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A

SEMI-CENTENNIAL ADDRESS,

DELIVERED IN

THE UNIVERSALIST CHURCH, SALEM, MASS.,

THURSDAY, AUGUST 4, 1859,

ON THE OCCASION OF CELEBRATING THE

FIFTIETH ANNIVERSARY

OF THE

DEDICATION OF THE CHURCH,

AND THE

INSTALLATION OF REV. EDWARD TURNER,

BOTH OF WHICH TOOK PLACE JUNE 22, 1809.

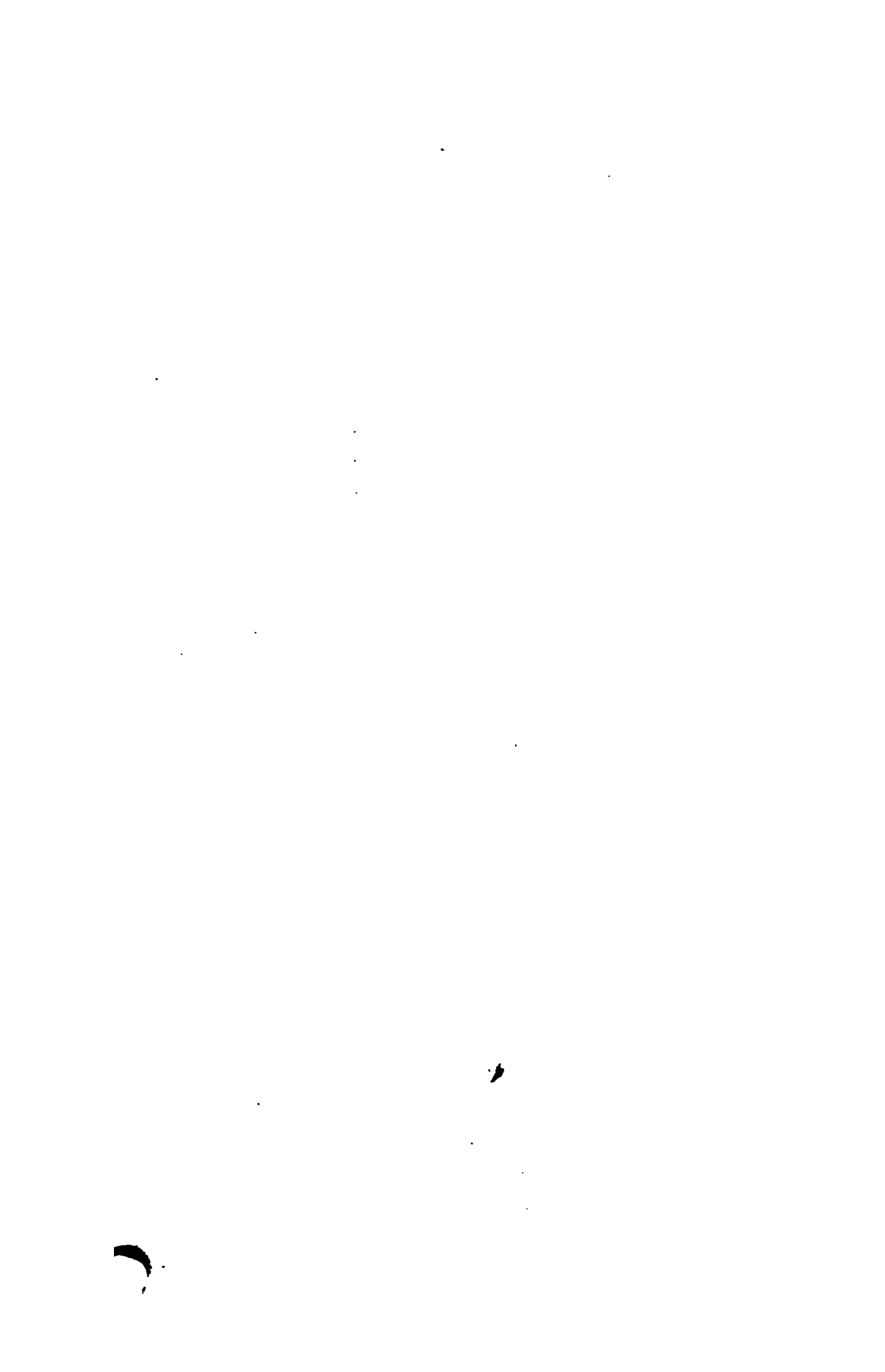
BY REV. LEMUEL WILLIS,

OF WARNER, N. H.

WITH AN APPENDIX.

PUBLISHED BY REQUEST OF THE COMMITTEE.

SALFEM:
REGISTER PRESS.....PRINTED BY CHARLES W. SWASEY.
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1859
to be published
Charles W. Swasey
Clerk

SALEM, Aug. 10, 1859.

REV. LEMUEL WILLIS:

Dear Sir,—At the final meeting of the Committee of Arrangements for celebrating the Fiftieth Anniversary of the Dedication of our House of Worship, and of the Installation of our First Pastor, held last evening, it was unanimously and very cordially

Voted, That the thanks of this Committee be tendered to Rev. LEMUEL WILLIS, for his interesting, instructive and valuable Semi-Centennial Address, delivered in the Universalist Church in Salem, on Thursday last; and that we respectfully request a copy thereof for publication.

Attest,

CHARLES W. SWASEY, CLERK.

WARNER, N. H., Aug. 15th, 1859.

TO CHARLES W. SWASEY:

Dear Sir,—If the hastily prepared and quite imperfect Discourse, delivered by me at your late Semi-Centennial Celebration, is thought worthy of being preserved, I cheerfully grant a copy of the same for publication.

LEMUEL WILLIS.

DISCOURSE.

MY CHRISTIAN FRIENDS :

A Half Century has passed away since this noble Church Edifice was erected and dedicated to the worship of the Divine Father ; and since he, who first ministered at this altar, was here inducted into the sacred office.

And, to-day, in the good providence of God, some of the descendants of them who assembled within these walls for the first time fifty years ago, to participate in the unusual joy of that great occasion, are now come to this hallowed shrine, with many others — a few of whom were then also present — to join in the appropriate service of a Semi-Centennial Celebration of the glad events of that day, and to enjoy a pleasant and profitable re-union.

It seems fitting that the children, and children's children, of the Fathers and Mothers in our Israel, should commemorate the praiseworthy zeal and Christian firmness which distinguished them in their devotion to the cause of a true but unpopular religion, and their earnest endeavors after the Christian life.

It is suitable — it is well — that we sometimes pause on our life-journey, and, in retrospect, survey the landmarks we have passed, recalling to mind some of the many incidents of our sojourn, that our spirits may be refreshed with a recollection of the virtues and graces of our fellow-travellers,

and those who have preceded us ; being won to imitate their excellences, and to follow them in so far as they have followed the great Exemplar of Christians.

Hence, great events and important epochs in the history of nations, peoples, and individuals, have been commemorated, in all ages, by centennial, semi-centennial, and anniversary celebrations.

It seemed a duty devolved upon you not to let the period of the half century* of your existence, as a religious Society, pass unnoticed by some public act on your part. And, consequently, you, in your wisdom, have judged it expedient to adopt measures by which the leading facts of the history of the origin, growth, and present condition of your Society might be gathered up, so that your children, and contemporaries, and generations to come, might know what your predecessors have done, and what yourselves have accomplished, for the promotion of a faith worthy the love and honor of mankind, and for which we should be willing to labor and wait.

But, really, I could have wished that some one better qualified than myself for the discharge of the duty, had been designated to address you, here and now. And in view of the imperfections that may appear in this Address — and no doubt they are many — it may be due to your speaker to say that since he received, from your Committee of Arrangements, a communication of your wishes in regard to the part assigned him on this occasion, a great press of business and many cares have given him but slight opportunity to be prepared for the service of this hour. But, as in former years, when, as your pastor, he was disposed to respond to your calls to serve you, as best he could, so has he now done.

Contemplating the rapid diffusion of the benign principles of the Gospel, and the progress liberal Christianity has made during the last fifty years, the language of the prophet Isaiah

*See Note A.

was suggested to my mind, recorded in the 60th chapter and 22d verse of his prophecy :

“A LITTLE ONE SHALL BECOME A THOUSAND, AND A SMALL ONE A STRONG NATION.”

Rapt into scenes of future time, the old prophet beheld the triumphs and glory of the kingdom of God among men ; and, by this emphatic utterance, has expressed a law of Divine Providence, having effect alike in the domain of matter and of mind, viz. : the principle of the process of Growth.

Nothing is more true than that vast results and surprisingly great consequences often flow from, or grow out of, what appear to be insignificant and inadequate causes. These great results and consequences often have small beginnings. But such is the will of God. He who causes the lordly oak to be evolved from the tiny acorn, and the magnificent Amazon to take its rise away up among the tall crags and rugged steeps of the mighty Andes, — where it is only a little rill, flowing from a diamond-sparkling spring, — has so arranged the affairs of His kingdom that the weak things of the world shall confound the things that are mighty ; that “a little one shall become a thousand, and a small one a strong nation.”

Would we look abroad in community for illustrations of this principle, we should find every department of life thronged with them.

For example ; among the many who have adorned the walks of science in this city, your own **BOWDITCH** stands nobly forth ; and among your merchant princes, you delight to honor the memory of your **FORRESTER, DERBY, GRAY, and PEABODY**. Moreover, in other walks of life we might instance many noble examples of such as have arisen, by their own earnest endeavors and the blessing of God, from an inconspicuous and lowly condition, to high position, great power, and extensive usefulness. So true it is that

from small beginnings, and under unpromising circumstances, we yet see magnificent results achieved.

How small a thing, in itself considered, gave a timely hint to the comprehensive mind of the great Sir Isaac Newton, and helped him to form a true conception of the law of gravitation and the sublime science of Astronomy! or how trifling a matter suggested, to the quick perception of the illustrious George Stevenson, that amazing power which is turning so many wheels upon land and water all over the world, to aid man in his labors and travels!

And how small a thing, when a few words, uttered by an intelligent, earnest minded woman — whom he went to convert from what he then regarded as her great error—prepared the way for JOHN MURRAY to see his theological mistake, and finally to become a steadfast believer in the ultimate salvation of the entire race of man. And what amazing consequences have ensued, and shall yet ensue to the world, from the result of that interview!

But equally small was the circumstance, and alike wonderful in its results, that caused the great and good ELHANAN WINCHESTER to “come to marvellous light.” It was while he was an eloquent and successful preacher of the Baptist denomination in the city of Philadelphia, near the close of the last century, that a small volume, entitled “The Everlasting Gospel,” by Paul Seigvolck, a German theologian and Universalist, was put into his hands. The argument of that little book had the same effect upon his mind that the falling of the apple is said to have had upon the mind of Newton. It induced a new train of thought and reasoning, and led the understanding to rest in new and surprising views. Winchester, by his great learning, piety and eloquence, caused, in a few years, many thousands, by his preaching and writings, to come to rest in the soul-satisfying belief of the final universal Restoration of all fallen intelligences.

The doctrine of the law of growth, as taught by the prophet, was strikingly verified in the history of the rise, growth, and ultimate greatness, of the Hebrew Commonwealth ; and even more so, in the commencement, progress and diffusion of Christianity. Its Divine Author fitly represented his kingdom — his religion — in its beginning, growth, and final greatness, by the mustard seed, — the smallest of seeds when sown, but, when grown, it is the greatest among herbs and becomes a tree, so that even the birds of heaven may come and lodge in its branches.

Several Protestant sects have arisen into existence and power, whose history further illustrates our subject. Among these, I will instance the Methodist denomination, and our own.

It is but about one hundred and twenty-five years since the renowned founders of this sect commenced, what we may justly denominate, that great movement in establishing and spreading abroad, very widely, the faith that distinguishes this numerous Christian people. By their eloquence, zeal and perseverance, they won many converts to their religion ; still, in our day, we see how a little one has become a thousand — nay, millions. This vast body of believers, like every other sect that has arisen, has, no doubt, had an important mission in behalf of the moral and spiritual advancement of the Redeemer's kingdom in the world. Whitfield and Wesley were providential men. The same is true of Murray, Winchester, and Ballou. These seem to have been God-sent, and hence their preaching was attended by the spirit's power in a high degree.

But these workmen are dead, whilst their work remains and speaks to us and the world. Their memory will be blest ; and though these our Fathers were persecuted and charged with being the enemies of true religion, they were really as honest, as truly sincere, and loved their Master's religion as well, as any others who have claimed to be called

his ministers. And it is now too late in the 19th century for Catholics to condemn Protestants, or Protestants one another, as being insincere and disloyal to duty, because they dissent from long established opinions. They should cease to impugn each others motives and to call one another by hard names.

The last fifty years ! How wonderful the history of the world has been during that period ! — how crowded with great events, great discoveries and vast improvements, that will distinguish this age of the world as the most important in the annals of the race. What a change, — what a progress in the religious world, in regard to the tendency of the views and sentiments of Christians generally towards true liberality, towards the far-reaching sympathy and world-embracing charity of the gospel ! And, I will add, how gratifying, and full of hope for the future, has been the growth of our own denomination at large, and especially in this old County of Essex, since the time this church was built and set apart to the service of God and his truth !

In speaking of the progress of our faith, during the last fifty years, in this Country and in Europe, I can not go into detail. We do not claim to be as numerous as the Methodists, the Baptists, or the Orthodox Congregationalists. We are not so old as they are. But we now claim, what is, indeed, conceded to us, that, among the several principal denominations in the United States, ours ranks as the sixth in point of numbers. We believe, and are sure, that our people will advance in numerical and spiritual strength ; — that our cause will run and be glorified in the years and generations to come. We trust that, while they shall do what they can for the cause of good learning, in establishing and fostering colleges and schools for the dissemination of secular and theological knowledge, — and while they shall build churches and worship in them, they will make progress in the divine life ; then will our people prosper, as a Christian sect, as they ought.

I will now proceed to direct attention to the rise and prosperity of our faith in this county, and speak more especially of the history of this Society — noticing its *Origin, its successive Pastors, its Growth, and present Condition.*

Though Salem had always ranked as an important, if not the most important place in this county, in point of wealth and business, if not in population, yet it was not here that Universalism was first promulgated in the county. In that old and beautiful town of Gloucester there was a Society of ardent Universalists, formed before the Revolutionary War, — a year before. It was composed of some of its most opulent and influential citizens. It may not be irrelevant to our subject, to remark that it was a slight circumstance that served to introduce, originally, the faith we hold into that town.

A copy of Relly's Union, brought from England by a man who had come to reside in that place, found its way into a family by the name of Sargent — then one of the most influential in the town. It was read with avidity and much profit, — as a God-send, — by its intelligent members, and finally by others, who came in and read it with them, till the spark that had taken effect here was being kindled to a flame. And hence, Mr. Murray — “the child of Providence,” as he regarded himself, and as events in his life indicated — after he had preached in many of the Atlantic cities and towns between Philadelphia and Portsmouth, N. H., was invited to preach to them of “the fulness of the blessing of the Gospel of the blessed God.” His visit to that ancient town was early in November, 1774.

And it is worthy of note, that, when it became publicly known that he was to preach to the people there, certain persons, moved by the mob spirit, conspired together to suppress, if possible, this doctrine at once. They resolved on doing what would have been a great indignity and cruelty to Mr. Murray. But the leader in this unworthy movement

found his heart failing him, and he wisely concluded he could not do so dastardly an act. Like Saul of Tarsus, he was brought to inquire what is *duty* and what is *truth*; and soon to become the true friend and able advocate of the very religion he once would have destroyed. He afterwards, and for many years, loved and revered Mr. Murray and his religion, as sacredly as he had hated them intensely before. I refer to the late Col. WILLIAM PEARCE. I have often heard this venerable Christian man tell the story, and weep as he dwelt upon the memory of the saintly Murray.

It will therefore be seen that there was a congregation of Universalists, banded together in Gloucester, supporting and enjoying the ministry of Mr. Murray, and others, several years before the first meeting was holden in Salem, that the gospel of impartial grace might be preached to the people here. It appears that a man named SAMUEL SMITH made an appointment to preach at the Court House, some time in the year 1804. This notice was the occasion of bringing together a considerable number of truth-seekers, who thus had an opportunity to make known, one to another, their sympathies, and, also, their wishes in relation to future operations.

We are told that these early friends of our Zion in this place held their meetings at each other's houses, and that they came together prayerfully and with true brotherly affection. At length a meeting was appointed at the Hall of the dwelling house of the late Deacon NATHANIEL FROTHINGHAM, on Lynde street, at which Mr. Murray was to preach. Father Frothingham — that truly Christian man, so recently gone from your midst — I would incidentally remark, had become an intelligent and happy Universalist, some twelve or fifteen years before this, by listening to the irresistible eloquence of Mr. Murray in Boston; for he was settled in that city as early as 1786, being succeeded in Gloucester, eventually, by the late Father JONES. That was, from what

I have heard of it, a happy, a pentecostal occasion, to those who were assembled at that time in Father Frothingham's Hall. Many of them heard, for the first time, the never to be forgotten teachings of that friendly, feeling, faithful minister of Christ. No doubt they said in spirit, if not by words, as did the apostles of the Savior at the transfiguration :—
 “ It is good for us to be here.”

But there was a different spirit, from that which pervaded this band of sincere worshippers of the God of love, rife in the public at large ; for the next morning it was rumored, and told in the streets of Salem, that “ Mr. Murray had preached in Mr. Frothingham's Hall the evening before ; and *the first thing they did at the opening of the meeting was to burn the Bible!* ” This report, as true as many others told and believed among the prejudiced, no doubt was credited by some, perhaps many, at that time. But that old Bible, which Mr. Murray then used, and from whose inspirations he drew as from the welling fountains of eternal life, is retained as an heir-loom in the family of the late Deacon Frothingham, and none the worse for any thing that happened to it on that memorable occasion.

From this period until the completion of the church, the friends here were favored, from time to time, with the labors of MURRAY, BARNES, JONES, BALLOU, and TURNER, and held their meetings in Concert Hall. Mr. Ballou came down from Barnard, Vt., and officiated at the laying of the corner stone of this sacred edifice, on the 17th of August, 1808,* and Mr. Turner became a resident here, some time subsequent to that when the corner stone was laid, but during that year, with the understanding that his Installation over the Society should take place on the same day of the Dedication of the new church.

Approaching now the events we this day especially celebrate, and ere I present the scenes of the occasion before your mental vision, — I deem it not unappropriate to state

*See Note B.

that we find the names of seventy-one men who were associated in this excellent enterprise, and who became original Proprietors of this house.* And here let it be said that it would be exceedingly gratifying, if we had a list, too, of the names of those noble Christian women — and there have always been many such in this congregation — who did their full share in aiding the cause of truth in those days. But their record is in heaven.

Among those early friends of our Zion there doubtless are names of Christian men and estimable citizens who worshipped at this altar and walked these streets for years, of whom but a few, of all who are here to-day, ever heard. They have nearly all passed on to the spirit life. Remaining on earth there are but four of that number, and three of these ceased to be proprietors here years ago. But one worthy name of that noble band of Christian friends, stands as at the first. I refer to Col. PERLEY PUTNAM. This venerable gentleman, known to almost every man, woman and child in this city, and esteemed as one of its best and most useful citizens, and who has proved himself a most exemplary and punctual member of this Society for the last half century, and more, is yet alive, and is here with us to-day ; and — it makes me sad to say it — he is the only surviving proprietor, who has remained one till now, of all that long list of names who contributed to build and own this church at the first. His be the blessing of grey hairs found in the way of righteousness.

Here let it be said, there are three other men, of the list of seventy-one names who were originally proprietors, now living in the city, viz : — Gilbert Newhall, Benjamin Cox, and William Roberts ; but these ceased to be proprietors several years ago, though, I believe, they all retain the same blessed faith which they held when they aided in building this house. Two of these aged and worthy men, I see

*See Note C.

before me this morning. I refer to Benjamin Cox and William Roberts, Esqs. They will allow me to congratulate them that their lives have been prolonged so many years, and that they have lived to see and be present on this occasion, so interesting to many hearts. God's blessing be upon them, and on those other survivors of that band of brethren who joined in the undertaking to erect this house of prayer and praise.

One thing more in this connection, and we shall pass on. It is this: It was not long a day of small things with this Society, after they addressed themselves to the work of providing themselves with a place of Christian worship. They were strong in numbers, strong in pecuniary means, and strong in faith and hope. They built for themselves, and those who should come after them, such a house as they thought their wants demanded, and they were able to have. Hence this temple of religious devotion and culture arose on its strong foundations. It was a worthy monument of their well-directed zeal, and earnest love of the ordinances of God's worship.

We now come to the Dedication of this spacious, and, at that time, elegant and costly church. The service on that occasion must have been intensely interesting. This large place was crowded with eager listeners. Here was John Murray, at that time aged and infirm. He made the Prayer of Dedication: and what a Prayer! Oh that it had been written out by some hand and preserved with its holy unction! It is said to have melted every heart present.

Here, too, was Hosea Ballou, in the full strength of his great powers, and bearing upon him the freshness of well-developed manhood.

Here, also, was Edward Turner, the eloquent preacher, and the candidate for Installation. Moreover, here were Thomas Jones, Sebastian Streeter, Nathaniel Smith, and George Richards. The last mentioned was the impassioned

preacher of the occasion. His text was: — “*The feast of dedication.*” St. John, x, 22.* The discourse was published, and was rapturous in its sentiment and tone, and lofty in its style; but it is said to have lost many of its charms in passing through the press. It was to them who heard it like a torrent of

“Linked sweetness long drawn out.”

A thrilling incident occurred in the delivery of this discourse; that served greatly to heighten the interest of the scene. Mr. Richards having a presentiment — and which proved true — that he might never again meet with these loved brethren in the ministry upon earth, — being about to leave New England and go to reside as a minister in Philadelphia, which in those days was a great way off, — as he drew near the close of his long discourse, turned himself round to Father Murray, seized his hand, and cried out in the language of Elisha to the ascending Elijah: “*My Father! my Father! — The chariot of our Israel and the horsemen thereof.*” The salutation was so sudden and unexpected, and Father Murray’s strength had been so much impaired by age and sickness, that he shook with emotion while the speaker continued his rapturous address. And when he had pronounced an affectionate farewell to all the brethren in the ministry present, he, lifting both hands towards heaven, said, in solemn address to Deity: “ARISE, O LORD, THOU, AND THE ARK OF THY STRENGTH, AND ENTER INTO THY REST.”† Thus was consecrated this house of praise and prayer, to God and the highest culture of the soul.

This Christian Tabernacle, so amiable to many hearts, then set apart to religious worship and progress, has become one of the oldest in this city of noble churches. There are but two that are older, viz.: the First Baptist and the South churches. The rest have all been built since this was erect-

* See the Reprint, beginning the Appendix.

† Whittemore’s Life of Ballou, vol. 1, p. 302.

ed. The church stands firm in its strength and interior beauty; and so may it stand, as an open gate of heaven, generations and centuries to come. But all that highly gifted group of Christian preachers who were present on that occasion, have passed within the veil, Father Sebastian Streeter alone excepted. He yet lives; strong in faith, giving glory to God.*

In the afternoon of the day of Dedication, the solemn services of Installation took place, in the order as follows:—

Introductory Prayer by Rev. Thomas Jones; Sermon by Rev. Hosea Ballou; Call and Acceptance read by Rev. George Richards; Installing Prayer by Rev. Hosea Ballou; Presentation of the Scriptures by Rev. George Richards; Charge by Rev. John Murray; Right Hand of Fellowship by Rev. George Richards; Concluding Prayer by Rev. Sebastian Streeter; Address and Benediction by Rev. Edward Turner.

The Sermon, on this solemn occasion, by Father Ballou, was excellent. His text was 1st. Cor. iv, 2:—“*Moreover, it is required in stewards that a man be found faithful.*”

Rev. Mr. TURNER was now duly installed as the pastor of this Society. He retained his connection with it till June 1st, 1814, when he thought it expedient to accept a call to assume the pastorate of the Universalist Society in Charlestown.

His dignity and amenity of manners; his purity of life; his strong, yet beautiful style of language, joined to good natural talents and attainments, made him an engaging and useful minister. Of him it might be said, as it was of another:—

“He allured to brighter worlds and led the way.”

He attained to good old age, retaining strongly and joyfully his faith in the final universal triumphs of Divine Grace; though he was identified with the Unitarian denomination

*See Note D, §1.

the last years of his life. But there was no change of religious sentiment with him. He changed his ministerial relations in consequence of his finding more sympathy with the Unitarian Christians than with some Universalists, in regard to his views of future punishment. He differed with Mr. Ballou on this point, and held a discussion with him in 1817, upon the question whether all punishment for sin is limited to this life. He took the negative, and Mr. Ballou the affirmative. The question was ably discussed, leaving the disputants confirmed in their respective views, and, no doubt, with a degree of alienation towards each other. It is thought that they never afterwards felt towards each other that brotherly affection, which they mutually entertained at the period of Mr. Turner's installation, and for eight years subsequent to that time. Up to the year 1817, it was not known that they disagreed at all in relation to this question. Then Mr. Ballou assumed the ground that he afterwards held during his long and useful life.

The Rev. Mr. Turner died at West Roxbury, Jan. 24th, 1853, aged 76 years.

In the providence of God, his successor, in the ministry here, was Rev. HOSEA BALLOU. He was installed June 18th, 1815, and closed his labors with this people Oct. 12th, 1817.

His stay here was short, though he and his friends had indulged strong hopes of a long and prosperous connection between him and them. He brought to the work he had assumed his great ability as a preacher, to which was added the prestige of popularity that had preceded him. He was distinguished as a clear and conclusive reasoner, and had great power to move the feelings of the heart when he was disposed so to do. But, notwithstanding all these advantages, and others that might be named, he became at length somewhat discouraged, on account of certain impediments in his way to success as the pastor of this Society. The disastrous effects of the late war of 1812-'15 had been

severely felt by many citizens of Salem ; and this circumstance affected this Society, and others in the place, unfavorably. And, while being thus disheartened in consequence of the state of things with which he found himself surrounded, and having received a pressing invitation to remove to Boston to take charge of the Society worshipping in the new Universalist church in School street, he asked and received dismissal from this people.

In Boston, where a wider sphere of action was opened to him, and as the impediments he met with while here were not in the way, he was greatly prosperous. He made his influence for good to be widely felt. No one, probably, has done more than did he in aiding the minds of thousands to come to a knowledge of the truth of God. His name was revered and venerated while he lived, and unborn generations will rise up to bless his memory. June 7th, 1852, it was uttered as a lamentation in the streets of Boston, "*Father Ballou is dead !*" His age was 81 years.

Rev. Mr. Ballou was succeeded in the sacred office here by Rev. JOSHUA FLAGG. Mr. Flagg was settled Dec. 7, 1817, and continued his ministerial relations with this Church and Society till March 1st, 1820.

In many respects he was a man of more than ordinary talents. In addition to a fine personal appearance, he had a ready address, and performed the devotional parts of public worship with much ability and effect. He was especially gifted in prayer. And though he seemed to have a heart in sympathy with all that was good, yet, like his immediate predecessor, he was met by circumstances that hindered his success as the pastor of this people.

He is still living in Dana, Mass., at the advanced age of 82, and rejoices in the hopes of that religion which he taught many years, and which was always his support and joy in the trials of his life. We should have been happy to have met and greeted him on this occasion ; but his infirmities

would not admit of the journey, and we must wait still longer to meet him !

Rev. Mr. Flagg was followed by Rev. **BARZILLAI STREET-ER**. He commenced his stated ministry, June 1st, 1820, was installed the 9th of August following, and left his pastorate September 20th, 1824.

Like his justly revered brothers — Sebastian and Russel Streeter — he had fine powers of mind, and possessed many qualifications necessary for a public speaker. But not like them did he have a heart deeply imbued with a love of the gospel ministry. The work of the Christian Pastor did not seem to have the highest place in his regards ; else he might have achieved success as a preacher of the gospel. But he gave up this profession, soon after he withdrew from his relations with this Society, and assumed that of the Law. He resides at Mechanics Falls, in the State of Maine.

Rev. **SETH STETSON** * succeeded then to the pastorate of this Church and Society. He came June 1st, 1825, and was your minister till March 23d, 1828. And it is due to him that it be said — though he is present with us to-day — he was a good man, and fulfilled the duties of a Christian Pastor with great fidelity. But owing to some untoward circumstances, that annoyed him and hindered his success as your minister, he was induced, after serving you about three years, to tender his resignation and seek another field of labor. His home is in Brunswick, Me. His heart is yet alive to the great truths of the gospel, and he proclaims them in love to his fellow-men — often walking eight or ten miles to his appointments. He is, as you see him to-day, in a vigorous old age ; and it is like a benediction to look upon the countenance of this Father in our Israel, beaming as it does with the joys of the heaven which his hopes anticipate.

I come now to notice the pastorate of one of your minis-

* See Note D, §2.

ters, of whom I should much prefer some other one than myself should speak.* But as it is necessary, to a connected history of your successive Pastors, that something should be said with regard to my connection with you, my dear friends, — I will, therefore, ask your indulgence while I may recall to your recollection a few facts in relation to my residence and ministry in Salem.

I came as the immediate successor of Rev. Mr. Stetson. My first appointment here was on the 3d Sabbath in December, 1828; my Installation took place on the 25th of March following; and I closed my labors with you on the last Sabbath in May, the 26th, 1837.

I was a young man when I accepted the call to become your minister. I had not the advantages of superior gifts and attainments, like some of my predecessors here; but — I may say it without boasting — I did resolve, by the blessing of God on my endeavors, and the hearty and persistent co-operation of the friends of Zion here, to win prosperity, if possible, for this Church† and Society. The results of our striving together for the advancement of our cause, you very well know. A good degree of prosperity was enjoyed by you as a religious Society, during the period I had the happy privilege to be your Pastor. The Society, *weakened* by one and another cause, through several of the preceding pastorate, now became *strong*. The tide, which had been ebbing for several years, at this time began to turn; and we live to see the day when a full tide of prosperity is enjoyed by this large congregation.

I am happy to know that the Sabbath School which I instituted, with some difficulty, on the first Sabbath in May, 1829, — and which, by the way, was the first, in our denomination, this side of Boston, and the third known to exist among Universalists, — is now flourishing greatly, and promising to be the means of great moral and spiritual good to

* See Note D, §3.

† See Note E.

this Society and Church, as well as personally to those beautiful children, who are thus brought under the influence of true Christian nurture. The prospering smile of the God of love rest upon it!*

Twenty-two years have passed away, since, moved by a sense of duty to my family, I reluctantly asked to be dismissed from the charge I had, in entire peace and harmony, held for more than eight years. During all the years since my departure from among you, — with one exception, and then your adversity was but for a short season, — you have been a prosperous, united, and happy people. And during all this time, I have not ceased to declare the whole counsel of God, as we understand it; and hope to die with my armor on. My faith does not grow weak with years, but has gained strength by confirmations many. I doubt not it is founded in truth, and will stand.

My successor in this place was Rev. MATTHEW HALE SMITH. He commenced to preach here some time during the latter part of the year 1837. On the 7th of January, 1838, the Proprietors invited him to become their Pastor, which invitation he accepted, and began his stated ministry forthwith; but his installation was deferred until the 6th of June following, the day the Massachusetts Convention of Universalists held their annual session in Salem. He was dismissed April 5th, 1840.

He was a man of more than ordinary talents as a public speaker; and, had he possessed a well-balanced mind, he might have been an exceedingly useful minister. The first part of his pastorate in Salem was as prosperous as the latter part would have been disastrous to both Church and Society, had you not, as a people, been more disposed to follow Christ than any other leader. He no longer preaches the doctrine he taught the people while your pastor, and which he twice renounced while in Salem. His home is in

* See Note F.

the city of New York, where he attends to professional business, sometimes as a Lawyer, and sometimes as a clergyman.

Rev. Mr. Smith was followed in the ministry here by Rev. LINUS S. EVERETT. He was installed May 12th, 1841, and dismissed, at his own request, April 12th, 1846.

He wielded the pen of a ready writer, and was a good speaker. He was genial in his intercourse with his friends. Moreover, he was active and devoted as a Pastor, and, I doubt not, this Society realized a good degree of prosperity under his energetic ministry. He was somewhat visionary always, and, sometimes, indulged in day-dreams not promotive of his own or the welfare of others. He is now residing in some part of the great West; but whether he is fulfilling the duties of an editor, or engaged in public speaking, or both, I can not affirm.

To him succeeded Rev. EBENEZER FISHER.* He was installed on the 4th of May, 1847, and, in consequence of ill health, resigned the pastorate of this Society on the 7th of October, 1853.

He was a sound and discreet man and minister. His well stored mind, — and here I trust I am telling him and you no news, — was clear and comprehensive in its views and conclusions; and this, joined to a heart richly imbued with the spirit of the Master's religion, made him a useful minister of the Lord Jesus. He bore away, as he shared while connected with this Society and Church, their strong and lasting Christian regards. Our best wishes attend him in his new relation and sphere, as Professor of Theology in the Theological School in Canton, New York, where we earnestly pray he may put forth his power and accomplish much good for the Church and the world.

And, finally, Rev. Mr. Fisher was succeeded by Rev. SUMNER ELLIS.† He commenced his stated ministry here

* See Note D, §4.

† See Note D, §5.

on the 1st of January, 1854 ; was installed on the 1st of February succeeding, and closed his ministry in this place September 1st, 1858.

Young and ambitious, with energy of character and good attainments, backed by a large degree of native talent, he gave himself devotedly to the appropriate work of the Christian ministry. He was prospered, and the Society flourished by his earnest labors. I hope he will pardon me for telling him, as I tell you, what is thought of him. It was during his term of pastoral service that the great transformation, in modernizing and beautifying the interior of this fine old church, took place.* And I am sure, my brethren, you appreciate his worth and his successful labors as your minister. He is not idle now ; while garnering up the treasures of useful knowledge at the University of Cambridge, he is imparting the treasures of heavenly wisdom to a congregation of believers near his residence, which is at East Brighton.

I have thus passed in review the several Pastors who have been placed by your choice over the congregation that has worshipped in this house during the last fifty years. I have endeavored to characterize each according to the conception that my mind had formed of him from personal knowledge, as I have enjoyed an intimate acquaintance with nearly all of them. I know that what I have done in this regard is imperfect, quite ; but the best of which, under the circumstances, I have been capable.

In closing this part of my discourse, I would remark that the period of my pastorate was the middle time of this Society's existence ; and that I occupy a middle place among its successive pastors.

You, Father Stetson, are the only representative present of the five pastors who preceded me during the nineteen years before I came ; and you, brothers Fisher and Ellis, are the only representatives of the four pastors who succeeded

*See Note G.

me in this place, in the twenty-two years that have gone since I left it. It is through the kind providence and the long suffering goodness of God, let me say, that we are met to-day, as probably we shall never meet again in this world. The Lord of His infinite mercy aid us to be faithful unto death!

My Christian friends; speaking in that part of this discourse, where I referred to the state of our cause when I came to be your minister, I said *this Society was weak. It was in "extreme debility."* In saying this, I but use the language of another.* This great house was then but about half full; i. e., half of its pews and seats taken up and paid for. Why, Father Stetson once said to me, while he was your minister, and when we stood in the midst of this church, that "*it was then too large by half.*"

Such was, indeed, the state of our faith in this city in 1828. And there were then but three other Societies in the County of Essex: — Father Thomas Jones's, in Gloucester; Father Ezra Leonard's, in Annisquam; and Brother Thomas G. Farnsworth's, in Haverhill. Now see the change and mark the progress in this County during the last thirty years! — a little one has become a thousand, — nay, many thousands, here. There are at this time, I believe, twenty-one Societies, most of them having settled pastors, and all, I presume, having Sabbath Schools and regular worship.

And here, perhaps, I ought to say that in that time two or three Societies came up in different places and lived for a few years, and then, from some adversity or other, ceased to be. The most important instance of the kind was the Second Universalist Society in this city. It was organized in 1844, and the first public meeting was held in Lyceum Hall, on the 12th of May, when the desk was supplied by Rev. Thomas Whittemore. Subsequently the meetings were held for a time in Mechanic Hall, then in the Sewall street

* Dr. Thomas Whittemore, "Trumpet," vol. ix, p. 126.

church, and finally in Phenix Hall. Rev. Day K. Lee was the first settled pastor, and was succeeded by Rev. Messrs. Benj. F. Bowles, S. C. Hewett, and E. W. Reynolds. On the 6th of June, 1852, the Society voted to discontinue its meetings. It was favored with good pastors, and composed of worthy members ; and, doubtless, had it possessed a good church, in a favorable location in the city, it would have been prosperous, and become permanently established. And the time will come, I think, and I trust it is not far distant, when there will be a 2d, and, it may be, a 3d Society of Universalists in Salem. Do not allow the Roman Catholics to out-do you in religious zeal. You are now strong and numerous.

Necessarily, in tracing the *origin, growth, and present condition* of this great and prosperous Society, and contemplating the rise and progress of Universalism in this community, ours has been mainly a *backward* look. We have contemplated the past, and I think we should not so forget those things that are behind as not to be benefited by them. We should recount them for our own benefit, and tell them to our children, and they again to theirs.

But it will not be unappropriate to this time and place to have an *onward, upward* look, too. The future — what will that be to us? It will come, and either here, or in the spirit world, we shall live and know it. God grant that we may always live near to the Master, and be like him.

But who of us, that are here to-day, will be present when another fifty years shall have gone, and the people shall be gathered within these walls — if the devouring element shall spare them so long — to celebrate the *Centennial* of those events we have this day commemorated? A few only of all this great assembly will then be here ; as but few — here and there one — have joined with us in this glad re-union, who witnessed and mingled in the inspiring scenes, which we celebrate, of June 22d, 1809 ; when this sacred house

was given as a free-will offering to the Lord of Hosts, and Christ's Servant set apart to minister at its altar.

Again: will those who shall come after us, or are our contemporaries, see as great progress in science, in art, and in the general condition of society, in the next fifty years as in the last? Will there be as great a change in what is called Christian Theology, as great an advance towards true Christian liberality and charity among the various sects that divide the religious world? And will the faith we hold and rejoice in, and which we would commend to the world, have extended itself, and won as many triumphs, in that time as during the time this Church has stood? God only knows. But I see no reason why our faith should not be diffused as widely and with as great success in time to come as heretofore. It will, if its professed friends do their duty, and live out its divine principles.

And now, my beloved Christian friends, I would remark in closing that it has been truly as beautifully said, that "life is made up of transient meetings and long separations." I feel it to be so. But though we shall seldom meet—nay, though we shall never *all of us* meet together again, as now, in this mortal life, may we rejoice in the happy belief that there will be a glorious meeting, "*when we meet to part no more.*" We can then adopt the beautiful sentiment of the Poet, who sang:—

Hail! sweetest, dearest tie that binds
 Our glowing hearts in one;
 Hail, sacred hope! that tunes our minds
 In strains to earth unknown:
 It is the hope, the blissful hope,
 Which Jesus' grace has given,—
 The hope, when days and years are past,
We all shall meet in heaven.

☞ TO THE READER.—In preparing the foregoing Address for publication, a few paragraphs, which were incorporated into the body of the same at the time of its delivery, have been transferred to the Appendix; and some verbal alterations have been made in others.

L. WILLIS.

APPENDIX.

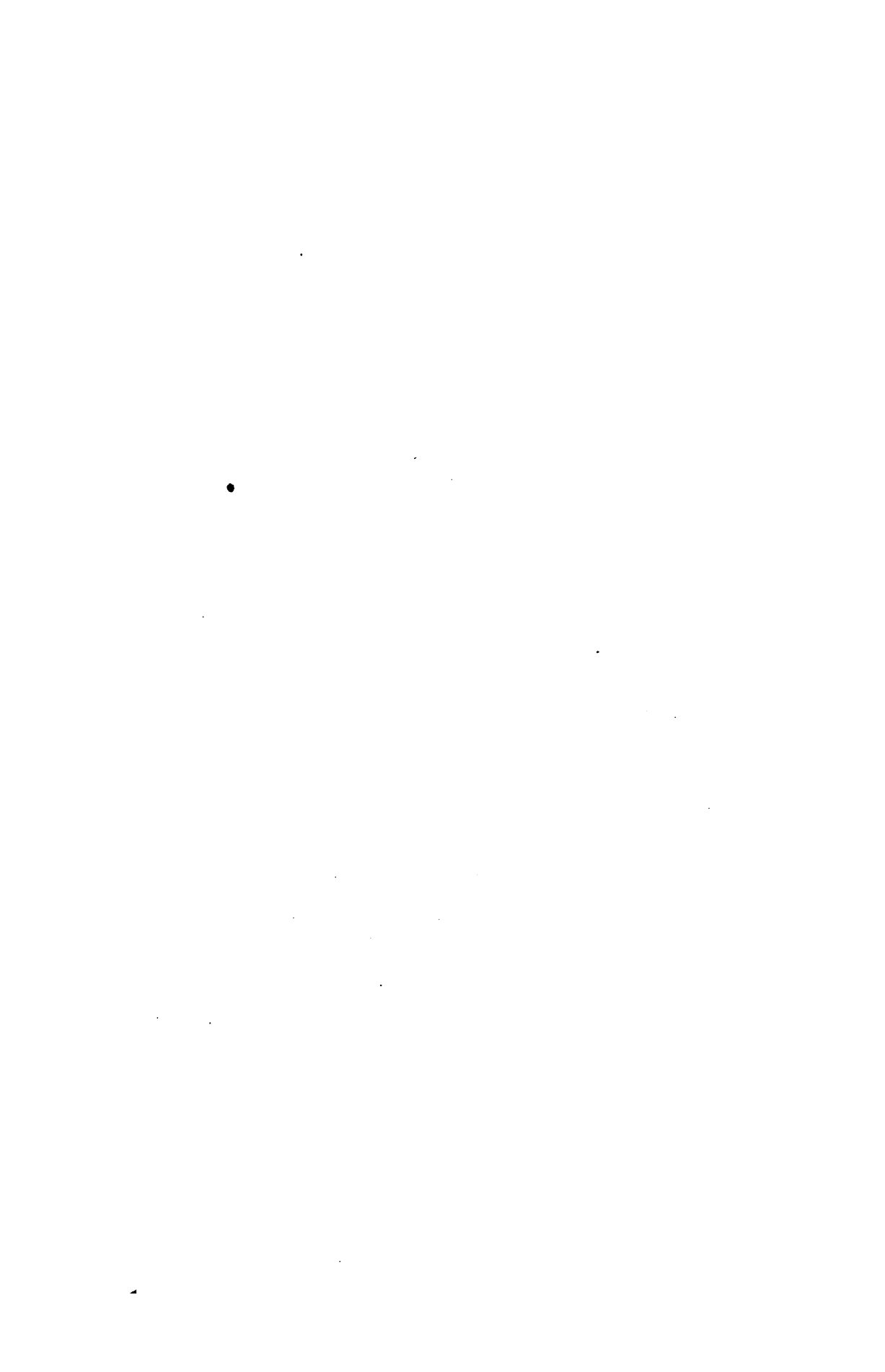


Extract from the Records of the First Universalist Society in Salem, Sept. 6, 1859 : —

At the final meeting of the Committee of Arrangements for celebrating our Fiftieth Anniversary, it was decided to recommend, to the present Annual Meeting, the propriety of re-printing the Dedication Sermon of Rev. George Richards, published fifty years ago, in connection with the Semi-Centennial Discourse of Rev. Lemuel Willis, a copy of which had been asked and furnished for publication.

In accordance with this recommendation, and on motion of Col. Perley Putnam, it was unanimously

VOTED, That one thousand copies of both Discourses, together with the proposed Appendix, be printed at the expense of the Society, and that each family thereof be furnished with one copy, — the remainder to be offered for sale to any who may wish to purchase.



DEDICATION SERMON,

PREACHED BY

REV. GEORGE RICHARDS,

ON

THURSDAY MORNING, JUNE 22, 1809.*

[RE-PRINT.]

THOSE words, which are selected from the volume of this book, as appropriate to the solemnities of the morn, may be found recorded in the 10th Chapter of the Gospel by St. John, and a portion of the 22d verse, thus saying :

“ *The feast of the Dedication.*”

10TH CHAPTER OF ST. JOHN, PART OF 22D VERSE.

Although it hath pleased the Most High to declare, by his servant the prophet, “ that he dwelleth not in temples made with hands, for heaven is his throne, and earth is his footstool ;” yet, nevertheless, at two different periods of time, God hath commanded the erection of a tabernacle, and the building of a temple, inscribed to his name and devoted to his worship ; and the spirit of infinite wisdom gave the patterns of both, from the mount of most excellent glory. Moses, “ the man of God,” supported by Bezaleel and Aholiab, completed the work of the sanctuary ; and Solomon, strengthened by Hiram, and Hiram Abbif, finished the labors of the temple : But “ when Moses had fully set up the tabernacle,” and all things were now prepared for the celebration of divine service, the twelve princes of the

*The Order of Services at the Dedication of the Church, (referred to in Rev. Mr. Willis's Discourse, page 13,) was as follows: Introductory Prayer, by Rev. John Murray; Sermon, by Rev. George Richards; Concluding Prayer, by Rev. Nathaniel Smith.

twelve tribes, representing the fulness of all Israel, dedicated the altar, and held a joyous feast before the King eternal, immortal, for twelve successive, solemn days ; and “ Solomon and all the people dedicated the House of the Lord,” and kept the feast of the dedication for seven days ; to which the eight days of the feast of tabernacles were superadded, and at the close of the joyous fifteen, the “ King sent the whole congregation of the children of Israel away unto their tents, glad and merry in heart ;” and as they journeyed towards their respective homes, the thousands of Ephraim and the ten thousands of Manasseh together sang, “ Praise ye the Lord, for he is good ; and his mercy endureth forever.”

Such also were the songs of “ the children of the captivity,” returned from Babylon to Zion, by the outstretched arm of Jehovah of Hosts. The ancients of the remnant of Judah and Benjamin wept the ruins of the first temple : The hands of Zorobabel and Joshua laid the foundation of the second ; its “ top-stone was brought forth with shoutings, crying grace, grace unto it :” And the dedication of the new temple was kept with exceeding great joy, by all the redeemed, the ransomed of the Lord.

The Mosaic and Solomonian dedications of the sanctuary and the temple, with the dedication of the latter house, united thereunto, are three of the most interesting, affecting and solemn feasts, ever celebrated on earth ; and as the shadows of that superior “ feast which shall be made for all nations,” in the Zion of eternal solemnities, they are replete with an abounding fulness of celestial grace, and filled with the exceeding abundance of the brightness of heavenly glory. These three grand festivals of ancient times, will afford an ample scope for our best improvement of the present opportunity of assembling within these walls, for the purpose of dedicating this new and elegant edifice, to the future solemn, social worship of “ the only wise God, our Saviour ;” as manifested in “ one Lord Jesus Christ, who is Lord of all, most blessed, forever.

The nature of our subject, thus introduced to the serious attention of this respectable and respected, this friendly and Christian audience, will lead the speaker, in the

1st place, To consider the feelings of the princes of the twelve tribes of Israel, in the day when they dedicated the Altar, and thereby devoted the sanctuary to the future solemn, social worship of “ the Lord God of their fathers ; the God of Abraham, of Isaac and of

Jacob ;” the God of their children and of their children’s children ; for “ this is his name forever, and this is his memorial unto all generations.”

2dly. We shall attempt to describe the more impassioned feelings of Solomon, of the elders, the heads of the tribes, the chief of the fathers, and the fulness of the whole congregation of the children of Israel, at that most interesting, solemn, and affecting moment, “ when the glory of the Lord filled the House of the Lord, and the trumpeters and singers made but one sound, in thanking and praising the Lord,” saying, “ Praise ye the Lord, for he is good, and his mercy endureth forever.”

3dly. The feelings of the ransomed of Jehovah of Hosts, returned with joy unspeakable, from awful captivity in Babylon, to glorious liberty in a land of promise, will claim the last and most distinguished place in our solemnized attentions. But who, my brethren and my friends, “ is sufficient for these things ? ” “ What pen of the ready writer ” can delineate scenes so august ? What “ tongue of the eloquent orator ” is equal to the mighty task ? My fathers, my brethren, your ministering fellow-servant feels the need of all your prayers : O bear the manifold weakness of a brother in the strength of supplication on all your hearts : and ye ministers of my God, pray, O pray for me.

First, then. Inasmuch as the offerings and gifts of the twelve princes of the twelve tribes of Israel, in the day of the dedication of the Altar, were exactly alike in quality and quantity, it is therefore to be presumed, from these circumstances alone, that their conceptions of the character of Deity ; their personal views of their own sinful demerits, and the hope of acceptance, which they indulged for themselves, and the fulness of the tribes whom they had the honor to represent, were precisely the same.

And here let it be observed that every prince of every tribe — not excepting the tribe of Judah, of whom Jacob prophesied, “ thou art he, whom thy brethren shall praise,” from whom the dying patriarch said, “ the sceptre shall not depart till Shiloh come ; ” and out of which tribe, as saith the chiefest of apostles, “ it is evident our Lord sprang,” — appeared before God on this the day of the dedication of the Altar, in the humiliating character of a fellow-sinner, with the last, the least of his brethren, bending equally low as the burthened slave, at the footstool of a throne of grace ; waiting, with the beggar in the

dust, for common acceptance in the person of the slain victim “made sin” for him, for them, for all : and “looking for the mercy of God, unto eternal life,” which existed within the holiest of the holies, where the great law-giver was enthroned between the twin Cherubim, in the glory of divine forgiveness ; and Jehovah himself, reposed on a mercy-seat, with the law which came by Moses, resting in peace, at the footstool of sovereign, triumphant, almighty grace.

It also merits attention, that, although the twelve tribes were made up of different numbers ; the tribe of Judah containing the most, and the tribe of Ephraim the least : And although in this vast body of the whole congregation, there must have been an astonishing difference of moral, or spiritual character, humanly speaking ; yet there was no difference in the nature or number of the several offerings, whether expiatory victims, or eucharistical oblations ; for one sin offering pointing from itself, “to the Lamb of God who beareth away the sin of the world,” was ordained for each one of the twelve tribes, not only in the day of the dedication of the altar, but also in the times of the dedication of the first and second temples : and even the prince, spoken of by Ezekiel, as ministering in the temple of futurity, thus “provides for himself, and for all the people of the land ;” and consequent on divine acceptance of the one sin-offering, the whole congregation of the children of Israel were legally entitled to equal participation in the abundance of peace offerings ; not speaking peace to a favored few, and wrath to worlds beside ; but “peace in heaven, and peace on earth” for every man, amid the uncounted fulness of the tribes ; for “who can count the dust of Jacob, or number the fourth part of Israel ?”

Indulge me to add that, according to the order of the twelve tribes in their tents, three of the twelve princes of Israel came from the east ; three from the south ; three from the west ; and three from the north ; and in the very manner of their approach to the altar, from the four cardinal points of the compass, the promise was figuratively fulfilled in them, which God himself made to the youthful patriarch, in the field of Padan Aram, where he laid himself down to sleep, on the rock of the everlasting ages, and heard “a voice from above the ladder,” whose foot was set on earth, and whose top was secure in heaven, even “the voice of the Lord God of Abraham and of Isaac his father,” saying, “thou shalt spread abroad to the west ; and to the east ; and to the north ; and to the south ; and in thee, and in

thy seed, and that seed Christ, as saith the apostle to the Galatians, shall all the families of the earth be blessed ;” and “ blessed, as it is explained to the Ephesians, with all spiritual blessings in all heavenly places in Christ.” To this glorious promise, which is “ yea and amen in Jesus,” to the glory of God, and the happiness of his offspring, the spirit of consolation plainly alludes in the 42d of Isaiah, thus saying to a greater than Jacob, “ fear not, for I am with thee ; I will bring thy seed from the east, and gather thee from the west ; I will say to the north give up ; and to the south keep not back ; bring my sons from far, and my daughters from the ends of the earth.”

Forgive the introduction of another pleasing idea : It is borrowed from the Scriptures of truth. The three princes of the northern quarter of the grand Mosaic encampment, figuratively dwelt in the land of spiritual darkness, and emblematically abode in the valley of the shadow of the second death : But when the Prince of the tribe of Dan, whom his dying father pronounced “ a serpent by the way,” led on his principalities and powers from the darkness of the North, to the light of the East, they came in, as the sons of the lion ; for “ Dan, as Moses said, shall be a lion’s whelp ;” and in the latter day of glory, they far outnumbered every other division of the Armies of the Lord of Hosts, the division of the Prince of Judah alone excepted.

To these ancient things, and their evangelic futurities, the prophet Jeremiah evidently refers and alludes where he saith, “ Behold the days come, when it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt : But the Lord liveth, who brought up the children of Israel from the land of the North :” for “ I will bring them from the North Country ; and with weeping and supplications I will lead them ; Yea, I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble : for I am a father to Ephraim, and Israel is my first born ;” and because I am a father, therefore “ my repentings are enkindled for Ephraim ; and I will surely have mercy upon Israel, saith the Lord.”

Finally, and to conclude this branch of our subject : with what impassioned feelings of gratitude must the twelve Princes of Israel have approached the altar, in the day of its dedication ; when they turned the retrospective eye towards the land of Egypt, and reviewed, in solemnizing thought, the late deplorable situation of the twelve tribes,

who had "groaned as with the groanings of a deadly wounded man," in consequence of cruel subjection to the iron rod of a merciless tyrant, who murdered the unoffending babe, before it prest a mother's bosom; and destroyed the life of a parent, by enervating toils, wasting strength itself away, in attempting commanded impossibilities. From this most awful state of suffering and sorrows, they were now redeemed in total; and Redemption, instead of redeeming a favored few, had not left a single individual unredeemed.

Suffer me to add, that every feeling of impassioned gratitude, grateful for complete deliverance, and that deliverance wrought out by the arm of Jehovah alone, must have been raised to still sublimer heights of thankfulness, if memory of the past called into present recollection "the wonders of the Lord at the waters of the Red sea;" whither Pharaoh pursued with rapid step, thus proudly boasting in his impious heart, "I, even I, will overtake and divide the spoil; my sword shall be drawn; and mine hand shall destroy." "Fear ye not," is the word of the Lord. "Stand still, and behold my salvation," is the mandate of God. "The Egyptians, whom ye have seen to-day, ye shall see them again no more forever." "Glorious in holiness, fearful in praises, and doing wonders, the right hand of the Almighty became glorious in power. Thy right hand, O Lord, dashed in pieces the enemy: Thy wrath consumed them as stubble: They sank as lead in the mighty waters;" and Moses and all Israel together sang, "Sing ye unto the Lord, for he hath triumphed gloriously; the horse and the rider he hath thrown into the sea:" even that horse, and the rider thereon, who stand in divine revelation as figures of the rider on the pale horse, with hell following close behind, in the chariot of death.

These, my brethren and my friends, are a part of the many causes, which rendered the day of the dedication of the Mosaic sanctuary, a feast of high solemnities before "the Lord, the Lord God of Israel;" and among these manifold causes of rejoicing with exceeding great joy, it becometh us to number "the law of the Lord, which is perfect, converting the soul; the testimony of the Lord, which is sure, making wise the simple; the statutes of the Lord, which are right, rejoicing the heart; the commandment of the Lord, which is pure, enlightening the eyes; the judgments of the Lord, which are true and righteous altogether; all which, are more to be desired than gold, yea than much fine gold; sweeter also than honey, or the honey-comb. Or to

sum up all that might be said, in the comprehensive words of Moses, "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such great thing, as this great thing is? or, hath there been heard like unto it? What nation beside Israel, hath God taken from the midst of another nation by signs, by wonders, and by war; by a mighty hand, by an outstretched arm, and by great terrors? or did any other people ever hear the voice of God, speaking out of the midst of the fire, as thou hast heard, and live by every word of God, which God himself spake out of heaven, to thee?"

Time passes rapidly away, and we press forward to our second general head of discourse, under which it is proposed to consider the more impassioned feelings of Solomon, of the elders, the heads of the tribes, the chief of the fathers, and the fulness of the whole congregation of the children of Israel, at that most interesting, solemn and affecting moment, "when the glory of the Lord filled the House of the Lord; and the trumpeters and the singers made but one sound, in thanking and praising the Lord, saying, praise ye the Lord, for he is good, and his mercy endureth forever."

A great variety of circumstances, my brethren and my friends, were united together in the dispensations of Divine Providence; and rendered the feast of the dedication of the Solomonian temple, vastly superior to that of the dedication of the Mosaic sanctuary. Some few of the most prominent features of these auspicious events, will claim our special attention on this the day of miniature rejoicing solemnities.

Suffice it, then, briefly to observe that the universality of the kingdom of Solomon; the peace which was on all sides round about him; the plenty that existed in every part of his dominions; and the consequent general felicity of his innumerable subjects, are some of the distinguishing characteristics of his reign;—and that Solomon, in all these things, was a glorious earthly type of "a greater than Solomon," even of "the King of Kings and Lord of Lords," will admit of no rational dispute; and if reason refuses subscription to this truth, revelation abundantly confirms it, in the 45th, 72d, and many other prophetic Psalms; where the universality of the kingdom of Solomon is confessedly emblematic of the more universal kingdom of "the Son of Man, the Son of God," to whom "the ancient of eternal days gave dominion, glory and a kingdom, that all people, nations and lan-

guages should serve and obey him," in the spirit, as they did serve and obey Solomon, in the flesh : and, therefore, when we read that " the kings of Tarshish and of the isles brought presents ; that the kings of Sheba and Seba offered gifts ; yea, that all kings fell down before him, and that all nations served him," these glorious predictions must receive their evangelic fulfilment in the " King of righteousness, and King of peace ;" to whom " the abundance of the sea shall be converted, and the forces of the Gentiles come ; with the camels of Midian ; the dromedaries of Ephah, and the incense of Shebah ; united to the flocks of Kedar, the rams of Nebaioth, and the ships of Tarshish."

The peace of Solomon, " the man of rest," was also typical of that " peace which God hath made in his high places ;" for peace is established in heaven, and confirmed upon earth, by the " King of Salem, and the prince of peace ;" in whose all-glorious character, " mercy and truth have met together, and righteousness and peace embraced each other," in the bond of that celestial " charity, which is the bond of perfectness." Peace, my brethren, is the child of wisdom. The wisdom of Solomon came down from above, and, partaking of the nature of that fountain from whence it flowed, it was " peaceable, gentle, easy to be entreated, full of mercy, and filled with good fruits ;" and as an effect of this heavenly wisdom, which has nothing in its nature that is either earthly or infernal, he was enabled to maintain peace " with all kingdoms, from the river Euphrates to the land of the Philistines ;" and although his dominions were more extensive than those of any former or succeeding monarch on the throne of Israel, yet " he had peace on all sides round about him ;" kept brotherly covenant with Hiram, king of Tyre ; formed endearing alliance with Pharaoh, king of Egypt ; and spake peace to the remnants of the seven nations of Canaan, permissive inhabitants of the land of promise.

The kingdom of Solomon was, likewise, a kingdom of abounding plenty ; and, in this, it may be considered as a type of our Father's house, in which there is " bread enough, and to spare ;" yea, more than sufficient to feed ten thousand times ten thousand worlds like this. His own royal table was continually spread with one feast of delicacies, and these were rendered more delicious still by well refined wines, refined on the lees. But " Judah and Israel, at the same time, although they were many in number as the sand on the sea-

shore, did eat and drink, and make merry;" and "every man of them dwelt safely under his own vine and his own fig tree, all the days of Solomon;" and although his dominions embosomed "the heathen his inheritance, and the uttermost parts of the earth his possession," yet we have no biblical record that famine laid waste the far distant dwellings of the Kings of Tarshish and of the isles; or, that want rendered desolate the mansions of the Kings of Sheba and Seba. To sum all in a few words: The wisdom which God gave unto Solomon, produced peace on earth: Wisdom and peace were the parents of plenty; and these three, united as one, imparted being to happiness: while the kingdom of the king of peace was not more extensive than the peace of his kingdom; and the felicity of his subjects was no less universal, than the plenty and the peace which pervaded his dominions.

Marvel ye then, my brethren and my friends, that Solomon, having completed the temple, issued his royal mandate for the sounding of that silver trumpet, which assembled all the princes of the twelve tribes, from the rising of the Sun in Israel to the going down of the same: And that, having convened the Elders, and convoked the chief of the fathers, he gave it in charge to blow both trumpets at once, which, when blown, without sounding an alarm summoned "all the tribes of the Lord, to worship the Lord in the holy mount at Jerusalem?" even in that Mount Moriah, of which Abraham said, "its name shall be called Jehovah sireh; for in the Mount of the Lord it shall be seen that the Lord hath provided" for the wants and the woes of Man: Neither is it matter of astonishment that the fulness of the whole congregation of the children of Israel "flocked as doves to their windows," to celebrate the feast of the dedication of the Solomonian temple, a feast which embosomed within the limits of one sacred month, the feast of trumpets, delightful memorial of "the trump of the Archangel and the voice of the Son of God:" the feast of the atonement, most glorious emblem of the entrance of the celestial Melchizedec "into heaven itself, to appear in the presence of God, for us:" And to which feasts, the feast of tabernacles was superadded, that beautiful figure of the in-gathering of the nations "to Shiloh, unto whom their obedience shall be:" while on all these feasts, the glorious diadem of "the acceptable year of the Lord" was divinely impressed, in the golden crown of the grand jubilate morn; a lively shadow of "the times of the restitution of all things, which God hath spoken of by the mouth of all his holy prophets, since

the world began :” And be it remembered that, although no individual presumed to plough, or sow, or reap, in the sabbatic, or jubilate years, in the last of which periods the feast of the dedication of the temple was holden by Solomon, the king, and by all Israel, as one with their monarch, yet the opening of the hand of divine benignity “satisfied the desire of every living thing” with needed good : And no man perished for lack of bread, in the rest of God, “that rest which remaineth for thy people, O Lord !”

These, my brethren and my friends, may be accounted as a part of the auspicious causes which rendered the feast of the dedication of the Solomonian temple, infinitely superior to that of the dedication of the Mosaic sanctuary : But in attempting to speak on so glorious a theme, we feel ourselves impelled to adopt the language of the queen of Sheba, and to say, “the one half is not told ; it exceedeth the fame ye have heard ;” and therefore shall conclude this section of our discourse, by offering one or two brief remarks on the beauties of that divine order, in which the several feasts that have already been spoken of, rose, each above the other, in glory and grace ; while the happiness of every individual added to the general felicities of the countless whole ; and the felicities of all nations rather heightened, than diminished, the happiness of every man in Israel.

The feast of trumpets was observed on the first day of the seventh, or last month in the Jewish sacred year ; and this feast summoned all the fulness of the twelve tribes to appear before the Lord, clothed upon with all their sins in all the past of life ; for the one sin offering that was offered for all Israel, on this day, proclaimed, as with trumpet tongue, Ye are sinners before God ; while the omission of a peace offering is, at least, presumptive evidence that as yet peace was not made for them : But on the tenth day of this very month, the high priest made atonement for himself, his elect household, and all the congregation ; and by virtue of that blood which was shed without, and carried by Aaron within the vail, he and they, the priests and all the people, were cleansed from all their iniquities, sins and transgressions ; and these being transferred from them to the head of the scape goat, the scape goat was sent away into a wilderness not inhabited, and Sin returned no more from the land of eternal forgetfulness. Atonement being thus divinely perfected, universal forgiveness followed as an effect of complete reconciliation ; and Sin having no legal existence, the great high priest of rejoicing solemnities blew the trum-

pet of the Jubilee, in the spirit of everlasting righteousness ; proclaiming “ deliverance to the captive ; the opening of the prison to them that were bound ;” and a gracious return of the whole captivity of sin and death, to the “ city of the living God ; the city of perfection and beauty ; the joy of the whole earth ;” in which the fulness of the tribes were unclothed of their earthly tabernacles, in the feast of “ immortality brought to light,” by the feast of ingathering at the end of the year ; and, mortality “ being swallowed up of life everlasting,” every man in Israel was emblematically clothed upon “ with his house from heaven ; even that house, not made with hands, eternal in the heavens, whose builder and maker is God.”

Our moments are numbering apace : it is time that we attend to our Third and last general head of discourse, under which it is proposed to consider the feelings of the ransomed of Jehovah of hosts, returned from captivity in Babylon, to the Mount Zion of Sabbatic solemnities ; where the hands of Zorobabel and Joshua laid the foundation of the second temple ; and the Redeemed of the Lord having “ brought forth its top-stone with shoutings,” the feast of the dedication was kept in visions of faith, with superior joys than ever yet were known ; “ for the glory of the latter house was greater than that of the former ; and in the Desire of all nations will I give peace, saith Jehovah Shalom.”

Threescore and ten years had now been fulfilled in the desolations of Jerusalem, made desolate by “ Sin against the Holy One ;” and during that melancholy period, the city and the temple slept in dust on a bed of ruins ; while the sons and daughters of Judah and Benjamin, who escaped the threefold destructions of war, famine and pestilence, were carried away captive from the land of their fathers, from the city of David, to the land of the Chaldeans and the capital of Nebuchadnezzar, who “ caused the earth to tremble, made the world a wilderness, and destroyed the inhabitants thereof :” who hurled kings from their thrones, “ shook kingdoms out of their places,” and “ opened not the house of the prison ” to the prisoners of his power ; but, in all the fury of the proud oppressor, left the captive to breathe his last amid the gloom of a dungeon, and the prisoner to perish for thirst “ in the pit without water.”

Ye children of the captivity ! Sons and daughters of affliction and misery ! Immured as ye are within high walls ; bound in fetters and chains ; “ snared in prison-houses and holes ;” guarded by two sol-

diers from day to day ; and watched over by four quaternions from night unto night ; alas ! what powerful hand shall unlock the brazen gates ? what mighty arm shall burst the prison-doors ? and where, O where, shall we find a stronger than these strong men, armed with all the strength of death, to loose the captives' galling chains ?

“ Blessed, forever blessed, be the Lord God of Israel,” “ whose anger endureth but a moment ; whose mercy is built up forever.” “ The anointed of the Lord of hosts is mustering the host of the battle.” Cyrus, the Angel of the Covenant of promised Redemption from Babylon, is clothed upon with all the energies of imparted omnipotence ; and moving resistless along, as the whirlwind that sweeps from the desert, “ he breaks in pieces the gates of brass ; cuts asunder the bars of iron ;” pours light on the gloom of the dungeon ; unbinds the prisoner of hope ; bids the captive of despair go free ; and speeds their joyous flight to Zion's hallowed hill.

“ Sing, O ye heavens, saith the prophet, for the Lord hath done it. Shout, ye lower parts of the earth. This, this is the work of God. Break forth into singing, ye mountains : O forest, and every tree therein ; for Jehovah hath redeemed Jacob, and glorified himself in Israel.” “ Verily, verily, the arm of the Lord hath awoke as in ancient days.” “ It hath put on strength, as in the generations of old.” The ransomed are returned as in a moment of time. The redeemed are restored as in the twinkling of an eye. All joyous with singing they come unto Zion. “ They have obtained gladness and joy : sorrow and sighing have passed away.” But who, my brethren and my friends, can describe those rapturous feelings of gratitude which must have swelled the grateful hearts of the returning captivity, “ whose captivity was turned as the streams in the south,” towards a land of blessing ; and consequent whereon, they who had sown a waste of tears, now reaped in a world of joy ? Or “ what pen of the readiest writer ” can possibly delineate a scene like this, which changed the groanings of the prisoner into songs of extatic praise ; and, “ loosing the appointed unto death,” rent the living prey from the jaw teeth of the mighty, and plucked the dying captive from the hand of the terrible indeed ?

No marvel, my brethren, that the son of Amos lifted up his voice again, and exclaimed in transports of joy, “ Sing, O ye heavens, and be joyful, O earth ! for the Lord hath visited his people ; the Lord hath had mercy upon his afflicted.” No wonder, my friends, that

the son of Hilkiah, rejoicing in spirit, triumphantly said, "the voice of joy and the voice of gladness shall again be heard; with the voice of the bridegroom and the voice of the bride; and the voice of them that say, "Praise ye the Lord, for he is good, and his mercy endureth forever." The Lord was good unto our fathers in Egypt, amid the wilderness, and in the promised land. The goodness of Jehovah, enduring continually, hath become redemption unto us their children's children, even in Babylon itself: And no other song becomes the lip of prodigals returning home, returned by grace, than that of the royal prophet, the sweet psalmist of Israel, evermore saying, in deepest humility of soul, "not unto us, not unto us, but to thy name, O Lord," and thine alone, be all the glory of redemption, and the grace of salvation, forever and ever, Amen, and Amen.

Permit me to add, that the children of the captivity also rejoiced with exceeding great joy, in "hope believing against hope," in the promised restitution of the residue of the twelve tribes; and as a living evidence of the firmness of their faith therein, the high priest of the captivity offered, in the day of the dedication of the second temple, a separate sin offering for each one of the tribes of the Lord: Although the kingdom of Israel had now ceased from being a kingdom for more than two hundred years; and although the ten tribes and a half had been carried captive into that captivity from whence they had not as yet returned, and from whence it is possible they never may return in these bodies of sin and death: although every believer is divinely assured that prince Messiah shall lead the whole captivity captive, from the valley of the shadow of death to the paradise of God, their God—for the spiritual restoration of the tribes is, in truth, "the hope of the promise of Jehovah made unto the fathers," to the accomplishment of which promise, in eternal glory, "our twelve tribes, instantly serving God, day and night, hope to come," as saith the Apostle Paul, Acts xxvi, 7.

Neither was it possible, my brethren and my friends, for the children of the captivity to forget the fulness of the Gentiles, whom they must have remembered before the Lord, on this the day of high solemnities, "in the fellowship of one body, and the unity of one spirit, with their brethren, their kinsmen according to the flesh:" for Cyrus, the anointed of the Lord of hosts, who at this moment was the special salvation of the God of Abraham, to the seed of the patriarch, in the very same instant of time, likewise, became the salvation

of the Most High to all nations, kindreds, tribes and tongues ; in as much as the deliverance of the former was not effected without the deliverance of the latter ; and, therefore, an inspired prophet repeatedly spake of redemption from Babylon as “ the purpose of the Lord of hosts, purposing the deliverance of the whole earth ;” and in that day, when the oath of the Almighty was carried into final effect by the Captain of common salvation to the world, and the fulness thereof, the same prophet was divinely taught to represent the whole universe as at rest, and “ the heavens and the earth, and all that are therein,” as singing together and shouting aloud for joy, almost unspeakable ; this being a miniature painting of the final deliverance of “ the whole creation ” from that state “ of vanity, and bondage unto corruption, beneath which it hath groaned ;” and of the translation of the creature therefrom, into “ the glorious liberty ” of the first born sons of Almighty God, the morning stars of elder paradise sublime.

Admitting these principles to be correct, it requires no arguments to prove that the feast of the dedication of the latter house embosomed greater glories, and was filled with purer felicities, than the feast of the dedication of the first temple : for in the reign of Solomon there was “ neither adversary, nor evil occurrent.” The ravages of war, the destructions of famine, and the plague of pestilence, were unknown. But in the days of which we have spoken, one general enemy magnified himself greatly against all human nature ; “ the horn of the adversary was highly exalted ” above the mount of the Congregation. The city of perfection and beauty had lain waste for threescore and ten years. The sons and daughters of Zion had gone forth into awful captivity, and all the inhabitants of the world were travailling together, in agonistic pangs of sad despondence and of deep despair.

And will your candor, my fathers, my brethren and my friends, indulge me to propose a few plain queries, by way of concluding the three grand subjects which have interested solemnized attentions ? and without presuming to answer them for you, may the spirit of wisdom, in “ wise and understanding ” individuals, enable each one to reply for himself.

First, then, we are led to ask, What must have been the feelings of the children of the captivity in Babylon, if they had been taught to believe that, by a due exercise of the freedom of their own wills, they might become Redemption to themselves when they pleased ;

and superadd Salvation in Zion, to Redemption from Babylon, if they chose? Alas! had this been their faith, how great must have been the anguish of disappointed hope! How awful the despondence of their desponding hearts! How deep the gloom of despair pervading their inmost souls! For a few ineffectual attempts at deliverance must have taught them the impossibility of loosing the fetters where-with they were bound, of breaking the iron bars of the prisons in which they were imprisoned; and have learned them to know that no man, bound with chains, can spring upward from the miry clay of the horrible dungeon, and leap the high walls of "the city of the terrible nations." And as well might the Apostle Peter have delivered himself by the nerveless energy of his own will, when Herod thrust the Apostle into an inner prison, bound him, with two chains, to two sleepless sentinels, and, placing sixteen soldiers without, and armed keepers before the doors, then barred the first and second wards, and locked fast the iron gate — as the children of the captivity have become Redemption to themselves in Babylon, or have completed Redemption by adding Salvation in Zion: And if these enemies, of whom we have spoken, are the living emblems of our spiritual foes, the lively figures of sin and death, and him who had the power of death, then it follows of necessity that no other arm, excepting that "which dried up the sea in ancient days, and made the depths a way for the ransomed of the Lord to pass over in the generations of old," can possibly redeem from the hand of those who are confessedly more powerful than the Egyptian and Assyrian, with the Chaldean united; neither is there any one, excepting "the King of Glory, the Lord of Hosts, mighty and strong in the battle," who is able to bring the Redeemed, with songs of everlasting praise, either to the Zion of solemnities on earth beneath, or in heaven above.

Permit me, my brethren, to enquire, in the second place — And what must have been the more embittered feelings of Solomon, and the fulness of the whole congregation of the children of Israel, in the day of the dedication of the first temple, if they had been taught to believe in the doctrine of the decrees, electing a few in each tribe unto temporal happiness, and reprobating all the rest to life-long wretchedness; even if the system were not extended so far as to embrace eternal misery? Here let us pause for a few moments, we beseech you, and ask our own hearts these solemn questions: Could "the man of rest, the son of peace," have holden a joyous feast for

fifteen days, if, during that short period of time alone, the balance of his innumerable subjects had groaned beneath the awful scourge of foreign or domestic war? Could the fathers of the tribes have relished the plenty which abounded on the table of their sovereign, if more than one half of all the families in Israel, at that very moment, were perishing for hunger? — while “the tongue of the sucking child clave to the roof of its parched mouth, for burning thirst,” and “young children, fainting for lack of bread, were breathing out their infant souls upon a mother’s anguished bosom?” Or is it possible that a small part of the fulness of the twelve tribes could have rejoiced in the blessings of peace, plenty, and happiness, while they knew that the multitude of their brethren were writhing on the point of the two edged sword of battle; pierced to the very heart by the evil arrows of famine; or drinking the last dregs of the wormwood and the gall of complicate misery? These things we pronounce impossible in nature, although they are thought all possible in grace; for thousands and tens of thousands are firmly persuaded that “the God and father of the spirits of all flesh,” gave no more than a few in each of the twelve tribes, by covenant eternal, to David’s Messiah; and that all the residue of the whole congregation of the children of Israel, including an immense, a decided majority, were delivered over, by a counter decree of “the shepherd and bishop of souls,” to waste eternity itself away in endless horror and in deep despair, mid realms of everlasting woe, forever burning with perpetual fires, forever kindling into fiercer flames. Alas! if this had been the creed of Solomon; if such the faith of the chief of the fathers; if this the belief of the whole congregation, what must have been the feelings of their anguished bosoms? And what, O what, the tortures of their agonizing souls, when fathers, mothers, brethren, sisters, husbands, wives, all rushed upon the view at once, as reprobated to eternal death, before they drew the breath of life; as doomed to never-ending torments, long before the wheels of time began to move or roll? And if one string remains untouched that vibrates agony itself, ye fathers, mourn; ye mothers, weep; behold your infant boys, your female babes, torn from the bosom by the monster death, and tost, forever tost, upon a fiery lake, where smiling hope can never, never come!

Finally, and to conclude these queries, indulge me to ask, in the third and last place — And what must have been the feelings of the princes of the twelve tribes, in the day of the dedication of the Mosaic

sanctuary, if they had been persuaded to believe that Jehovah was, in truth, the Redeemer of all Israel, without the exception of a solitary individual? But that, in reality, he was not the Saviour of any man, in any one of the tribes, as redemption only placed the redeemed of the Lord in a salvable state ; and, leaving salvation to rest upon an arm of flesh, for perfection in future glory, it was more than probable that millions and millions of the human race would finally fail of attaining thereunto : More especially, as a voice from heaven, and that voice the voice of truth itself, had audibly pronounced “ that man, in his best estate on earth, is altogether vanity, less than vanity, and lighter than the dust of the balance :” While the holy spirit of the Holy One has proclaimed aloud that “ all the goodness ” of the creature, the grand sum total of finite excellence, is “ as the flower of the field, the morning cloud, and the early dew.” And yet, astonishing indeed to tell, and almost too incredible to gain rational assent, there are some serious professors of full faith in the fulness of redemption, some zealous advocates for the universality of that “ ransom which was given for all,” who as firmly believe that infinite wisdom, goodness, and power, will eventually exhaust their last energies in unavailing efforts to reclaim, reform and save ; and, at length, the Almighty himself is reluctantly impelled, by resistless necessity, to clothe benevolence upon with the pitiable mercies of dread annihilation ; and sweeping away, as with the besom of destruction, myriads and myriads of immortal beings, the reign of eternal misery is swallowed up in the gulf of abhorred non-existence ; and man, in body, in spirit, and in soul, perishes forever and ever.

. My fathers, my brethren, and my friends, it is almost needless to observe that the admission of either of these three systems, as the truth of God, reverses one grand cause of rejoicing before the Lord, in the three grand festivals of dedication, as kept by Moses, by Solomon, and the children of the restored captivity ; for all these evermore praised the Lord, “ because he was good, and his mercy endured forever ;” and good and merciful as the Lord was unto their fathers, and unto them, it took nothing from the happiness of the parents, or the children, that “ the same Lord was good unto all,” and that “ the tenderness of his tender mercies extended over all his works.” But the doctrine of the decrees ; that of the freedom of the will ; and the scheme of annihilation, are equally agreed that the mercy of the Lord endureth but a moment, in comparison with his anger, which

abideth forever : And all three of them affirm, with one voice, that weeping shall continue to the wasteless ages of a never-ending eternity, and that joy will never come in the morning, at noon-tide, or in the evening of the perfect day ; while two of these systems deny that sin shall be finished, or death destroyed ; and the third makes an end of transgression and abolishes death, by eternal extinction of the breath of God — for the soul of man is the breath of God — by annihilating spirits themselves, immortal emanations from “ the God and father of the spirits of all flesh.” Ten thousand other arguments might be offered ; but, as we have no wish to offend, charity whispers Forbear, stay thine hand, this may suffice.

It now remaineth that we offer a brief epitome of the general principles of our Faith ; and present the usual addresses on these interesting, solemn, and affecting occasions.

Be ye then persuaded, my Christian friends of every name, that we profess to appear in the presence of the living God, on this the day of “ the feast of the dedication,” in no other character than that of “ the chiefest of sinners ;” and as the prey of the terrible, the captives of sin, and prisoners unto death, we have no hope of deliverance from the first, salvation from the second, or redemption from the third of these powerful enemies, excepting in, by, and through our Lord Jesus Christ — the strength of God’s right hand, made strong for us, for you, for all. And as a professing people, we most religiously believe that Israel at the waters of the red sea ; the armies of Saul on the plains of Elah ; and the children of the captivity in Babylon, were precisely as competent to combat with Pharaoh, to conquer Goliath, and overcome the Assyrian, as the sons and daughters of Adam are to “ destroy him who had the power of death ;” “ to finish sin,” as it respects guilt, or penalty ; or “ to abolish death, and to bring life, and immortality, and everlasting righteousness to light.” But most solemnly as we believe these general principles before God, yet as solemnly, in the fulness of faith nothing doubting, we believe with the heart that Jesus Christ is “ the promised bruiser of the serpent’s head,” who was not only manifest to destroy the works of the devil,” but also to “ destroy him who had the power of death, that is, the devil.” And, therefore, we rest assured that the Captain of our salvation, and of yours, “ shall consume this son of perdition with the spirit of his mouth, and destroy him by the brightness of his coming ;” and, as “ the God of peace, finally tread Satan under your

feet," and ours ; for although his excellency, in human idea, may have mounted to the heavens, and his head, exalted by man above that of Jesus, have reached beyond the clouds ; yet, in the glowing language of Zophar the Naamathite, " he shall perish forever, and they which have seen him in vision shall say, where is he? Yea, he shall fly away as a dream, and shall not be found. That which he labored for, he must restore ; according to his substance shall the restitution be : and neither son nor nephew shall be left unto him, nor any remaining in all his dwellings."

Secondly. We most solemnly believe, in the presence of God, that Salvation from Sin, no less than deliverance from the Grand Adversary, is only to be found in Jesus, according to the name that was named upon him, by the Arch Angel Gabriel, before he was born at Bethlehem Ephratah ; so naming him " Jesus, that is a Saviour," because " he shall save his people from their sins ;" and deep as conviction must be that we ourselves have sinned, and do sin ; genuine as true conversion is, when turned from the error of former evil ways ; perfect as repentance may be, which needeth not to be repented of ; and good as the best of good works are, as good and profitable unto men, we dare not found the beginning of our confidence, nor rest the hope of our rejoicing, on any or all of these Christian graces ; and say unto them, as ancient Israel did unto their golden ornaments, " these be thy Gods, O Israel," which have brought thee up out of the wilderness of Sin, and shall lead beyond the wastes of death, to immortality and glory.

Sin, my brethren and my friends, burthens every sinner with conscious guilt ; brings him to the tribunal of the law ; leaves him at the judgment seat of justice ; and, for one offence, thunders the sentence of death upon his soul. And will any man plead that conviction of crime is oblivion of guilt ? Can conversion from past iniquities save from present penalty ? Has repentance itself the power of forgiveness unto life ? Can future good works become salvation from death, already incurred ? These things are impossible in nature : they are more than impossible in grace. And therefore we look with a single eye beyond them all — though excellent in their appropriate, humble spheres — and most solemnly believe, for ourselves, that none but " the Lamb of God, who taketh away the sin of the world," can " finish sin," as it respects present guilt, future penalty, or possible re-commission ; and that none but Jesus can offer acceptable or ac-

cepted "reconciliation for iniquity, and bring in everlasting righteousness," as the end of all his glorious toils; and in as much as Christ existed from eternity in the character of "the slain Lamb," and appeared in time "to put away Sin by the sacrifice of himself," becoming thereby "the propitiation for our sins, and not only for ours, but also for the sin of the whole world;" we therefore are persuaded in heart that what he bowed his heavens to accomplish, he will most assuredly perform; and because "he loveth righteousness and hateth wickedness," "the wickedness of the wicked shall come unto an end;" and "all thy people shall be righteous, thou King of righteousness and King of Salem, which is, by interpretation, King of Peace."

Finally, and to conclude this profession of our faith in God, of our belief in the Lord Jesus Christ: Behold, my brethren and my friends, the last, last enemy is moving on: his name is Death. Ten thousand times ten thousand shafts are ever speeding from his open quiver. He "draweth not his bow at a venture;" and no arrow is returned to him, which hath shot wide of its mark. No less than four score thousands fall from day to day; three thousands drop as every hour revolves in time; and more than thirty crowd the minute as it flies along; and, still unsated in the chase of dying Man, "the pale horse and his rider" paw in the valley of life, rejoice in the strength of destruction, and swallow the dust of mortality with fierceness and rage.

God of our lives! beginning of our days! and end of numbered years! O whither shall we flee from death? And where shall we look for deliverance from the grave? Blessed, forever blessed be thy name, thou "father of mercies!" thou "God of all consolations!" the "victory is given over both, in Christ Jesus our Lord," as "the resurrection and the life." Thanks be unto God! who causeth us to triumph in the Son of his love. The word of thy faithfulness and thy truth promised, in days of old, "O death, I will be thy plagues! O grave! I will be thy destruction!" and faithful to perform, as gracious to promise, thy Son, the Son of thy bosom, hath "tasted death for every man: that through death he might destroy death;" and, death being swallowed up of life eternal, by "the first fruits of them that slept," the "first begotten from the dead, who is alive and liveth forevermore," and in whose "right hand are the keys of death and hell," shall sound with almighty voice this glorious chal-

lenge on the ear of death — it is the challenge of the “King of Glory,” addressed to “the King of terrors — “O death, where is thy sting? O grave, thy victory, where?” And death, unable to reply, is silent as the grave; and the grave lays his hand upon his mouth, and his mouth speechless in dust; and the Lord God omnipotent “shall utterly abolish death forever;” and “there shall be no more death,” neither temporal, nor spiritual; and death, eternal death, shall never be.

And does it, my brethren and my friends, require the mighty power of the mighty God, to clothe this corruptible upon with incorruption? and this mortal to invest with the robe of immortality? Yes! verily, it doth. Then how much more of these Godlike energies are needed to finish the reign of spiritual death, and to raise therefrom, in the glories of the resurrection, to an endless life of holiness and bliss? And are we unable to “do that which is least?” to save from temporal death, or bring up from the depths of the grave? O, why indulge the vain thought of doing that which is most? for redemption from spiritual death must be the greater work of the two. Rather let us learn our own weakness, than boast of our strength; and “cease from man, whose breath is in his nostrils, and of whom no account is to be made,” as Redemption or Salvation from the hand of these three powerful enemies, whose names are “sin, death, and him who had the power of death;” and let each one of the human race be persuaded for himself, that, when a trembling spire of grass, “decked in excellency, in majesty, in glory and beauty,” shall cast abroad the rage of its wrath, and by the fierceness of that wrath abase the pride of the proud destroyer, and, treading down the wicked in their place, hide sinners in the dust together—then God will confess to the sons of Adam that “their own right hands can save them” from death; and the strength of their own arms, becoming Redemption and Salvation united, shall enable them to say, in the language of personal triumph, “O thou enemy, thy destructions are come to a perpetual end.”

Men, brethren, and fathers! Ye are now presented with the general outlines of our faith, as believers in “the Gospel which God himself preached unto Abraham;” as believers “in the promises,” that are sealed “Yea and Amen,” by all the solemnities of the Oath of Jehovah; for because the Almighty “could swear by no greater, he sware by himself,” thus saying: “by myself have I sworn, saith

the Lord, that in thy seed, and that seed my son Jesus, shall all the nations of the earth be blessed with all spiritual blessings in all heavenly places." And to this original Oath of blessing, God hath most graciously added a second, whereby we receive divine assurance "that every knee shall bow, and every tongue confess in heaven above, on earth beneath, and in the depths beneath both, that Jesus Christ is Lord, to the glory of God the father;" and from hence it follows, as an effect of "the eternal purpose," purposed before all worlds began, that "in the dispensation of the fulness of times, all things shall be gathered together in and unto Christ, as the head of all principality and power, and the head of every man, whether they be things in heaven, or things on earth." And from this moment, thenceforward, throughout one vast eternity, forever blessing as forever blest, "every creature in heaven, on earth, under the earth, in the sea, and all that in them are, shall be heard ascribing, as with one voice, blessing, and honor, and glory, and power, unto Him who sitteth upon the throne, and unto the Lamb, forever and ever."

These are "the true sayings of God." He is "faithful who hath promised," and that which God hath promised he is able to perform. Yea, verily, the every good word of our God shall receive its accomplishment in, by, and through our Lord Jesus Christ, "the faithful witness" to eternal truth: And not an iota of these exceedingly great and precious promises can possibly be made void and of none effect, by all those tremendous judgments, which are treasured in vials of wrath, and poured abroad as the seven last plagues. And, therefore, although we most firmly believe in chastisement, correction and punishment, according to all that is written in the volume of divine revelation, yet, "through faith, in faith nothing doubting," even while "we stand on the sea of glass mingled with fire," we are divinely enabled "to sing the song of Moses, the servant of God, and the song of the Lamb," thus saying: "Great and marvellous are thy works, Lord God Almighty! Just and true are thy ways, thou King of Saints! Who shall not fear thee, O Lord, and glorify thy name? even thine, the only holy; for all nations whom thou hast made shall come and worship before thee, because thy judgments are made manifest;" which judgments are a revealed manifestation of "love for righteousness, and hatred of iniquity;" and as such, judgment is one of the means which infinite wisdom has ordained to produce a glorious end, all worthy of a God: even that end which

infinite goodness proposed to itself, when the proud Chaldean was brought down from his throne by the arm of infinite power, and left in the deep valley of awful humiliation, until "seven times" of anguish, tribulation and distress had gone over him, and he knew that "the Most High ruled in the kingdoms of men," and that "whosoever walketh in pride, God is able to abase."

On these principles, which are supported by abundant scripture, and which harmonize with all the attributes of God, we most firmly believe, for ourselves, that the dashings of the iron rod of Almighty power are guided by the same spirit of essential love, as reaches forth the golden sceptre of celestial grace; and feel ourselves equally disposed to adore, amid "the blackness and darkness and the tempest" of the stormy day, as amid "the light, the joy and the peace of Mount Hermon," where "the Lord hath commanded the blessing," which he never will revoke, "even life everlasting, forevermore."

Indulge me to add that if this faith, which anticipates, "with joy unspeakable and full of glory," the final deliverance of "the whole creation from that state of vanity and bondage unto corruption, beneath which it hath groaned, and still groaneth, being burthened, waiting for the adoption, the redemption of the whole body;" if this faith should not be productive of "glory to God in the highest," through the medium of "peace and good will to men," continually manifested by deeds of active beneficence, "doing good unto all," as opportunity may offer, or necessity implore — then every other denomination of Christians is publicly authorized to pronounce Universalists worse than infidels of the boldest front, and most unworthy of the human, still more worthless of the Christian name; for our motives "to love God with all the soul, with all the heart, with all the mind, with all the might and all the strength" of ardent love, are more numerous and more powerful than those of any other persuasion in the world; and our obligations to love all the human race, without the exception of a single individual, and to love them, "not in word only, but in deed and in truth," are vastly superior to those of any other religious profession beneath these heavens of the Lord.

The usual addresses on these interesting, solemn and affecting occasions, entreat immediate attention, and conclude the solemnities of this auspicious morn.

MY FATHERS, MY BRETHREN AND SISTERS, of this beloved Society ! a Society which hath sprung up "like the grass ; as willows by the water courses," which "wait not for man, nor tarry for the sons of men ;" but are fed on "showers of blessing" from above, and drink of "the dews of heaven," from on high.

Indulge your brethren "in the ministry of reconciliation," fellow believers with you "that God was in Christ, reconciling the world unto himself," most fervently to rejoice with your rejoicing spirits, on this the day of "the feast of the dedication ;" a feast of dainties indeed, to our gladdened eyes ; a feast of high solemnities to our thankful hearts ; and "a feast of delicacies exquisitely rich, of old wines perfectly refined,"* from henceforth nourishing and making glad your immortal spirits ; for we are not only privileged with dedicating this new and elegant edifice to the future, solemn, social worship of "the just God and the Saviour" — to the praise of "the King of all the earth," no less than "King of Zion, who is just, and yet hath salvation" — but ye are most blessed with being permitted to induct on this afternoon, as the minister thereof, one of our best beloved and most respected brethren in the ministry of "the glorious gospel of the blessed God : " a brother, "whose praise deservedly had been in all our churches," for several years previous to his public ordination : a brother, who hath evermore walked worthy of the high and the holy vocation, whereunto he was called by the General Convention of the Universal Churches in September, 1803 : a brother and a friend, with whom his father and elder brethren "have taken sweet counsel together," on many interesting and momentous occasions, and whom they have listened to with personal improvement and united approbation of heart and soul : a brother, son, fellow-laborer, and faithful minister, for whom the various Societies, in which he hath exercised his eminent gifts, feel the most unfeigned respect, the tenderest affection, and the warmest love ; and to whom this beautiful flock have given pleasing testimony of Christian esteem, by the unanimity of that call which hath been duly presented for his acceptance, and which call is duly accepted by our well-beloved brother, and esteemed friend.

Accept, we beseech you, revered fathers, beloved brethren, and respected sisters, the fervency of our most fervent prayers ; they rise spontaneous from this bosom, and they are the supplications of all our

* See Bishop Lowth's Isaiah.

hearts, "that his bow may abide in the strength of the God of his salvation," and of yours; that "his hands may be made strong by the great shepherd of the sheep, the rock of Israel;" that "his heart may continually indite good matter concerning the King in all his beauty;" that "his tongue may be a polished shaft from the quiver of celestial truth; and "his feet beautiful as the feet of him who bringeth good tidings, that publisheth peace, that saith unto Zion, thy God reigneth; and to the ends of the world, behold your salvation cometh." Long, very long, for many, many, happy, useful years, may "he go in and out before you, feeding in the strength of the Lord God," leading to the still waters of peace, and reposing in the green pastures of immortality: and finally, at some late hour of lengthened life, extended to a good old age, may his joyous spirit, "rejoicing in God his saviour," be gathered into "the everlasting kingdom of the Lord Jesus Christ, both his Lord and yours;" and with the dear people of his present and future charge, as a part of his hope, his joy, his diadem of beauty, and crown of eternal rejoicing, may he and you pass, in fellowship divine, a blissful eternity of never-ending praise, encircling the throne of God and the Lamb with everlasting songs of gratitude and love. Amen.

MY VERY DEAR SIR, ESTEEMED FRIEND, AND BELOVED BROTHER: It is numbered with the felicities of the life of your ministering fellow-servant, that he had the honor to deliver your Ordination Sermon in the presence of assembled multitudes. It adds greatly to present felicity, that he has been permitted to assist in the solemnities of the Dedication of this house, and that he has the happiness of anticipating your Installation therein, on this very afternoon, as ministering to all those who may worship within these walls. Nothing, my dear sir, can heighten the joy of my heart, except the pleasing hope that, when opportunity may indulge, inclination will lead, to refresh the spirits of your affectionate brethren in Portsmouth, New-Hampshire, by kindly visiting them, in "the fulness of the blessing of the Gospel of Christ." It is yet a very little while, and the curtain of separation is drawn between me and that dear people; and more than probable we meet no more, until we meet beyond the shores of time. Most fervently, most feelingly, your brother and friend commends the brethren in that place to your Christian attentions. The best affections of those who are within, and of many who are as yet without, equally centre in you. Remember, I beseech you, their abundant good will, and repay it in abounding labors of love.

And now, my dear sir, warm from this feeling heart, accept the fervent prayers of all my inmost soul, that the spirit of harmony and peace, which at present exists in this Society, may be continued to the end of your days; and, continually increasing, may it abound more and more, in repeated acts of kindness and liberality to you and yours. May careless inattention on the one hand, or cold neglect on the other, never give a pain to your generous mind, nor imprint a wound, deeper than death, on your manly bosom. May the malignant demon of party spirit never intrude on your peace; nor the unintentional errors of a brother pilgrim descend like a tempest, and beat as "a vehement wind" on your devoted head. And O! that God Almighty, the Father, the Son, and the Spirit, may bless your Sabbath ministrations in word, in doctrine, in ordinances, most abundantly; and crown your faithful services at the bed of sickness and death, in the house of mourning, and at the grave, with all the benedictions of his immediate presence; and add thereto the blessings of the nether and the upper springs of blessing, and of bliss united. — And may you, my dear sir, my brother, more than friend; the partner of your present joys; the fond maternal form that sleeps in dust; the children of the living and the dead, and all the people of your charge, rise joyous together from the mansions of the tomb, and wait your eternal acceptance, and be forever accepted of God, in Jesus Christ. Amen.

MY FATHER! MY FATHER! THE PRESIDING ELDER OF THIS COUNCIL; the Chariot of our Israel, and the horsemen thereof!* — Indulge a son, who hath served with you in the Gospel for seven years, to rejoice on your behalf, no less than in behalf of the churches, that it hath pleased "the one Shepherd of the fold" to continue your much needed and highly useful life to this late day, the day of "the Feast of the Dedication," with the day of Installation united thereto: a day, in which the hoary head of venerable old age is given to "see of the travail of his soul" in the morning of his strength; to behold the faithful zeal of the meridian of his life crowned, as with a crown of earthly rejoicing, before the rising of the sun of eternity points to a crown of heavenly glory. It hath been your high honor, your distinguished felicity, venerable sir, to go forth unto threescore years and ten, "bearing precious seed," even "the seed of the woman," "the truth as it is in Jesus." The birds of the air have followed close your furrows, and the enemy hath not failed to sow

*The Rev. JOHN MURRAY, of Boston.

tares among the wheat. But blessed, forever blessed be the God of the full harvest in glory, these very birds have scattered the seed which they swallowed to destroy ; and the enemy, instead of changing wheat into tares, is feeding on the dust of his own chaff. The joyous solemnities of this happy hour, the still more joyous that we anticipate on this afternoon, must be grateful to all the feelings of your soul ; and methinks I hear the language of good old Simeon breathing the transports of your gladdened heart, most fervently, most thankfully saying, “ Lord, now lettest thou thy servant depart in peace ;” for “ God is known in Judah ; his name is great in Israel ; in Salem also is his tabernacle ; and there shall the more glorious and excellent than the mountains of prey break the arrows of the bow, the shield, the sword, and the battle. Selah !” But, better as it is for the faithful servant of Jesus “ to depart and be with Christ,” your brethren, your sons, your children, account it more needful for them, more needful for all, that you abide yet in the valley for many days ; and in all the fervency of heartfelt prayer, we fervently pray that the chariot of death may be long in coming ; and the wheels of the chariot of salvation pause for a length of useful and of happy years, on Zion’s hallowed hill. And O, whensoever it moves on at divine command, may you rise on the pinions of faith, as the Angel uprose in the flames of the Altar from the rock of Manoah, and speed your joyous flight to realms of everlasting day, eternal life, and never ending bliss !

BELOVED BRETHREN OF THIS ASSEMBLED COUNCIL, convened for the two-fold purpose of Dedicating this House, and for the Installation of the well beloved Minister elect ! Permit a brother and a friend to breathe the unfeigned gratitude of his heart unto God, that he hath been united with you, and that you have been united with him, in the joyous solemnities of this auspicious day — a day which includes as it were the blessings of the nether and the upper springs united together, in “ the feast of the dedication,” succeeded by that superior feast, in which we are invited to partake of still superior dainties than have been set before you this morning ; for I am verily persuaded, from the known and approved talents of those brethren who shall lead in Prayers, follow with Sermon, and give the Charge, that all those who may attend on this afternoon will have abundant cause to say, “ Thou, O Lord, hast kept that which is good until now.”

The most solemn part of duty remains unfulfilled as yet — the

most interesting possible to all my feelings, the most affecting to the heart of your brother, companion, and friend : and that is, to return the sincerest thanks of your unworthy fellow servant to the kind acceptance of the General Convention of the Universal Churches of the New-England States, for the many tokens of esteem, affection and love wherewith the many members of that one body have been pleased to honor their affectionate brother and devoted servant, by repeatedly electing him as their Presiding Elder, in Annual General Session, whether convened in Massachusetts, New-Hampshire, or Vermont, — a sacred and solemn trust, which the love of my beloved brethren re-committed to me on the last year, as a new proof of undiminished confidence and respect ; and which your grateful friend and brother begs leave, most respectfully, to return into the hands of the General Convention, preparing to assemble at Barnard, Vermont, through the medium of those beloved brethren who are now present ; and when you, my friends, shall feelingly perform this painful duty for an absent brother, and, in my name, bid the General Convention a tender, pathetic, affectionate farewell, be ye pleased to present therewith the fervent prayers of all my soul, that the head of every individual member may be “ anointed with renewed anointings of the joy of the salvation of God ;” that the heart of every brother may be refreshed as with “ living streams from the waters of the river of life eternal ;” that the spirits of the brethren may drink deeper and deeper into the depths of the ocean of unchanging love, “ the love of God, which surpasseth all understanding ;” and may the blessings wherewith the General Convention shall be blessed of Jesus, “ exceed the blessings of their progenitors, and prevail above the blessings of their fathers, to the utmost bound of the everlasting hills.” And O, may “ the precious things brought forth by the sun and by the moon ; the precious things of the earth, and the fulness thereof ; with the good will of Him that dwelt in the burning bush,” be the riches of your inheritance in this world, and in that which is to come ; and may the “ everlasting arms of the everlasting father ” be round about you in life, and “ the eternal God be your eternal refuge ” in the hour of death, in the morn of the resurrection, and the day of assembled worlds. Amen. So be it, Lord. Amen.

And now, with uplifted hands spread abroad towards thine holy oracle, O Lord ! and on the bended knee of adoration in spirit and in truth, we, the Ministers of the Universal Churches assembled on the present joyous occasion, most solemnly Dedicate this House to the fu-

ture, solemn, social worship of Almighty God, the Father, Son, and Holy Spirit; most fervently praying that those who lead the sacred song within these walls, may evermore say, "Praise ye the Lord, for he is good, and his mercy endureth forever;" and may "the trumpeters and singers," the instrumental and vocal performers, never "make but one sound in thanking and praising the Father of mercies, and the God of all comforts, who is good unto all, and whose tender mercies are over all his works." And may thy ministering servant, O Lord! who shall offer the petitions of his own heart, and the supplications of thy people, evermore unite the voice of thanksgiving with that of prayer for all men; because it is thy will, O God, that "all men shall be saved, and come unto the knowledge of this thy truth, that there is one Mediator between God and men, the God-Man Christ Jesus, who gave himself a ransom for all, which shall be testified in due time;" and consequent whereon, "all Thy works, in all places of Thy dominion," shall ascribe unto Thee, as "the God and Father of the spirits of all flesh," the kingdom of righteousness, of joy, and of peace; and Thine shall be the morning song of the Church first born; the noontide shouting of the just made perfect; and the evening anthem of the innumerable multitude, forever and forever. AMEN, AND AMEN!

NOTES.

Extract from the Records of the First Universalist Society in Salem:

COMMITTEE MEETING, August 22, 1859. "The Clerk stated that the Rev. Lemuel Willis, in connection with the copy of his recent Semi-Centennial Address, which had been received, had indicated the general heads for an Appendix, the matter for which he had not furnished, not being in possession of the requisite documents and materials. The Committee therefore instructed the Clerk to prepare such Appendix, embracing such matters of interest as he may be able to collect, and shall deem advisable to insert."*

A. — PAGE 4.

The consummation of a period of fifty years, in the history of a religious Society or other organization, is always an event deserving of more than ordinary observance. More especially is this true, perhaps, of the *first* half century of the existence of such organization; as, this period attained, the continuance for another fifty years is regarded less as an experiment or uncertainty, and more as a matter of course and confident expectation. However this may be, the Fiftieth Anniversary of the joint events of the Dedication of the First Universalist Meeting House in Salem, and of the Installation of the first Pastor of the Society, could not be allowed to pass without some special commemorative services. Accordingly, an appropriate celebration of the occasion was decided upon by the Proprietors of the church, at the Annual Meeting in September, 1858; and as the anniversary day approached, (June 22d, 1859,) the Committee called the Proprietors together on the evening of June 19, to consult with reference to the preliminary arrangements. It was found impracticable to complete such preparations for the celebration as were deemed necessary, before the 22d, and hence a later day was fixed upon. — Thus unavoidably deferred, the question of time became simply one of convenience; and, in this view, Thursday, the fourth of August, was set apart for the public observance of the event. A Semi-Centennial Discourse by Rev. Lemuel Willis, in the forenoon, and a Social Gathering, Dinner, &c., in the afternoon, were to constitute the leading features of the commemoration. Invitations to participate therein were extended to the clergymen of Salem, of all denominations, and other citizens; to the Universalist clergymen of the County of Essex, of Boston and the neighboring cities and towns, and to all those, from various portions of the country, who had preached in the church since the Rev. Sumner Ellis had resigned his pastoral charge.

*The reprinting of the Dedication Sermon, which now forms a part of the Appendix, was subsequently decided upon, and hence the labor assigned to the Clerk is embraced under the head of "Notes."

Thursday, the fourth day of August, proved, for the most part, to be a pleasant and agreeable day. At the appointed hour for morning services, a goodly congregation had assembled in the church, where the exercises proceeded in the following order, commencing a few minutes before ten o'clock :

SERVICES IN THE CHURCH.

I. PRELUDE AND VOLUNTARY,
BY ORGAN AND CHOIR.

II. INVOCATION,
BY REV. SETH STETSON, OF BRUNSWICK, MAINE.

III. READING OF THE SCRIPTURES,
BY REV. EBENEZER FISHER, OF CANTON, NEW YORK.

IV. ORIGINAL HYMN,
WRITTEN BY CHARLES W. SWASEY, AND READ BY REV. LEMUEL WILLIS.

Swift, as the weaver's shuttle plays,
Have passed th' eventful FIFTY YEARS,
Since first this House of Prayer and Praise
Was consecrate by Christian seers.

The sainted MURRAY then was here,
And RICHARDS, with his rapt address;
And SMITH, who asked in fervent prayer
That God would this new Temple bless.

But where is now that triple band,
Whose fragrant memory yet remains?
Gone to the blissful "Better Land,"
Where God is praised in loftier strains!

Our Fathers, too; ah! where are they,
Who reared in hope this spacious fane,
And bore the burden of that day
When bigots scorned their cherished name?

For God's great truth they nobly fought,
As those who battle for the right;
In humble prayer His aid they sought,
And triumphed in Jehovah's might.

One after one, those warriors brave
Have laid their Christian armor down,
Till few, yet spared us from the grave,
Await to share the victors' crown.

May we, on whom their mantles rest,
Be true and faithful to the last;
So shall our children call us blessed,
When FIFTY YEARS again have passed.

V. PRAYER,
BY REV. SUMNER ELLIS, OF EAST BRIGHTON.

VI. ORIGINAL HYMN,

WRITTEN BY CHARLES W. SWASEY, AND READ BY FATHER STETSON.

When to our God, in solemn rite,
 This ancient Church was given,
 Our fathers sought a shepherd's care,
 To lead the way to heaven.

Before that summer's sun had sunk
 Beneath the golden west,
 The music of their shepherd's voice
 With joy filled every breast.

Five of those early, hopeful years,
 With mild, benignant mien,
 The gentle TURNER led his flock
 Through fields of "living green."

And e'er, within these Zion walls,
 The Gospel's joyful lay
 Has cheered the pilgrim traveler on,
 To this glad Festal Day.

Now let our thankful hearts renew
 The vows our father's made,
 And seek the guiding hand of Him
 From whom is all our aid.

Come, quick'ning Spirit, Lord of Life,
 And still Thy people bless,
 As oft their feet, in coming years,
 Shall round this Altar press.

VII. SEMI-CENTENNIAL ADDRESS,

BY REV. LEMUEL WILLIS, OF WARNER, NEW HAMPSHIRE.

VIII. VOLUNTARY,

BY THE CHOIR.

IX. PRAYER,

BY REV. E. FISHER.

X. DOXOLOGY,

SUNG BY CHOIR AND CONGREGATION.

From all that dwell below the skies,
 Let the Creator's praise arise;
 Let the Redeemer's name be sung,
 Through every land, by every tongue.

Eternal are Thy mercies, Lord;
 Eternal truth attends Thy word:
 Thy praise shall sound from shore to shore,
 Till suns shall rise and set no more.

XI. BENEDICTION,

BY REV. SETH STETSON.

Of the character of these services, we find the following description in the Salem Register of Monday morning, August 8:—

* * “The morning exercises in the church, which were well attended, commenced at eight minutes before ten o’clock, closing at a quarter past twelve. A remarkable degree of appropriateness characterized all the parts, and the people listened with that close attention which witnessed to the deep interest they felt. Four of the former Pastors of the Society were in the pulpit, viz: Rev. Messrs. Seth Stetson, of Brunswick, Me.; Lemuel Willis, of Warner, N. H.; Ebenezer Fisher, Professor of Theology in the Theological School at Canton, N. Y.; and Sumner Ellis, of East Brighton, in this State.

“A magnificent bouquet of flowers, some five or six feet in height, the arrangement and the gift of Mr. Frederick Lamson, was placed upon the communion table in front of the altar, and attracted the admiring gaze of all. This remained in the church through yesterday, having been renewed with fresh flowers. Two other beautiful bouquets, of lesser dimensions, from the garden of C. A. Ropes, Esq., placed on either side of the pulpit, completed the only special decorations of the church.

“The Prayer of Invocation, by the venerable “Father Stetson,” as he is affectionately called, and who is now in his 84th year, impressed every one with its admirable propriety, and its deep, Christian fervor. His whole soul seemed absorbed in his petition to the throne of grace, and all forgot his age, except to be impressed by it with a deeper unction, and the sublimer beauty of listening to an aged, white-haired Christian man, as he breathed out his spirit in fervent prayer, and invoked the blessing of Heaven upon the assembly. He is emphatically “a man of prayer,” and although his memory of persons and names has well nigh failed him, the “divinity within” seems to grow brighter and more eloquent with advancing years. Indeed, his very presence, so benign and venerable, was a benediction upon the people. In this part of the service, nothing could have been omitted, and nothing added to its improvement.

“Yesterday afternoon, Father Stetson preached to, or rather “exhorted,” as he expresses it, the people in Rev. E. G. Brooks’s church, in Lynn.

“The Scripture Selections, read by Rev. Mr. Fisher, were from various portions of the Psalms, and also from the New Testament.

“The leading prayer was offered by Rev. Mr. Ellis; and those who know his special gift in this service, which to him is always a service of rich spiritual delight, need not be told that it was all which the place and the occasion required.

“Of the Semi-Centennial Address, by Rev. Lemuel Willis, we shall attempt no sketch, as we have not the room to do it justice. It was one hour and a quarter in length, and delivered in that clear, calm, dignified and impressive style, which has ever characterized the speaker. After an appropriate introduction, he named his text, from Isaiah, lx: 22 — “A little one shall become a thousand, and a small one a strong nation.” He sketched the origin of the Society, and its rise and progress from “small” beginnings; briefly alluded to its several pastors, who have been ten in number, — the shortest pastorate, that of M. H. Smith, being less than two years, and the longest, Mr. Willis’s,

about nine years ; and took a prospective glance at the future, which is bright with promise of increasing numbers and higher spiritual attainments. This address, it is not too much to say, was just what it should have been for such an occasion. It will be published in pamphlet form, which is the most convenient and desirable for preservation. As a historical document, it will possess a value even beyond the limits of the Society for which it was prepared.

"A Voluntary by the choir, Prayer by Rev. Mr. Fisher, Doxology by choir and congregation, and Benediction by Father Stetson, closed the services in the church.

"The music, under the direction of Mr. E. Epton, jr., was very excellent throughout. "Glory be to God on High" was the opening voluntary. The first hymn was sung to "Missionary Chant," as chorus and quartette; the second was divided, four stanzas being alternately rendered by chorus and quartette, to the tune of "Carrol," of grand and elevating, yet gentle movement, and the last two stanzas sung to "Turner," making a striking, but agreeable and appropriate transition, while the glistening eyes and beaming countenances of the "Old Folks," told how pleasantly these stirring notes revived the musical recollections of former years. Another voluntary, "O Lord, our Governor, how excellent is thy name in all the earth," succeeded the occasional address; and, last of all, "Old Hundred" arose in its grandeur from both choir and congregation.

"Among the clergymen and preachers present, we recognized Rev. Messrs. C. C. Beaman, E. B. Willson, J. Lewis Russell, Jones Very, F. Gunner, of Salem; A. St. John Chambre, of Newark, N. J.; Alexander G. Laurie, of Charlestown, Mass.; Edwin A. Eaton, of South Reading; Willard Spaulding, of Newburyport; J. W. Putnam, of Danvers; John Nichols, of Beverly; S. Barden, of Marblehead; Elbridge G. Brooks, of Lynn; J. H. Campbell, of Saugus; L. B. Mason, of Chicago, Illinois."

GATHERING AT THE GROVE.

At one and a quarter and two o'clock, trains proceeded from the Eastern Railroad Station to Pine Grove, near South Salem, but within the limits of Marblehead. Here were soon assembled a company of some fifteen hundred persons, including a large number of children, who had not participated in the morning services. Indeed, the afternoon gathering was more especially designed to afford the young people an opportunity of enjoying the day in such manner as they could best appreciate; and the eager zest with which they engaged in the juvenile sports and plays that are fashionable with such outdoor assemblages, — their merry shouts, and sparkling eyes, and rosy cheeks, — gave evidence that they realized all their seniors had anticipated for them.

The tables in the collation tent were bountifully spread, and decorated with several large and tastefully arranged bouquets of flowers, furnished by Mr. Wm. H. Gardner, from the conservatory of Mr. Francis Putnam. Here the Divine Blessing was invoked by Rev. Father Stetson, in a most fervent and appropriate prayer, and the refreshments were partaken of by about eight hundred persons.

Kehrhahn and Upton's Quadrille Band furnished the instrumental music for the afternoon; swings and the Copenhagen ring amused the young folks,

and even "children of a larger growth;" the "mazy dance" was threaded by many buoyant feet; those of more sober inclinations indulged in pleasant conversation; and, about half past seven, the last train left for "home, sweet home," bearing away the remainder of a large company, who had evidently enjoyed the afternoon to their hearts' content.

One very pleasant feature of the occasion was the presence of several clergymen, and others, of different denominations, who all mingled together in that social, fraternal and sympathizing manner, which it is always so refreshing to behold among professed Christians of various names, but who thus manifest "the same spirit."

Before the last of the large assembly left the Grove, the following Parting Hymn, written by Charles W. Swasey, was sung by several hundred voices, with Band accompaniment, to the tune of "Bethlehem:"

Now these festive scenes are ending,
 Let us chant a parting song,
 While the sun, now low descending,
 Smiles upon this happy throng.
 Let these sylvan woodlands listen
 To the choros that we raise,—
 Every eye with gladness glisten,
 As we swell the notes of praise.

God has blessed this friendly greeting
 To the joy of every heart,
 Though the hours, too quickly fleeting,
 Bid us to our homes depart.
 But our mem'ries long will cherish
 All our hearts have felt to-day
 Of the bliss that can not perish
 When the hour has passed away.

Friends have here rejoiced together,
 Who on earth may meet no more;
 Yet we shall not part forever,
 But on Canaan's blissful shore
 Will renew, 'mid joys supernal,
 All the love we here have known,
 There to spend the life eternal
 Near our Heavenly Father's throne.

Part we then with mutual blessing,
 Plighting Friendship's holiest vow,
 Ne'er a thought or wish possessing
 That we would not cherish now.
 Thanking God for this day's pleasure,
 Asking still His guiding love,
 Cease we here our tuneful measure,
 Echoed through this peaceful grove.

There was an invigorating breeze at the Grove, although the weather was sultry in the city. A heavy cloud from the north came up towards the latter part of the afternoon, portending a shower; but all had reached their homes in safety before the rain began to fall.

Thus passed the day to the Universalist Society in Salem, and numerous of its friends — a day long to be remembered with pleasure by all who participated in the interesting festivities of the FIFTIETH ANNIVERSARY.

B. — PAGE 11.

LAYING THE CORNER STONE.

Whatever relates to the origin and initiatory movements of any successful enterprise, always possesses an intrinsic and a historical value, which is the more enhanced in proportion as we recede from the commencement period. Hence the importance of making minute and accurate primary records, for the instruction and benefit of coming generations. Doubtless such records of the First Universalist Society in Salem have been kept by the successive Clerks, from 1805 until the present day; but, unfortunately, the book of records, bringing down the history of the Society to June, 1826, has been lost to their possession, and no trace of it has been had for the last twenty years. This has necessarily thrown us back upon the recollections, private records and papers, of the older members of the parish, and others, for such facts and dates as pertain to the period which the existing records do not cover. The principal of these documents are derived from the venerable Col. Perley Putnam, and the late Deacon Nathaniel Frothingham.

Before proceeding directly to speak of the Laying of the Corner Stone, it may be well to take a brief retrospective survey of the steps which led thereto, so far as we may now be able to trace them. In a letter to a friend in New York, under date of July 24th, 1839, the late Dea. Nathaniel Frothingham writes: —

“I removed to Salem, from Boston, in the year 1794, and was at that time, and had been for years before, full in the belief of the final salvation of all men; and for several years did not know but I was the only solitary one of such precious faith. But, Sir, in the Fall of 1804, to my astonishment I saw in the paper of the day a notice of a meeting to be held in the Court House, by a Universalist preacher whose name was Samuel Smith. You may be sure I was much pleased. I attended, and found a considerable number present. But his services did not give good satisfaction, not even to the friends. But, Sir, I have thought that it was the means of having the doctrine introduced in Salem sooner than it otherwise would have been; for when I came to see who attended, I could more readily discourse on the subject. Mr. Murray had at this time some aged friends whom I did not know of, although he had not preached in the place. I proposed to have Mr. Murray and Mr. Jones preach for us, which was much approved of; and in the month of May, 1805, Mr. Murray made his first visit, and was followed by Mr. Jones of Gloucester, and Mr. Richards of Portsmouth. We went on from step to step till we began to build a house in 1808, which was finished in 1809. From that time to this the doctrine has been spreading, and is now entirely spread over this region.”

This first visit of Mr. Murray was made on the 20th of May, 1805, from which he returned to Boston on the 25th. In this connection we find

the following minute: "At a private meeting, May 23d, held by Messrs. Jonathan Beckford, Ebenezer Pope, Capt. Jeduthan Upton, Nathan Luther, William Luther, Jacob P. Rust, Joseph Newhall, Green. Porter, Mr. Joseph, Nathaniel Frothingham, William Putnam, John Motey, and Seth Ring, for the purpose of defraying the expenses arising from a visit paid us by Mr. John Murray, of Boston, collected by contribution \$12.50. Ditto by friends abroad, \$2.35."

About this period, beginning with Nov. 20, (the earliest record we find in relation to this point,) the meetings of the friends were held at Washington Hall, with Messrs. Jonathan Beckford, Ebenezer Pope, Josiah Austin, and at "Frothingham Hall," of which mention is frequently made, and which is thus explained: At a meeting held on the 7th of January, 1806, at Josiah Austin's, it was "*Voted*, that we meet the next Tuesday evening in the middle story of Nathaniel Frothingham's new House, [in Lynde street,] and that he provide a half cord of wood and some candles, and that the Committee pay for the same."

Who constituted the "Committee," is not now known; but the young Society seems to have been thoroughly organized, and zealously contemplating the erection of a church. At a meeting on Tuesday evening, Dec. 24, 1805, it was "*Voted*, that Nathaniel Frothingham be the Treasurer and Clerk to the Society." These two offices, which have always been combined in the Society, were held by Mr. Frothingham for several years. The duties became so extensive, that on the 10th of March, 1808, William Putnam was appointed to assist him in the capacity of Clerk and Treasurer. His successors appear to have been Levi Maxcy, (perhaps Ward Chipman,) Samuel K. Putnam, Joel Powers, Henry Archer, William Mansfield, Eben S. Upton, Eleazer M. Dalton, Aaron Purbeck, jr., and the present incumbent.

As early as January 21st, 1806, at a meeting of which Richard Ward, Esq., was Moderator, it was "*Voted*, that the house be 38 feet wide and 60 feet long, more or less, as shall best suit for the pews in length;" and "that our Brother Putnam [William] bring in, at our next meeting, the amount of the cost of the house, completed, with pews, desk, &c." A subscription for the building was immediately opened, and at the next meeting, Jan. 28th, it was "*Voted*, that the subscription be for a wooden building, or a brick one, as the subscribers shall think best." The Committee for obtaining subscriptions consisted of Messrs. Capt. Jeduthan Upton, Josiah Austin, senior, Jonathan Beckford, Joseph Newhall, Perley Putnam, and George W. Felt. On the 25th of March, it was "*Voted*, that there be a Committee chosen for the purpose of building a house, and all other business that shall come before the Society;" and "that Josiah Austin, Capt. Jeduthan Upton, and Mr. Joseph Newhall, be a Committee to carry the business into execution." Three months later, on the 23d of June, it was "*Voted*, that Joseph Newhall, Josiah Austin and Jonathan Beckford be a Standing Committee to transact any business that may come before the Society."

Thus thoroughly organized and earnestly at work, their numbers and their means appear rapidly to have increased. They enjoyed constant preaching by Rev. Messrs. John Murray, Thomas Jones, Thomas Barnes, Isaac Root, a Mr. Brooks of Marblehead, Edward Turner, and perhaps others.

On the 22d of January, 1806, Benjamin Ward donated a lot of land to Jonathan Beckford, Nathaniel Frothingham, and others, as Trustees for the Universalist Society in Salem. This lot, which was valued at one thousand dollars, was situated on St. Peter street, and constituted a part, at least, of the site of the present Central Baptist church — more eligible, at this time, than the one on which the Universalist church was built; but, at that period, the neighborhood was considered less desirable, and the avenue was opprobriously known as “Prison Lane,” the jail being located in the immediate vicinity. Subsequently, in July, 1808, this lot was sold, and the present site of the church was purchased of Mr. Henry Rust, for the sum of \$1,500. On the 14th of July, 1808, the Subscribers’ Committee voted that the dimensions of the house should be 78 by 63 feet, and that Mr. William Putnam be requested to draft a plan of said house, agreeably to the specified dimensions. At the meeting of July 20, the Subscribers, after examining Mr. Putnam’s plan, and hearing the report of the Committee, voted that the house be built according to the plan submitted, and authorized the Committee to carry their vote into effect.

In relation to the laying of the Corner Stone of this spacious edifice, — an event, in those days, of no ordinary interest under any circumstances, and especially so as being the pledge of the erection of a Universalist church, which to the town of Salem was then a new thing under the sun, — it is a noticeable fact that neither of the Salem papers of that period make even the slightest allusion to the interesting ceremony; indicating, perhaps, the depth and strength of religious feeling and prejudice in those earlier times, when Universalism and its adherents were regarded, by the counter religious world, with a contempt to which we of the present day are comparative strangers. In illustration of this point, we may relate an incident that occurred in the early ministry here of Rev. Mr. Turner. Soon after his settlement, he was chosen a member of the School Committee. The late Judge Punchard was then Town Clerk, and, in notifying Mr. Turner of his election, he omitted the title of Reverend. On being asked the reason, he replied that he did n’t know as Universalist clergymen were entitled to the appellation of Reverend! Mr. Punchard was a Republican in politics, and so were the great majority of the Universalist Society; and the next Spring (1811) they gave their votes for John Prince, the opposing candidate, who was chosen — thus defeating the re-election of Mr. Punchard. This was a *quid pro quo* which the religious exclusiveness of the good Deacon may well have merited, but was probably a practical illustration of Matt. vii, 2, which he had not anticipated.

The influence of these “heretics” had already been felt, and thought to demand more public and special notice. In January of the same year, (1811,) the late Rev. Dr. Samuel Worcester preached and published a bitter attack upon them, under the title of “God a Rewarder.” This discourse abounds with glaring parody, and misrepresentations of the sentiments and characters of Universalists. Still later, in 1816, even the usually peaceful and unobtrusive Rev. Dr. Brown Emerson was induced to try the temper of his steel in the tilt against the common enemy, as they seem to have been regarded. Both these discourses were replied to by Rev. Hosea Ballou.

But to the Corner Stone. In the absence of the primary records, and of all mention of the event by the newspapers of the day, we are unable to give an extended account of the ceremonies. Doubtless they consisted of an address, prayer, singing, &c.

The only authentic record of this transaction, which we have met with, is the following, kindly furnished by Dr. Benj. F. Browne, whose father, Benjamin, was one of the original proprietors of the house. It is copied from a Diary formerly kept in the barber's shop of Mr. Benj. Blanchard, (the original being now in the possession of Mr. William Jelly,) and runs thus :—

“1808. August 17. This morning, at 6 o'clock, the Corner Stone of the new Universalist Meeting House was laid near the river, north of County street. Mr. Ballou officiated as minister. A Prayer and Hymns, and Brother Beckford, Deacon.”

From this brief memorandum, two or three things are noticeable : 1st, the unusual earliness of the hour, for such a ceremony, for which there may have been a special necessity ; 2d, that Mr. Ballou was the only minister of the order present ; and, 3d, that more than one hymn was sung.

A large concourse of people was in attendance, and the day is remembered as one of the coldest, for the season, ever experienced. A plate of silver was deposited under the northeast corner stone, by Jonathan Beckford, inscribed as follows, viz :

“ August 17th, 1808.

This day the Corner Stone is placed by Brother Hosea Ballou, of Vermont.”

The following Original Hymn, the only one of which any knowledge is now possessed, was written by Rev. Hosea Ballou, printed, and sung on the occasion :

On Salem's fair and pleasant shore,
Thy church, O Lord, in mercy meet;
Display thy grace, display thy pow'r,
And show the impress of thy feet.
On this well tri'd chief corner stone,
Shall rise to thee a sacred dome.

Here, on the margin of the tide,
By thy rich goodness, long shall stand
Its spacious walls, extended wide,
And speak the favour of thy hand.
On this well tri'd chief corner stone,
Shall rise to thee a sacred dome.

May lib'ral souls, who feel thy grace,
Build here, in honour of thy name,
And join to consecrate the place,
Thy cause and honour to maintain.
On this well tri'd chief corner stone,
Shall rise to thee a sacred dome.

Yea, from their rich, abundant store,
May each to thee an off'ring bring,
And from the horn of plenty pour
Oblations to their heav'nly King.
On this well tri'd chief corner stone,
Shall rise to thee a sacred dome.

In honor of their Saviour's name,
 May Salem's sons and daughters join
 To raise this Temple to thy fame,
 Their hearts in truth and love combine.
 On this well tri'd chief corner stone,
 Shall rise to thee a sacred dome.

As Isra'l, in the days of old,
 To build thine house, rich offerings made
 Of iron, silver, brass and gold,
 So be our willing gifts display'd.
 On this well tri'd chief corner stone,
 Shall rise to thee a sacred dome.

Succeed our labor and our cost ;
 Sustain with strength each workman's arm ;
 Let the fair prospect not be lost ;
 Preserve from accident and harm.
 On this well tri'd chief corner stone,
 Shall rise to thee a sacred dome.

May all who love the Lord rejoice
 To see these spacious walls ascend ;
 And join with heart, and soul, and voice,
 To praise their Saviour and their friend.
 On this well tri'd chief corner stone,
 Shall rise to thee a sacred dome.

The following items will be of interest in this connection, as continuing the history of the movement :

" 1809, February 1. The Sub-Committee, for making Contracts for finishing the House, have agreed with the following Persons, and according to the terms annexed, viz : —

" Charles Nichols to build thirty-two Floor Pews, at Five Dollars each.

" John Woodbury, of Beverly, to build the wall Pews on one side, and finish the windows, at Eight dollars fifty cents each.

" Robert Cloustone to build the wall Pews on the other side of the house — the same.

" Enoch Manning to build the front of the Gallery, at the rate of Thirty-five per cent discount from the Salem Rules of Work, and the Columns at \$3.00 each.

" Perley Putnam to build the Pulpit, for two hundred and fifty dollars, and find the stock and materials.

" George Wiggin and Brothers, to do the Plastering, and find the Stock, at Twenty-five cents per Yard.

" Stocker and Burnham to finish the Windows in the Gallery."

The work of erection, thus contracted for, was rapidly proceeded with and duly completed, the whole expense being about 16,742.00. On Monday evening, Nov. 6, 1809, the Proprietors " Voted, That the Committee for building the Meetinghouse have the thanks of the Proprietors for the faithful performance of their duty in building said House."

The old Pulpit, referred to in the above contract, which was designed and built by Col. Putnam, was ever regarded as a rare specimen of architectural

beauty and symmetry, and it was with much regret that the Society saw its removal, in 1855, to make way for one of more modern style.

In the meantime, on the 19th of January, 1809, at a meeting of the brethren at Mr. Frothingham's Hall, "It was *Voted*, that we give Brother Edward Turner a Call to preach with us for one year, and that we, whose names are hereunto annexed, will pay the sums subscribed by us for that purpose." The names of thirty-four individuals are appended, who subscribed the sum of \$422.00; and five weeks later, on the 27th of March, the Proprietors "*Voted*, that we give Brother Edward Turner a Call to Preach to the Society for One Year, and that the Society pay him Eight hundred dollars" for his services.

This call was duly communicated by Nathaniel Frothingham, the Clerk, and the reply, as being the first letter of acceptance by the first Pastor of the Society, is deemed of sufficient interest to be given in full. The postscript to this letter would seem to correct the statement, on page 11 of the Discourse, that "Mr. Turner became a *resident* here" in 1808. The reply is as follows:—

" CHARLTON, April 24, 1809.

Dear Brother :

I acknowledge the receipt of your official communication, of the 14th instant, containing the doings of your Society, in general meeting of the 27th of March, their offers and call to me, to settle with them in the work of the ministry; to all which I take the earliest opportunity to reply.

The Society have manifested great kindness and liberality, in the provision voted for my support, for which I offer an expression of gratitude. From an attachment formed from my first acquaintance with the brethren composing the Universalist Society in Salem; from their rapid increase in numbers, and as I trust in Christian knowledge; from the cordial unanimity evinced in their social concerns, particularly in this their request to their Servant and Brother, I am inclined to answer their call affirmatively, and therefore take this method to signify my acceptance thereof, earnestly hoping that our future connection may be fruitful in love, joy, peace, and every genuine consequence of Divine Truth; and that I may be so happy (which I doubt not) as to experience, in the routine of professional duty, all the candor which my manifold infirmities require.

I am affectionately yours,

EDWARD TURNER.

MR. NATHANIEL FROTHINGHAM,
for the Universalist Society, Salem.

P. S. I have made my calculations, with leave of Divine Providence, to be at Salem on the 2d Sabbath in May, as it is necessary for me to go down, previous to removing."

C. — PAGE 12.

On Monday, July 3d, 1809, the first public sale of pews in the newly dedicated church took place. The following is a list of the names of the purchasers. It will be noticed that the most of them were of the company who subscribed, in 1808, toward the erection of the house. The four gentlemen, having an asterisk affixed to their names, are those who still survive:—

Names.	Nos. of Pews.	Amount p'd. for Ps.	Amount Subscribed.
Thomas Newhall,	1,	\$71 00	\$100 00
Benjamin Cox,*	21, and half of 2 and 8,	225 50	200 00
John Dutch, jr.,	10, half of 2, and 20 in gallery,	323 00	200 00
Jesse Upton,	half of 4,	78 00	
William Merriam,	3,	156 00	
Henry Grant,	half of 4,	78 00	
Nathan Frye,	5,	156 00	100 00
Robert Leach,	7,	230 00	140 00
Benjamin Chapman,	half of 8,	110 50	100 00
George W. Felt,	9,	201 00	100 00
Joseph Newhall,	11,	221 00	150 00
Jeduthan Upton,	33, 47, and gallery 15,	27, 503 10	300 00
Greenleaf Porter,	13,	190 00	200 00
Gilbert Newhall,*	14,	181 00	
William Woodbury,	half of 15,	90 50	135 50
Samuel K. Putnam,	" 15,	90 50	50 00
Benjamin Browne,	16,	167 00	100 00
Ebenezer and Samuel C. Pope,	6, 17, & gal. 17,	36, 423 50	200 00
Robert and Charles Savory,	22,	60 00	
John Burnham,	half of 23,	55 25	50 00
Jeremiah Page,	" 23,	55 25	100 00
William Putnam,	24,	166 00	100 00
Brackley Rose,	26,	157 00	125 00
Parker Lawrence,	half of 27,	87 00	
John and Thomas Bell,	" 27,	87 00	50 00
Jonathan Neal,	28,	185 00	
Hero Nichols,	half of 29, and gallery pew 1,	125 00	100 00
Richard Hay,	half of 29,	100 00	50 00
Benjamin Ropes,	" 30,	106 50	150 00
James Ropes,	" 30,	106 50	100 00
Charles Steele,	31,	218 50	100 00
John Gardner,	32,	272 00	200 00
William Cleaveland,	34,	231 00	200 00
Perley Putnam,*	35,	258 00	
A. H. Gilman,	36,	250 00	
Nathaniel Frothingham,	37,	207 00	150 00
Ward Chipman,	38,	150 00	
John Perley,	40,	168 00	
Enoch Manning,	41, and gallery pews 22,	23, 148 50	100 00
Jonathan Beckford,	42,	68 00	50 00
Peter Hutson,	48,	143 00	100 00
John Joseph,	53,	110 00	50 00
John Beck,	57,	66 00	
Daniel Frye,	three-fourths of 70,	157 50	100 00
Jonathan Howard,	one-fourth of 70,	52 50	
Eli Fish and Winthrop Roberts,	73,	170 00	72 00
John Hutson,	75,	155 50	
Joshua French,	76,	190 00	100 00
Arad Pomroy,	half of 79,	105 00	50 00
William Roberts,*	" 79,	105 00	100 00

Names.	Nos. of Pews.	Amount pd. for Ps.	Amount Subscribed.
Joshua Oakes,	82,	210 00	100 00
Nathan Luther,	94,	119 00	
George Wiggin,	96,	112 00	100 00
Josiah Austin,	97, and gallery pew	31, 175 00	180 00
Henry Archer,	half of 98,	78 00	50 00
Thomas Barker,	" 98,	78 00	
Jonathan West,	two-thirds of 99,	110 00	100 00
David Eldridge,	one-third of 99,	55 00	
Abraham Wendell,	101,	144 00	156 00
John Woodbury,	102,	173 00	100 00
Richard Savory,	half of 103,	93 50	50 00
William Luther,	" 103,	93 50	
Henry Rust,	106, and gallery pew	25, 190 00	200 00
Timothy Wellman,	gallery pew	22, 51 00	100 00
Salmon Phinney,	" " 24,	28 00	
James Moody,	" " 35,	30 00	
Zachariah Burchmore,	" " 38,	41 50	
Total	69	\$9,723.10	\$8,409 50

In addition to the names of these seventy-one original Proprietors, we find the following list of those who subscribed and paid the several sums affixed to their names, but who were not among the first Proprietors, if they ever became such :—

William Upton, \$100; Albert Gray, \$75; Richard Gardner, \$100; John Kimball, \$50; Levi Maxcy, \$167.61 — the amount of his bill for services, &c.; Lemuel Payson, \$100; Nathaniel Webb, \$100; Martha Phippen, \$50; Robert Clouston, \$100. Total, \$842.61. — Aggregate subscription, \$9,252.11.

In 1811, another considerable sale of pews took place, from the proceeds of which, the balance due on the church was paid, and the Society freed from debt. This was done through the liberality of many of the original Proprietors, and others, who subscribed sufficiently to liquidate the debt, and took unsold pews, to the amount of their subscriptions, as an equivalent.

D. — §1, PAGE 15.

BIOGRAPHICAL SKETCHES.

Perhaps the only occasion for regret, in connection with the Anniversary Services in the church, was found in the fact that the venerable and beloved Father Streeter was not able to be with us. As the only survivor of all those clergymen who took part in the Dedication and Installation services of fifty years ago, his presence was very especially desired, and it was hoped to the last hour that he would come; but the infirmity, under which he has for a long time labored, doomed both him and us to disappointment. In a letter, dated Sept. 1, he writes :—

"No one, I assure you, could have regretted more deeply than myself, the necessity of being absent from your recent semi-centennial celebration. But I can not breathe the air in a crowded assembly, for any considerable time, and I should have been utterly unable to take any part in the services of that interesting and joyous occasion. Under this state of things, I deemed it the most advisable course to remain at home."

Designing to present, in the Appendix, brief Biographical Sketches of the four ex-Pastors who participated in the exercises of the day, it has also been

thought peculiarly appropriate to give a like sketch of Father Streeter; and with it we commence the series, deriving the facts mainly from a notice in the *Universalist Miscellany*, vol. 4, p. 315, as follows:—

This veteran watchman upon the walls of Zion was born in 1784, in the town of Adams, Mass.; but, owing to the removal of his father's family, he was reared to the years of manhood in Swanzey, N. H.

Gifted with a mind of uncommon activity and vigor, and an indomitable perseverance in whatever he actually undertook, he gradually surmounted the many obstacles of his circumstances and the times, and laid for himself the basis of a professional education. It was his purpose to qualify himself for the Law; but "Man deviseth his way, and the Lord directeth his steps."

Mr. Streeter became a convert to Universalism on the 16th of September, 1801, at the age of 17 years, while attending upon the services of the "Convention of the New England States, and others," which was holding its annual session in Swanzey, the town of his residence. The Convention at that time was composed of *ten* clergymen, then considered a "host," and viewed and talked about with amazement, by the clergy and the people! The salary of Universalist clergymen at that time was 15s. a year!

At the age of 18 years, we find the subject of our sketch the instructor of a public school in Swanzey, and the open advocate of the then scarcely heard of doctrine of universal salvation. At the age of 22 years, by request of his friends and neighbors, he preached his first sermon to a large audience, which assembled from all parts of the sparsely settled country around, to hear his explanation of the new and strange construction of the Christian theory. As he had no idea of becoming a stated minister of the gospel, these early efforts were solely for the dissemination of what he had laid hold of as the pearl of great price,—the truth as he believed it to be in Jesus. He had found comfort in the doctrines himself, and he desired that others should share the joy which he knew them to impart. Actuated by these feelings, he continued from time to time to hold forth to the people, and finally accepted an invitation to visit the inhospitable wilds of Maine, to spread his doctrine there. Preaching in those days, as in the days of Paul, was no sinecure; Mr. S. had preached seven months, for the amazing sum of one dollar and twenty-five cents! And they who preached Universalism were sometimes treated, by professed Christians, as the unbelieving Jews treated Stephen of old. Mr. Streeter has had the honor of being stoned while preaching, and that too in a Christian house of worship, and by a zealous member of a Christian church. In the State of Maine, where he spent one year, preaching in the various towns and settlements, often riding sixty or seventy miles through the forests to preach a single lecture, it was no unusual thing for the settlers to set their dogs on him as he passed; but to New Hampshire belongs the credit of stoning him, as to Massachusetts belongs that of stoning his co-laborer, Murray.

This kind of opposition probably had great influence in determining Mr. Streeter to continue a preacher, contrary to his original intention; for his is precisely the temperament to persist the more strenuously in promulgating what he believes to be truth, in proportion as opposition is made to him. In

1807, at the age of 24, we find Mr. S. settled in Weare, N. H., preaching alternately in that place and in Hopkinton.

At the session of the Convention of 1808, held at Washington, N. H., Mr. Streeter was ordained to the ministry. The ordaining prayer was by Rev. Hosea Ballou; the sermon by Rev. Edward Turner, from Acts, xxvi, 16 — 18. In closing his sermon, he said, in reference to the then recent death of the patriarch Zebulon Streeter, — a distant relative of Sebastian, — “ May the mantle of our Elijah, the late presiding elder of this convention, fall upon the young Elisha, and clothe him with a double portion of his spirit; and may his brethren in due time cry unto him — ‘ My father, my father, the chariot of Israel, and the horsemen thereof ! ’ ”

From Weare, where he remained about four years, he removed to Haverhill, in this State, and was settled there for about the same length of time, when he was invited to the pastoral care of the Universalist church in Portsmouth, N. H. He remained in Portsmouth between nine and ten years, and then accepted a call from the First Universalist Society in Boston, worshipping in Hanover Street, over which he was installed on the 13th May, 1824. His mind is regarded as one of no ordinary brightness and power. His perceptive faculties are remarkably acute and active, and there is combined with them a power of close analytical reasoning, indicating a seemingly intuitive train of argument between every cause and its consequence. He does not jump to conclusions, neither does he ponder in uncertainty.

His preaching is in the old and plain style; he is a man of remarkable originality and variety of thought; but modern affectations and novelties, for mere effect, he utterly detests. His manner is easy; full of action; and full of firmness. He has a vein of shrewd, dry humor, which does not often display itself in the pulpit, but which never fails to convulse his hearers with laughter; and there is in him a latent fire of eloquence which, when kindled, bursts forth with overwhelming power. But it comes spontaneously, and, like the outbursts from a volcano's crater, there is never an effort to be eloquent with him. His usual style is exceedingly simple, energetic, and plain; and in the use and construction of language he is remarkably accurate and clear.

In person, Mr. Streeter is of spare habit, and about five feet and eight inches in height. His originally black hair is now mixed with grey; he has a square, handsome forehead, and a brilliant, flashing black eye beneath it. His features are regular, and exhibit no striking peculiarity.

Father Streeter is now in his 76th year, with intellect still unclouded, and “ strong in the faith, giving glory to God.” May the Lord continue to bless him abundantly in his declining years!

D. — §2, PAGE 18.

SETH STETSON was born of humble parents, in the town of Kingston, on the Cape, July 17th, 1776. He early learned the carpenter's and ship-joiner's trade, at which he worked, in various places, until 21 years of age, in 1797. At this time, while at work in Charlestown, he cut one of his ankles severely with a broad axe, which disabled him from labor for several months. During this period he became, under the influence of his religious views, the

victim of a deep-seated melancholy, which rendered life a "cruel bitter," and made him long for the visitation of the Angel of Death, that he might know the worst. He fancied himself to be one of the "non-elect;" took little or no food, until he had wasted to a skeleton; and even seriously contemplated a violent termination of his existence, so great was the agony that tortured his mind; but his life was providentially spared, and at last he "obtained a hope," first suggested to him by the passage: "We know that we have passed from death unto life, because we love the brethren." Did he love "the brethren," or Christian people, better than "the world's people?" He believed he did; and the train of thought, thus suggested, finally led him out of his melancholy state.

His attention was now turned towards the ministry, and he commenced his studies with Rev. Wm. Riddle, of Damascotta, (now Bristol,) continuing them with Rev. Jonathan Ward, of New Milford, (now Olney,) Maine, keeping school during the winters, and preaching from place to place. After some three years thus spent, he was approbated, at Winthrop, as a Congregational preacher of the Hopkinsian school, in the month of November or December, 1801. In the spring of 1802, having just married, he located at Norridgewock, riding thence to his various appointments. From this place he was called to settle, in 1804, with the South Parish at Plymouth, Mass., near his birth-place. Here he remained for sixteen years, quietly and satisfactorily discharging the duties of his sacred calling.

Toward the end of this period, Rev. Noah Worcester published a work, "Bible News of the Father, Son, and Holy Spirit," which was the means of his becoming a Unitarian, though retaining his belief in endless punishment. This severed his connection with his parish, when the Unitarians employed him for four years as a missionary around Boston, &c. He also preached one season in Belfast, and a while in Charlestown, about a year after his conversion.

Before the expiration of these four years, the Rev. Joshua Flagg preached in the Old Colony Hall, Plymouth, when Mr. Stetson, having a desire to hear him, but fearing to be seen in the Hall, went and stood beneath one of the windows. A Mr. Brown, who had noticed this, asked him if he would not like to read Winchester's Dialogues? He answered that he should have no objection, and Mr. B. loaned him the work. The study of this resulted in his becoming a Universalist, and he was too honest to conceal what he regarded as an important truth. When this fact became known to his Unitarian employers, they assured him that, although many of their followers were Universalists in theory, they felt that the time had not come for them to promulgate that doctrine; and, if Mr. S. felt that he must preach it, they should be obliged to withdraw their support from him. Soon after this, he received a call to settle with the Universalist Society in Salem, where he remained for three years, with the good will and respect of all who knew him.

From Salem he removed to Boston, and preached in various places. Thence he went to Brunswick, in Maine, preaching in Bowdoinham two years, in Buckfield and neighborhood three years, in Durham and vicinity two years, &c. He then purchased for himself a small homestead in Brunswick, still

preaching around the country on his own account — the last dozen years near home, freely giving, and freely receiving whatever the people see fit to bestow. Even now he will walk ten miles to an appointment, without special fatigue. He has had twelve children, nine of whom have died — a daughter and two twin sons only remaining. His worthy companion is in her 80th year, and both are enjoying a vigorous and cheerful old age; not rich in this world's goods, but rich in the faith and hope of the gospel. To them the lines of Collins are peculiarly appropriate: —

“ Thrice happy they, the wise, contented poor,
From lust of wealth and dread of death secure;
They tempt no deserts, and no griefs they find:
Peace rules the day, where Reason rules the mind.”

D. — §3, PAGE 19.

LEMUEL WILLIS was born on the 24th of April, 1802, in Windham, Vt., where he resided till his eleventh year, when his family removed to Westmoreland, N. H. Several years before, his father had become a Universalist by hearing Rev. Elhanan Winchester. This doctrine became the leading theme of his conversation and the rule of his life. Early did he instil it into the soul of his son, and faithfully did he teach him to study the Scriptures. The labor of the father was doubtless facilitated by the natural tendency of the son's mind to religion. He always had a love for the Scriptures and religious books, and took great pleasure in their perusal. Such being the ruling love of his mind, it was natural that his attention should have been early turned to the ministry; and despite all adverse worldly considerations, after a brief academical course of study, he placed himself under the tuition of Rev. Samuel C. Loveland, of Reading, Vt. — a man of sound learning, a thorough biblical scholar, and every way well qualified to fit young men for the ministry.

The first sermon of Mr. Willis was delivered on the fourth Sabbath in July, 1822, he preaching half the day, and his fellow-student, Dolphus Skinner, the other half. On the 19th of September, of the same year, he was licensed to preach, and received a letter of fellowship from the “ Convention of Universalists of the New England States, and others,” then assembled at Warner, N. H. The month following, Mr. Willis commenced an engagement with the Societies in Washington, Stoddard, Marlow and Ackworth, dividing his time equally among the four places. His dignity of manner, his deep piety, his earnest zeal, and his promising talents, rendered his ministry especially attractive. He secured at once the confidence of the public, and was regarded as a sincere and devoted servant of Christ. While he faithfully opposed error in all its forms, he avoided references to the character and motives of those who differed from him, seeing no reason for attacking those of whose honesty he had no question. This feature of his ministry, together with his very reverent character and great candor, did much to secure him a hearing among many who were connected with other sects. The result was a large attendance upon his preaching in the several places where he labored. He did not confine himself to the towns in which he was stately employed, but

preached lectures during the week, and occasionally spent a Sabbath in the adjoining towns.

In 1824, Mr. Willis was married to Almada R. Simmons, of Westmoreland, N. H., a young lady of excellent character, and worthy to be the companion of a Christian minister. At the time of his marriage he removed to Lebanon, N. H., where he remained till near the close of the year 1826, when he removed to Troy, N. Y. His ministry in both these places was highly successful, and he enjoyed the love and esteem of all the people. While at Troy, he started a semi-monthly periodical, called the *Evangelical Repository*, which, at the close of the first year, was united with the *Utica Magazine*, of which Mr. Willis became joint editor with his early friend, Rev. Dolphus Skinner.

At the close of his second year, Mr. Willis removed to Salem, Mass. Here he found a field of labor especially suited to his taste and his talents; and under his ministry the Society rapidly increased in numbers and strength. It will be no disparagement to the several worthy and able ministers who have labored with the parish in Salem, to say that no one of them took a more exalted position in the city, or did more for the interests of our religion. The high moral and Christian tone of his preaching, the dignity and urbanity of his manners, and the propriety of his daily walk, secured for him the esteem not only of his own parish, but of all who knew him. He was universally regarded as a true minister, and as an example of the believers, in word, in conversation, in charity, in spirit, in faith and in purity. The cause of his leaving Salem he has alluded to on page 20. Hence he removed to Washington, N. H., his first home in the ministry.

At the end of two years he received and accepted a call to settle with the first Society in Lynn, where he commenced his labors in June, 1839. While in this place, he declined an invitation to settle in Roxbury; but, during the fourth year of his ministry, he accepted one given him from Cambridgeport, where he remained three years. His own poor health while here, and the serious illness of his wife, finally induced him to try a change of clime. He therefore removed to Claremont, N. H., where, as at Washington, he paid some attention to agriculture, in connection with his duties as minister. The object of this removal was not realized; his devoted wife continued to decline, till, on the 23d of September, 1846, she departed from earth.

During the year 1847, he took to his home another companion, suitable in age and character as a mother for his children, and a help for the minister of Christ. She was the widow of Major Daniel George, of Warner, N. H. Subsequently he removed to Orange, Mass., where he labored with great success for three years, at the end of which time he received an invitation to settle in Portsmouth, N. H., over one of our largest and best Societies. His ministry here was highly successful, and his Society prosperous and united. Thence he removed to his farm in Warner, N. H., his present home, and where he has resided during the last four years, with the exception of one year spent with the Universalist Society in West Haverhill. There have been but few Sabbaths, in all the thirty-seven years of his ministry, that his voice has not been heard in the advocacy of our blessed religion.

Mr. Willis has been a diligent student, and his reading has been well selected. He has paid considerable attention to Latin and Greek, and some to the German language, and is able to translate French with a good degree of accuracy. He is a plain, strong, chaste writer, and an energetic and commanding speaker. He has good judgment, and has never been deluded by any of the fancies of dreamers. His ministry, from the commencement to the present day, has been one of rare success; and though he has been located in several places, he has left no enemies in any of them; and there is not a pulpit in which he has stood, where his presence would not excite glad emotions in all the people. Everywhere he is beloved, honored and esteemed; and against his fair fame even suspicion has never uttered a word.*

The successful labors of Mr. Willis, in establishing a Sabbath School in connection with his charge in Salem, are mentioned on page 19; (see Note F;) but another important result of his Christian endeavors is not alluded to in the printed Discourse. We refer to the organization of the "Female Samaritan Society," which has proved one of the most useful of our benevolent associations. Though taking its rise in the Universalist Society, its blessed charities have never been limited to sect, nation, or color; but the worthy poor, of every name, have been sought out by its ministers of mercy, and made the recipients of its bounties.

This Society was formed on the 10th of December, 1832, and organized by the choice of the following officers: *President* — Mrs. Lemuel Willis; *Vice Presidents* — Mrs. Betsey Savory, Miss Emeline A. Breed; *Secretary* — Miss Martha C. Frothingham; *Treasurer* — Miss Priscilla Dutch; *Trustees* — Mrs. Sally Wellman, Mrs. Frances Hubon, Mrs. Eunice W. May, Mrs. Elizabeth Austin, Mrs. Elizabeth L. Smith, Miss Hannah A. Tibbets, Miss Cynthia Putnam, Miss Catharine Jenks, Miss Julia Ann Alden. Annually its appeals have been made to the benevolence of a generous public, and yearly has it increased in popular favor, as its objects and labors have become the better known. Up to 1859, the Managers had received and expended \$7,412 00.

While speaking of the benevolent ministrations of the Samaritan Society to the needy in general, without regard to religious connections, we may also mention a specific legacy to the Universalist Society, by the late Jonathan Neal, Esq., one of its former members, who died Oct. 9th, 1837, aged 78 years. The following is an extract from his will: —

"Now I give and bequeath to the poor, expressly for the very poor of the Universalist Society, the sum of Five Hundred Dollars, — this sum to be handed over to the Committee of said Society, and to be distributed, agreeably to their best judgment, to the poor of said Society, and at such times as they think proper for the benefit of said poor of that Society. I hope this will be done without partiality; have no doubt it will be the case.

"Salem, June 8, 1837."

* The substance of this Sketch is abstracted from one of considerable length, by Rev. O. A. Skinner, D. D., in the "Universalist Pulpit," No. 1, for January, 1851. Those of Rev. Messrs. Stetson, Fisher and Ellis, have not before been published.

At a meeting of the Society, Dec. 17, 1837, the receipt of this donation was acknowledged with gratitude, and a Special Committee of three, consisting of Messrs. Perley Putnam, Lott Alden and Thomas Barker, was chosen to assist the Standing Committee in disposing of the legacy, "according to the letter and spirit of the will of the donor."

D.—44, PAGE 21.

EBENEZER FISHER was born on the 6th of February, 1815, in Plantation No. 3, now the town of Charlotte, in Washington County, Maine. His father was a pioneer in that region, stern and rugged in its features, even now; but much more so in its wilderness state. He was the second in a family of eight children, and had full experience both of the hardships and the romance of pioneer life. His education, with the exception of some three or four months at the Maine Wesleyan Seminary in Readfield, was obtained in the primitive common schools of that new country; sustained and seconded, however, by the energy and intelligence of a little community made up of emigrants from Massachusetts and New Hampshire, but nearly all of them of stock derived from the old towns of Dedham and Sharon, in Massachusetts. His early education was also advanced by the reading of every book that came within his reach, and whose contents were appropriated by a mind of keen perception and extensive grasp, and a soundness of judgment that made the best use of the materials furnished. He was trained in the full belief of the doctrine of endless torment, in its most literal and terrific forms; and for some years, believing it without a shadow of doubt, his sensitive mind absolutely agonized under its withening horrors.

Happily, however, at the age of about sixteen years, by the aid of Samuel Chandler and his sister, of Canton, Mass., he came into the possession of Ballou's Notes on the Parables, together with, perhaps, some twenty numbers of the Trumpet, and, afterwards, Balfour's First and Second Inquiries. These were as light from heaven to his clouded and tortured mind, and soon dissipated the darkness of that night in which he had lived. Then, for the first time, he ventured to look up to Heaven in trusting confidence, and began dimly to discern the face of Him whom now he so reverently and lovingly worships — "the Father of Lights, with whom is no variableness, neither shadow of turning."

At about the age of twenty-two, his mind began to turn somewhat decidedly toward the gospel ministry. During his twenty-fifth year, he was a member of the Maine Legislature, and was one of a Committee for the revision of the Statutes of that State. Engaged in this employment — a work for which he was peculiarly fitted — he spent several months in Augusta, the capital, where he formed the acquaintance of Revs. William A. Drew, Darius Forbes, and others, by whose kind advice he was encouraged to enter the gospel ministry. For this purpose he received a letter of Fellowship from the Maine Convention, at its session of 1840, held at Albion. His first sermon was preached in a school house in Milltown, on the 29th of November, in the same year.

On the 27th of September, 1841, he was married to Miss Amy W., daughter of Adna Leighton, Esq., of Pembroke, Me. In all the peculiar qualities

essential in the wife of a Christian minister, there is safety in saying that Mrs. Fisher has few if any superiors. Gentle and affable in manner; of fine social qualities and rare conversational powers; active in temperament, and deeply interested in whatever concerns the welfare of the people of her husband's charge, her sympathy and aid tend largely to cheer and lighten his severer labors, while she wins the sincerest love of all who know her.

In July, 1841, Mr. Fisher took charge of the Universalist Society at Addison Point, Me., where he remained until April, 1847, preaching to Societies in Columbia, Epping, Indian River, and Cherryfield. But these Societies were small, and the means of support necessarily very limited; and when an opportunity was offered for improvement in both respects, it was gladly accepted.

In response to the unanimous call of the Society in Salem, Mr. Fisher removed to this city in April, 1847. Here he devoted all his energies to the spiritual welfare of his people, whose affectionate regards he possessed in an unlimited degree, while he was highly esteemed by all our citizens. After a successful ministry of nearly six years, an aggravated disease of the vocal organs compelled him to suspend for some months his ministerial labors, and finally, with great reluctance, to resign his pastoral charge, and seek an easier post.

In the month of November, 1853, he took charge of the Society in South Dedham, Mass. In that quiet, moral and beautiful little village, amid generous friends, and cheered by Christian sympathy, his health and strength were restored to their wonted measure of fulness; and there he had hoped to remain for many peaceful years. But in January, 1858, he received a pressing invitation to take charge of the St. Lawrence Theological School in Canton, N. Y.; and while he never would have sought a position of so great responsibility, he did not feel at liberty to decline a call to a labor evidently so important to the welfare of our denomination. Accordingly he removed to that place, and commenced his labors on the 15th of April, 1858.

The mental constitution of Mr. Fisher eminently fits him for the position he now occupies. Endowed with a powerful intellect, keen perceptive faculties, an almost faultless logical acumen, rare soundness of judgment, and a reverential and ardent devotion to his Master's work, he can hardly fail to be useful and successful as a teacher of Theological Science. Without special pretensions to the graces of oratory, his pulpit efforts are characterized by ponderous strength, his discourses displaying remarkable compactness of thought and force of expression. He is now in the prime and vigor of manhood, and we trust that a long life of usefulness is yet before him.

D. — §5, PAGE 21.

SUMNER ELLIS, the last and the youngest of our ex-Pastors, was born in North Orange, Franklin County, Mass., on the 17th of May, 1828. The homestead stands about one mile north of the village, in a deep, woody vale, lined on either side by rugged mountains;

"Where, on a small hereditary farm,
An unproductive slip of rugged ground,
His parents, with their numerous offspring, dwelt."

He was the youngest of ten children, five of whom, together with their venerated father, have passed on to the "better country, even an heavenly." He very early turned his attention to study, set his purpose toward a profession, and, as early as his thirteenth or fourteenth year, had determined to make the Christian ministry his calling. His dreams, by night and by day, were of preaching and its collateral services, and never did he lose sight of the great end of the clerical office — the proclamation of Divine Truth and the promotion of the Divine Life among men. He immediately commenced a careful study of the Scriptures, that in later years he might the better defend them. In this laudable resolution, he had the constant encouragement of his mother, and afterward of his father, who at first had advised him to the profession of the law.

His early opportunities for schooling were only such as are usually enjoyed in country villages, but those opportunities were diligently improved; and at the age of seventeen he was engaged in teaching school during the winter season. The following Spring he commenced a course of study at the Melrose Academy at Brattleboro, Vt., under Universalist auspices. With the exception of two or three months in each winter, when he was engaged in teaching, he continued his studies for some five years, until he commenced a professional course with Rev. Dr. Ballou, of Medford. One year of this time he was a private student with Rev. Addison Brown, the Unitarian clergyman of Brattleboro', with whom he read Latin and Greek classics, and the Greek New Testament. Subsequently he attended Academy at New Salem, Mass., an institution under Orthodox control. Here, besides his regular course, he gave especial attention to theological study, for immediate purposes of debate. He stood almost alone in sentiment, and quite alone in his avowed purpose; but confidence of being right gave him additional strength, and he never avoided, but rather courted, debate. His tendencies then were dogmatic, doctrinal, controversial; and he loved — what since he has come to dislike — discussion.

From this place, Mr. Ellis went to Medford, Mass., to study for the ministry. He had already preached a few times — "to good acceptance," said his friends. He spent but a few months with Dr. Ballou, being invited to settle as a colleague with the Rev. Sebastian Streeter, of Boston, and concluding to accept the invitation. Before entering upon this, his first and very flattering settlement, an interesting and perpetually gladdening event transpired in his native town, the character of which was thus indicated by the "Trumpet" of that period, viz: — "In Orange, by Rev. Levi Ballou, Rev. Sumner Ellis, Associate Pastor of the first Universalist Society in Boston, to Miss Mary Jane Morton, of O."

With his young and excellent wife — the worthy companion of a worthy Christian minister — Mr. Ellis returned to Boston, and commenced his ministry in the Autumn of 1851, his Ordination and Installation occurring on the 11th of November. The period of his stay in Boston, of from two to three years, was one of much advantage to him, both mentally and socially; yet, just commencing as he was, it was also a period of severe toil and wearing industry. The most friendly relations ever existed between himself and the

venerable senior Pastor, toward whom his heart goes out in constant gratitude for the manifold assistance rendered him in his upward struggles.

Receiving a cordial invitation to settle with the Society in Salem, he was induced to change his field of labor, and accept the call. The general character of his services, and his success while here, are truly indicated in the Address of Mr. Willis. After a faithful and zealous ministry in Salem of nearly five years, he made arrangements for realizing a long-cherished purpose, that of spending a few years at Cambridge College, where he might acquire a more thorough mental training, and a still higher degree of qualification for his sacred calling, which his heart's desire is to honor and adorn in all things. Metaphysics and the German Language constitute the principal line of his collegiate studies, which he is still very successfully pursuing.

About the time of his leaving Salem, a movement had been made to establish a Universalist Society at East Brighton, and, unexpectedly to himself, Mr. Ellis was invited to become their first Pastor. With the assurance that his duties should not be arduous, nor interfere with his contemplated studies, he accepted the invitation. His labors here have been successful, though he has thus far combined the life of the student with that of the Christian teacher; and no period of his life has been one of richer enjoyment.

Perhaps the most distinguishing characteristic of the mind of Mr. Ellis, is that which we may denominate *spirituality*. His preaching is never dogmatic, and very rarely controversial, even in the mildest form. His discourses abound with exhortations to cultivate the Christian graces of the heart, in endeavors to develop the affectional nature, and draw it out into close and constant spiritual communion with God. Deeply reverential, and with strong filial emotions, prayer is the natural language of his soul; and no one can long listen to his appeals, without being made to *feel* the beauty and divinity of an humble and truly religious life. His meat and his drink is to do the will of his Master, and long may his life be spared to labor in the vineyard of his Lord.

E. — PAGE 19.

CHURCH ORGANIZATION.

The Church, as a body of Christian believers distinct from the Society, was organized on the 25th of February, 1810, and consisted of thirty-seven members, mostly "elderly persons." The Deacons were Jonathan Beckford and Nathaniel Frothingham. Mr. Beckford was a remarkably mild, gentle, loving and lovable old man, toward whom the best affections of the heart instinctively went forth. No one knew him but to love him, and an enemy he probably never had. He was familiarly known and addressed, by young and old, as "Brother Beckford." He died on the 6th of January, 1813, leaving the care of the table, and his official mantle, (which he had received from Benj. Ward, Esq.,) with his young brother Frothingham, who continued most faithfully and religiously in the performance of the duties thus imposed upon him, until, deeply to the regret of all, he voluntarily relinquished them in 1844. During all that period of thirty-four years, he served as the clerk of the church. But, though personally absent for a season, his heart was ever present with the church, and his later days were spent in loving communion with its members. The use of wine was continued until the 20th of August, 1841, when the use of

water was adopted, in the belief that it was a better substitute for the pure fruit of the vine, than the adulterated wines of modern manufacture.

F. — PAGE 20.

THE SABBATH SCHOOL.

No event, within the history of the Society, has been marked with equally important results as that of the establishment of the Sabbath School; and Mr. Willis may well look back upon this branch of his labors with a commendable pride and a Christian satisfaction. The rise of this School, and the favorable turn in the tide of the Society's affairs, were simultaneous events; and so long as the former is encouraged and fostered, so long will the latter continue to be prosperous, — at least, the history of the last thirty years would seem to justify this prophecy. In a private letter, under date of Nov. 10, 1858, Mr. Willis wrote, referring to his motives in organizing the School: — "I believed then, as I know now, that the Sabbath School, in a pre-eminent manner, is to be the nursery of the church, and give to it success and permanence." On the first Sabbath, some forty children and ten teachers assembled in the Vestry, and commenced their work. The school increased, so that the average attendance, before the close of the first year, was from eighty to one hundred. In a letter to the Society, dated Sept. 12, 1830, the late Dea. Frothingham wrote: —

"Truly can we say that we have much reason to be encouraged on account of our prosperity of late. Our Society is now quite large, having increased, during the last year and a half, about seventy per cent. Our Church has recently received an accession of several members; and our Sabbath School, established last May, is composed of about one hundred scholars, and is in successful operation."

It would be a pleasant task to present a detailed history of this School to the present time, but want of space will admit of only a general view of its government.

MR. WILLIS performed the duties of Superintendent during the first year, with Aaron Purbeck, jr., as Librarian and Treasurer. Its success in that time has already been mentioned. He was succeeded by

JAMES KIMBALL, who took a very active part in the objects of the organization. He obtained the first subscription in aid of the School, amounting to some fifty dollars, with which was made the first purchase of books for the library, which at first comprised only such volumes as were presented by its friends. A Debating Society was formed about this time, embracing the teachers of the School and the younger members of the Society. By this a great degree of interest was awakened, and the sessions were largely attended. Mr. Kimball continued as Superintendent for one or two years, when

ISAAC H. FROTHINGHAM, now of Brooklyn, N. Y., was appointed to that office. Who immediately followed Mr. Frothingham, is not now certain; but

JOHN GRANT, jr., assumed the superintendency in May, 1835, continuing in the office until the close of the School in the Fall of 1837 — there being, at that time, no winter sessions. To Mr. Grant succeeded

WILLIAM CALLEY, who resigned in July, 1839.

JOHN WHIPPLE was next appointed to the office, and resigned April 13, 1840.

AARON PURBECK, jr., served as Superintendent until Sept., 1841, when DR. JEREMIAH A. ROBINSON was chosen. He held the office until April 10, 1843, when other duties obliged him to resign.

REV. LINUS S. EVERETT was appointed his successor, on the 20th of April, and filled the office, greatly to the advantage of the School, until the annual meeting in September following. On the 27th of that month,

JOHN GRANT, jr., was again chosen to the office. At that meeting, two Assistant Superintendents were appointed, viz :— Messrs Daniel Varney and Lewis Putnam. The first existing records of the School were commenced at the same time. On the 9th of April, 1844, Mr. Putnam resigned as Assistant, and Aaron Goldthwait, jr., was chosen to fill the vacancy. Mr. Grant also resigned on the 28th of May, and was succeeded, on the 4th of June, by

DANIEL VARNEY, who filled the vacancy until the Annual Meeting, Sept. 30, 1844. He was then re-elected for the ensuing year, with L. S. Everett and C. W. Swasey as Assistants. Mr. Varney declined a re-election in 1845, and at the Annual Meeting, Sept. 28,

CHARLES W. SWASEY was chosen Superintendent, and very reluctantly, in view of his youth, (being but 21 years of age,) accepted the trust. On the 27th of February, 1849, he resigned, and was succeeded in the office by

AARON GOLDTHWAIT, jr., who served the School faithfully until September, 1858, when

THOMAS H. BARNES received the election to the office of Superintendent, which he now holds.

This School was one of the first to give Exhibitions by its pupils, which proved highly interesting for a series of years. Annual Fairs and Pic-Nics have also served to give a pleasant variety to the ordinary services. The Library now comprises some six hundred volumes, and, for many years, the number of pupils has averaged nearly three hundred.

G.—PAGE 22.

ALTERATIONS AND IMPROVEMENTS.

There have been two considerable transformations of the interior of the Meeting-house, since its erection, and the Cellar beneath it has likewise undergone a material change.

Originally, the spacious cellar was divided into eastern and western halves, and used for purposes of storage, by Ropes & Wellman, James W. Stearns, William Fabens, the Prison Ship Aurora, James C. King, P. & A. Chase, Jonathan Neal—and so on to the present day. For a long course of years, the corps of Independent Cadets, Mechanic Light Infantry, and Artillery, met there from time to time, for drill and discipline. In August, 1826, a portion of the western half was, for the first time, finished into a room, and furnished with marginal seats, for the accommodation of a singing school.

During all these years, the only entrance was from the northern end of the house, near the base of which, the tide of the North River rolled in. This fact renders the more pertinent the line in Mr. Ballou's hymn, on page 67, "Here, on the margin of the tide." It was not until 1831 that the "New Road," now Bridge street, which skirts the northern boundary of the church, was laid out, and accepted by the city in 1832.

This finished portion of the cellar was subsequently furnished with additional seats, and used for the sessions of the Sabbath School. In June, 1839, it underwent some further alterations, when the entrance was changed from the northern to the southern end of the Vestry, at an expense of \$451.00. In the Spring of 1855 it was considerably enlarged, at an expense of about \$600.00, and is now a spacious and commodious lecture room.

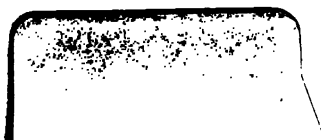
In the month of January, 1840, the singing seats in the church were so changed as to make room for the reception of a fine organ, built by the Messrs. Hook, formerly of Salem. This instrument contains 17 stops and 906 pipes, and was purchased for \$1,800. But the first considerable alteration in the interior of the building was commenced on Monday, March 14, 1842. The Sabbath following, the services were held in the vestry, but subsequently in Mechanic Hall, until the 8th of May, when, the changes being completed, services were again resumed in the church. In the morning, Mr. Everett preached an appropriate discourse from Gen. xxviii, 17. The improvements at this time consisted of, 1st, taking out the old gallery pews, and replacing them with new ones; 2d, relaying and enlarging the orchestre; 3d, painting the walls and ceiling in fresco; 4th, taking up the entry floors, of wood, and replacing them with brick; 5th, removing two pews from between the inner doors, to prepare room for the stoves; 6th, building two new chimneys; 7th, painting the front of the gallery, the outside of the floor pews, and the pulpit; 8th, for the first time carpeting the house throughout—the latter being done by the ladies. The whole expense was about \$1,000.

The next transformation was that alluded to in Mr. Willis's Discourse, and which was commenced on Thursday, Jan. 11, 1855. During the process of the work, religious services were held in Lyceum Hall, from Jan. 14 to March 18, and in the vestry, (the enlargement there having been completed,) from March 25 to May 20. On the 27th, the church was re-opened, and crowded to its utmost capacity. Mr. Ellis's discourse, appropriate to the occasion, was from 1st Cor., iii, 16. The work of improvement in the house consisted in raising the floor some two feet; removing the old-fashioned long, square, and high pews, of which there were 104, and building 122 slips of modern style, so arranged as to form the segment of a circle; putting in a new pulpit, presented by the ladies, at a cost of \$500.00; re-carpeting the house; re-frescoing the walls and ceiling; putting blinds on the inner side of the windows; changing the entrances to the gallery; newly painting all the wood work; and putting a furnace in the cellar. The entire cost, exclusive of the pulpit, was \$3,976.75.

In the Summer of 1857, an old dwelling house was removed from near the front of the church, when the yard was much enlarged, and further improvements were made. A brick sidewalk was laid from the entrance of the vestry to Federal street, 228 feet long and 6 wide; a brick walk in the yard, 65 feet long and 12 wide, spreading at the northern end to the width of the church; new stone and wood fences were built on the eastern and southern boundaries, and on the western an iron fence, 85 1-2 feet long. A row of Arbor Vitae was planted, some other trees were set out, and the unpaved portion of the yard was finished with alternate gravel and sod. The cost of this last improvement was \$654.00.

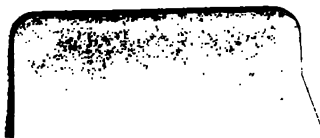






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