he put a stop to it. He then agreed with his friend, Rev. John Clarke, that they would not accept of a diploma procured by purchase. The University of Cambridge were not then in the general practice of granting those degrees, as they have since been.

Soon after Rev. Mr. Thacher removed from Malden to Boston, he was complimented with a diploma by the late Thomas Russel, Esq. By the persuasion of Mr. Thacher, Mr. Clarke consented to receive the same compliment from the same gentleman. Some persons friendly to Mr. J. Eliot wished to favour him in that way, but he always declined it, observing that he had rather the question should be "Why is not Mr. Eliot a Doctor," than "why is he?" At one time, the writer found that a plan was projecting to procure his brother the title privately, through the agency of Dr. Thacher, and checked it. At length, the late Deacon Samuel Barrett, sen. wishing to do as much for his minister as his uncle John Barrett had done for his father, contrived with Dr. Lathrop to procure a degree for him. The diploma arrived, and Mr. Eliot's first notice of it was, by being hailed Doctor at a meeting of the Historical Society. When the matter was explained, he was much disgusted, and his first determination was, to return the diploma; but he considered afterwards that by so doing he should offend the deacon, who was one of his best friends, and grieve Dr. Lathrop. They really thought they were doing him a favour. Thus the title was imposed upon him so contrary to his inclination, that he probably never looked over the diploma. He deposited it in the hands of a friend, who handed it to his family after his decease.

Mr. Eliot's reason for declining the offers which were made to him for this purpose was, that a title which might, by a little address, be procured for any one, conferred no honour, and was not worth an acceptance.

Dr. Andrew Eliot published twelve single sermons, in the course of his ministry, upon various occasions; and, a few years before his death, a volume of twenty sermons, most of which his hearers had urged him to have printed, when first delivered.

Dr. John Eliot published a sermon and charge to Free Masons, and five sermons on different occasions, with many communications in the Collections of the Historical Society and other periodical works; also, *The New England Biographical Dictionary*. This had engaged his earnest attention from early life, but was destined to be a source of great mortification to him. It is allowed to be a valuable work. When he came to a determination to have it printed, he endeavoured to make it serviceable to a young printer of his society, and employed him to execute the work. This young man employed other persons to do it, unknown to him. The proofs were regularly handed for corrections, which he attended to, and he was assured they were made. Not imagining that deception was practising upon him, to his astonishment, when the work was finished, it was replete with errors of the most glaring kind, especially in regard to the important circumstance of dates. His pecuniary circumstances would not admit of his suppressing the edition, and he was obliged to let it come out "with all its imperfections on its head." He could never hear the work spoken of without the greatest disgust.

ENQUIRING OF THE FATHERS, OR SEEKING WISDOM FROM THE PAST.

DISCOURSES

PREACHED IN THE

NEW NORTH CHURCH,

ON LORD'S DAY, DECEMBER 9TH,

ON THE COMPLETION OF THE

124TH YEAR FROM THE ESTABLISHMENT OF THE CHURCH

AND OF THE

25TH YEAR SINCE THE SETTLEMENT OF THE PRESENT PASTOR.

BY FRANCIS PARKMAN, D. D.

PUBLISHED BY REQUEST OF THE HEARERS.

BOSTON:

PRINTED BY SAMUEL N. DICKINSON,

52 Washington Street.

Rev Francis Parkman D.D. was
the son of Deacon Samuel
Parkman of Boston, educated at
Harvard College, and ordained
pastor of the New North
Church, Boston, 8th Dec 1813, as
the immediate successor of Rev
John Eliot D.D. Rev Amos
Smith was ordained as colleague
with Dr P 7th Dec 1842, and resign-
ed in June 1846. Two years af-
terwards Dr Parkman also re-
signed, and on the 28th of Jan
1849 preached his farewell sermon.
He died 12th Nov 1852
and was succeeded in the pas-
toral office by Rev Joshua Young

SERMON I.

DEUTERONOMY 32. 7.

REMEMBER THE DAYS OF OLD, CONSIDER THE YEARS OF MANY GENERATIONS. ASK THY FATHER AND HE WILL SHOW THEE : THY ELDERS AND THEY WILL TELL THEE.

The rapid succession of those periods, by which we are accustomed to measure human life and the course of human affairs, suggests very useful instruction, and may produce the most salutary impressions. It is the part of a sound philosophy to seek wisdom from the past, that it may obtain guidance for the future. It belongs to a filial piety to acknowledge and adore a fatherly protection through the scenes and changes of our being, and specially does it become a christian's gratitude, to hold in reverence the institutions of his religion, which are to the world a standing monument of his faith; which preserve for him, in its purity and beauty, that pearl of great price, the gospel of his hopes; by which his knowledge is enlarged, and the life of God within him is nourished.

For the same purpose were the chosen people commanded to keep in remembrance the providence and grace of God. And when the voices of the elders had ceased, and the lips that might have instructed were closed in death, they were to consult the annals of their history, and gather up the lessons there recorded of

experience and wisdom. 'Enquire, I pray thee, of the former age, and prepare thyself to a search of the fathers. For we are but of yesterday, and know nothing, because our days upon earth are a shadow.'

To such enquiries, and to the reflections they suggest, we are invited by the period at which we, my friends of this religious society, are this day arrived.

With our last communion sabbath, were completed one hundred and twenty-four years since the establishment of this ancient church, or the first celebration within it of the christian ordinances. And with the past week, are closed just twenty-five years since the ordination of its present pastor. The concurrence of these two periods, embracing the past and the present history of this religious society, invite our recollections of the way, in which the Lord our God has led us and our Fathers through this succession of years, and should awaken our grateful acknowledgements for the protection with which we have been favored. Such acknowledgements become every child of God, as he remembers the goodness which has followed him all his days. Especially do they become a religious community, when with the return of stated periods, they survey the blessings which have been transmitted to them, through successive generations, and in the possession of which they are still permitted to rejoice. Let me ask you, then, my christian friends, with this day to consider the days of old, and to unite with them our thankful acknowledgements of present blessings.

This religious society was gathered in 1714. Its origin was not in division and uncharitableness, but in reverence for religious institutions, and a desire

to meet the wants of an increasing population. Its separation from the parent church—the Old North—was, therefore, in a spirit of perfect harmony, in the same co-operation and mutual kindness, which to so large an extent, and through successive periods, have distinguished the churches of this city. Into the details of its history, however, during the first century, it is not my design, as it is unnecessary for me to enter. These are exhibited, with his characteristic fidelity and discrimination, by my excellent predecessor, the late Dr. Eliot, in his discourse preached at the dedication of this church, in 1804.* And I may also refer you for some biographical notices of my predecessors, to another discourse, published at your request, in 1814; and which, if it be still in the hands of any among you, would render my repetition, at the present time, alike needless and unbecoming.

I am not, however, unmindful, that with the lapse even of fewer years than have gone by since the completion of a century in this church, events once familiar and fresh in remembrance, may, with the things of old, have gone quite out of mind; or, that within that period, a new generation has arisen, by whom they may never have been known. Allow me, then, for the sake of my younger hearers, to whom I trust such a recapitulation may not be altogether uninteresting or unprofitable, to exhibit with brevity the way in which the Lord our God has led us.

The first pastor of this church, was the Rev. John Webb, by whom, soon after its organization, the sacrament of the Lord's supper was for the first time admini-

* Note A.

istered, in November, 1714; and with whom, in 1720, agreeably to the usage of the churches at that period, dividing the ministerial labors between pastor and teacher, was associated the Rev. Peter Thacher, previously settled in Weymouth. This step, notwithstanding the acknowledged worth and distinguished gifts of the individual, was the occasion of a schism, which issued in the foundation of another religious society, now our sister church, and was a rare and melancholy, I am sorry to add, disgraceful exception to the harmony, by which, as has been said, the religious communities of Boston have been generally distinguished. The causes and effects of this dissension, I have no inclination to discuss. It is enough to say, that it appears to have originated with a minority of the society, in some conscientious scruples, which in these latter days have ceased, as to the propriety or even lawfulness of inviting a minister to one church, who was already the pastor of another. It was unconnected with the personal or professional character of Mr. Thacher, except, indeed, as it implies a high estimate of both; and, after his death, in 1738, amidst the general respect, the Rev. Andrew Eliot was, in 1742, associated with Mr. Webb, as his second colleague, and upon the decease of the latter, in 1750, became the sole pastor of the church. In this relation Dr. Eliot remained, amidst the conflicts of the revolution, and the various fortunes of the flock, till his death in 1778. With this event, was closed a ministry of thirty-six years, which for its ability, fidelity, and acceptance, is still remembered by many of the aged, of various denominations, in this city with respectful recollections, and the praise of which is in all

the churches of New England.* Like his predecessor and colleague, Mr. Webb, to whom I would gladly pay my passing tribute as to one of the most conscientious and faithful servants of Christ Jesus—he loved his profession, and consecrated to it the full energy of his vigorous understanding, and of his upright heart ; declining a high academical distinction, that was once and again presented to his choice, and preferring to spend and be spent in the service of his people. Happy the people, and happy too the city, that rejoiced in his light. His devotion to his calling, and to his church, commanded at once their respect and gratitude. It was the source to him of much of his personal happiness ; he deliberately regarded it as the security of his professional usefulness ; and let it not be counted presumption, if I venture to commend his example and his opinions in this regard, to his brethren and successors of the present day, as the most effectual method of preserving, amidst these changing times, the permanent influence of the ministry.

With the death of Dr. Andrew Eliot, was occasioned the first vacancy that had occurred in the ministry of this church, during a period of sixty-four years, it being one of the advantages of a collegiate charge, that the survivor succeeded to the whole duty, and the people were not left destitute. Nor was this interval of long duration. With a degree of unanimity somewhat remarkable in a community recognising no merit by descent, and naturally jealous of any form of hereditary succession, civil or ecclesiastical, Rev. John Eliot was, within a few months, invited to supply his place. The confidence cherished for the father, you thus early trans-

* Note B.

ferred to the son. His personal graces and virtues left you no reason afterwards to regret your choice. His ministry of nearly thirty-four years, was one of exemplary faithfulness on his part, of warm attachment and harmony on yours.

I should fail of discharging, on this occasion, what I owe to the memory of my predecessor, if from mere unwillingness to repeat what I may in some other form have expressed, I should wholly omit a notice of some of his distinguishing traits.

Dr. Eliot was of the few whom all men loved. And this is the rather to be mentioned, because he united the gentleness that attracted affection, with a remarkable honesty and simplicity of utterance. To a degree beyond most men, characterised as was he by the amiable and kind, did he use plainness of speech. His judgment of character, always considerate, was also discriminating. He was not of those, who through a false candor or fear of displeasure confound moral distinctions. He was accustomed to call persons as well as things, by their proper names. Yet such confidence was there in the kindness and child-like simplicity of his heart, that his was the rare felicity of making the plainest seem also the kindest utterance. I have never heard of an instance in which he gave offence: or if for a moment it seemed to be given, it was as quickly obliterated in the certainty that the design was friendly, and, what was specially to the purpose, that the judgment was true.

Of this sound discrimination of character, he has given examples in that valuable work, the 'Biographical Dictionary,' the most important of his publications, in

which he has sketched with a masterly hand, the characters of various individuals, particularly of some whose public course, political or ecclesiastical, divided the opinions of thier cotemporaries. From the accuracy of his delineations, and the impartiality of his judgments, it were seldom safe to appeal.*

For Dr. Eliot has been claimed, by one who cherished for him an enthusiastic fondness, distinguished praise 'as a good scholar and a ripe one.' And by another of his warm admirers, he has been designated as the 'Jortin of America.' He was a reader of the Roman classics to his death. In accurate and discriminating acquaintance with the history and biography of his own country, he had few his equals, and perhaps no superior.

But he never permitted his love of letters, or devotion to favorite pursuits of any kind, to divert him from the faithful discharge of professional duty. He was a diligent writer of sermons; and though as a preacher, not distinguished, as was his father, for popular or commanding gifts, and from the native delicacy and modesty of his mind, shrinking instinctively from every art of exhibition or display, which none were quicker to discern, and none could with a sweeter grace ridicule in others—yet to the serious and judicious he could have been no otherwise than acceptable. As a pastor, he was excelled by none, eminently devoted to the flock, being unto them always as a father and a brother. Notwithstanding his habits of study, and the number of his literary as well as professional avocations—for which he usually redeemed his mornings—he was often

* Note C.

found with the families and at the firesides of his people. In truth, he gave more of his time to pastoral intercourse, than was then customary with his brethren, or which would be possible—I am not sure it would be expedient—to a young clergyman, who had not attained to his experience, or had not with equal fidelity improved his years of preparation for the labors of his pulpit. I remember it as among those anxieties incident to every thoughtful young man, entering upon an untried field of duty, that I was to be successor of one who maintained so constant and so welcome an intercourse within the dwellings of his society. If I have followed him, my christian friends, with unequal steps, I may yet venture to say, that I have ‘done what I could.’ If I have failed in the performance, I have not been wanting in the purpose: for, being present with you, or absent, I have remembered the commandment, once given of old to the tribe of Levi, that the names of the people should be in their heart, and that they should bear them before the Lord continually.

Dr. Eliot retained to his death, the manners and costume of the old school, which, but in a few cherished exceptions, have now quite disappeared. They were in unison with the natural politeness of his heart, and with that sentiment of respect, which it was one of the salutary influences of his early education to inspire, for whatever was good and venerable, and which, in turn, he conciliated for himself. In simplicity and sincerity, he had his conversation in the world. He has long since been joined with them who see God, the pure and the just made perfect. But his image, my elder hearers, is still familiar to your recollections, and his memory, I know, is embalmed in your hearts.

Thus you perceive, from this brief survey, that for the space of almost a century, viz. ninety-eight years, this church was favored with the ministry of four successive or collegiate, pastors, interrupted only by the short interval of thirteen months, between the death of the elder and the ordination of the younger Eliot. And he having died in February, 1813, and the settlement of the present pastor having taken place at the close of the same year, leaves a period to this church of one hundred and twenty-four years, with less than two years of vacancy. When now we consider the inconveniencies to which a religious society is subjected, by a frequent interruption of the pastoral care, and by the changes, which of late years, have become common in our churches, this circumstance may not be deemed unworthy of our grateful notice, in considering the way through which the Lord our God hath led us.

II. Let us now turn to the period which has since elapsed, and which, commencing with December 1813, completes a quarter of a century, since my entrance on this ministry.

Did the occasion permit—or rather did not a certain decorum forbid—any mingling of what to the stranger must seem, the private interests of a single church with the wider interests of nations, I might remind you, that the last twenty-five years constitute of themselves a period of unusual interest in the political as well as moral world; in which, beyond most others of equal duration, signal changes have been witnessed; events of no ordinary moment have occurred, affecting the condition and the prospects of mankind. What revolutions has it witnessed in the governments of the world!—

Within it, nations have risen and fallen, and the powers of the earth have been shaken. Crowned heads have been brought low. Monarchs in long succession, the young, and they of hoary age, have been lain together in their graves—their sceptres and their kingdoms transferred to other hands. If we look only to the nation from which we sprung—the eldest monarch of Europe, and of the whole British line, extending through a term of almost one thousand years—George III.—and with him three of his sons, the heirs, or successive occupants of his throne, have exchanged their palaces for the tomb, while others of his royal house, in the bloom of youth, as they were just attaining the summit of earthly glory, ‘permitted to see every thing, but to grasp nothing,’ have closed their eyes in death. Of those, too, who by their genius, their wisdom, or their eloquence, or by their preëminent rank, setting them on the very pinnacle of human society, then controlled the destinies of England—scarcely an individual remains. They are and their high places of honor and power know them gone; no more.

In our own country also, the last twenty-five years have been fruitful of change. Within them we have known war and peace, and vicissitudes of other sorts, which I need not in this place declare. We shall not easily forget—though it must be counted only among the incidents of such a calamity as war—how the silence and solemnity of our sabbaths were once and again disturbed, in the melancholy summer of 1814, by the passage of troops through our generally peaceful city; nor the spectacle of the then venerable pastor of yonder sister

church,* going with his spade among the multitude of his fellow-citizens, to aid in the erection of fortifications on yonder island, to protect the city from the enemy. Neither can we forget the grateful exultation with which was welcomed the return of peace, for it was a day made joyful by the thanksgivings of many unto God.

Other events there are, interesting and important, which might not improperly be exhibited here, but which would open far too wide a field for our present reflection. We may glance only at those of an exclusively moral or religious influence. And here it may be safely asserted, that the last twenty-five years have been fruitful beyond all former precedent, in enterprises of piety and benevolence. A vast machinery, curiously formed and wonderfully complicated, has been set in motion for the physical, social, moral, and spiritual improvement of the world. If to these twenty-five years we add the thirteen that preceded them, embracing thus all that belong to the nineteenth century, they will include the beginnings of almost all those associations, religious and philanthropic, which at the present moment are in most active operation. I do not mean that before this passing century, such associations were not known. On the contrary, both within our own country and Great Britain many admirable institutions did exist, the fruit of christian charity, which for wisdom in the design, for fidelity and usefulness in their administration, have not since been surpassed. Many of these, however, have been merged in the wider and all-embracing schemes, by which associations at the present day are characterised. Countless are the insti-

* Rev. Dr. John Lathrop, then in his 75th year.

tutions which, from the formation in 1804, of the British and Foreign Bible Society, and of kindred societies soon after in our own country, have been established. Their name is Legion. Time would fail me to utter what has been purposed and accomplished, in the name and for the sake of Freedom, Temperance, Peace ; in the great cause of Education, for the suppression of vice, for the abolition of Slavery, for the conversion of the Heathen, for relief of the maladies and supply of the wants both of body and soul. On many of these institutions, the blessed fruit, I repeat, of that gospel, which teaches that we are alike the children of a common Father, and speaks peace in Christ Jesus, God has been pleased to command the manifest tokens of his favor. Let our souls praise Him for the spirit of piety and philanthropy, which under his guidance prompted them, for the good they have already accomplished, and for all the good we may hope they are still destined to accomplish. We may count it an honor, my Christian friends, if by any efforts of our own, however small, we have enjoyed the opportunity of advancing these objects, and of thus becoming fellow-workers with God, in blessing his children. Let our prayers ascend ever with our alms, and let it be our hearts' desire, that on the sacred cause of truth, and freedom, and humanity ; on our schools and our churches, specially on our Sunday Schools, and our ministries for the Poor, which are among the choicest fruits of the prevailing charity of the day, the dew of God's blessing may continually descend.

If of some other schemes of philanthropy, not to be overlooked among the teeming inventions of the day, we are constrained to admire somewhat more the zeal

than the excellent judgment, and as the best expression of our good will can only wish for them the guidance of that wisdom, which dwelleth with discretion, still will we not cease to trust, that they shall issue in good ; that by attention excited to the objects they propose, and by a just estimate of the means through which we may hope their accomplishment, He from whom all just counsels and good works proceed, will cause, that the interests of humanity and virtue may be finally advanced.

If, too, in the course of my ministrations I have not been studious to urge upon your attention these multiplying projects of the times, and may have seemed to some even deficient in a zeal, which in others glows with so bright a flame, I must ask with an apostle to be forgiven this wrong, which has come, not, I trust, from indifference, or worldly policy, or fear, but from some honest convictions, that there were objects of higher moment, beter to command our affections. True it is, I have not sought to enlist your zeal in some of the passing excitements of the day, because beyond them all, and above them all, I have counted the ministry of the gospel of Christ Jesus. And while according to my measure, amidst whatever of weakness or error, I have sought to exhibit the great things of God's law, and have reasoned of righteousness, of temperance, and a judgment to come, I have been unwilling to neglect the greater in any pursuit of the less.

It is recorded, as you know, of one of those ancient worthies, whose examples are written for our instruction, that when engaged in an important work, and invited of certain of his countrymen to attend a meeting ' in some one of the villages in the plain of Ono,' he sent

messengers unto them, saying, 'I am doing a great work, so that I cannot come down. Why should the work cease, whilst I leave it and come down to you?' 'And though,' it is added, 'they sent unto me four times after this sort, I answered them still after the same manner.' Nehemiah vi. 2. I have counted that this example of the Jewish Governor of faithful devotion to his own work, might well be imitated by us of these later days; who though not called to the same arduous duties as were his, might show the same fidelity in our own. And if we, my christian brethren, would maintain the institutions of our holy religion in their simplicity and efficacy, let us keep them separate from the passing excitements of the day. Let us not presume to mingle the unchangeable truths of God, with the doubtful theories or devices of men. The gospel of Christ Jesus is destined to survive the changes of time. The grass withereth, the flower fadeth, but the word of our God abideth forever.

III. I should now invite you to consider those passages in our religious history, which within this community, and particularly this society, are most interesting to us. We should thus be led to survey the course of God's providence towards us, in its blessings and chastisements, in what He hath bestowed, and in what He hath taken. But these topics, with the reflections suggested by our whole subject, must be reserved for the afternoon.

Now may the Lord God be with us, as He was with our fathers. May He incline us to His way, and so nourish us by His grace, that we may grow into an holy temple unto the Lord, builded together for an habitation of God through the spirit.

SERMON II.

1 SAMUEL, 7. 12.

‘ HITHERTO HATH THE LORD HELPED US.’

‘ When ye are come to the brink of the waters of Jordan, ye shall stand still in Jordan,’ was the command of the leader of Israel to the chosen people, when they were about to witness a signal deliverance. And it was upon another manifestation of the same guardian care, that Samuel, the venerable prophet of Israel, assembled the people, and took a stone and set it up for a pillar, and said, ‘ Hitherto the Lord hath helped us.’

In this spirit of grateful recollection, and devout acknowledgment, not certainly of a miraculous, yet of a most gracious and adorable Providence, would we remember the ways of God in our sanctuary. We have glanced at the days of our ^{ancestors} fathers. Let us come nearer to our own. Let us survey as proposed in the third place, the history of our religious community, and particularly of this christian society, during the twenty-five years which have now passed, since it was my happiness to be connected with it.

At the time of my ordination, in 1813,* and for a few years preceding, the condition of the churches in this city, then town of Boston, differed in many important particulars, from that of the present day. In

* Note D.

number, as might easily be anticipated from a regularly advancing population, they are greatly increased. To the twenty-three then existing, there have been added twenty-eight, of all denominations, besides the chapels sustained by churches of various names, for the ministry of the poor, and two other churches, specially set apart for the worship and religious instruction of seamen.

Of our congregational churches united with the Boston Association, there were ten,* with all the ministers of which, there existed a friendly ministerial intercourse, the interchange, that is, of professional services in each other's pulpits, by which their personal friendships, and the fellowship of the churches, were happily maintained. This continued, with little exception or interruption, till the memorable Trinitarian controversy between the Rev. Drs. Channing and Worcester, in 1815. By the previous establishment, however, of the Theological Institution at Andover, in 1808, and the erection of the church in Park street, in 1809, for the express purpose of upholding the orthodox faith; to which must be added, in this connexion, the results of the election of the Hollis Professor of Divinity, at a still earlier period—1804—an influence had been set in operation, which, combined with that of a well known religious journal zealously enlisted in the cause, issued in the adoption of what has been significantly termed, the 'Exclusive system.' On which side it was commenced, or at whose pleasure pursued, I detain you not to declare. Be this as it may, the official exchanges, which to some considerable extent had been maintained

* This includes the nine old congregational churches united in the Quarterly Charity Lecture, and the King's Chapel.

by all the ministers of the ancient congregational churches, and had included the pastors of the two elder Baptist churches, whose voices have been heard by some of you, my hearers, in this assembly,* were then confined to brethren of like faith. Thus, while the number of churches and of pastors was enlarged, the range of ministerial intercourse was narrowed. Yet, even after this period, councils for ordinations were occasionally composed of representatives from churches of differing doctrinal views, though of the same congregational denomination. Nor was it till after the settlement of the Rev. Mr. Wisner, as pastor of the Old South Church, in 1820, that such unions, having a show of christian harmony but wanting the spirit, utterly ceased.

In truth, it must be admitted, that attractive as may be the theory of an universal fellowship, there are difficulties and embarrassments in the practice, against which no human wisdom or charity may effectually guard. Whatever, therefore, of good might seem to have been lost to a mere official intercourse, was gained to decorum and good will, by the avoiding of occasions of offence, and the effectual exclusion from the same pulpits, of a discordant theology. On the other hand, we believe, and we rejoice in the belief, that with advancing knowledge, and changes, not few or small, that have gradually been introduced to soften and make acceptable to the people, the sterner features of a once repulsive and terrific faith; and especially from associ-

* Rev. Drs. Stillman and Baldwin; to the former of whom, Dr. Andrew Eliot gave the Right Hand of Fellowship, at his installation in 1765, and with whom both he and his son occasionally exchanged. All the services of this installation, with the exception of the sermon, were by congregational clergymen.

ations of christians of various names in common objects of philanthropy, in the cause of education, peace, temperance, and kindred interests, many good influences have followed, and a wider charity, the natural fruit of hearty coöperation, has been diffused.

But, dismissing all topics of doubtful disputation, which commend us not to God, neither are profitable to men, I take great pleasure in remarking, that of the churches and of the ministers with which we, christian brethren, are united, it has been the distinguished felicity to maintain uninterrupted harmony. We may not presume to apply to our spiritual state the beautiful description given by the evangelist of the primitive disciples, after the first persecution by the Roman emperors had ceased.* But it is the expression only of our reasonable gratitude to say, that through a long succession of years we have enjoyed peace, absolute and without exception. The divisions so common in the day of our fathers, among christians professing the same faith, and the yet more shameful divisions between members, and even colleague pastors, of the same church, the history of which is a standing blot upon their records—(let us wipe it off as we can from their memories)—have not, thanks to the God of peace, descended to us. We know them only as the things that are passed away. But, while we rejoice in the peace that has blest our churches, uniting the pastors and the flocks, each to one another, and, may it be, all to God, let us take heed, beloved, that it be not the peace that

* 'Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.'—[Acts 9. 31.]

cometh with indifference, or with that worldliness of mind, which being engrossed with the things earthly, has no care for the things heavenly ; which, not less than uncharitableness, ensnares the soul, and is distinctly declared to be enmity with God.

Amidst, however, these needful cautions, suggested by a just sense of our dangers, and not to be forgotten even amidst congratulations, I cannot but rejoice with you, christian brethren and friends, in the harmony which unites, and with the solitary exception to which I alluded this morning, belonging to the earliest period of its history, more than a century ago, has ever united this society. I bless God, that the unanimity in which this fair temple was erected, in the day of my honored predecessor, which happily distinguished this congregation through the whole of his ministry, and was among the chosen satisfactions of his life, have not been interrupted in mine. Let it be our hearty prayer and our faithful endeavor, that it may be preserved ; that we may always know, as did our fathers, and that our children after us may know, as do we, how good and how pleasant a thing it is for brethren to dwell together in unity. But may it be our care, also, and our hearts' desire, to add to our unity the 'beauty of holiness,' the grace of an evangelic virtue. 'I suppose,' said one of our venerable fathers, in his sermon at the dedication of yonder sister church, nearly one hundred and twenty years ago,* 'I suppose there is not a more beautiful church in all the land, built for the worship of God,

* See Dr. Cotton Mather's sermon at the dedication of the new brick (now second) church, 1720.

than this. But what will it signify if it have not the beauty of holiness.?’

But I must come more immediately to our own days. And here, I am persuaded, you will not count it a departure from the decorum which should usually restrain the indulgence of personal feeling, if on this occasion, when adverting to our history for the last twenty-five years, I should have somewhat to say of myself. The history of any church is, or should be, identical with that of its ministers, and a mention of either includes some mention of both. That ministry must be poor indeed, and its end, if not fully come, ought to be nigh at hand, that admits of being separated from the annals of its church.

I entered, my brethren, into this relation, when as yet in the freshness of youth, and in sincerity, as I trust, of purpose, mingled with whatever of infirmity, to devote myself to its service. It becomes me gratefully to adore that divine goodness, that has preserved me to this day, and permitted me, amidst the ravages of sickness and death, which at one period threatened to desolate the churches,* to stand in my lot, and to fulfil according to my measure, its various duties. It becomes me the more to acknowledge this care and patience of my heavenly father, when I consider that of my brethren of all denominations, who were in the ministry here in 1813, only four remain ;† that, with the

* From the time of the death of Rev. Dr. Eckley, and of Mr. Emerson, in 1811, to that of Mr. Huntingdon, in 1819, there was an unusual measure of sickness and mortality among the clergy in Boston. Besides those who were removed by death, others were detained from their ministry by protracted sickness.

† Rev. Drs. Channing, Lowell, Sharp, and Rev. Mr. Dean.

exception only of this, every other congregational church of the city has received a new minister, (though, happily, in two of them the senior pastors remain,) most of them more than one; two of them three, and two others four successive pastors; that within the same period, there have been no less than thirty ordinations, nineteen removals or resignations among those who yet live; and that eight have died.

It must be observed, that I here include only those churches that were in existence in 1813. Twenty-eight others, of various denominations, and embracing a larger or smaller number of worshippers, have been established since that period, to meet the wants of an increasing population, and the corresponding diversities of religious faith. Of these churches of recent origin, ten are congregational, the pastors of four of which, are united with the Boston association: and within six of these ten churches, there have already been several removals.

I am not willing to enter into professional statistics, that have little value in themselves, or terminate in the bare statement of insulated facts, leading to no useful results. Yet there are some which, in a connexion like this, may simply be stated, were it only to gratify a momentary curiosity in those who love details, and possibly some natural fondness for what belongs to one's favorite pursuits. Let me, therefore, just say, that in more than two thousand eight hundred stated services of the sabbath, or of our established seasons of worship, I have supplied my place, in person or by exchange, present or absent, almost without exception; and on no

more than four or five sabbaths, have I been detained by sickness from the house of God.

Within this quarter of a century, I find that there are on the records of the church, 625 baptisms, of which a few were of children and adults not belonging to this society;* that one hundred and two have made a profession in order to baptism; and one hundred and seventy-six have been added to the church in full communion; making the total number of those who have been baptized, during the whole period of this society of one hundred and twenty-four years, seven thousand six hundred and sixty-seven; of those professing the baptismal covenant, eight hundred and sixty-eight; and of those who have joined themselves to the church in the partaking of the Lord's supper, one thousand three hundred and eighty-nine.

I have spoken of the harmony which has happily united our congregational body. As an evidence of this, we have been invited by sister churches, near and remote, to numerous ecclesiastical councils, (eighty-one in number,) not, as was too often in the days of our fathers, for the settlement of disputes, for the rebuke of heresy, or the infliction of discipline upon the schismatic or refractory; but for the peaceful induction of ministers, called for the most part, by the unanimous voice of an affectionate and waiting people. Such invitations we have cordially accepted, and they have been to us occasions not of strife and debate, but of

* In this number of baptisms, are included between eighty and ninety of the Boston Asylum for Indigent Boys, now united to the Farm School, on Thompson's Island. For many years, the pupils, with their governess, attended worship in the New North Church, and were consequently under the pastoral care of the minister.

christian fellowship, and, we will hope, spiritual benediction.

Let me here advert for a moment, to our stated, or occasional charities. It is the duty of every religious society, as it is of the private christian, to unite its alms with prayers. And it may be numbered among the good influences of our social worship, and of the union within the same temple of all classes and conditions of men, the rich and the poor, the prosperous and the sorrowful, that the spirit of benevolence so naturally mingles with the spirit of piety ; and that while we are seeking blessings for ourselves, we are taught not to be unmindful of our suffering brethren. In this church, as might be inferred from its numbers, and its location, there have never been wanting worthy objects for our charity ; neither has there been wanting the ability or readiness to relieve them. Agreeably to the returns furnished me by the deacons of the church, there have been collected, partly in the offerings of the communion table, partly at our contributions previous to the annual Thanksgiving, a sum exceeding six thousand dollars, which at stated intervals, and with a due regard to the differing claims and conditions of families or individuals, has been distributed to our deserving poor ; of whom are the widow and the fatherless, not a few, also, who have seen brighter days, but who, 'waxen poor' with infirmities and declining age, come to need the bounty which they were once glad to bestow. I can bear grateful testimony to the worth and excellence of this evangelic charity. The altar consecrates the gift. It blesses him that gives, for it is sanctified by prayer ; and it blesses him that receives, for it is administered with

a considerate sympathy, and in supplying the wants of the saints, is abundant also in thanksgivings unto God. I know of few forms of charity more useful or unexceptionable than this.

In addition to these monthly or annual collections for our own poor, we have had, as is customary in other societies, many contributions, or private subscriptions, for various purposes, for the support of our Sunday school; for the ministry at large within the city; for the American Unitarian Association, and the Massachusetts Evangelical Missionary Society, (an excellent institution, which I commend again to your liberality;) for the relief of towns or of districts, that had suffered by fire; and, lastly, in aid of destitute churches in less favored portions of the land. The amount thus collected cannot with precision be ascertained, and undoubtedly contributions have been made, which are quite forgotten. But from minutes procured from the records of the society, and from some notices of my own, I may state, that more than five thousand dollars have thus been gathered, making a total sum of at least eleven thousand dollars, consecrated to charity.

I present these details, not certainly as any token of extraordinary liberality; nor as exceeding, perhaps, in any given instance, what, in common with all other religious communities, it was very meet and right, yea, our bounden duty to offer, but as exhibiting in the amount a gratifying proof, among others that might be given, of the solid results of a quiet, unostentatious, but faithfully continued charity: of the indirect advantages, moreover, which flow from these our christian institutions, regarded as a medium of christian benevolence.

For we see, brethren, how the offerings cast from month to month, and from year to year, into the treasury of the temple, though they may be in some as the widow's mite, and burdensome to none, shall in a short term of years swell to a goodly offering, acceptable to God, and fruitful of service to men.

Of the few events or incidents, which the books of the church, or personal recollection supplies, I shall only state, that in 1819, the public reading of the baptismal, or, as it was strangely termed of old, the 'half way covenant,' which had before been administered in the presence of the whole congregation, was by an unanimous vote of the church dispensed with; 'it being deemed sufficient that the parents acknowledge it in private.'

I shall here take the freedom of transcribing a few sentences from the records of the church.

December 11, 1827. 'The brethren met by request of the pastor, and the meeting having been opened with prayer, he proposed, for the acceptance of the church, on the admission of members, a covenant, which was adopted by the Old North Church, in the time of Mr. Mayo, their first pastor, and afterwards in use during the ministry of the Mathers:—a covenant, recommending itself by its brevity, simplicity, and entire freedom from points of doubtful disputation, and which may be regarded, also, as a monument of the wisdom and moderation, no less than of the faith and piety of that ancient church from which we were derived. It was also stated, that upon these grounds it had recently been adopted by our sister church.* Whereupon, it was

* The Second church; for a full and interesting account of which, see the century discourse of Rev. Professor H. Ware, jr., its then pastor.

unanimously voted, ‘ that the same covenant be adopted, and henceforth used at the reception of members of this church.’’

The following is the form of this unexceptionable document. As its brevity permits, I am sure its simplicity will easily excuse its insertion.

‘ You do in this solemn presence, give up yourself to the true God in Christ Jesus, and you promise to walk before God and this church of His, in his holy ordinances, and to yield your obedience to every truth of His which has been, or *shall be* made known to you, as your duty; the Lord assisting you by his spirit and grace.

‘ We, then, the Church of Christ in this place, do welcome you to our fellowship, and we promise to walk towards you as a member of the same body with ourselves, endeavoring your spiritual edification in Christ Jesus.’

Such, brethren, is a specimen of the covenants adopted by our earliest predecessors, the Pilgrim Fathers of New England. They did not seek, as have some that came after them, to hold dominion over faith, by prescribing articles of human device. They did not presume to debar from the blessed ordinances of the gospel, any for whom Christ died. The covenants of the first churches were characterised, as has been well remarked,* ‘ by the spirit of christian benignity and toleration;’ and it may be added, also, by the soundest wisdom and the highest philosophy.

Into further details, though to some they might be not without a certain interest, I shall not enter.

* See a discourse on the Principles of the Reformation, preached at the dedication of the First Congregational Church in Salem, by its pastor, Rev. Charles W. Upham : in the appendix to which, the reader may find, also, the first covenant of that ancient church, drawn up by Francis Higginson.

In truth, the history of a peaceful religious society furnishes scanty materials for narration. Like the course of a well-ordered family, it is to be traced chiefly in the quiet enjoyment of its privileges, in the returns of its consecrated seasons, and in a regular, though unobtrusive progress in knowledge and godliness. It is in times of division, and of excited zeal, amidst anger and uncharitableness, that the historian, sacred or profane, gathers his amplest harvest. Accordingly, we find that the early records of some of our churches, abound with materials of this sort. Whether it was that religion occupied more the hearts of the people than it now does, or, which is nearer the truth, was more identified with their civil and political relations, whether that a stricter cognizance was taken of individual character, and of every thing supposed to affect the cause of Christ, certain it is, that lamentably frequent were the inflictions of discipline, and bitter the controversies in which they were sometimes engaged.*—He that shall survey their ecclesiastical annals, and observe how often the weak or the fallen were called to judgment; how often the brethren aggrieved appealed to sister churches for redress from the brethren offending; how one council was opposed to another council, and censures and monitions, suspensions and excommunications, were reciprocally interchanged, will be com-

* The divisions in the First Church in Salem, during the ministry of Rev. Mr. Fisk, which continued for many years, and in 1735, drew upon her the censures, and finally, the withdrawing from her communion of this and other churches, may be cited as an instance.

But for further examples of these melancholy divisions, see the highly interesting and instructive discourse, delivered by the venerable Dr Bancroft, of Worcester, January 31st, 1836, on the completion of fifty years of his ministry.

Now, my brethren, what a record is here! What a multitude does it show to us, who have gone the way whence they shall not return. We have not been visited during this period, if we except only a few short weeks, by contagious disease. The pestilence has not walked among us. Death has made no unusual demands upon our numbers. We have even enjoyed in some years, as in the present,* a signal exemption from the grave. We find, moreover, a very large proportion among us of those who have attained to old age, even beyond the measure of the general estimates of human life, or which the registers of mortality in some of our most favorably situated and healthful villages might justify us to expect. And still, I repeat, how many from among us have passed away! Truly, the grave is a land without order. The small and the great are there; the hoary head and the infant of a day; and they both lie down together. Our fathers, where are they? I miss from their places the venerable forms—such, at least, they seemed to me—that at my settlement graced this temple; of whom some were the strength and ornament of our ancient society, who brought forth fruit in old age, and are now, we doubt not, before the throne of God, serving Him in His temple. Others I recal, whose honorable age did not stand in length of days; but being perfected in a short time, they fulfilled a long time, and their souls pleasing God, he hastened to take them away. Younger heads of

* To the time of the delivery of this discourse, of the sixteen deaths recorded of those whose funerals I had attended since the beginning of the year, *four* only belonged to the society. In the following week, however, two others were added to our dead.

families, fathers and mothers, children dearer than life, the trusted brother and the confiding sister, promising young men and active citizens, have alike passed away.

There is something inexpressibly affecting—were it not for the blessed hope and the glorious prospects of the gospel of Christ Jesus, we should be ready to say awfully mysterious—in these promiscuous ravages of death. It has borne from us not the useless only, and the worthless, but ‘the excellent of the earth,’ on whom families and friends and even a community reposed; the upright and the honorable, the stay and the staff, with lovely infancy and blooming childhood. The simple mention of annals like these—what remembrances does it not awaken, of ties dissolved, of friends departed, of treasures hidden in the grave. Let us rather say, as was said by the angel, of the body of the Lord Jesus; they are not here. Let us hope, that we may find them hereafter, with the treasure lain up for us in heaven.

Through what varied scenes does it please God to call his children to pass! Here, congratulation for gifts bestowed; there, bereavement and offered solace. ‘Here, a course commenced with the fairest auspices; there, eclipse and disastrous twilight; here, prayers, and hopes for long life, health, and happiness; there, condolence, lamentation, and tears over a lifeless body.’*

* See Mr. Buckminster’s discourse at the interment of the Rev. William Emerson, May 12th, 1811, on the day immediately succeeding the ordination of the late Rev. Samuel C. Thacher, over the New South Church, in Boston. ‘The services of this joyful occasion,’ says Mr. Buckminster, in a note to this sermon, ‘were so tempered by the idea of the unburied remains of our departed brother Emerson, as to render this interesting solemnity unusually serious and affecting.’ Nor can we here omit the reflection, equally serious and touching, that nearly within the space of a year, Mr. Buckminster himself was joined

How often have the waters of baptism on the brow of infancy been mingled with the chill dews of death ; and within a few short weeks the voices of the bridegroom, and of them that make melody, have been hushed in the silence of the tomb. God grant that time, which dries up but too quickly the fountains of grief, may not leave it unsanctified ; that so many tears, though wiped away, may not have been wept in vain. God of his mercy save us from perverting his judgments ; and from that sorrow of the world, that worketh death.

And now, my christian brethren and friends, as we have considered together the Providence of God, let us enquire what are the instructions it presents. Let us open our hearts to the lessons of wisdom ; to the monitions and encouragements which such a survey affords us.

I. In the first place, let us adore together the faithfulness of God, as it has been manifested in the past, and as it establishes our assurance of hope for the future. We have seen one generation passing and another generation coming ; but thou, O God, art the same, and thy years cannot fail. How sustaining is the thought,

to the friend he was thus honoring, in a yet earlier grave ; and that the ministry of Mr. Thacher, also, commenced amidst circumstances so affecting, having once and again been interrupted by long absence and protracted sickness, was closed by his death in a foreign land, before he was permitted to complete its seventh year. It was within this period, that the unusual mortality among the clergy of Boston and its vicinity, to which reference has been made in another part of this discourse, took place. Rev. J. L. Abbot, successor to Mr. Emerson in the First Church, died in 1814, after a ministry of only a few months ; Rev. Mr. Cary, of the King's Chapel, in 1815 ; Dr. Lathrop, of the Second Church, in 1816 ; Mr. Prentiss, of Charlestown, in 1817 ; Mr. Thacher, in France, in 1818 ; Professor McKean, of Harvard University, who, by his frequent occasional services, was intimately connected with the Boston churches, died also abroad the same year ; and Mr. Huntington, of the Old South Church, in 1819.

that amidst all change, there sitteth on the throne the immutable and everlasting One, beholding all, disposing all, and by means ever at his control, making all things work for good.

Let the conviction of this great truth be our strength and our joy, in the relation which unites us as a religious society. We remember with affection the friends that are gone. Let us be grateful that so many remain ; and that in the faithfulness of God is our sure hope for the time to come. It is by his law, that one generation passeth away. It is equally his law, that another generation cometh. Yes ! brethren, we will bless God, that the ravages of death do not prevail to desolate our churches ; that the gospel lives, though its believers die. The generations of God's servants continue, and their seed shall be established forever.

II. It is a fit subject for our congratulation, that amidst the many that have gone, and changes which not death alone and the vicissitudes of life, but multiplying churches and multiplying sects have made, this ancient society still remains in so good measures of prosperity and peace. Hitherto the Lord hath helped us. But it becomes us to remember both how we have ministered and how we have received.

For myself, while I repeat my hearty thanks to Almighty God for preserving care and continued opportunities of service, I would inwardly feel, rather than publicly lament, the infirmities and defects to which I cannot be insensible, and for which His mercy is my only hope. But I surely may express the sense I cherish of the

kindnesses you have bestowed, and especially of the candor with which you have always interpreted my efforts to serve you. Would to God that they had been more effectual. For amidst the harmony that unites us, and which I joyfully accept as a token for good, much remains for monition and improvement. I regret—in all pastoral fidelity I must regret—that so many among us, exemplary as I believe in other relations, and whose friendship I number with my privileges, still fail to observe the ordinances of God; forsaking for no urgent occasion, (as the manner of multitudes in this city is) the afternoon worship, and leaving us sadly alone in the celebration of a Saviour's love. I lament, that of so many parents among us, the offspring are left unbaptized. It is with me a subject for humiliation and distrust, that few are persuaded to these duties, when I would gladly persuade all. Let me entreat you, beloved, that the poorness of my ability be not taken as your apology for the neglect of the duty. Let me beseech you, fathers and mothers, to bring your children hither to the waters of baptism, and yourselves to the table of the Lord. Let me exhort you that are young, to know the God of your Fathers, and Christ Jesus whom he has sent; to remember him as he commands, and to consecrate to him the first fruits of your lives.

Is it asked how we shall best maintain, in their purity and efficacy, the institutions of religion, and be faithful to the inheritance we have received from our fathers? The answer is, simply by observing them. By separating them, absolutely and forever, from all the vain theories, refinements, and excitements of the hour, and

by cherishing them in the spirit of a filial reverence, of a faith that works by love.

And now, brethren, we may say with an apostle, having obtained help of God, we are here together this day. How long we may thus continue, is known only to Him with whom is the residue of our years. What events await us, of joy or grief, of life or death, we may not even conjecture. Of this only are we certain, that when a few years have come, we shall every one of us be called 'to give an account of himself to God.' But our hearts' desire is, that when these places that know us shall know us no more, there may still be found here a generation to serve Him. May venerable piety still grace this temple, and the freshness of youth be here consecrated to God. May the hearts of the parents here be turned to the children, and the hearts of the children to the parents, and thus in the faith and virtue of generations yet to come, may that gracious word, according to which we hope, be fulfilled, 'As for me, this is my covenant with them, saith the Lord:—my spirit that is upon thee, and the words that I have put into thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.'

APPENDIX.

NOTE A. (p. 5.)

The New North Church was dedicated in May, 1804. An occasion of this kind, though now of frequent occurrence, was then an unusual event in Boston and its vicinity. Indeed, the erection of a new church was numbered among the weighty, if not hazardous enterprises of the day. With the exception of the wooden church in Hollis street, afterwards removed to make way for the present more durable edifice, no new congregational church had been undertaken since the Brattle street, in 1773. So that at the consecration of the New North, Dr. Lathrop, then among the oldest ministers of the town, and familiar, it may well be believed, with the various duties of his calling, being invited to assist his friend, Dr. Eliot, in the dedication, remarked to one of his own parishioners, that it was a service so new to him, that he hardly knew how to set about it, 'though,' added he, 'having Solomon's Prayer for the Temple, we are not left without a model.'

NOTE B. (p. 7.)

Dr. Andrew Eliot has justly been numbered with the most eminent divines of New England. Through the whole of his ministry, his congregation was one of the most numerous and respectable in Massachusetts, to whom, as has been observed, he was most faithfully and affectionately devoted. At the same time, he took a deep interest in the literary, philanthropic, and civil concerns of the times. To Harvard College his services were of great importance. He was a member of its corporation for nearly fourteen years, 'and after the death of President Holyoke, in 1769, he was urged to take his place. The attachment he bore to his people,

caused him to decline the election. After the resignation of President Locke, who succeeded Holyoke, he was actually chosen into the office, though contrary to his urgent request.' From that period, however, to his death, including most of the presidency of Dr. Langdon, his influence on the affairs of the college was sought and highly valued. [See 'Historical Notices of the New North Religious Society.']

His volume of sermons, twenty in number, which he dedicated with a pastoral affection to the people of his charge, and which is highly valued to this day by the aged among us who knew him, is very creditable to his talents, and well sustains the reputation he has ever enjoyed, as an able, faithful, and in the highest sense of the term, a catholic divine. Like many of the clergy of his day, he was called a 'moderate Calvinist'; but it will be difficult for the impartial reader to detect the doctrines of the Genevan School in any of his publications. All his discourses were eminently practical; his illustrations of doctrine were rational and judicious; and his warm heart and hand of fellowship were open to all that loved the Lord Jesus in sincerity and truth.

In common with his brethren of that day, he evinced a deep concern in the progress of the American revolution; never introducing politics, except the broad politics of christianity, into his pulpit, but always mindful of his rights and responsibilities as a citizen.

After the death of Dr. Mayhew, in 1766, he maintained a regular correspondence with Thomas Hollis, Esq. of London, that ardent friend of America, as he was of civil and religious liberty; from whom he received many valuable presents in books, and was the medium, also, of some of his liberal benefactions to Harvard College.

With Arch-deacon Blackburne, the author of the Confessional, and well known for his attachment to this country; with Dr. Samuel Chandler, one of the most eminent of the dissenting ministers of his time, with Dr. Harris, and others, he exchanged several letters. To Dr. Chandler, particularly, he wrote, soliciting his influence to prevent the establishment of another college in Massachusetts, as proposed by Governor Bernard, and other zealous Episcopalians.

Through the favor of his grandson, Mr. John F. Eliot, I have in my possession a manuscript volume, in which, with a few letters of a personal and domestic nature, the whole of the English correspondence is fairly copied out. Some of the letters of Mr. Hollis and Arch-deacon Blackburne are highly curious and characteristic. They show the sense these gentlemen entertained of the character of Dr. Eliot, and might furnish, did the limits of this appendix permit, copious matter for quotation or remark. Should a suitable opportunity occur, selections from this manuscript might easily be made, and, I may venture to say, would be found no uninteresting addition to the documents, official and private, illustrating the history of the revolution, which, by the indefatigable labors of Mr. Sparks, have within a few years been made public.

Of the same nature with this English correspondence of Dr. Eliot, combining the most familiar domestic or personal affairs, with subjects of great political moment, are the letters between the elder President and Mrs. Adams, with some taste of which the public were favored in a highly interesting lecture, delivered last winter, before the Historical Society, by one of his immediate descendants, Charles F. Adams, Esq.

A curious passage in one of these letters of Mr. Hollis, leaves us to infer, that being a man of retired habits, and preferring his own quiet ways to general society, he had been annoyed by the visits of Americans in London, who naturally, but perhaps obtrusively, sought the acquaintance of so ardent a friend of their country. New England clergymen, also, were accustomed to send to him their printed sermons; from which, not being always to the taste of Mr. Hollis, he begs, as was reasonable, to be excused.

Here follows his earnest request.

To Rev. Andrew Eliot, D. D.

Pall-Mall, Feb. 23d, 1767.

If you would be pleased to give out, in your own handsome way, in Boston and about, that I wish to avoid *all* private correspondence, and all private personal visitors from thence, however in certain respects honorable, you will do me a *great* favor. My wish has long been to serve mankind, every where, each under each, like Shakspeare's hounds, embodied, rather than individually: for to both ways, I am of opinion, the lot of humanity is not equal.

Pray, sir, assist me friendlily in this matter. Scarce a ship now arrives from Boston, but brings some good man to take offence at my not seeing him. * * Keep me clear, also, of *North American sermons*, unless by special men on very special occasions.'

Of Dr. Eliot's sentiments in relation to creeds and subscriptions imposed by human authority, we may easily judge from the following passage in a letter to Arch-deacon Blackburne, dated 1767.

'The fathers of New England were a set of worthy men, but they did not understand religious liberty. There was too much of an intolerant spirit among them. It was not a fault peculiar to them; it was the error of the day. But however contracted they were in their religious sentiments, *they never imposed subscriptions to any human forms.* Possibly this was because there was no suspicion of erroneous principles. But I would rather think, that their good sense taught them that it could answer no valuable end, and could lead only to prevarication and falsehood.'

NOTE C. (p. 9.)

The serious typographical errors which abound in his 'New England Biographical Dictionary,' and diminish its value, were a source of deep mortification to Dr. Eliot. They are the more to be regretted, as they were in consequence of his mistaken kindness in entrusting the printing of the work to the inexperienced and unfaithful hands of a young parishioner, whom, as just entering upon business, with his usual pastoral benevolence, he was willing to assist. Dr. E. had devoted to this work the leisure of his life. 'But,' says his brother, in the historical notices before quoted, 'he could never hear it spoken of without disgust.' Had his pecuniary circumstances permitted, he would have suppressed the edition. Yet, notwithstanding these blunders of the press, the work is of the highest authority.

Note D. (p. 17.)

The ordination of the present pastor took place on December 8th, 1813. The services of the occasion were introduced with prayer by Rev. Charles Lowell. The sermon was preached by the Rev. W. E. Channing, with whom for three years, and afterwards at the Divinity School in Edinburgh, the writer pursued his theological studies. The consecrating prayer was offered by Rev. President Kirkland, of Harvard University: the Charge by Rev. Dr. Lathrop: the Right Hand of Fellowship by Rev. Mr. Tuckerman, of Chelsea; and the concluding prayer by Rev. Mr. Hurd, of Lynn.

A

S E R M O N

PREACHED AT THE

ORDINATION OF REV. AMOS SMITH,

AS COLLEAGUE PASTOR OF THE NEW NORTH CHURCH
IN BOSTON:

WEDNESDAY, DEC. 7, 1842.

BY FRANCIS PARKMAN, D. D.
PASTOR OF SAID CHURCH.

WITH

THE CHARGE, THE RIGHT HAND OF FELLOWSHIP,
AND AN APPENDIX.

BOSTON :
WILLIAM CROSBY & COMPANY,
118 Washington Street.

1843.

of his Spirit than in the material creation may we discern a beautiful fitness and proportion. As from the fulness of his providence he supplies our temporal, so of the exceeding riches of his grace does he meet our spiritual needs. We are not, however, to speak of the ministry, or of a class of men set apart for the teaching of religion, as peculiar to christianity. Something approaching to it formed a part even of the dispensations of the ancient world. In the establishment of his own church, Jesus Christ adopted what he found good and excellent in the systems that preceded. In nothing does the manifold wisdom of the great Teacher more beautifully appear; in nothing does he stand more distinguished from the reformers of later times, than in his readiness to adopt, to take up, as it were, and by his adoption to sanctify, whatever was excellent in Judaism. 'I am not come,' said he, 'to destroy, but to fulfil.' He did not, like them who have since sought to purify his church, with a ruthless hand brush away whatever had existed before. But knowing what was in man, and with what added facility truth finds its way to the heart through cherished associations, he adapted his own institutions to the religious habits of his countrymen. And as when his disciples asked him to teach them to pray, he borrowed from forms and expressions to which they had been accustomed; and as when about to prescribe even the peculiar rites of his own religion, he united with them something of what time and devotion had consecrated in the Jewish heart,—so when he would provide for the diffusion of the gospel, he instituted orders of men not unknown to the days of Noah, the preacher of righteousness; of Moses, who gave the law, and employed the eloquent lips of Aaron to expound it; of Samuel, who presided over the school of the prophets;

of Elijah and Elisha, of Ezra and his successors, who taught the people the true knowledge of God. For he appointed some to be apostles, endued with miraculous powers to proclaim and establish the truth ; some to be evangelists, to diffuse it over the earth, and to preserve the records of its truth ; and finally, as in my text, pastors and teachers, to preside in the churches, as in the progress of christianity these churches were multiplied, and to build up its professors in faith and holiness through the successive ages of the church.

It would be impossible to human wisdom or philanthropy to devise an institution better suited to the spiritual wants and condition of our race, than precisely that which Jesus thus ordained. We have become so familiar with the idea of the christian ministry and the various associations it includes, that with our usual disposition to undervalue what is common, even of the choicest bounties of Heaven, we lose the just appreciation of its importance. But let us suppose, that the theory of the christian ministry was now for the first time presented. Let us imagine — and when we reflect upon the earnest spirit of these days it is surely no wild imagination — that this whole community were now considering what might be done on the broadest scale for the moral and spiritual interests of the world. Suppose that in one of our great assemblages for such purposes, some gifted spirit, whose eloquent lips were touched by an ardent charity, should propose that an institution, precisely like the christian ministry, should be established. That a class of men, sufficient in numbers, qualified by their attainments, their tastes, and virtues, should be set apart for the religious edification of the whole people. Connect this theory of the ministry with the christian Sabbath in all its peaceful

and holy influences ; with the spectacle of the great assembly, withdrawn from worldly employment and united in the consecrated temple, to set forth God's holy praise ; to hear from the lips of a chosen and a trusted teacher God's holy word ; assembled, too, in all the varieties of human condition, the rich and the poor, the aged and the young, the prosperous and the sorrowful, bound together by a common faith and a common love, in their known and unknown joys and griefs, temptations and sins. Connect with this the image of a faithful pastor, of a tried and trusted friend, no stranger to the families or to the hearts of the flock, rejoicing with them in their joys, solacing their griefs, welcomed in the chambers of sickness and at the bed of death, and bearing to the house of mourning the consolations of Christ, — what, I ask, within the range of a fancy the most fertile, or of the most enlightened philanthropy, would seem of itself more admirable, or more fruitful of promise in its results ? Then suppose that its duties and its influences should be now first exhibited in precisely the terms designated in holy writ : teachers, to feed the people with knowledge and understanding ; shepherds, to guide the flock in the paths of peace ; ambassadors, sent of God to reconcile to himself an alienated world ; watchmen, defending the church ; bishops, watching for souls, but not having dominion over faith ; stewards, holding in trust and dispensing to each in his need the truth of Christ Jesus. Finally, let these descriptions be combined with what memory might recall, or hope might anticipate of these holy influences.—and with how much enthusiasm would such a proposal be welcomed ! What glowing anticipations would not be entertained concerning it ! How poor, in comparison, and defective would seem all other

devices, which in these days have been boasted of, as better suited than the blessed institutions of Heaven, to meet the spiritual necessities of mankind! Yet, my hearers, this is but the simple account, which the New Testament gives us of the ministry of the gospel.

And let us bless God, that a theory, in itself so beautiful, has through successive periods of the church been realized. That amidst all the darkness and error and sins of christendom, all the changes and convulsions in human affairs, through the long course of eighteen hundred years; all too that we find in the history of man and the history of the church for our humiliation and grief, there has never been wanting a succession of men who have been faithful to their calling in the ministry of Christ Jesus. No church, corrupt or deluded as it might be, has been without its faithful leaders and devoted guides. Amidst endless diversities of faith and of outward name, even in the darkest periods, there have been good soldiers, faithful ministers of Jesus Christ, who, partakers if not of the same form, yet of the same spirit of faith, have diffused the savor of the Redeemer's name, and brought many sons unto glory.

This, brethren, is what we mean, all that we mean, and all that we want, when we speak of a succession in the christian church: a succession, not to an outward power, or to ecclesiastic rule, but of an inward faith, and holiness, and love, of learning and of toil, of gospel teachings and heart-breathed prayers and self-sacrificing lives. We look not for the church, for we shall not find it — the church cannot show, the word of God does not promise it — in the visions of an apostolical succession, in a pedigree not of spiritual gifts but of 'laying on of hands,' beginning in doubt, continued in darkness, and broken by a thousand contending claims; through popes

and prelates, of whom some were never consecrated, some had no diocese, and others had no faith: 'infallible heads of an infallible church,' of whom councils as infallible excommunicated not a few for their heresy, and impartial history brands others — I speak not of them all — for their ungodly lives; 'successors of St. Peter,' but leaving no record like St. Peter of sorrow for sin; 'lords of God's heritage,' but enemies of God by wicked works; 'shepherds,' but not caring for the flock, of whom that must be written once uttered by Jehovah against the faithless shepherds of Israel: 'Wo to the shepherds that do feed themselves. Should not the shepherds feed the flock? But the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye sought that which was lost. Therefore I am against the shepherds.' *

It is grateful to turn from the dark pages of ecclesiastical history, and from examples of unbelief, of foul hypocrisy, and of spiritual domination, exhibited throughout christendom, protestant as well as papal, to the true succession of the ministers of Christ Jesus of every name and every age. Thanks to the great Head of the Church, he has preserved to himself a glorious succession, beginning from Galilee, where his gospel was first preached, and continued to this day, of minds enlightened by his truth, of hearts sanctified by his spirit, and quickened by his love. Behold here the goodly company of pastors and teachers, commissioned not of man but of God, his grace accepting, as it first inspired their gifts, his providence ordaining their lot. And whether found with mitred prelates in royal palaces, or with unlettered missionaries in the darkest

corners of the globe ; with Leighton, and Sherlock, and Tillotson, making demonstration of the truth, and almost persuading princes to virtue by the sanctity of their lives ; or with Baxter and Wesley, calling sinners to repentance from the work-shops and collieries of England ; with Massillon and Bourdaloue, not afraid to utter God's testimonies before kings, and, like the fore-runner of Jesus, rebuking voluptuousness in high places ; with Fenelon, persecuted but not forsaken, in exile yet glorious, bowing the hearts of enemies to a reverent love, and cheering by the sweetness of his consolations the afflicted peasantry of France ; or with Borromeo, the munificent patron as well as spiritual lord of Italy, worthy to be called saint, while in wasting labors and self-denial he consecrated a cardinal's power and a prince's wealth to learning and humanity ; or with Oberlin, glowing with love, and prodigal of toil, amidst the icy mountains of Switzerland ; or with Heber, fainting under the burning skies of India, as he preached to the Gentiles, that they should turn from dumb idols to the living God ; with Watts, teaching reasoning to the wise, and hymns to little children ; with Price, whose impartiality in search of truth and childlike spirit were scarcely less beautiful than his charity for the erring ; with Priestley also, his friend and fellow laborer, whom the world might have honored among the chief of philosophers, had he not chosen persecution and loss as a good soldier and confessor of Jesus Christ, who even in his differences from his brethren still kept 'the unity of the faith,' and esteemed above all human philosophy 'the knowledge of the Son of God ;' with Robinson, whose genius and learning would have graced the University that proffered to him her honors, and to whom he replied, when it was graciously asked, ' Can the Dis-

senters know the worth of the man?' — 'The man knows the worth of the Dissenters;' or with Robert Hall, wielding with the might of his eloquence the 'sword of the spirit, which is the word of God;' and when death went up into palaces, proclaiming from his humble pulpit, with the majesty of an ancient prophet, the nothingness of princes in the presence of the great 'I AM:' and to come nearer to ourselves, with Worcester, the friend of mankind, because 'the friend of peace,' rich in his poverty, having nothing but possessing all things, while in the gentleness of Christ, and the subduing power of love, he exposed to rulers and nations the sinfulness of war; with Channing also, and with Follen, united as kindred spirits in the heaven of which their lives were foretastes on earth, and finding there what earth only shadows but cannot fully bestow, the glorious liberty of the sons of God — with these and such as these, lights of the church and lights of the world, we trace the true succession of the ministry of Jesus, and of them we say, 'These are the servants of the Most High God, and God himself is not ashamed to be called their God, for he hath provided for them a kingdom.'

II. And if such be the ministry of Christ Jesus, we perceive at once what are the qualifications for this ministry. Some have already been implied; and did the limits I must prescribe to myself in this part of our solemnities permit, I should speak more especially of *learning*, as essential to him that would teach; of learning, derived from study of the works, and above all, of the word of God; from communion in their writings with the illustrious dead, the instructors of the past and of present times; from the pages of history and the rich

repositories of wisdom, human and divine. I should speak of *piety*, without which learning is chaff, and prayer returns void, and sermons are dry bones, and he that liveth is dead; of piety, that takes of the deep things of the spirit and interprets them to the soul; and then I would speak of *charity*, even the sweet charity of the gospel, that thinks no offices of love too humble, and is prodigal of toil for the salvation of souls.

But let me not be thought needlessly pressing what will at once be conceded as an indispensable qualification, when I say, that to the christian teacher there must be the *spirit of faith*. He that preaches Christ Jesus must believe that Christ Jesus is. He must believe the record that God has given of his Son; not as the friend and brother only of the human family, but its Saviour from sin and death; not as the teacher merely, or yet the pattern of all goodness, such as any of us, if we but please, may attain, but holy, undefiled, made higher than the heavens; not as the wisest of the philosophers, chief among Socrates and Plato, Confucius and Seneca, themselves almost as wise, but as the christian's master and the christian's head; the Master prescribing the laws, the Head over all things to the church; anointed of God to instruct by his doctrine, to sanctify by his truth, to ransom by his death; to raise to everlasting life a pardoned and regenerated world.

Nor is it without the highest reason, that the gospel insists upon the *spirit of faith* as vital to its teachers; this being the foundation of the christian structure, this the soul without which the body is dead. It is the instruction of my text, and it comports with the whole analogy of the word of truth, that it is through faith and the knowledge of the Son of God, that the christian character is to be perfected and the christian church sus-

tained. Its design is to present men perfect in Christ Jesus. But how shall we present them in him in whom we have not believed, or believed only after the rudiments of our own philosophy? The kingdom of the Saviour can never be advanced but in fidelity to the faith which he and his apostles taught. It is good that the heart be established in that faith; and he that wants it, whatever else he may have, can never win souls to Christ.

2. Another essential qualification of the christian ministry is a spirit of *judgment*, by which I mean no other than good sense, that quality, which in its union with right affections, is well described by the apostle, when, representing it as an heaven-descended gift, he says: 'God hath not given to us the spirit of fear, but of power, and of love, and of a sound mind.' Here is wisdom, in its highest practical sense, as distinguished from knowledge that does not edify and may vanish away, and from genius, that may err and be deceived. In this spirit of wisdom, the scribe well instructed will understand the nature of his calling, the objects it proposes, and the best methods of accomplishing them. He will see that he is set for the defence of the gospel, to make manifest its truth, and to inculcate those great principles of righteousness and true holiness, under the dominion of which individuals and communities are to be enlightened and made free. He will perceive the peculiarity and the sanctity of his calling, 'not,' as has well been said by another, 'that he may do all sorts of good to all sorts of people in all sorts of ways,' but that he may do good to men's souls as a faithful servant of Jesus Christ, converting them from the error of their ways, and leading them in the way everlasting.

In his selection, also, of the means to be employed

for the accomplishment of these great objects, the same spirit of judgment will lead him to prefer the ordinances of God to the devices of men. Whatever aid he may seek from other instrumentality, from organizations for special purposes, or to meet some peculiar exigence, within or without the church; whatever of fresh impulse may be given for a season to the religious sentiment by extraordinary services; however kindly or hopefully, considering the mixed nature of man, he may be willing to regard the movements of that outward machinery, which a fervent zeal, not always refusing alliance with an earthly policy, may set in motion to build up churches and multiply its converts—still will he count them as temporary in their nature, cautiously to be watched in their effects, and subordinate ever to the means which God has ordained, which his churches from age to age have hallowed, and the gratitude of millions, helped to heaven by their power, has blest. In the peaceful Sabbath, giving rest and hope to a disordered world; in the christian sanctuary, where God's honor dwelleth; in the voice of prayer ascending from united hearts with the morning and the evening sacrifice; in the gospel of Christ Jesus, supplying his needs and speaking peace to his heart; in the memory of a Saviour's love, convincing him of sin, while it reveals to him the remedy; in the waters of baptism, laden with the promises of a Father's mercy to him and to his children, and the emblem of the holiness that makes meet for heaven—he finds all needed blessing and spiritual help.

Yes, brethren, let us esteem highly, as becomes us, these ordinances of Heaven. And you, beloved of my flock, settle it, I pray you, in your hearts, let it rest with the deepest convictions of your understandings, that

nothing can permanently advance the interests of a christian society except in union with the church and ordinances of God.* And though there be many that are ready now to say concerning them, 'who will show us any good?' let ours be the experience of the grateful monarch as he surveyed the covenant, well-ordered and sure: 'This is all my salvation and all my desire. Lord! I have loved the habitation of thy house.' Lift thou upon me the light of thy sanctuary and the joy of thy truth.

3. *Lastly*—for in regard to the services that follow I omit many considerations otherwise demanding notice—there must be to the pastor the spirit of *devotedness*; that spirit, which comes from a hearty love of his calling; from discernment of its nature, dignity, and responsibility, of the surpassing worth of the soul, to whose welfare it is consecrated, of the labors it demands, and of the high rewards, with which its faithful fulfilment shall be honored.

In this spirit of devotedness, we shall be ready, my brethren, to consecrate our time, our best thoughts and faculties, to our appropriate work. We shall easily acquire, and we shall as constantly cherish, that attachment to the flock, that will convert our humblest and most retired labors among them into pleasures; and make us count as nothing those sacrifices of ease, of the refinements of social intercourse, or even of intellectual and literary gratification, which our pastoral obligations may not seldom demand. The peculiar studies of our profession will be our delight. The word of God and the great objects it holds forth will be our chosen medi-

* SEE this subject exhibited in its just light and importance in the discourse recently preached at the ordination of Rev. F. D. HUNTINGTON of this city, by Rev. GEORGE PUTNAM of Roxbury.

tation. In the generous elevation which such studies will give above the cares and passions and little competitions of this world, we shall attain to 'the heavenly-mindedness, which is peace.' We shall find, that the true happiness, not less than the usefulness of our profession comes from 'giving ourselves wholly to it;' and even as the children of Israel saw the face of Moses, that it shone, when he descended from communing with God in the Mount, so in the serenity of our frames, in our clear convictions and thence our heart-felt utterance of the things of the spirit; in the tenderness and the fervor of our prevailing prayers, will men take knowledge of us, that we have the mind of Christ; that we are in deed and in truth what we profess to be, their servants for Jesus' sake.

And permit me, fathers and brethren, to add, that it is through this devotedness alone, that we may hope in these days of theory and change, to maintain the just influence of the christian ministry. Now, that the institutions of religion must rest not upon the protection of law, but upon the faith and reverence of the community;—now, that the authority once pertaining to office is yielded only to the deserts of him that holds it;—now, too, that 'our sons and our daughters prophecy, and our young men see visions,' and even the children of the people, as in the days of old Ezekiel, speak one to another, saying, 'Come and hear what is the word that cometh forth,'—let it be seen, my brethren, that we of the ministry have something better than visions and musings to declare. Let us preach unto men the unsearchable riches of Christ, persuading them, as in Christ's stead, to be reconciled unto God. Let it be seen, that we honor our calling by giving to it our hearts; and that no objects, however attractive, no pur-

suits, however engaging, can come into competition for an hour with our higher employments as the ministers of Jesus. We shall fatally mistake alike the path of duty and the path of honor, if from the lurkings of personal ambition, or perhaps from a less censurable desire of commending ourselves as men not ignorant of the world, we yield to any secular interests the time or the affections we owe to the flock. The clergyman, who descends from his pulpit to the turmoil and the dust of secular contention, or who betrays a willingness to forsake the peaceful pursuits of his calling, the serene and healthful atmosphere in which he is privileged to dwell, for any distinctions his profession cannot bestow, will hardly escape some humbling intimations, that he is deserting his place. For the children of this world are wise in their generation. They like not us ministers for their competitors. And even they who may seem forward in their praises of the versatility of his gifts, will scarcely fail to take their own opportunities of censuring without measure the worldliness of his spirit, and of contrasting even his most eloquent representations of the emptiness of things temporal with his own earnestness in pursuing them.

It was their devotedness to the great interests of their ministry, that gave to the clergy of New-England, through its earlier periods, their power and their praise. It was this which was the strength and the wisdom of an honored generation of later days, some of whom we have been privileged to know, and the memory of others is embalmed in our hearts; and whether within these churches of our metropolis or in other portions of the land, they have bequeathed to us the legacy of their example. The memory of that generation shall not perish. There was that in their ministry and that in their lives,

which cannot die. They were good stewards of the grace of God. They were scribes well instructed in the things of the kingdom. If not with eloquent, yet with persuasive lips, because with upright hearts, did they preach righteousness in the great congregation. Therefore were they honored in the midst of the people.

If there be any now that inquire 'what could *they* show of spiritual illumination, and what inward witness had they to christianity?' the answer is, they believed in the record God gave of his Son; and saw his glory in his wondrous works—the glory as of the only begotten of the Father, full of grace and truth. And happy shall we be, fathers and brethren, if with like fidelity and like success, we shall manifest the same truth in our doctrine and in our lives.

MY FRIEND AND BROTHER,

The usages of these occasions, and the relation that from this hour unites us, permit me to apply these reflections more immediately to you. In urging devotedness upon a christian minister, I have but recommended a grace, which to an eminent degree distinguished those who have gone before us in this ancient church.* And I cannot ask for you, I am sure I desire not for myself, a higher praise, than that we may be numbered with them as devoted ministers of Christ Jesus.

With this evening are completed now twenty-nine years, since, standing in your place, I received with the counsels and the prayers of my elders the charge of this flock. From the same words of apostolic writ, which have suggested the topics of this discourse, did my venerated friend and professional guide, recently translated from among us to a higher service, enforce with his eloquent lips the duties of a christian pastor. The

memory of that instruction still lives in my heart: and I doubt not, that the spirit of that instruction has through other ministrations been infused into yours.* From his successor, your spiritual teacher, you will receive the appropriate Charge, which it is not meet that I should anticipate.

But it is meet, my brother, and my pleasant duty, to welcome you to a ministry, which we are henceforth to share. In desiring such a relation, I have not been unmindful of the embarrassments which are sometimes thought to attend it. But I have witnessed with unmingled satisfaction the steps, by which a paternal Providence seems to have conducted you hither; and I rejoice in the hope that our united service may be blest to the welfare of my cherished flock. I welcome you to a vocation, of which no brief experience has taught me the satisfactions not less than the cares. May you come hither in the fulness of the blessing that flows from a united people, from the freshness of your youthful purpose, and our availing prayers. God Almighty be with you, my brother, the health of your countenance and the life of your spirit. We will strive together for this people's salvation, in the name of him, who sent forth his disciples, two by two, to preach his word; and when my lips shall be silenced in death, may your ministry continue to them and their children, for their light and holiness and exceeding joy.

MY FRIENDS OF THIS CHRISTIAN SOCIETY,

You know that I partake with you largely in the satisfactions of this hour. You have too kindly, rather I

* At the ordination of the writer, Dec. 8, 1813, the late Rev. Dr. CHANNING, with whom for three years he pursued theological studies, preached the sermon from the same text. On the present occasion Rev. Mr. GANNETT, Dr. Channing's colleague and successor, of whose church Mr. Smith was a member, delivered the Charge.

should say, too justly interpreted my wishes for the union, which the solemnities of this evening sanction, to suppose that I was seeking release from labors, which, however imperfectly performed, have always been my pleasures, or to impair relations, which next to those that bind us to our homes, I cease not to regard as my chosen privilege. Let me say in humility, yet with the words of an apostle, 'Not that I desire a gift, but I desire fruit, that may abound to your account.' I cannot hope for my young brother a happier ministry than has been mine. Our whole history has been one history of peace. Be it *your* care, beloved,—and with the blessing of God it shall be *ours*—that it be the history also of growth in grace, in knowledge, and in all goodness. May you be built up in the most holy faith. May your spirits be fit temples for the living God, so that you may be presented to Christ Jesus a glorious church. And when all earthly ministries shall have ceased, may we, the pastors and the flock, be found with them, who by patient continuance in well-doing have obtained glory and honor and immortality.

C H A R G E .

BY REV. EZRA S. GANNETT.

MY BROTHER IN THE FAITH AND MINISTRY OF THE GOSPEL :

AMONG the services of this occasion is the Charge which you have asked me to give you. When you extended to me this request, I did not understand you as imputing to me any other authority than I might derive from a few years' experience in the work which you now approach. According to the theory and discipline of the congregational order, you are clothed with all the rights and privileges of the ministry — a bishop in the church of the Lord, who may acknowledge none higher than yourself between your own person and him who is the Head of the church. In this my Charge, therefore, speak though I may in some sense as the organ of this ecclesiastical council, I can only offer advice for you to weigh, not mandates for you to adopt in virtue of the source whence they proceed.

Moreover, I can present to your mind nothing which you have not already considered. It is not my office here to bring forth things new from the manufactory of a human brain, but things old from the oracles of God ; which you, as well as your brethren, have studied — you perhaps even more diligently than they — for months and years past ; things as old as the times of Timothy and Paul, of Jesus and the apostles whom he sent to

preach his gospel. And here lies my confidence that I shall not speak in vain. Your conscience will respond to that which it has anticipated. The counsels of fraternal sympathy will have weight, because you will at once recognize in them what has been already tried in the balance of your own judgment, and found to have solid worth. A voice more authoritative than can issue from any human lips, a voice within your own soul, has charged you to be faithful to the ministry which you undertake. This is the charge which I now lay on you. Let me recall some of the thoughts, which in connection with the anticipated circumstances of this hour must have already passed through your mind. It may not be without advantage that they fall upon the outward ear, as well as touch the inner sense, at this time.

Be faithful to your ministry. 'Take heed that you fulfil' it. 'Make full proof' of it in all the relations to which it calls you. That you may do this, I counsel you, in the first place, to undertake it in singleness of heart. Lay hold on the ark of the Lord with pure hands. I will not impute to you the sordid or ambitious motives, which it is painful to believe ever induce one to enter the christian ministry. If I thought you took up this service because you deemed it a respectable or lucrative mode of life, a way to influence or distinction, my tongue should wither before it gave you one word of encouragement to proceed in your undertaking. My counsel, and entreaty, to you should be, never to assume these robes of office nor ascend this pulpit again, till you had become 'renewed in the spirit of your mind.' There is, however, a wide interval between this extreme of sinful folly, and the singleness of purpose with which it becomes you to gird up your loins for this work. You have one

thing to do when you address yourself to the responsibilities of this situation, and that is, to bring men to God through Christ. This includes every thing else that belongs to your office, as the light includes all the colors into which it may be separated. Let this be the subject of your contemplations, the central point of your regards, the axis on which your heart shall turn. Come here with this, the foremost and uppermost purpose in the range of your consciousness,—to make men good christians, that so they may be children and ‘heirs of God.’ Entertain no design, lower, narrower, or weaker than this. Let it seem to you that you would give up your life cheerfully, if you might be the instrument of leading the souls of this people to the fountains of salvation and the joys of heaven.

Having thus chosen the ministry with a clear discernment of its object, *devote* yourself to it. This is the next admonition that comes within the scope of the charge which I have recited. Devote yourself to this work. ‘Give yourself wholly’ to it. It offers you a field for the exercise of all your gifts; it will furnish you occupation for all your time. There are a great many other things to be done in the world — important and honorable and useful things; but they are not for you to do. Your business is, to be a christian minister, and this is your whole business, and this is all you can attend to, and more than you can accomplish, unless you consecrate your whole energy of body and mind to it. I will not stop to qualify my words by an intimation, that I do not mean you should neglect your health, or deny yourself the pleasures of social intercourse. There is no need of any such explanation, for your own good sense will supply it. I mean, that all your labor and all your relaxation, every thing in your outward life

and in your secret experience, must be made subsidiary to the end for which you are henceforth to live. This end is out of yourself. It is the good of others—their highest or spiritual good. In promoting this, there will be a reaction indeed to the benefit of your own soul; but that to which you must consecrate all your powers and days is the religious growth of those who come under your ministry. From all your walks, studies, and meditations you must collect the means of a more successful discharge of your duty towards them, even as the faithful, though unconscious earth from all that falls upon its surface or sinks into its bosom increases its store of nourishment for the plants that are fed from its ever-renewed sufficiency. So let your people find that your ability to nourish their souls is ever replenished, as well as ever bestowed. Give yourself, I repeat, to the ministry. You have heard a voice as from the Lord, saying, ‘Whom shall I send, and who will go for us?’ and when you were moved to answer, ‘Here am I, send me,’ you offered yourself to God, to bear his message to your fellow-men. Deliver that message, and so long as the opportunity for delivering it continues, understand and remember that this is your occupation. You will neglect it, or allow other engagements to interfere with it, at the peril of your soul. I wish you should comprehend the extent of the obligation involved in this service. I do not tell you that you are entering on an easy life. No. Deceive not yourself with any such idea. It is a life of labor and trial. Around us we hear that in other walks of life men either do not get enough to do, or find it more prudent to curtail their operations, for ‘the times are out of joint,’ and he who can afford to do nothing is better off than he whose enterprise may lead him into disaster. Such a page

was never yet written in the annals of the ministry; and never was there more work offering itself to their hands than now. The more disjointed the times, the more need that they be preachers of righteousness and sons of consolation. Be not afraid of toil, my brother. Shrink not from it. 'Study to show thyself approved unto God, a *workman* that needeth not to be ashamed;' 'instant in season and out of season,' 'preaching the word,' 'watching in all things, enduring afflictions, doing the work of an evangelist.'

I add, give yourself to the ministry among this people. Here is your field of labor, here your sphere of action and influence. Incidentally, and sometimes directly, you may aid the cause of truth and righteousness in the wider circles over which your observation may extend. But this people must secure your chief and permanent regard. They have committed to you the care of their associated religious interests, and have invited you to become to them individually a spiritual adviser and friend. To them you therefore owe your best powers of usefulness. Let them not be disappointed in their expectation of receiving from you the mature fruits of study and the warm effusions of the heart. Do not make your labors in this place the complement of your industry elsewhere. Give to this people the best things that you have to give. Let your sermons from this pulpit be the best productions of your pen, costing you the most diligent preparation. Let your conversation with the members of your society be the richest and most instructive that you ever hold. If there be any thing good in you, let this people have it. They have not called you, nor do they propose to pay you, for taking care of the interests of humanity or of religion every where, or any where else.

Here is the place for you to work. There is need of the caution which I am now pressing upon you; for the temptations at the present time are strong, to withdraw a minister from the peculiar province of duty on which he is bound to bestow the most faithful attention. Argument and example from abroad may conspire with the impulses of a benevolent heart and the anticipation of great usefulness, to make one anxious to bear a part in the philanthropy which embraces communities and nations in its purposes. Be careful how you let this influence come between you and your vocation as the pastor of this flock. Remember that usefulness has depth as well as breadth, and that Oberlin was as faithful a servant of Christ as Howard. Let every one choose his sphere of usefulness, but when he has chosen it, let him be content to fill it, and not impair the value by enlarging the extent of his labors. One well-finished cottage is worth two half-built houses of far more imposing exterior.

In the prosecution of the work before you you will need, above all, to keep in mind the condition of personal excellence on which all real success in such a life must depend. I charge you — and, my brother, the revelations of duty and of eternity in the religion which it is your privilege to teach, give a solemn force to the words — I charge you now, not before man who can look upon your positive ministry, but before God who searches the heart and judges the unseen life, to be a *good man* — a man of purity and integrity, of blameless speech and unexceptionable deportment, of secret piety and habitual self-discipline. Take care of your own character, or you will be a poor guardian and helper to others in the formation of theirs. Lay open, and keep open your heart to the influences of God's presence

and truth. Live near to God. Purify and strengthen your spirit by prayer. Live on Christ as the 'bread of life.' Copy the examples of those early preachers of our religion, whose recorded praise it is, that they were 'full of faith and good works.' Never think that you have attained the limit of personal or ministerial excellence, but ever strive to reach a higher point of accomplishment, and to entertain a higher conception of what may be done both within yourself and for others. Sacred as is the office which you have assumed, it can communicate no sanctity to him who is unworthy to fill it. 'If a man desire the office of a bishop,' says Paul, 'he desireth a good work.' 'A bishop, *then,*' he adds — for this very reason, if for no other, because he is a bishop — must be a man of many virtues, 'an example to the believers,' and 'having a good report of them who are without.' For your own sake, for the sake of your people, and for the sake of religion, let your own christian experience be genuine and comprehensive, covering your whole character and going down to the springs of consciousness. Of all miserable beings, a minister who is not himself a spiritually minded follower of Jesus, is most to be pitied and condemned. He gets no peace here; and what can he hope to get hereafter?

Especially needful will it be for you, to keep a constant watchfulness over yourself, lest the purity and fervor of your early course decline. The ministry is not in all respects favorable to the growth of a religious spirit. Some of its influences impose the necessity of jealous self-examination, lest one fall into a worldly or lethargic state of mind. In a community like this, even more than in a smaller place, the minister who begins his work with a pure zeal may find himself cor-

rupted by the atmosphere which he breathes. Where comparison is so common, and people are, to say the least, as fond of expressing praise or censure as of applying the preacher's instructions to their own improvement, he may almost unconsciously be led off from the simplicity of his aims, and think of securing the good words of those whom he addresses, rather than of correcting their evil ways. My brother, beware of ambition. It is a plant that grows fast in the soil of the human heart, when fostered by such influences as surround the ministry here. Beware too of that effect of the law of habit,—under which every one will suffer unless he makes strenuous resistance,—by which familiarity with the holiest exercises tends to produce a mechanical performance. Guard yourself against this evil, as you would prevent the approach of spiritual palsy, under which the soul drags out a living death, unconscious perhaps of its state, but a mournful spectacle in the sight of God. Preserve the freshness of your interest in religion. If you can help it, do nothing because the time for doing it has come. Do it, because you account it a privilege. Let your prayers in the sanctuary, in the family, at the sick bed, ever be the outpouring of sentiment, and not the recital of language. Let not the realities of Divine truth seem to you to lose their lustre through use; but the more you handle them, the more let their beauty and preciousness become manifest to your spiritual sense.

Beware also, let me add, of the temper of the time, which is *excitement*. Be not carried away by any current of popular feeling, in the church or out of it. 'In patience' and peace 'possess your soul.' I know not of any counsel more pertinent at the present time than this. Society is full of an uneasy and sanguine spirit.

The present must be amended, and the future be realized, in a moment. Ardor takes the place of judgment, and discontent, of progress. Were we willing to be wiser, we should probably be better. Encourage every true purpose of advancement among your people, and seek out methods of bringing christian truth into closer relations to human hearts and human institutions. But do not lose your self-control, your independence, or your composure. Be calm, be calm. Is not true earnestness always calm? Be not driven from the course which your own mind approves by abuse, nor drawn from it by sympathy. Plead thou for God and Christ, wrestle thou with error and sin, 'work out your own salvation,' and help others to work out theirs, in the way which you believe to be best, even if it should not seem for the time to be the most effectual.

In regard to the details of your ministry I need not address you at length. One general remark only will I make, in reference to the various parts of ministerial duty. Perform them all, and perform them in due proportion. Neglect none, and exaggerate none. A thousand examples show us that in our work there is danger of forgetting this rule. One man lays great stress on preaching, and another on visiting. One thinks very little of any other meetings than those held on the Lord's day and in the consecrated place; another esteems other more familiar meetings as a chief means of usefulness. 'Let every man be fully persuaded in his own mind,' and let every one use that kind of instrumentality which is most agreeable to his own intellectual or moral constitution, and is therefore most likely to be successful in his hands. But let no part of professional service be slighted by any one. Preach, my brother, and as I before said, preach as well as you

can. Visit, and visit as much as you can; that is, as much as your other duties will permit. Do your best to make the regular services of the Lord's day attractive and profitable, and hold other meetings in public or in private, as circumstances may unfold to you their propriety. Give to every means of influence its due importance. Avail yourself of the hints or examples of others; yet keep your own ministry harmonious and complete within itself.

My brother, you have a great work before you. Enter upon it, I will not say as a man, but as a christian; with a just sense of its magnitude, but with an humble trust in God, your helper. I repeat what I have already said,—make it your business, account it your privilege, feel it your joy, to bring men to God through Christ; to unite man the sinner to God the Father through Christ the Mediator. Preach 'Christ and him crucified;' Christ 'the way, the truth, and the life.' Carry admonition, solace, or encouragement, as they may be needed, to the houses of your people. Be among them in their health, be with them in their sickness. Join your tears to theirs in their sorrows, yet elevate their faith and hope with your own to Heaven. Teach the living how to live, and prepare the dying to meet death as a friend. Rebuke the careless, warn the impenitent, instruct the inquiring, cheer the humble and timid. Bear God's grace to as many hearts as will receive it, and his truth to as many consciences as you can reach. Be not afraid of what man can say or do. Clear your own soul from guilt, come what may of reproach to yourself or of pain to others. Call men, by the terrors of the law and the mercies of the cross, to repent and obey. By the persuasion of your speech and your character, inspire them with love and hope. And so let

it appear, that you are one of those to whom the Master will say when your work is ended,— God only knows when that shall be, but if you are faithful it will be at the right time,— ‘ Well done, good and faithful servant, enter thou into the joy of thy Lord.’

Your work is great, but it is not without its aids and compensations. Of these it will be the pleasant office of another to speak to you before we part. But to one circumstance that will lighten your task I may be permitted to allude, because it suggests duty as well as advantage, springing out of a peculiar relation, and because I may speak from a personal experience, which has not fallen to the brother who will presently greet you in his own and our name. You will not stand alone in this ministry. Wisdom and experience will stand beside you, to divide the toil, and to counsel you in respect to the part which it will remain for you to bear. Receive the assistance and welcome the counsel, as if you felt their value ; though it will not be possible for you fully to appreciate their worth while they are enjoyed. You will never know how much relief and support have come to your heart every day and hour that you have held such a relation, until you are called to feel the sense of loneliness which bereavement will produce. Prize this connection, and rejoice that your inexperience may lean on a friendship which will not disappoint its demands.

I have detained you too long from the congratulations which await you. Yet *I* have peculiar occasion of joy in the services of this evening, and you will not deem it improper in me to express this joy. When I entered the ministry, you were among the children of the society with which I was called into connection. Since that time I have seen three, older than yourself, coming

from the bosom of that society, established in the ministry in this city, — the fruits, may we not believe, of his influence whose scene of earthly labor has just been exchanged for the mansions above. And now you, a fourth, have been consecrated to this work within your native city. I rejoice in the result which has crowned your youthful industry and virtue. May the future be as honorable to you as the past, and as bright as the present. God bless you with his favor, which is life forever more !

RIGHT HAND OF FELLOWSHIP.

BY REV. F. D. HUNTINGTON.

THREE years ago, my brother, we first gave each other our right hands, as the ordinary pledges of a friendly acquaintanceship. We were entering together on that preparation-pilgrimage which to our impatient eyes seemed then a weary way. So soon it has been travelled through; and when we had not thought to stand side by side perhaps for years again, almost before their parting pressure is cold, we are clasping these hands once more, in the solemn and joyful presence of this sanctuary. We joined them when we looked towards the temple; the temple's gates have been opened to us both, and we join them now under the sanctities of the consecration, amidst the holiness of the altar. Let our first thought ascend in gratitude to Him who hath led us in peace, who hath given us to feel the immortal conviction, at once our quickener and our consolation, that He is forever near.

So recently has this welcome been extended to myself, so fresh are the impressions left by my own reception into this brotherhood, that I can mingle no words of counsel with those of congratulation and communion. Even the encouragements which I know you must be longing for, I cannot offer you from any but the briefest experience. It seems rather that we must

alike anticipate the future, and *mutually* bid each other be faithful, that so we may be of good courage.

But there is no need for us to search darkly for friendly hands to help us, and friendly voices to animate us. If from an honest heart you have devoted yourself to be a teacher of truth, then there are invisible arms reached forth to you from the upper and the inner world; there are voices in which wisdom and goodness and kindness speak, uttered to you from the depth of ages, telling you to be strong. If you purpose to serve henceforth humanity and God, then all brave spirits every where, dedicated to that service, are greeting you to their fellowship. And among them is One, speaking in accents the tenderest and the truest, the most eloquent and the most brother-like of them all, saying: 'I will not leave you comfortless, I will come to you. Lo, I am with you alway, even unto the end of the world!'

Then, there are promises to you, my brother, from the very nature of the work before you. Let nothing take from you the faith that they shall be fulfilled. Have now at least that confiding hope that gives perpetual youth to the breasts it dwells in, and makes each effort vigorous and earnest. There are promises for you from this symbol of the mercy-seat round which the hungry and thirsting shall gather, week by week, for the message you bring. There are promises from these homes where you shall go in as counsellor and companion, weeping by the dead, rejoicing with the prosperous and praying always, sharing in the richest and deepest experiences of every life. There are promises to you from that everlasting light that first broke from the heavens at Jesus' baptism, and has been spreading ever since, over the sinning earth.

It rests, it is true, with yourself, to make these pledges we are giving either full of significance or an unmeaning ceremony. If you have *not* resolved to be the Truth's meek servant, yet fearless of her foes, gentle as her disciple, but unterrified in her defence, Christ's own follower and wholly his, these tokens of sympathy must be a reproach, these offers of fellowship a senseless mockery. It is as an imitator of Christ's virtues, a partaker of his self-sacrifice, not less than as a preacher of his Gospel, that you are to be received and honored and bidden God speed. There is no right hand extended to you—let me tell you plainly, my brother—if the love of ease or of favor or of the people's praise lurks among your aims. Would you let us welcome you to a fortune that shall be pleasurable and estimable and crowned with success,—then, in the solemn speech of an old writer, 'Let ambition have but narrow circuit in thy spirit. Behold thy trophies within thee, not without thee. Lead thine own captivity captive, and be Cæsar unto thyself. Be more than thou appear-est, and let the world be deceived in thee as they are in the lights of heaven. Look humbly down in that state when others look upward upon thee. Draw the curtain of night upon thy injuries, and let age, not envy, draw wrinkles on thy cheeks. Be wisdom thy gray hair, and an unspotted life thy old age, and though thy years come short, thou mayest have been said to hold up with longer livers, and to have been Solomon's old man. For one day lived after the perfect rule of piety is to be preferred before sinning immortality.'

What need to speak to you of that to which your thoughts must so often turn, the value and the sacredness, the dignity and the grandeur of the office you have assumed? The ministrations of this place shall

have infinite applications, as they have an infinite worth. They shall meet all forms of life, purifying them, elevating them, pouring into them that higher life which is shed down from above. They penetrate beneath things upon the surface, and speak to emotions that lie more deeply. They address souls gathered from the resorts of traffic and of pleasure, from the bright circles of the happy and the darkened abodes of distress,—souls troubled with sin, souls at peace with faith and the hope of salvation. The burden of the message, too,—how full it is of tenderness and of power! It is of God our Father, the nearest, the holiest, the best being. It is of the human spirit—its far-reaching aspirations, its advancement towards perfection, its purification through trial, its victory over the grave. It is of that great hereafter whose eternal ages, clothed yet in mystery, shall be witnesses of a freer progress in holiness. It is yours to lift men into a serene thoughtfulness where the blinding spell of worldliness is broken; to place before them in yourself an example of generous, humane and manly virtue; to reveal to them how irresistible is the power of genuine holiness, how noiseless and sure the spread of a good life's influence, how immortal the recollections of unconscious greatness and excellence. It is yours to awaken gentle affections in men who hardly knew before that such were slumbering within them; to take away their fears, to change the dark angel into a messenger of love, to put the light of trust and hope into hearts whence it has faded: to make them strong like the great Sufferer, and pure like the blameless Jesus; to turn back their memories reverently to that miracle of his being, wrought out without pretension before the eyes of ages. It is yours to unfold the lofty meaning

that is gathered into that word, communion; a communion where we are touched by the enrapturing beauty of a heavenly temper, where spiritual gifts and spiritual truths obtain new sway over the soul, where we pass more freely into the deepest mind of Christ, where we sit with him, feeling him to be one of us though greater, — a companion to our souls, though a prophet and a messenger from heaven, where his religion takes us to its great brotherly heart and bids us rest there till peace possesses us. It is yours, if you will, to impart singleness to men's purposes, clearness to their convictions, depth to their principles, comprehensiveness to their charity, and faithfulness to their strivings in the soul's behalf; to teach them that there is nothing so worth living for and dying for, so simply beautiful and so sublime, as a pure-minded adherence to a righteous resolve.

My brother, if there is not that in this more than earthly calling which makes all human congratulation feeble, I have no salutations that shall enkindle you. If to be in the company of minds thus consecrated is not privilege enough, I can do nothing to make your profession a satisfaction and an honor. Yet, believe me, there will be moments when you will still seem to be alone, when the supports on which you have been used to lean will seem to be stricken away, and you will need assurances that there are other hearts struggling and aspiring just as your own. If I have not misinterpreted our vocation, it brings such lonely seasons. The kind care of your people may be unwearied; and yet you will be sure that they do not understand, because they have not felt, all the intensity of your trial. You will turn then to your fellow laborers, ministering in the churches. In their name, therefore, as a simple but

ample declaration of their fraternal feeling, I give you this right hand again. Would that I could throw into its single grasp all the warmth of welcome that I know waits for you in the sympathies of your brethren! Bind yourself honestly to the objects to which they in Christ are bound, and it shall never be withdrawn. Take it as bearing the import of whatever you can ask from them of confidence and regard. Take it as no ritual tribute of custom merely. Take it, my classmate, in the sincerity and cordiality of one friend's greeting to another. And may our lives be so united in the hidden harmony of virtue, that we may own our fellowship yet again, when both these hands are wasting ashes, amidst no human companionship, over no earthly altar, but by the Throne of God!

A P P E N D I X .

NOTE A. PAGE 8.

It can yield no satisfaction to any well-disposed mind to call up the humiliating facts, which history, especially ecclesiastical history, exhibits. But when, in total disregard of such facts, claims of the most extraordinary character are urged, as at the present day; and on the baseless fabric of 'an uninterrupted apostolic succession,' one church presumes to call itself 'the only true church,' and claiming exclusive right to the christian ministry and ordinances, to deny their validity and authority as exercised by others, it is needful, however distasteful, to expose the arrogance of such assumption. To do this effectually, we need not look beyond the Church of England itself. Many of its most eminent divines, of whom are Chillingworth, Hoadley, Paley, Watson, and more recently the candid archbishop of Dublin, Dr. Richard Whately, have with equal learning and weight of evidence shown the futility of the claim. Some even of their own prelates have treated it with high contempt; and the 'divine right of bishops,' in common with the 'divine right of kings,' has obtained with them like deference with 'the divine right of constables.'

Regarded merely in an historical view, and independently wholly of its intrinsic difficulties, it is impossible to imagine a subject involved in thicker darkness or more inextricable perplexities than precisely this of an 'uninterrupted apostolical succession.' 'If we come to Rome,' says Stillingfleet, (himself a bishop, whose learning was excelled only by his moderation,) 'the succession is as muddy as the Tiber itself,' and 'what shall we do to escape out of this labyrinth?' Even Hooker, the great pillar of the English hierarchy, admits that 'ordinations had *oftentimes* been effected without a bishop to ordain, and that therefore we are not, without exception, to urge a lineal descent of power from the apostles.' 'By the loss of records,' says Stillingfleet again, in his *Origin of the British*

Churches, 'we cannot draw down the succession of bishops from the apostles' times.' And when we go back to the papal church, through which it is all derived, who that reads but must perceive that of earthly things this is the most doubtful? Here are the memorable words of Chillingworth: 'That of ten thousand probabilities no one should be false; that of ten thousand requisites, whereof any one may fail, not one should be wanting; this to me is extremely improbable, and even cousin-german to impossible. So that the assurance hereof is like a machine composed of an innumerable multitude of pieces, of which it is strangely unlikely but some may be out of order; and yet if any one be so, the whole fabric falls of necessity to the ground.'

Again, to turn to a recent writer: 'The transmission of orders from the apostles to an English clergyman of the present day,' says Mr. Macaulay in his masterly reflections on the union of church and state, 'must have been through a very great number of intermediate persons. Now it is probable, that no clergyman of the church of England can trace up his spiritual genealogy from bishop to bishop, even so far back as the time of the reformation. There remain fifteen or sixteen hundred years, during which the history of the transmission of his orders is buried in utter darkness. And whether he be a priest by succession from the apostles, depends on the question, whether during that long period, some thousands of events took place, any one of which may, without any gross improbability, be supposed not to have taken place. We have not a tittle of evidence to any one of these events!'

But let us admit the succession, such as it is. It leaves little surely whereof to boast; and were the question concerning one's family descent, few, we think, would be found eager to claim it. Even Baronius, the learned but sturdy defender of his church, does not deny — for they were undeniable — the infidelity even to atheism, the profligacy and other enormities which at various periods disgraced the Roman Pontificate. 'We read,' says Macaulay, 'of sees of the highest dignity openly sold — transferred backwards and forwards by popular tumult — bestowed sometimes by a profligate woman upon her paramour — sometimes by a warlike baron upon a kinsman, still a stripling. We read of bishops of ten years old' — of whom even the good Borromeo was an instance — 'of popes who were mere boys — and who rivalled the frantic dissoluteness of Caligula.' Of such were Alexander VI. and John XXIII. Tradition even speaks of a female pope. But be this as it may, it is

indisputable that with the beginning of the fifteenth century, there were three popes, and 'infallible heads of the church,' contending even to blood for the title of 'holiness' at the same time; and the infallible council of Constance disclaimed or deposed them all for immoralities, or heresies, or both.

Heartily, therefore, can we sympathize with any conscientious divine, be he of the church of Rome or of England, in his honest doubts of the genuineness of his official pedigree. But for his consolation let him know assuredly, that if he be a good man and a good minister, giving himself to his work and adorning the gospel he preaches — *that* shall be to him a surer credential and a better sign of his calling now and 'at the great day,' than if he had the whole house of Aaron for his ancestry, and could trace his descent, through deacons and arch-deacons, through prelates and popes, up to St. Peter, *supposed* to be of Rome, or to Melchisedec, *known* to be king and priest of Salem.

But we take no satisfaction in this unprofitable subject. It were a painful, as it would be an endless task to adduce the testimonies that might be cited to sustain the view we have taken, and expose the utter groundlessness of the pretence. But if the reader doubt, let him turn to Bower's History of the Popes; to Burnett's of the Reformation; to Ranke's Political History of the Popes since that period, as translated by Sarah Austin; to L'Enfant's Histories of the Councils of Constance and Basle; to Chauncy's complete View of Episcopacy; to Sparks' 'Letters on the Ministry, Ritual, and Doctrine of the Protestant Episcopal Church,' which we are happy to learn are about being republished; to Smyth's 'Prelatical Doctrine of Apostolical Succession Examined,' an able work, in which the historical evidence is faithfully exhibited; and, not farther to extend the list, to archbishop Whately's recent 'Dissertations on the Kingdom of Christ' — and he will find incontestable facts and reasonings to justify far stronger language than the writer could prevail upon himself to employ in any discourse from the pulpit.

NOTE B. PAGE 17.

THE following is the succession of pastors of the New North Church from its foundation, May 5, 1714, to the present time :

	GRADUATED.	ORDAINED.	DIED.
REV. JOHN WEBB,	H. U. 1708	OCT. 20, 1714	APRIL 16, 1750
PETER THACHER,	H. U. 1696	Inst. JAN. 25, 1723	MARCH 1, 1739
ANDREW ELIOT, D. D.	H. U. 1737	APRIL 14, 1742	SEPT. 13, 1778
JOHN ELIOT, D. D.	H. U. 1772	NOV. 3, 1779	FEB. 14, 1813
FRANCIS PARKMAN, D. D.	H. U. 1807	DEC. 8, 1813	
AMOS SMITH,	H. U. 1838	DEC. 7, 1842	

NOTE C.

THE following documents, relating to the settlement of a colleague pastor, are here added at the desire of several members of the Society, though necessarily from their nature of a local and limited interest.

SUNDAY, NOVEMBER 28, 1841.— On this day, being the one hundred twenty-seventh anniversary of the first celebration of the Lord's Supper, after the organization of the church in 1714, a discourse was delivered by the pastor, in which a brief survey was taken of the history of the society and of its prosperity to the close of the ministry of Dr. Andrew Eliot, in the midst of the Revolutionary War, in 1779. He adverted to some of the inevitable sources of diminution, which from that period began to operate, and notwithstanding the faithful ministry of Dr. John Eliot, and the singular confidence and affection he inspired both among his people and the community, continued to operate till his death, and thence to the present day. Among these causes were mentioned the rapid multiplication of churches, of all denominations, especially in the northern division of the city ;* the frequent removals to central or

* At the commencement of this century, or a little before the erection of the present edifice in 1804, the New North Church was one of only twenty churches of all denominations in Boston. It is now one of seventy, including in this large number, the chapels for the ministry at large : while within its immediate neighborhood, the increase has been even more than proportionally great, embracing two Congregational churches, two Baptist, one Episcopalian, one Methodist, one Universalist, and the Chapel for Seamen under the charge of Rev E T Taylor.

yet more distant dwelling-places of families, who continue their relations to their church only at great personal and domestic inconvenience; and lastly, though not least, the undeniable preference from early habit, education, and religious sympathy, of the great majority of the northern part of the city for modes of faith and worship different from our own. These with others were adduced as causes of diminution, which no ministry or pastoral fidelity could be expected to control.

On the same day, at a meeting of the proprietors, assembled by legal notice immediately after the religious services, the following letter was communicated from the pastor:

BOSTON, NOVEMBER 6, 1841.

To the Proprietors of the New North Religious Society:

MY FRIENDS:—With this date are completed twenty-eight years since my acceptance of your invitation to become your pastor. Through the whole of this period I have continued, with the blessing of divine Providence, which it becomes me gratefully to acknowledge, in the uninterrupted discharge of the duties of this office. And I now request your consent, that a colleague be associated with me in the labors of the ministry.

I am aware, that the resources of the society are inadequate to the temporal provisions, which such a measure of itself must involve. If, therefore, you should see fit to comply with this request, I propose, upon and after the settlement of a colleague, and as long as our united labors shall continue, to relinquish to him One Thousand dollars of my stated salary, together with the annual allowance for wood, which has usually been estimated at somewhat exceeding two hundred dollars.

In thus resigning to a colleague so considerable a portion of the salary, while I retain the responsibility of the pastoral relation, you will doubtless, gentlemen, deem it reasonable, that I shall be held excused from some proportional parts of the public service. And I accordingly request to be released from the charge of the pulpit, more especially during the summer months, or any such parts of them as either my health, or the convenience of my family arrangements may, at any season, render to me desirable.

I present to you this subject, my christian friends, not, as I am sure you will be persuaded, in any weariness of a ministry, which, imperfectly as it may have been discharged, I shall ever esteem as my privilege; nor in any wish to impair relations, which I cherish among my choicest satisfactions; but from an unfeigned desire for the welfare, spiritual and temporal, of the religious society, with which it has been my happiness so long to be connected; and of an ancient church, which through all its history, in the worthy names it bears upon its records, and specially in the gifts and virtues of my predecessors, has held an honored place among the churches of New England.

Commending this proposal to your favorable consideration, and yourselves and families, with the whole flock, to the blessing of Almighty God,

I am, Gentlemen,

Your faithful Friend,

and Servant in Christ,

FRANCIS PARKMAN.

The above letter was referred to a committee, whose report as accepted by the proprietors, at a subsequent meeting held for the purpose, was as follows:

BOSTON, DECEMBER 12, 1841.

The Committee of the New North Religious Society, to whom was committed the communication of the Rev. Dr. Parkman, pastor of said society, with reference to the appointment of a colleague, ask leave to report:—That they have given the subject their mature deliberation, as well with reference to the condition of the society, as also to what they think are the general sentiment and feeling of its members. That it is in the opinion of the committee inexpedient to act immediately on so important a matter; and that it is prudent, and may be highly beneficial in a case of this magnitude, to wait some further time before a final decision is had thereon. They therefore unanimously recommend, that the subject be referred to the next annual meeting.

Respectfully submitted by order of the committee,

R. LASH, Chairman.

At the annual meeting of the proprietors, holden Wednesday, May 4, 1842, and continued by adjournment to Sunday, May 8th, the pastor renewed his request in a letter which follows:

BOSTON, APRIL 26, 1842.

To the Proprietors of the New North Religious Society:

GENTLEMEN:—In the communication I submitted to you in November last, and which was referred by your votes to the annual meeting in May, I proposed the appointment of a colleague to be associated with me in the duties of the ministry.

As the season for your annual meeting is now at hand, you will permit me to renew my request, that the subject may receive your earnest and favorable consideration. And with a view to afford every facility within my power for the accomplishment of this desirable object, I hereby—and as a substitute for what I have already proposed—express to you my readiness to relinquish the whole of my stated salary, or fifteen hundred dollars, whenever a colleague, mutually acceptable, shall be settled among us: It being understood, that during the continuance of such connection, I shall be released from any portion of the public ministerial service, which either my health, convenience or other considerations may at any time lead me to desire.

I doubt not, my christian friends, that you would regard my reservation of some portion of the salary as altogether reasonable, both as a matter of propriety and in accordance with established usage. But I am unwilling that any obstacle should remain to my proposal, that might be urged from the limited resources of the society.

And I have still further to request, that for the ensuing months of June, July and August, I may have liberty to supply my Pulpit, either by gentlemen, whom we may desire to hear as candidates, or by such exchanges with my brethren as may seem to me most convenient and desirable.

I am, Christian Brethren,

Your assured Friend and Pastor,

FRANCIS PARKMAN.

Whereupon (in connection with some resolutions of grateful acknowledgment to the Pastor, not necessary here to be inserted,) it was *Resolved*, That it is expedient to accept of the proposition of our Rev. Pastor, for the settlement of a colleague, agreeably to his communications; and that a committee of three be appointed in concurrence with him, to invite candidates to preach for the purpose.

Agreeably to the above resolution, several gentlemen were invited to preach in the course of the successive summer months. And Mr. AMOS SMITH, a graduate of Cambridge University in 1838, and of the Theological School in 1842, having officiated during several Sabbaths, was at a legal meeting of the proprietors, holden October 2d, after divine service, unanimously chosen as colleague pastor. A committee of five was appointed to inform him of his election. This committee, being the same to whom, with the pastor, was intrusted the charge of inviting the services of candidates, were Robert Lash, James Clark, Daniel Denny, Warren Lincoln, and Charles H. Stearns, Esqs.

On Sunday, October 22, Mr. Smith's letter of acceptance was read by the pastor to the congregation before the close of the morning service, and was as follows:

BOSTON, OCTOBER 21, 1842.

To the Proprietors of the New North Religious Society:

MY CHRISTIAN FRIENDS:—It is not without much deliberation that I have been able to decide upon the reply which I should return to your invitation to settle as your colleague pastor. The pastoral office being the most arduous and responsible which man can assume, must excite feelings of self-distrust even in one who could bring to it the wisdom of the widest experience: how much more in me, whose experience is so limited. And my distrust is increased as I remember that causes unfavorable to the growth of your society have long existed, and that they are of such a nature that no change of ministrations can furnish a remedy. This is a weighty consideration in an age when the habit unfortunately prevails of measuring ministerial success as much by the growth of numbers as the growth of grace. Were these the only considerations which presented them-

selves to my mind, and which were to determine my answer, I should feel bound to decline your invitation. But on the other hand I reflect that when a pastor and society (who must ever be the best judges of their own interests) have deemed it expedient to elect a colleague, and have, with a happy unanimity, selected the same person, and invited him to a sphere of activity, the most laborious indeed, but the widest and most serviceable which is presented to him, it may not be justifiable in him so far to yield to a sense of his inexperience and deficiencies, and to the difficulties of the situation, as to decline accepting it.

I accept, therefore, the invitation which you have tendered to me, and will perform the duties of the office to the best of my ability; trusting that I shall receive the hearty sympathy and coöperation of your pastor, with whom I am to be so intimately connected, and of yourselves also, who have invited me. Yet I request that it may be distinctly understood that I can bring to your society no new fidelity or ability which will justify me in expecting that I shall prevail to fill your church, or even to cause any considerable accession to your present numbers. It is my duty and my intention to devote to your service my best powers and faculties, and to make your interests my own. If this shall have the effect to increase the society, there will be no one more sincerely gratified than myself. If, on the contrary, no such result should be produced, I pray that no dissatisfaction may be felt on your part, and that I may not be regarded as having made a failure for not having accomplished what I deem an impossibility.

I implore upon the undertaking the divine favor. It is commenced in the fear of God. I therefore trust that it will be followed with the blessing of God.

Accept my thanks for the kindness to me and confidence in me, which you have manifested, and believe me,

Your Friend and Servant in the Gospel,

AMOS SMITH.

The council convened for the ordination of Mr. Smith, was composed of the congregational churches in Boston—whose pastors are members of the ‘Boston Association’—and of the University Church in Cambridge.

NOTE.—It was regretted, that the unavoidable absence from the city of Rev. Chandler Robbins, the pastor of the Second—and for more than a century our Associated—Church, prevented his fulfilment of the service assigned to him on the occasion.

ORDER OF SERVICES

AT THE

ORDINATION OF MR. AMOS SMITH,

AS COLLEAGUE PASTOR OF THE

NEW NORTH CHURCH AND SOCIETY,

On the Evening of December 7th, 1842.

I. VOLUNTARY ON THE ORGAN.

II. ANTHEM.

III. INTRODUCTORY PRAYER, BY REV. J. I. T. COOLIDGE.

IV. SELECTIONS FROM THE SCRIPTURES, BY REV. J. T. SARGENT.

V. HYMN, L. M.

THE Saviour when to heaven he rose,
In splendid triumph o'er his foes,
Scatter'd his gifts on men below,
And wide his royal bounties flow.

Hence sprung the Apostles' honor'd name,
Sacred beyond heroic fame:
Hence dictates the prophetic sage,
And hence the evangelic page.

In lowlier forms to bless our eyes,
Pastors from hence, and Teachers rise;
Who, though with feebler rays they shine,
Still gild a long extended line.

So shall the bright succession run,
Through the last courses of the sun,
While unborn churches by their care,
Shall rise and flourish large and fair.

VI. SERMON, BY REV. DR. PARKMAN.

VII. ANTHEM.

VIII. PRAYER OF ORDINATION, BY REV. S. K. LOTHROP.

IX. CHARGE, BY REV. E. S. GANNETT.

X. RIGHT HAND OF FELLOWSHIP, BY REV. F. D. HUNTINGTON.

XI. CONCLUDING PRAYER, BY REV. C. A. BARTOL.

XII. HYMN, L. M.

HERE may thine honor dwell: and here,
As incense, let thy children's prayer
From contrite hearts and lips sincere,
Rise on the still and holy air.

Here be thy praise devoutly sung;
Here let thy church beam forth to save,

As when of old, thy spirit hung
On wings of light o'er Jordan's wave.

And when the lips that with thy name
Are vocal now, to dust shall turn,
On others may devotion's flame
Be kindled here and purely burn.

XIII. BENEDICTION.

AN

HISTORICAL DISCOURSE,

DELIVERED IN THE

NEW NORTH CHURCH,

OCTOBER 1, 1854.

BY

ARTHUR B. FULLER.

Published by Request.

BOSTON:
CROSBY, NICHOLS, AND COMPANY,

111 WASHINGTON STREET.

1854.

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1862

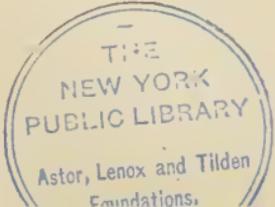
REV. ARTHUR B. FULLER.

We have received from Messrs. B. B. Russell & Co., Boston publishers, an excellent engraved likeness of Rev. Arthur B. Fuller, the distinguished chaplain of the Sixteenth Regiment of Massachusetts Volunteers. It forms one of a series of likenesses of prominent military characters, of which parson Brownlow is another. This is a fitting recognition of the services of a faithful chaplain in suppressing this great rebellion. His encouragement of the soldiers in public ministrations, his private counsels, his prayers and consolations for the sick and wounded exert a potent influence in animating the brave soldiery. Not only the personal friends of Rev. Mr. Fuller, but all who collect the likenesses of the distinguished champions of our country's cause, will value in the series the excellent likeness of Rev. Mr. Fuller.

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Rev Arthur Buckminster Fuller, Chaplain
of the 16th Regiment of the Massachusetts
Volunteers was killed in the battle of Fried-
ksburg on the 13th of December 1862.
He reported himself to Captain Gunn
of the 19th Regiment, whose company
was deployed as skirmishers in the pre-
liminary street, & said he wanted to do
something for his country. He took
his musket, & in five minutes fell dan-
gered by a rebel ball.

CAMBRIDGE:
NETCALF AND COMPANY, PRINTERS TO THE UNIVERSITY.



2265

DISCOURSE.

LET THEM SHOW THE FORMER THINGS, WHAT THEY BE, THAT WE MAY
CONSIDER THEM.— Isa. xli. 22.

A CONTEMPLATION of the past, if it lead to emulation of its good deeds and avoidance of its errors, if it stimulate men to do nobly by showing what already hath been thus done, is often a wise employment of the passing hour. And if it testify the undying nature of virtue by showing that each true action lives ever in its effects, such meditation may nerve our hearts to exertion by the sweet hope that the good we do need not in its influence slumber in our graves, but shall live on when the poor body in which the active spirit once dwelt has crumbled to the dust.

In entering once more our house of worship, which has now been for three months closed in order to be remodelled as to its interior, it seems fitting to vary from the routine of discourse and speak of somewhat which shall prompt us to renewed and increased effort that this church of the fathers shall long remain a monument of the zeal and piety of the past, and a witness to the faith and self-sacrifice of the present. And when I remember that this very year in which the present improvements have been made completes the *half-century* since the dedication of this edifice, I seem to hear a voice, speaking in the words of our text, and saying of all who meet here this day, "Let them show the former things, what they be, that we may consider them." Our history as a religious society is, for

this country, no modern one. Just one hundred and forty years have passed since this society was gathered and a church erected on this spot. To us, under God, is committed the carrying forward the affairs and promoting the spiritual interests of one of the most ancient societies in our land. Let us, then, endeavor this morning to "show the former things, what they be," and may their consideration stir us to further exertion to carry on the good work the founders of this church so well begun. The limits of my discourse will compel brevity, nor does a single hour suffice for more than the bare enumeration of events which have occupied so many years in transpiring. In the year 1712, "seventeen substantial mechanics,"* members of the Old North, or Second Church, united themselves together to build an additional church in this part of the city, then the most flourishing and considered the most desirable for residences in Boston. They petitioned the Old North for leave to proceed in the matter, which being duly granted, they went forward to the work with much prayer and earnest faith united with zeal and energetic action. A wooden building was erected on the present site, the land having been purchased of Colonel Thomas Hutchinson. This edifice was solemnly dedicated to God on the 5th of May, 1714. It was comparatively a small building, constructed on a very different plan from our present church, having the pulpit in the centre. The plan of this house is still in existence, and shows the very great difference between the architectural taste of that day and our own. The society which styled itself "The New North Church," in distinction from the "Old North," after some delay, proceeded to the choice of a pastor, and elected to that office Mr. John Webb, then chaplain at Castle William, now Fort Independence. He was ordained on the 20th of October, 1714, and on the evening of

* See Appendix, Note A.

the same day the church covenant was assented to in public, it having been privately signed by most of the members on the day when the church was dedicated.*

The early ministry of Mr. Webb was eminently peaceful and prosperous, and so would it, probably, long have continued, had it not been determined to settle a colleague pastor, according to the custom of that period. The church-members, though claiming the exclusive right to choose a pastor, as was then the practice, yet decided to allow the congregation, consisting both of church-members and worshippers not connected with the church, to confirm or reject their choice. The church, by a decided majority, chose Rev. Peter Thacher, then a settled pastor at Weymouth. At the ensuing meeting of the congregation, some thirty-nine members of the congregation and six church-members protested against this choice, and withdrew from the meeting. † Forty-six votes were given for Mr. Thacher, who was then declared elected. This is scarcely the time to revive an ancient controversy; suffice it to say, that while the New North Church doubtless made a mistake in persisting in settling Mr. Thacher with only a majority of one in his favor, and had better have exhibited a more conciliatory spirit, yet the brethren styling themselves aggrieved, while probably conscientious in their original opposition, yet by their persistency and grossly indecorous conduct at the installation of Mr. Thacher, exhibited a temper and spirit hardly reconcilable with the Gospel standard. They ultimately withdrew and established the "New Brick Church," and in process of time were as a society united with the Old North, and the societies thus united are now called the "Second Church." The controversy, we may trust, is at rest for ever, while the kindest feelings have succeeded the ancient bitterness. Mr. Thacher was installed on the 27th of January, 1720, and, after

* Note B.

† Note C.

an active and devoted ministry, died February 26th, 1738. He was considered quite metaphysical in his preaching, but was a man of great learning and most devout and fervent in spirit. So successful was his ministry, that during its continuance, in 1730, the ancient church edifice was enlarged to double its original proportions.

It was decided to settle another colleague pastor, and after calling one or more clergymen to the post who declined the invitation, Mr. Andrew Eliot was selected, and his ordination took place April 14th, 1742. Mr. Eliot preached his own ordination sermon, as had Mr. Webb before him, and as was the custom of that period. Eight years after, Rev. John Webb, the first pastor of the church, departed this life to enter upon his reward. I find him characterized as a man of much learning and truly eloquent in his enforcement of Gospel truth. "His voice," says Rev. John Eliot, in a discourse delivered at the dedication of this house, "was sonorous and musical; his manner pathetic, with great piety and seriousness, zeal and animation." "He was," says Rev. Dr. Freeman, "a lover of good men. Nor was his love confined to any denomination; wherever he saw the Divine image, it gained his affection and esteem; yet he was steady to his principles, and would never give up any truth, either out of fear or complaisance. It is with pleasure I add, that he grew in candor and charity for those who differed from him, the nearer he approached to that world where perfect love reigns."

Up to this time it was not customary to read from the Sacred Scriptures during public service, but in 1750 Mr. Nathaniel Holmes presented a copy of the Bible to the society, which copy has been in use for public worship from that time till about one year ago; so that for more than one hundred years the same book had been used by our fathers and by us, till its pages had become dim and worn with age. For more than another century may it be pre-

served by this society as a precious and sacred memorial. In 1772 another innovation was made, by discontinuing the alternate reading and singing of the hymns line by line. This change at first gave great offence, and was regarded as a new measure which would prove very detrimental to true religion ; but Religion endures many changes of her vesture, provided her essential nature remain undisturbed. Not till November, 1823, was an organ used by this society ; an innovation which likewise was at first regarded with a degree of sadness by many conscientious persons.* It is instructive to find that no progressive step has ever been taken by this society, and the same is probably true of the world at large, without being at the time opposed as a dangerous innovation, and mistrusted as of perilous tendency. This fact should make us tolerant of some degree of change, and ready to listen candidly to propositions for the advancement of what we all have at heart, adopting as our motto, " Prove all things, holding fast all and only that which we are sure is good."

But troublous times were approaching both for the country and the Boston churches. Dr. Eliot sympathized heartily in the popular indignation at British oppression, and even in 1763 wrote to a friend in Great Britain in the following prophetic strain : " If the measures of your government are not changed, depend upon it the Colonies will be precipitated into a contest for which they are badly prepared, but which will terminate in their independence upon the mother country. This event must take place, in the course of nature, before a great many years are past." In 1775 the New North Church contained regularly the largest congregation then assembled in this town, and the society was at the height of its prosperity under the efficient and devoted labors of its pastor. But in that year Boston was besieged, and of her churches some were demolished, others

* Note D.

desecrated, all weakened. During this trying period Dr. Eliot remained in the town by compulsion of the British; his church was regularly opened for public worship, and its pastor was of great comfort to such of the people of the town as then remained and sympathized with their country in its effort for freedom. He suffered much, however, from depression of spirits, separated from his family, and most of his parish being absent likewise. He never entirely recovered from this period of harassment and anxiety, and died on the 13th of September, 1778, not being spared to witness the glorious realization of his early prophecy as to our national independence. From the testimony of his contemporaries, and from well-authenticated tradition, we judge Dr. Eliot to have been a man of no common power. Bold and earnest in manner, stern yet truthful in his rebukes, clear and forcible in his discourses, devoted as a pastor, he secured respect and inspired almost awe in those with whom he came in contact. During his ministry he was chosen President of Harvard University, an office which he declined, but would have filled with dignity and honor. Liberal in his feelings, and ministerial intercourse, he was yet firm in his adherence to what he believed the distinguishing doctrines of the Gospel. His most prominent characteristic, perhaps, was an ardent love of liberty, desiring it not for himself alone, as, alas! too many do, but for all men likewise, without distinction of national origin. "He was," says his son, in some historical notices of this society, "always a zealous opposer of African slavery. Many people in Boston had slaves for their family servants. Soon after his marriage, a sum of money was subscribed by his friends sufficient to buy a black boy for him; but he declined the present, unless he might be permitted to put him as an apprentice to some business when he should be of a suitable age, and at the termination of his apprenticeship he should be a freeman." Thus early do we have tokens of the religious conscience testifying against slavery, then

dominant even in New England ; thus early did the ministry of this ancient church protest against the sinful institution of slavery.

In looking about for a successor to the venerable Eliot, none seemed to the society, upon the whole, so worthy or so well adapted to their wants as his son, John Eliot, a man of a less stern demeanor than his father, with the same firm attachment to principle. He was accordingly chosen to that position hallowed by all the religious associations of his childhood, and ordained as pastor of this church November 3, 1779. Under his prosperous ministry the society soon felt strong enough to build anew, and, instead of the repairs which were at first contemplated, this spacious edifice arose, a monument both of the taste and zeal of the fathers. Its corner-stone was laid September 23, 1802, and this church dedicated May 2, 1804, just a half-century ago the present year. Long may it stand, in attestation of the piety and self-sacrifice of those who erected it and left it as a precious heritage to their children! Let me rejoice with you to-day, that in the recent alterations none of its essential features have been changed, while the conveniences of the present time have been judiciously added to the substantial workmanship of a past era.*

One year before the dedication of the church the society was incorporated by a special act of the legislature as "The New North Religious Society in the Town of Boston" a name which it has since legally borne, though still usually termed the "New North Church." Nine years after the dedication this society was heavily bereaved by the death of Dr. Eliot, and sincerely mourned his loss. He died February 14th, 1813. It was the Sabbath day: meet that upon such his gentle spirit should enter upon its rest! It was communion day with the church: fitting was it

* Note E.

that at such an hour he who so often had communed in a loving spirit with the Church on earth should join the communion of the "general assembly and Church of the first-born in heaven."* When asked by the venerable Dr. Lathrop of the Second Church, "My friend, are you prepared for the worst?" he answered, "I know where I have placed my hopes, and there I am contented to rest." Dr. Eliot, as well as his father, was a friend of sound learning in our time-honored University at Cambridge. A member of its Corporation, he unweariedly sought its welfare.

We come now to times more within the remembrance of many present, nor need I be so particular in speaking of events with which you are more familiar than I, or of my predecessors in the ministry, who were better known by you than by me.

Mr. Francis Parkman was chosen the successor of Dr. Eliot in the pastoral office, and ordained December 8th, 1813. The sermon at the ordination was preached by Rev. Dr. Channing, the charge was by Rev. Dr. Lathrop of the Second Church, the right-hand of fellowship by Rev. Dr. Tuckerman of Chelsea, the ordaining prayer by Rev. President Kirkland; names eminent and honored in all our churches, and hallowed in the memory of all who love truth and goodness. After a ministry of nearly thirty years Rev. Dr. Parkman requested his people to choose a colleague, and Mr. Amos Smith was elected to that office, and ordained December 7th, 1842. The society were not privileged to retain his services for many years, as in June, 1846, he resigned his office, and was subsequently installed as pastor of the Unitarian church in Leominster, over which he still has charge. Two years afterward Dr. Parkman also resigned his pastorship, and on January 28th, 1849, preached a farewell discourse in this house, in which he reviewed the incidents of his ministry. The discourse

* Note F.

was printed, and is in the possession of many of you. Rev. Dr. Parkman died November 12th, 1852. He was an earnest friend of Harvard University, and his genial hospitality will long cause him to be remembered by a large circle of friends.

Dr. Parkman was succeeded by Mr. Joshua Young, who was ordained pastor of this church February 1st, 1849. His ministry in this city was not of long continuance, as in July, 1852, he resigned his pastoral charge, and was subsequently settled over the Unitarian society in Burlington, Vermont.

And now, my friends, we come to a period certainly of deep interest to myself, the commencement of my own ministry among you, which has continued only since June 1st, 1853.* The history of that ministry is yet to be written, and must be written by another hand than mine. God grant that it may be fruitful of good to you as a society, and may be instrumental in advancing not alone your temporal, but, what is of far higher value, your spiritual welfare! What can I say, other than that your unanimity and earnestness of request, yea, even the very depression and urgent need of your condition, were my chief inducements to come to you; that our intercourse has been, thus far, uninterrupted in its harmony; and that, while willing to spend and be spent in your service, yet upon your co-operation and sympathy, your faith and works, your zeal and fidelity, your prayers and devotion, do I, under God, rely chiefly for any measure of success which may be mine?

A few miscellaneous topics relating to our history require now to be mentioned, and then my present discourse will be ended.

The Lord's Supper was administered to the New North Church for the first time November 28th, 1714, and for one hundred and forty years this society has cherished

* Note G.

the solemn rite which our Saviour left as a memorial of his love for man, whether in life or in the hour when he bowed his head and said, "It is finished." On the 22d of June, 1854, some alterations were made in the form of our church organization, specifying the objects of the church relation more definitely than heretofore, and providing, as we trust, for more efficient action.* We still retain, however, the former church covenant, long in use by us as a society, while allowing those who prefer it to be admitted by a somewhat simpler form. After all, no organization will avail us anything, except we seek spiritual life and grace from the great Head of the Church, and have more and more of our Divine Master's self-consecrating spirit. May God grant the influences of his Holy Spirit, reviving his work among us, and infusing and quickening in us a stronger and more devoted zeal for the attainment and promotion of that "holiness without which no man shall see the Lord." Since the establishment of the church there have been admitted to its membership one thousand four hundred and sixty-nine persons. Ah! could that goodly company meet here this day, the house would be filled with members of this church of Christ; but most of these and of their pastors have passed on to commune with their Redeemer in heaven.

For about one hundred years in the history of this society, the rite of baptism was uniformly administered *in the church*, and no persons, whether children or adults, were baptized at home except in case of dangerous illness. So important was this point regarded, that it is recorded that in 1770 a Mr. Cheever, having been duly proposed for church-membership, and being so ill as to make it improbable he would recover, desired to be baptized at his own residence. The subject was laid before the church, and permission was granted, but the ruling elders and

* Note H.

deacons were appointed to accompany Dr. Eliot in order to sanction the ceremony by their presence. It has not seemed to the pastors of this church in latter years that the place sanctifies the rite, but the rite consecrates either our private dwellings or that great temple of Nature in which certainly many baptisms were performed in the times of Jesus and the Apostles. Yet probably most pastors have a preference for baptisms in church as a general rule. Since this church was founded, seven thousand eight hundred and thirty-eight are recorded as having received baptism at the hands of its pastors.*

The early ministers of this society were accustomed regularly to catechize the children once or twice a year, and for a long time this was the only separate public religious instruction they received. The New North Sunday School was a branch of the Hancock Sunday School. It was formed, though with considerable opposition, in May, 1829. Rev. F. T. Gray was its first Superintendent.† Its first meetings were held in the vestry situated in the tower of this church; a most inconvenient place, and so long disused that its very existence is almost forgotten. The present vestry was subsequently made, in 1834, and in that a Sabbath School has been assembled, though with frequent interruptions, until the present day. It is now comparatively flourishing, needing only a deep interest on the part of the society generally, and more teachers added to our present devoted band, to make it as large and as prosperous as any in this portion of our city. On closing the school in July, as we were compelled to do, that alterations might be made in the vestry as well as church, the school numbered about one hundred and twenty pupils, a larger number than it has ever contained before. Let it be regarded as one of the chief instruments of our spiritual and temporal prosperity, and deserving the

* Note I.

† Note J.

interest, activity, and prayers of us all, and its future is full of hopefulness. The New North Sunday-School Association was formed May 11th, 1854.* Its objects are to awaken and sustain among the teachers and in the society a general interest in Sabbath-school instruction. It is composed not only of teachers, but all worshippers in this church are invited to become members. It is hoped, also, that it will be an efficient auxiliary to the general "Sunday-School Society" connected with our denomination.

More than one hundred and forty years ago I find a record is made of frequent conference and prayer meetings, held at the house of Matthew Butler, in which the early founders of this society strengthened themselves for the arduous work which they had undertaken. For many years, through a mistaken fear of religious fanaticism, which is the last danger to which, as a religious communion, we are exposed, these meetings were abandoned. Some years since, however, an effort was made to reinstate them among the means for spiritual improvement which we as a society would employ. A meeting of this character is now regularly held in our vestry on the evening of each Thursday. I believe such meetings have been productive of much good, and would here warmly commend them, as an instrumentality which you cannot too faithfully use or too carefully cherish. Let us return to the *ancient* usage of this society, and, as did its founders, meet often together for prayer and religious converse, and may God grant that attendance upon these meetings may soon become as general as attendance upon the sanctuary, and that they may be well sustained by those who are ready to testify to God's goodness, and seek to win souls to Christ; that there may be many ready to address God in prayer and to sing his praise. So shall He "revive his work" among us.

* Note K.

Another instrumentality of good among us, and of recent formation, is the Eliot Benevolent Association.* This is composed of both gentlemen and ladies, who endeavor to promote the objects for which it was formed, which, as specified in its constitution, are the relief of the destitute, the support of religious institutions, and mutual acquaintance and friendship among its members. The Association was organized October 18th, 1853, and during its short history has been found pleasant and useful. It takes the place of any sewing-circle, being founded on a somewhat broader basis and to promote a wider class of interests.

As early as the year 1807, we find it recorded that "a letter was read from Messrs. John W. Quincy, Thomas Dean, and Samuel Beals, in behalf of twenty-four young gentlemen of the society, requesting the approbation and support of the (Standing) Committee towards establishing a Library for the benefit of the society." At the annual meeting this request was acted upon by declining to give the aid as a society, though speaking favorably of the project. I find no account or tradition of such a library, nor is it probable that any other than that belonging to the Sabbath School has existed till recently. About a year since, a Parish Library was formed, through aid derived from the Eliot Benevolent Association, and regularly, at the close of the afternoon Sabbath service, is opened for the free delivery of its books to all members of this parish. The Library is worthy of more extensive encouragement and support, and the volumes it contains much better deserve perusal than most of the lighter literature of the day.

And now, my-friends, we meet together again in this house we love. We owe and would pay a tribute of gratitude to the Committee by whom these alterations have been so judiciously made, and to those whose gen-

* Note L.

erous exertions and contributions* have enabled us to complete them without incurring additional indebtedness. We owe thanks, likewise, to those religious societies† in this city who kindly proffered to us a home in their several sanctuaries while we were deprived, for the time, of our own. But more than all we owe devout thanksgiving unto God, who has spared our lives during the past season when the pestilence has walked abroad at noonday, and so many have gone down to their last earthly resting-places. It is a noticeable fact, that while Death has removed some of our kindred, not one of the usual worshippers in this house, whether young or old, has deceased during the three months in which our church has been closed. We enter again this loved sanctuary; there are sacred memories in our minds at this hour, as we recall the history of this venerable society. There is devout gratitude when we think of the providence which has watched over our fathers, and still watches over us. There is hope for the future when we rely upon the united and faithful labors of us all, with Heaven's blessing never withheld from those who diligently seek it. Yes, I dare use that word *hope*, though not without hesitation. For a series of years the native population has been gradually receding from some parts of the city, and this church, as well as others, has, from that and other causes, lost a large number of once active and devoted members. Nor should I dare to speak of hope, did I not feel a strong confidence that you will labor earnestly to maintain religious institutions in this house, both for yourselves and your children, and that you will strive that this society shall not be numbered with the things which have perished without much faithful endeavor on your part to keep alive the fire of incense upon this ancient altar. This cannot be done without your fidelity and zeal; without your readiness to make much sacrifice both

* Note M.

† Note N.

of ease and of that money* which is so often, alas! preferred to religion. Above all, let us trust in God. Let us not put our trust and dependence upon mere beauty of architecture or earthly appliances, but on His grace and the reception to our hearts of the Gospel of His Son,— on the influences of that Holy Spirit freely imparted to those who ask it; and let our prayer to-day be in those words of sacred writ which formed the text for the discourse, when, a half-century ago, this church was dedicated: “The Lord our God be with us as he was with our fathers; let him never leave or forsake us.”

* Note O.

A P P E N D I X .

NOTE A. — Page 4.

THOSE who first associated themselves for the purpose of establishing the New North Church were Solomon Townsend, Erasmus Stevens, Moses Pierce, Caleb Lyman, John Pecker, Alexander Sears, Ebenezer Clough, John Goldthwait, Samuel Gardner, William Parkman, John Barrett, Isaac Pierce, Joshua Cheever, Matthew Butler, Elias Townsend, John Goff, James Barnard.

NOTE B. — Page 5.

This Church Covenant was as follows :—

“ We, whose names are subscribed, apprehending ourselves called of God into the church state of the Gospel, do, first of all, confess ourselves unworthy to be so highly favored of the Lord, and admire that free and rich grace of his, which triumphs over so great unworthiness ; and then, with a humble reliance upon the aids of grace therein promised to them that, in a sense of their own inability to do any good thing, do humbly wait upon him for all, we do thankfully lay hold on his covenant, and would do the things that please him.

“ We declare our serious belief of the Christian religion, contained in the Sacred Scriptures, and as exhibited in the confession of faith received in our church ; heartily resolving to conform our lives to the rule of that holy religion, so long as we live in this world.

“ We give ourselves to the Lord Jehovah, who is the Father, Son and Holy Ghost ; and avouch him to be our God, our Father, our Saviour and Leader, and receive him as our portion.

“ We give up ourselves unto the blessed Jesus, who is the Lord Jehovah, and adhere to him as the head of his people in the cove-

nant of God, and rely upon him as our Prophet, our Priest, and our King, to bring us into eternal blessedness.

“ We acknowledge our everlasting and indispensable obligations to glorify God in all the duties of a godly, sober, righteous life ; and very particularly in the duties of a church state, and a body of people associated for an obedience to him, and enjoyment of him, in all the ordinances of the Gospel. And we therefore depend upon his gracious assistance for the faithful discharge of the duties thus incumbent upon us.

“ We desire and intend, and with dependence upon promised and powerful grace, we engage to walk together as a church of our Lord Jesus Christ, in the faith and order of the Gospel, so far as we shall have the same revealed unto us, and will conscientiously attend the worship of God, the sacraments of the New Testament, and the discipline of his kingdom and all his holy instructions, in communion with one another ; — and that we will lovingly watch over one another, carefully avoid stumbling-blocks and contentions, as becomes a people whom the Lord has bound up together in the bundle of life.

“ At the same time, we also present our offspring with us unto the Lord, purposing with his help to do our part in the methods of a religious education, that they may be the Lord’s.

“ And all this we do, flying to the blood of the everlasting covenants for the pardon of our many errors, and praying that the glorious Lord, who is the great Shepherd, would prepare and strengthen us for every good work, to do his will, working in us that which is well pleasing in his sight, to whom be glory for ever. Amen.”

Signed by John Webb, Pastor, Alexander Sears, Caleb Lyman, Ebenezer Clough, William Parkman, Elias Townsend, Benjamin Gerrish, Samuel Gardner, Matthew Butler, Moses Pierce, John Barrett, Nathaniel Kenry, Lately Gee, Solomon Townsend, Erasmus Stevens, Joshua Cheever.

NOTE C. — Page 5.

The principal objection urged against Mr. Thacher was, that, being already settled over the church in Weymouth, it was “ *contrary to congregational usage and principle* ” to invite him to

settle in another place. Whether this was so, we will not pretend to decide, but certain it is this "usage and principle" had been previously deviated from in more than one instance. In Rev. Henry Ware's History of the Gathering of the Second Church, page 5, he says: "Mr. Norton, minister of Ipswich, and Mr. Davenport, of New Haven, both of them among the distinguished men of that period, and *sundry others who were officers in other churches but likely to remove from where they were, were invited unsuccessfully to take charge of this infant church.*" Both Norton and Davenport were afterwards, and while retaining their respective places, invited to the First Church, and both accepted the invitation and continued in Boston till death closed their labors. "Four years after," says Mr. Ware, "Mr. John Mayo, who on account of 'some difficulties and discouragements' had left his church in Nosset, Plymouth County, was called to the pastoral office here, and accepted." From this it is evident that the action of the New North Church was not unusual. It is probable, however, that there were other circumstances, personal, local, or otherwise, of which we have no account, that had their effect in producing the great excitement. Mr. Thacher was a native of Boston, a man of superior talents, and an eloquent and popular preacher. He had been settled in Weymouth several years, and his people there were strongly attached to him. He had also many friends in Boston who were anxious to have him located among them, and was himself, doubtless, desirous of a change. It was under these circumstances that the New North Church, by a vote of thirty-six out of forty-six, invited him to become their pastor, as colleague of Mr. Webb. The majority in his favor, when the congregation and church voted together, was indeed small; but it will be remembered that the churches of that day claimed the exclusive right to choose the pastor; a right only waived at this time through courtesy. The character of Mr. Webb certainly renders it improbable that there could have been any very wide departure from the path of right or established usage. It was said of him by one who had the best opportunity of knowing, that "He was a steady friend to the order, the liberties, and the principles of these churches, and openly bore his testimony against every deviation from them. His courage at such times was remarkable. But when he apprehended it to be the cause of God, he set his face like a flint, and was clad

with zeal as a cloak, fearing the face of no man." Yet Mr. Webb warmly approved and encouraged the choice of Mr. Thacher, and his subsequent installation.

NOTE D. — Page 7.

Early in the history of this society, its musical affairs were directed by a committee styled the "Superintendents of Singers." They appear to have attended very faithfully to the somewhat difficult duties assigned them. In later times, this labor has been no less efficiently performed by the Standing Committee.

The following record of votes is found in relation to procuring an organ: —

June, 1823. A proposal to place the organ belonging to the Second Church in our gallery, while said church was being repaired. — Rejected.

1823, July 22d. First talk of an organ in Standing Committee.

Aug. 3d. Society voted that it was expedient to procure an organ, and appointed a committee to ascertain expense and devise means of paying for it.

Aug. 17th. Committee reported that one could be obtained for \$1,800, another for \$2,500, and recommended contribution and subscription. Voted to have an organ, and a committee chosen to carry the vote into effect.

Aug. 31st. Above vote reconsidered, for the purpose of having the question taken by ballot.

Sept. 7th. Ballot taken. Yeas 42, nays 11.

Sept. 14th. Contributions for organ, \$1,254.95.

Oct. 5th. Amount collected for organ, \$1,431.95. The committee were ordered to procure the smallest organ, for \$1,700.

The day it was first used is not stated.

Oct. 13th, 1823. In Singing Committee, a committee was appointed to procure an organist.

1824, Jan. 5th. The committee on organist reported that they had engaged Mr. Asa Fillebrown as organist for one year from the 20th of November last, at \$150 per year, and a lad to blow the organ, for 25 cents per Sunday.

1826. Voted to exchange organ for a larger. Additional subscriptions, \$603.

NOTE E. — Page 9.

The committee to remodel the house as to its interior were Messrs. Albert Betteley, William P. Howard, and Benjamin Fesenden.

NOTE F. — Page 10.

I find ample evidence of the true Christian charity of Dr. Eliot, and the liberality of his general tone of thought : a liberality, however, far removed from indifference to religious truth, or the prevalence of erroneous opinion, or any willingness to resign faith in Jesus Christ and the inspired truth he hath revealed.

In the right-hand of fellowship which he received at his ordination from the Rev. Mr. Howard, of the West Church, occur these just words, which doubtless met a response in the heart of him to whom they were uttered. Would that they directed the ecclesiastical conduct of every minister of the meek and lowly Jesus !

“ Claiming for ourselves the right of private judgment, and calling no man master on earth, we are sensible you have the same rights, and therefore assume no authority over your faith. Nor do we make your subscribing to our creed, or any creed of human composition, a condition of our communion and friendship. This would be going back to Egypt, laying a foundation for the same tyranny and persecution from which our ancestors fled, and establishing Popery under a new form.

“ Far from us be the arrogance and impiety of thus implicitly claiming infallibility, and pretending to be wiser than God. And far be it from you, my brother, ever to submit to so unreasonable a claim, should it be required of you as a term of communion.

“ So long, sir, as you appear to make the Scriptures the rule of your faith and practice, and preach not yourself, but Christ Jesus the Lord, and, as his ambassador, beseech men to be reconciled unto God, we will embrace, assist, and support you as a brother.”

That these sentiments found full acceptance with Dr. Eliot, all who know of his ministry are aware, and the following sentence in his sermon delivered at the dedication of this church likewise evidences : — “ The good and honest heart discovers itself in individuals of every sect. And a lesson of this sort we may learn, *that*

too much stress should not be laid upon modes and forms, nor upon any subjects of speculation. Am I too liberal in saying, that the wise and unwise are to be found among every denomination of Christians, and that all sincere inquirers after truth are true Christians, of every sentiment and persuasion? To believe this will not injure the cause of virtue, or kindle a blush on the cheek of that charity which hopeth all things, which endureth all things."

NOTE G. — Page 11.

The order of services at the Installation was as follows : —

Introductory Prayer by Rev. Amos Smith, of Leominster ; Reading of the Scriptures, Rev. T. S. King, of Boston ; Sermon, Rev. Andrew P. Peabody, of Portsmouth, N. H. ; Prayer of Installation, Rev. S. K. Lothrop, D. D., of Boston ; Charge, Rev. Samuel Barrett, D. D., of Boston ; Right-Hand of Fellowship, Rev. J. I. T. Coolidge, of Boston ; Address to the Society, Rev. F. D. Huntington, of Boston ; Concluding Prayer, Rev. Robert Hassall, of Mendon.

NOTE H. — Page 12.

Form of Organization, adopted unanimously by the Church, June 22, 1854.

Art. 1. The church connected with the New North Religious Society shall assume no sectarian name, desiring simply to be known as a branch of the Church of Jesus Christ.

Art. 2. The objects of this church shall be the improvement of our own moral and spiritual condition, mutual advice, sympathy, and assistance in all needed ways, the promotion of benevolent causes, and, in general, the advancement of the spiritual kingdom of Christ in our own hearts, in our families, in our religious society, in our community, and throughout the world.

Art. 3. Any person wishing to lead the Christian life and to promote the above-named objects of our organization may be admitted by a vote of the members of the church present at any meeting, and shall be received to the church by baptism, when that rite has not been previously performed, and by assenting to the church covenant annexed ; or, in place of the latter, by simply

assenting before the church to this form: "You receive Jesus Christ as your Lord and Master, and the New Testament as the rule of your faith and practice, and you will endeavor to perform all known duties." Persons may be admitted from other churches by a vote of the church, and without any other public form.

Art. 4. A business committee of five brethren shall be annually elected in October, who shall take charge of any business the church may refer to them, and report their action from time to time to the church. A committee consisting of three sisters and two brethren of the church shall also be annually chosen to visit all in the church, and, as far as practicable, in the society also, in times of sickness or affliction, or when kept from the sanctuary by the infirmities of age. It shall be the duty of *every* church-member to report any such cases as may come to his or her knowledge, either at the next church meeting or directly to the committee; and also personally to visit such sick, afflicted, or aged persons, as far as practicable. Vacancies occurring in either committee may be filled at any meeting of the church.

Art. 5. The pastor, or, in his absence, any brother whom the church may at the time appoint, shall preside at all church meetings.

Art. 6. The rite of the Lord's Supper shall be celebrated at such times as the church shall from time to time determine; and in this rite *all* persons recognizing Jesus Christ as divinely commissioned of God for the instruction and salvation of men, and desiring to commemorate his dying love, shall be invited to participate.

Art. 7. A church meeting shall be regularly held on some evening of the week previous to communion, and at any time when notice is given from the pulpit.

Art. 8. It shall be the duty of the members of the church to attend all the meetings of the church, and to labor faithfully to advance its objects as specified in the second article.

Art. 9. This form of church organization may be amended at any regular church meeting, by a vote of two thirds of those present, provided due notice of the amendment proposed has been submitted at the previous meeting.

COVENANT

Used in the Time of Increase Mather, in the Old North Church, and adopted in the New North Church, December 11, 1827.

“ You do, in this solemn presence, give up yourself, even your whole self, to the true God in Jesus Christ, promising to walk with God and with this church of His, in all His holy ordinances, and to yield obedience to every truth of His which has been or shall be made known to you as *your* duty, the Lord assisting you by His Spirit and grace.

“ We, then, the Church of Christ in this place, do receive you into the fellowship, and promise to walk towards you and to watch over you as a member of this church, endeavoring your spiritual edification in Christ Jesus our Lord.”

NOTE I. — Page 13.

On the day when this Discourse was delivered, Deacon John Barrett Hammatt and Deacon Robert Lash were present. The former was among the last persons baptized by Rev. Dr. Andrew Eliot. He was baptized in 1778. The latter was baptized by Rev. Dr. John Eliot, November 7th, 1779. It is an interesting fact, as exemplifying the strict observance of ordinances in those times, and the preference for baptisms in the church, that the day on which Deacon Lash was christened in the church was also *the day of his birth*. There was probably a desire on the part of his parents, that their child should be among the first baptized by their new pastor. It is worthy of notice, that both these deacons are descendants from the original founders of the New North Church.

NOTE J. — Page 13.

As early as April, 1818, seats in the New North Church were assigned “ to the children who attend Sunday schools at the North End.” This was done on application of Messrs. Josiah Salisbury and William Thurston. These children were exclusively from the ranks of the poor. The Sunday schools which they attended were in the public school-rooms. In 1820, seats were also assigned in the gallery to the boys of the “ Boys’ Asylum,” until in process

of time the Asylum was merged into the Farm School on Thompson's Island. Not until the latter portion of the year 1828 was there any vestry in our church. During that year a vestry was completed in the tower, at a cost of one hundred and eighty-eight dollars. In May, 1829, the use of this vestry was granted for the establishment of a Sabbath school, on application of Messrs. F. T. Gray and S. I. Beals.

NOTE K. — Page 14.

It may be useful to insert here the Constitution of this Association, as it is hoped its membership may be widely extended.

“PREAMBLE.

“Believing it desirable to form an Association of Teachers and others interested in Sunday-school instruction, we, whose names are annexed, do hereby organize ourselves under the following

“CONSTITUTION.

“*Art. 1. Name.* — The name of this society shall be The New North Sunday-School Association.

“*Art. 2. Membership.* — All teachers in the New North Sunday School, together with all worshippers in the church connected with this Society, may become members of this society by paying annually the sum of twenty-five cents into its treasury. Members of ‘The Sunday-School Society’ who are also worshippers in the New North Church shall be considered as members of the Association, without the payment of any fee.

“*Art. 3. Officers.* — The officers of this Association shall consist of a President, Vice-President, Treasurer, Secretary, and two Librarians, all of whom shall be chosen annually in October, at which time also the Sunday School shall be thoroughly organized for the year.

“*Art. 4. Duties.* — It shall be the duty of the President to preside at the meetings of the Association, and he shall also be Superintendent of the Sabbath School. The Vice-President shall perform the duties of the President in his absence, and shall also be the Assistant Superintendent of the School. The Treasurer shall

receive all moneys which shall be collected, either in the society or Sunday School, shall keep a careful account of the same, and shall give a quarterly written return thereof to the Association. The Secretary shall keep a record of the meetings of the Association, and also of each class and teacher in the Sunday School, which shall be read once a quarter in the School. The Librarians shall jointly have charge of the Parish and Sunday-School Libraries. It shall be the duty of each Teacher to call at the home of each scholar in his or her class at least once in each quarter.

“ *Art. 5th. Meetings.* — The annual meeting for the choice of officers and other business shall be held in October, and quarterly meetings shall be held in January, April, and July. Other meetings of the Association shall be held whenever notified from the pulpit. At these meetings it shall be the duty of every member to be present. At any meeting, the President or Vice-President may propose persons as teachers in the Sunday School, and when elected they may hold the office during the year, provided they be reasonably attentive to their classes.

“ *Art. 6. Discussions.* — Some subject connected with the interests of the School shall be agreed upon at each quarterly meeting for consideration at the succeeding quarterly meeting.

“ *Art. 7. Vacancies.* — Vacancies in the list of officers or teachers may be filled at any meeting of the Association.

“ *Art. 8. Amendments.* — This constitution may be amended by a vote of two thirds of the members present at any meeting, provided due notice of the amendment proposed shall have been given at the previous meeting.”

NOTE L. — Page 15.

The constitution of the “Eliot Benevolent Association” is here given, with the expression of a wish that all worshippers with us should become members, as one of the best means of acquaintance and friendship in the society, and also of active usefulness.

“PREAMBLE.

“Believing that social intercourse and benevolent effort are essential to the vitality, usefulness, and permanence of any relig-

ious society, and that these objects can better be secured by organization than by purely individual exertion, we, being chiefly connected with the New North Religious Society, do form ourselves into an association, and adopt the following constitution.

“ CONSTITUTION.

“ *Art. 1. Name.* — The name of this society shall be the Eliot Benevolent Association.

“ *Art. 2. Objects.* — Our objects shall be the relief of the destitute, the support of religious institutions, and mutual acquaintance and friendship among ourselves.

“ *Art. 3. Officers.* — The officers of this Association shall consist of four Directresses, six Assistant Directresses, a Secretary, and Treasurer, all of whom shall be chosen at the annual meeting hereinafter provided.

“ *Art. 4. Duties.* — It shall be the duty of the four Directresses to preside at the meetings of the Association in rotation, and also, with the Assistant Directresses, to arrange work, devise plans, and in general to act for the welfare of the society. Upon the Assistant Directresses shall also devolve the duty of visiting any families connected with the New North Religious Society not members of the Association, and inviting them to become members. The Secretary and Treasurer shall present at each meeting a report of the proceedings and receipts at the previous meeting.

“ *Art. 5. Order.* — While one of our objects is social intercourse, yet, as nothing can be accomplished without order, it shall be the duty of both officers and members to preserve quiet and attention during the transaction of business, which shall uniformly be conducted in an orderly and regular manner.

“ *Art. 6. Membership.* — This association shall consist of both gentlemen and ladies, who shall become members by the payment each of the sum of fifty cents annually.

“ *Art. 7. Meetings.* — The annual meeting of this Association shall take place early in the month of October, and other meetings at such times as the Association shall by vote determine, or a majority of the Directresses deem proper, and may at any time be appointed from the pulpit.

“ *Art. 8. Amendments.* — This constitution may be amended by

a vote of two thirds of the members present at any meeting, provided notice of the intended amendments have been given at the previous meeting.”

NOTE M. — Page 16.

The committee appointed by the Standing Committee to collect funds to furnish the church were Messrs. William A. Krueger, S. B. Krogman, Henry L. Dalton. They have attended to this duty with much fidelity and with a good degree of success, though it is to be regretted that a sufficient sum has not yet been collected to complete the furnishing of the pews throughout the house.

NOTE N. — Page 16.

The societies which tendered to the New North Religious Society an invitation to worship with them while its church was remodelling are the Unitarian Society in East Boston, the “Twelfth Congregational Society,” the “Bulfinch Street Church,” and the “First Universalist Society.” All these invitations were cordially accepted, and many of our number availed themselves of this kindness from Sabbath to Sabbath. To the First Universalist Society we are under particular obligation, as the use of its house was tendered for our worship whenever not in use by that society, an invitation of which we availed ourselves by holding in their church a Sunday-evening service during the month of July.

NOTE O. — Page 17.

The New North Society has never been so fortunate as to be the recipient of any donation or benefaction to any very large amount. Its members have relied on their own exertions to meet the necessary extra expenses, which on some occasions have been large. Contributions for this purpose were always cheerfully and liberally made, until, owing to reduced numbers, the burden became exceedingly onerous. The society then felt themselves driven to the disagreeable necessity of borrowing, a fact which is much to be regretted. This course was continued for more than ten years, till 1848, when the debt thus incurred, from a few hundred dollars, had increased to the sum of six thousand five hundred dollars. Since that time, however, by earnest and generous exertions, the

society has been able to meet all its expenses without having recourse to loans, although these expenses (as is true of the expense of almost everything else in late years) have been greatly increased. The debt therefore remains the same as seven years ago. A strenuous effort to keep this debt within its present bounds, and as soon as possible to cancel it in whole or in part, cannot be too warmly recommended.

Perhaps there is no better place than this to give a list of such prominent benefactions as have been received by the society and placed on record. The *names* of those yet living, who, by their generosity to the society, have won a place in memory and esteem, are not given, it being believed they would shrink from any public notice of their gifts during this mortal life. The acts of none such, however, are unrecorded or forgotten.

In 1719 a bell was presented by John Frizell, a merchant of Boston. Its weight was about three hundred pounds. It was continued in use till the old house was taken down, in 1802; it was then sold to the town of Charlton, in Worcester County, and another bell procured. The present bell was procured in 1853, being placed in the belfry by the city, in lieu of one which had been destroyed by the Fire Alarm in the service of the city. Its weight is about two thousand pounds.

In 1742 a legacy was given by Elder Caleb Lyman, one of the original founders of the church in 1714, one of its first Deacons, and one of its first ruling Elders. He died Nov. 17, 1742, aged 65 years. The following extract from his will states the terms of his bequest: — “I give to the minister and other officers of the Church of Christ at the North End of Boston, to which I belong, and to their successors for ever, the sum of five hundred pounds, in trust, for the uses hereafter mentioned; that is to say, the interest thereof to be paid yearly and every year for ever to and for the use, benefit, and behalf of such person or persons as shall be the widow or widows of the present or succeeding minister or ministers of the said church, during the time that she or they shall happen to continue the widow or widows of such minister or ministers. But when and as often as there shall be none of the ministers’ widows living, I give the interest of the said sum of five hundred pounds to the minister or ministers of the said church during such time or times as there shall be no such widow or widows surviving. And my will and order is, that the ministers and other officers of

the said church let out the said sum of five hundred pounds at interest, on good security, for the use or uses aforesaid, and to and for no other uses, intents, or purposes whatsoever.”

July, 1750, a large folio Bible was presented by Mr. Nathaniel Holmes.

In 1804, the pulpit and decorations were presented by the ladies of the society. Cost \$ 501.67.

In the same year the clock still in use was presented by Captain Nathaniel Goodwin. Its cost was one hundred and ten dollars.

In 1822, a legacy was left by Captain Seth Webber, in the following terms: “To the Treasurer for the time being of the New North Society, five hundred dollars, to be distributed at the discretion of the worthy pastor, Mr. Parkman, amongst the poor of that society.”

In 1854, a Communion-table was given by the ladies of the society. By the ladies also of the Eliot Benevolent Association in connection with the New North Sunday School Association, the Vestry has been extensively repaired and improved during the past season. Generous subscriptions have also been made by the gentlemen worshipping in the New North Church towards furnishing the church, and for other commendable purposes.

As nearly every piece of the Communion Service was a gift, it seems proper to insert an account of it among the donations.

“AN ACCOUNT OF THE COMMUNION PLATE BELONGING TO
THE NEW NORTH CHURCH.

TAKEN NOVEMBER 6, 1775, BY DR. A. ELIOT.

*With the several Inscriptions on the Vessels.**

“ 1. A Tankard. — ‘ New North Church, Oct. 20, 1714.’

“ 2. A Cup with two handles. — ‘ Ex Dono C. Lyman, to y^e New North Church, Oct. 20, 1714.’

“ 3. A Tankard. — ‘ Given by John Baker, to the New North Church, 1714.’

“ 4. A Tankard. — ‘ New North Church, Oct. 20, 1714.’

“ 5. A Tankard. — ‘ This belongs to the New North Church.’

“ 6. A Cup with two handles. — ‘ This belongs to the New North Church.’

* These are of pure silver, and are all in use at the present time, 1854.

“7. A Cup. — ‘Ex Dono — Elias Parkman, to y^e New North Church.’

“8. A Cup. — ‘Ex Dono — N. Loring, to New North Church, 1716.’

“9. A Cup. — ‘New North Church Cup, 1717.’

“10. A Tankard. — ‘The Gift of John Frizell unto the New Church of Christ at the North End of Boston, 1718.’

“11. A Cup. — ‘Given by Mr. Samuel Barrett to the New North Church, 1723.’

“12. A Cup with two handles. — ‘The Gift of Mr. Joshua Cheever to the New North Church in Boston, 1727.’

“13. A Cup with two handles. — ‘The Gift of Mr. Samuel Barrett to the New North Church of Christ, in Boston, May 4, 1728.’

“14. A Tankard, with the Hutchinson Arms in front, no inscription or date. The record, in the handwriting of Dr. A. Eliot, states that ‘This was given by the Hon. Thomas Hutchinson, Esq., in the early days of the Church.’

“15. A Tankard. — ‘The Gift of Mr. John Harrod, to the New North Church of Christ, in Boston, 1729.’

“16. A Tankard. — ‘The Gift of Mrs. Abiel Pen Ruddock, *widow*, to the New North Church in Boston.’

“17. A Can. } There is no Inscription on these Cans; they were

“18. A Can. } given by Deacon Grant and Deacon John Barrett.

“19. A large Flagon. — Given by Mrs. Hunnewell.

“20. A large Flagon. — ‘Gift of Mrs. Rebecca Waters, to the New North Church in Boston, of which the Rev. Mr. Webb and Rev. Mr. Eliot are Pastors.’

“21. A large Flagon. — ‘Given by Elder Cheever, July 23, 1750.’

“22. A Basin, for baptizing. — ‘The Gift of Mr. David Farnum to the New North Church in Boston, N. E., 1722.’

“23. A Strainer, and four large Platters.”

* * * In the preparation of this Discourse and the accompanying Notes, I have examined carefully the voluminous Records of the Church and Society ; also a pamphlet entitled " Historical Notices of the New North Church," and many sermons relating to its history, by Rev. Drs. Eliot and Parkman. I have been also much aided in my researches by Mr. John F. Eliot.

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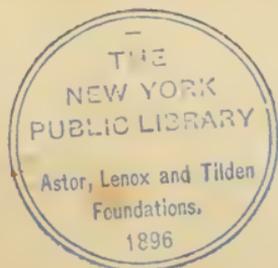
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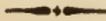
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