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SEMI-CENTENNIAL ^c

CELEBRATION

OF THE

First Congregational Church,

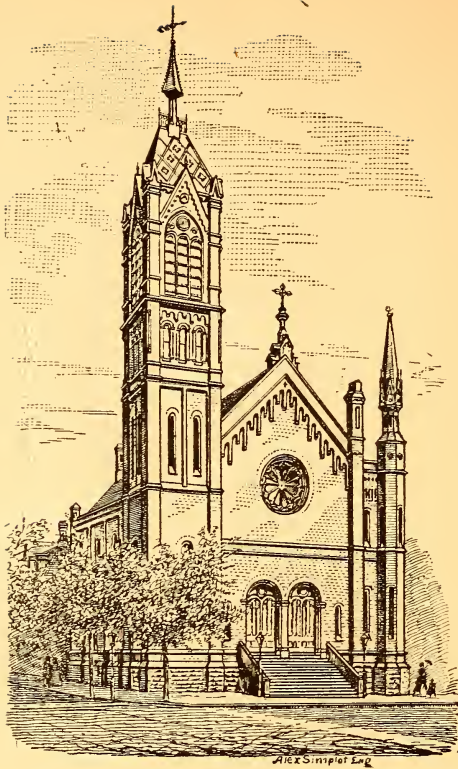
OF

DUBUQUE, IOWA,

MAY 12TH AND 13TH, 1889.

EDITED BY REV. C. O. BROWN, D. D., PASTOR.

*“And ye shall hallow the fiftieth year * * * for it is the jubilee; it shall be holy unto you.”—LEV. 25: 10, 12.*



PASTORS, 1839-1889.

REV. J. C. HOLBROOK, D. D.,	- - - - -	} 1842-1852. 1856-1863.
REV. JESSE GUERNSEY, D. D.,	- - - - -	
REV. LYMAN WHITING, D. D.,	- - - - -	18 4-1869.
REV. JOHN S. BINGHAM, D. D.,	- - - - -	1870-1882.
REV. C. E. HARRINGTON, D. D.,*	- - - - -	1882-1885.
REV. C. O. BROWN, D. D.,	- - - - -	1886 ———.

*Title conferred by Iowa College in June following the events recorded in this volume.

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REV. J. C. HOLBROOK, D. D.

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P R E F A C E.

There have been various and sufficient reasons for the considerable delay in the appearance of this volume; among others the unusual multiplication of duties for the compiler. But it is the opinion of all who have expressed themselves, that the many excellent things done and said at the Jubilee Celebration ought so far as possible to be put in permanent form. Hence this volume. The difficulty and labor of compilation have been increased not a little by the lapse of time between the event and publication. Many more addresses are given in full than was the original intention. To get together this scattered eloquence has been a good deal like gathering spilled honey. But the compiler is of the opinion that the fragrance and sweetness are not entirely lost. Surely the value is not.

Such occasions should be marked with our gratitude, if for no other reason, that we may do as the Psalmist did, "shewing to the generation to come the praises of the Lord."

Dubuque, October, 1889.

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THE FIRST CONGREGATIONAL CHURCH, DUBUQUE, IOWA.

THE FIFTIETH YEAR.

On the 12th day of May, 1889, the Church entered upon the second half century of its existence. The Semi-Centennial was celebrated with exercises intensely interesting and full of joy from the opening hour to the close.

Great preparations had been made, and great expectations were indulged, but by common consent the result exceeded all that we had hoped. Weeks before, the Pastor had suggested the propriety of celebrating the event. The Church thereupon voted, in the regular Wednesday evening meeting, that the Deacons be invited to confer with the Trustees and that these be a Committee, with the Pastor as Chairman, to report on the expediency of such a celebration. Upon their reporting favorably, they were still further empowered to meet and appoint the necessary committees for securing the success of the undertaking. Committees were subsequently appointed on Program and Printing, Invitations and Entertainment, Finance, Music, Decorations, Banquet, and General Arrangements.

From the first everything moved forward with harmony and business like dispatch. Printed invitations bearing the cuts of various buildings in which the Church had worshipped from the date of organization, were sent out to all the former Pastors and their wives, to every living member who had removed from the city, so far as the whereabouts could be ascertained, and to those former members who had removed their connection to other churches in the city; also to

many prominent persons, in different parts of the land, who had been, in various ways, interested in the history and development of the Church.

All of the former regular Pastors, except Dr. Guernsey, were living ; but as their homes were divided by the full width of the continent and as three of them were past seventy years of age, it was thought to be exceedingly doubtful whether they could all be present. Particularly was solicitude expressed in reference to Dr. J. C. Holbrook, who was in his eighty-second year and whose residence was on the Pacific Coast. But as the responses began to come they were uniformly favorable—Dr. Holbrook's being second, announcing not only his promise to be present, but his willingness to take the parts assigned him on the program.

The answer of each beloved Pastor added to the growing anticipations of pleasure and to the zeal of preparation. Early in the week before the event, came Dr. and Mrs. J. S. Bingham from their home in Traer and they were present in the Wednesday evening meeting of May 8. Later came Rev. and Mrs. C. E. Harrington from their home in Keene, N. H. Then came Dr. and Mrs. Holbrook from their home in San Francisco, and last came, Dr. Lyman Whiting from his home in South Williamstown, Mass. The reception of these beloved leaders, of former years, first by groups of friends at the depots then in the homes of their former parishioners, was most hearty and affectionate ; and thus the happy occasion was fairly inaugurated. Other matters were largely laid aside and Christian greeting with Christian hospitality ruled the hour.

SUNDAY, MAY 12, 1889.

The day dawned with clear and beautiful weather. According to the report of the daily papers, "It was truly a great day for this historic Church in Dubuque." Every Committee

had done its work faithfully and everything was in readiness to proceed with the printed program. The house was beautifully decorated with plants, flowers and branches covered with apple-blossoms. The portrait of Dr. Jesse Guernsey was hung conspicuously in an evergreen arch in front of the organ. Over the platform the figures "1839-1889" in gilt and evergreen were displayed.

According to program, 9:45-10:45 was given to the Children of the Sunday Schools. The Home School numbering about three-hundred, the Summit Branch School two-hundred and the Southern Avenue about fifty, assembled in the main audience room, the two branch schools having marched in order to the Church from their respective neighborhoods. The main floor of the auditorium was filled with Officers, Teachers and Children of the schools. Promptly at the opening of the hour the organ sounded and the five Pastors took seats on the platform, Rev. J. C. Holbrook D. D., Rev. Lyman Whiting D. D. Rev. J. S. Bingham D. D., Rev. C. E. Harrington and Rev. C. O. Brown D. D. The scene which greeted them was most interesting and inspiring. The exercises of this hour were in charge of Supt. E. J. Steinbeck of the home school. Each of the Pastors made brief remarks feelingly contrasting the present scene with that of former days, and each at the close of his remarks was greeted with a basket of flowers by representatives of the schools who came forward, and with appropriate words made the presentation. The whole hour was delightful and impressive. The Children were permitted to look upon and hear the venerable Pastors of former years and they in return to behold the fruits of their labors. Promptly at the close of the hour the Children filed out and thronged the galleries, while the pews of the main floor were quickly filled with the regular occupants and with visitors, both from other churches of the city and abroad.

The air was fairly electric with joyous anticipation, as the Pastors again took seats on the platform, after a brief interim.

The organ gave forth its grandest notes as if touched with the spirit of the occasion. The music was a happy commingling of olden and modern hymns by the regular quartette choir of the Church, and by a chorus of many voices organized for the occasion by Mr. H. A. Jordan. The leader of the regular choir was Mr. John Buettel. Before a word had been spoken faces in all parts of the house kindled with recognition, and many eyes filled with tears as the memories of former times were brought thus vividly before them. After the Doxology, Rev. C. E. Harrington invoked the divine blessing and the present Pastor, Rev. C. O. Brown, D. D. delivered the address of welcome as follows :

ADDRESS OF WELCOME.

DR. C. O. BROWN.

“Fathers and Brethren : It becomes my delightful privilege, as the successor of more worthy men, to utter the welcome which every heart feels. The emblems of patriotic joy which hailed the completed century of free government, are scarcely yet removed and we are gathered in God’s house to mark with prayer and praise the fiftieth anniversary of this Church. The years which we shall review hold a wonderful story ; wonderful in its display of swift-moving providences, which have transformed mining camps into cities, wild prairies into great, rich commonwealths, villages into cosmopolitan centers of a world’s commerce, art and literature, a small nation of fourteen millions into one of the leading powers among the nations of the earth.

Fifty years ago this great river, on whose banks we are met, was the frontier of civilization. To-day you are gathered from both oceans and you have come from homes which equally enjoy all of the privileges of civilization whether in

the far west or in the east. You have come hither in cars which are palaces, and whether you have traveled east-ward or west-ward, you have found all the way between the homes of this great free America, whose frontier is no longer bounded by Indian camps and scenes of blood, but only by the commerce-bearing seas.

The moral changes wrought during the past half century have swept on with equal pace to corresponding results. The heathen world is to-day wide open to the Gospel where before it was closed; large areas are under progress of evangelization; two hundred millions of copies of the Scriptures in more than two hundred tongues and dialects are flying abroad on their healing wings; dark continents are opening to the light; missionary activity has increased more than six fold; Russian serfdom, American slavery and Brazilian slavery have gone down; the public conscience on matters of temperance and moral purity has been wonderfully quickened; on all matters of charity, public and private, we are far beyond the level of fifty years ago, while war is surely giving way to peaceful means of international arbitration.

Nor has the more personal history of these years been lacking in the demonstration of the fact that moral influences moving from any given center quickly extend, like widening circles to either shore. In this gathering of former Pastors, Plymouth Rock salutes the Golden Gate and both alike salute the grand prairies of the Mississippi Valley. Here they find the common center. To-day their work is broadened till its outlook is westward upon the Alleghanies and eastward upon the Rockies.

We meet to rehearse the modest part which this Church has had in the moral movements of such an age; to commemorate the goodness of Almighty God who has marked its course with love and dealt with its members as a Father; to note how apostolic blessings were not all consumed in one apostolic age, but how the fires of Pentecost are still burning and how the pillar of cloud and of flame still goes before.

Brethren, it is a singular and almost exceptional providence that all, save one, who have served this church in the regular pastorate, have been spared to gather and to greet on this familiar platform to-day. In my work as your successor I have become familiar with your names, and somewhat familiar with the history of your work here. Some of it has found record in the church book, in formal entries of the the Clerk; but more, vastly more, has found record where cherishing memories keep it green and where Christian character is exhaling its fragrance still. Oh, Fathers and Brethren, I, too, have learned to love you and esteem you very highly for your work's sake.

From the heart, therefore, in the name of this Church which loves you, in the name of our one Lord and Master I bid you, and all who have come up to this feast, welcome. In so doing I only greet you at the threshold of your own. This is your pulpit; this is your Church; these are your children and grand-children in the faith. In the history of the home more often the children who have gone forth return at Thanksgiving time to the shelter of the ancestral roof. But to-day the rule is reversed. The children are here and the grandchildren. The fathers have been far away and have returned. It is our thanksgiving time. We are glad that you have come. Let these walls hear again the tones of your true and eloquent speech. Let the welkin ring. It is well that you have come. We want the children's children to look upon the men whom God used here as the shepherds of his flock in former years. Welcome, then, thrice and many times welcome."

Following the address the choir and congregation rising sang a jubilee hymn as follows:

JUBILEE HYMN.

Sing aloud with holy glee,
 'Tis our year of jubilee;
 Hither bring with loud acclaim,
 Praises to Jehovah's name.

Sing the mercies of these years,
 Their rejoicings and their tears ;
 How in faith our fathers wrought,
 And in doubt their Father sought.

Tell of trials in the past,
 Which were turned to joys at last ;
 Tell how victories, through the Son,
 For the Lord of Hosts were won.

Sing from memory's tablet green,
 Loved ones gone to the Unseen ;
 Gently from love's myrtle bed,
 Twine a chaplet for our dead.

O Jehovah, Lord, to-day,
 Thee we praise ; to Thee we pray ;
 Do Thou still our glory prove,
 Till we join the church above.

Dr. Whiting then read selections of Scripture appropriate to the occasion. An anthem by the choir followed and Dr. Bingham led feelingly in prayer. An old-time anthem was rendered by the chorus which had in it many voices of former years. In introducing Dr. Holbrook who was with the Church almost at the beginning and onward for nearly twenty-one years, the Pastor proposed that the audience receive him standing. Every one in the great audience arose, and as the venerable doctor stepped forward to the desk many were moved to tears. Notwithstanding his more than eighty-one years he is still a man of remarkable vigor. He had arrived only the day before after six days journeying but displayed no tokens of weariness. From the opening to the close of his sermon he moved forward with strong, clear voice and eloquence. His text was Mat. 16; 3 and his theme, "The Signs of the Times." His discourse was a learned review of the hopeful indications which everywhere greet the broadening Kingdom of Christ. It showed that the speaker was not a despondent looking to other times as better than these, but that he regarded this as the best epoch in the world's history, well

along toward the final conquest. His sermon showed that he had kept his heart young and fresh and his mind fully abreast with the latest scientific and religious thought of the age. Happy are the men who can thus keep the sympathies of their youth and prime and grow gracefully old. Happy are the people who can have, for years, the ministry of such a man and who can hear from him such an address and behold in the unfaded freshness of the speaker an illustration of the blessings promised in the third verse of the first Psalm.

SERMON.—“The Signs of the Times.”

DR. J. C. HOLBROOK.

Mat. 16; 3. “Ye can discern the face of the sky; but can ye not discern the Signs of the Times?”

The Scribes and Pharisees of our Savior's day, like many people now, were exceedingly weather-wise. They could predict fair or foul weather from the appearance of the sky at night or morning, but they were blind to the indications of the advent of the expected Messiah. And for this Christ sharply rebuked them in the text and context. It is both our duty and our privilege to study not only the Scriptures but also the operations of God's providence, and to notice the progress of events that serve to indicate the advance of the kingdom of Christ, and to encourage the hope of the speedy and ultimate triumph of Christianity on the earth.

We live unquestionably in a period of unparalleled interest and import to our race, and are on the eve, or we may say in the very midst of vast political and moral changes. This century, now nearing its close, has been distinguished beyond any that preceded it by such changes, and the next will witness, beyond a doubt revolutions in society and in the religious condition of mankind, greater and more beneficial than

have ever before been seen. There are "signs of the times," plainly discernible that indicate that the most glorious predictions of the Scriptures in regard to the coming of Christ's kingdom, for which his people have been long praying are about to be fulfilled.

The word of God certainly fully warrants the belief, that before the final consummation of the earth's history, there is to dawn a far brighter era than has ever yet shed its blessings on mankind—that golden age long anticipated and which has entered into all the visions which Christians have indulged, when all false religions shall have been abolished and the true and living God shall be universally known and honored, and when the evangel of Christ shall have carried to all nations blessings innumerable in its train, elevating humanity in morals, intelligence and physical comforts far beyond anything that has yet been known.

I am aware that there is no little skepticism on this point among those who, like the Scribes and Pharisees, are blind to the "signs of the times," but to the eye of faith the horizon is all aglow with indications that "the morning cometh" when "the Sun of Righteousness shall rise upon the nations with healing in his wings" and dissipate the darkness which has long overshadowed so many lands and fill the earth with the splendor of his full orb'd glory.

Let me specify some of these "signs of the times," that serve to warrant such expectations.

I. And the first which I shall mention is, the fact that *Christianity has now become firmly established in the confidence of the civilized world.*

The most powerful, influential and progressive nations are Christian nations. Not that there are not skeptics and infidels among them, but the great mass of the people are believers in the divine authority of the Bible, the institutions of Christianity are established among them and its principles are the basis of their government, infidels forming but a small minority of

the people, and even of the leaders in literature and science. It was not to be expected that the Bible, with its humble doctrines and self-denying precepts, should be accepted by all, or gain its present supremacy without a contest. Christ foresaw and foretold this. "I am not come," said he, "to send peace on earth but a sword." A great battle was to be fought morally and intellectually, to establish its claims and it has been fought and the victory won.

Every conceivable means has been employed to parry those claims, and talents of every grade have been brought into the field against it. Not only has force been used to crush it but every form of argument and ridicule has been arrayed against it and repeated over and over again. And all this needed to be met and overcome before the Gospel should make any important aggressions upon the kingdom of darkness and achieve any wide-spread progress in the earth.

From the first entrance of Christianity in the world and for centuries, there has been a mighty warfare waged against it but all in vain. The giants of infidelity in every successive period have been met and vanquished on all their chosen fields of battle. As fast as assaults were made God has raised up able defenders of the faith, and the Bible, like some lofty promontory against which the waves of the ocean have for ages dashed in vain, still stands, and defies all human effort to destroy it. Nothing, in fact, but a divine revelation could have sustained itself in such an ordeal as the Bible has passed through.

It is a striking fact that infidel books become so soon obsolete and are forgotten. There is now almost no demand for such works of former days and you can scarcely find them in any respectable book-store, while the Bible is found everywhere and is being multiplied by millions and being translated into every language spoken by man. If then all the talents and resources that have been employed against it in the past have failed to undermine its influence how vain is the expectation that it can be done now. Can any

severer ordeal await it than it has already gone through?

A great point then has been gained and the Gospel has won for itself a prestige and position which are indestructible. Christianity is moving on irresistibly to new victories daily among the nations, and to the final conquest of the world. Henceforth it will as little heed its enemies as did the grand army of Sherman in the late war in its magnificent march to the sea.

II. Another "sign of the times" is found in *the marked decline of all the leading false systems of religion on the earth.*

While Christianity is marching on gaining new conquests these old systems are shut up within their original boundaries, and becoming effete, and their empire tottering to its fall. There are no measures being taken to propagate these systems beyond their present limits, while Christianity is aiming for and expects the conquest of the world.

Says Prof. Hitchcock of Union Theological Seminary, New York: "Christianity superceded Judaism, and Mahometanism has failed to supercede the superceder. There remains only Buddhism, Brahmanism and Zoroasterism, and not one of them has ever dreamed of conquering the West. Christianity is alone in its ambition, its purpose, its expectations of universal dominion. If any one really believes, or is really afraid, that Christianity is now at last, in decadence in its turn, let him only put his ear to the ground and hear the tramp of the legions. The skirmishes are frequently disastrous to us, but the great battles all go one way. Mankind must have a religion and they will have the best."

Mark the difference between Christianity and any other organized form of religion. Mahometanism, Buddhism, Heathenism anticipate no future spread or conquests. Their priests and votaries are not seen in London, New York, Berlin and Paris propagating their systems. The Chinese land on our shores for purposes of gain but with no hope or intent of superceding our religion with their own. But Christian mis-

sionaries are penetrating everywhere and are found in the capitals of Turkey, China, Japan and India and in Africa and on all the islands of the sea, and the Christian church is instinct with enterprise and the hope of universal triumph.

It is the universal testimony both of missionaries and others, including English officials, that paganism in India is wavering and passing away and that the day is not distant when the millions who have been under its sway will cast it off. It has already lost its hold to a great extent on the higher classes.

Japan with its thirty millions of people is passing through a peaceful political, and is on the eve of a complete religious, revolution that will place it among the Christian nations. China, though slow in the march of change, must surely at no distant day abandon her superstitions as modern improvements are being introduced and the labors of our missionaries are prosecuted and converts are multiplied; while Turkey is being rapidly permeated by Christian truth. No where on earth do we see any indications of the spread of false religions (if we except Mahometanism in some parts of Africa) but everywhere are seen marks of decadence and death.

III. *The rapid progress of Science and the Arts is also an encouraging "sign of the times."*

This is fatal to all false systems of religion but in the highest degree favorable to the true. Art and especially science are sometimes regarded, I know, as antagonistic to Christianity, but they are really its handmaids and have done much to extend its sway and are destined to do more. Indeed without these the operations for its spread could never have been begun or carried on on the present scale. The more *true* science is developed the more does it illustrate the Scriptures. The God of nature and of the Bible are the same and the revelations of both are entirely harmonious. No enlightened Christian fears the progress of science, but he hails it as a powerful co-operative force with God's word.

I know that some claim that the march of science will leave the Bible far in the rear but Professor Gray of Harvard, an eminent scientist, declares that this is a mistake; he says: "The cause of Christianity, when all is sifted, will not suffer at the hands of Science." And this is the avowed opinion of most of the ablest scientists of the age.

Science and art combine to facilitate all the operations of Christians for the spread of the Gospel. The invention of printing multiplied and cheapened the Bible and other books and tracts; the mariner's compass and steam enable us to traverse the oceans and continents with speed and ease; medical science facilitates the access of missionaries to the heathen, and the superiority of Christian nations impresses upon others the value of their religion and undermines confidence in their own. Blot out all that science and art have done and throw us back into the darkness of the middle ages and how would all our missionary operations be crippled.

I have said that the superiority of Christian nations to all others in science and art, has the effect to recommend their religion as has been strikingly illustrated in Japan. They see Christianity associated with all the wonderful discoveries and inventions of modern times while these discoveries and inventions demonstrate the utter falsity of pagan philosophy and religion.

For instance the religion of the Brahmins of India forbids the destruction of life and the use of animal food. Let then the missionary show them, as he may with the microscope, that every drop of water they drink and every particle of vegetable food they eat abound with animal life and they will see the impossibility of the strict enforcement of their religious principles, for it would be equivalent to a sentence of death.

IV. Another "sign of the times" consists in *the spread of enlightened views of government and human rights.*

Despotism is one of the greatest hindrances to the spread of the Gospel. A true and enlightened Christianity asks not

the patronage of power nor seeks any alliance with the state; but only desires toleration and freedom of appeal to all hearts and minds. Give it a fair field, free speech, a free press and a free conscience and its success is secure. And the rapidity with which these are being conceded is truly wonderful. Once, and that was not long since, these were almost unknown and no one could anticipate that not only in Turkey, Japan and China, but in Italy, Spain, Mexico and Central and South America they would be found as they are now in all these populous countries. The days of religious establishments are being rapidly numbered and other old errors are passing away. "The world is attaining a higher sphere and acting on larger, freer, nobler principles and will ere long be done with the divine right of kings, privileged classes, imperialism, dogmatism and its child persecution, the tyranny of the priesthood over the souls of men," the degradation of woman and the accursed system of slavery, while the appeal to war will be superceded by national arbitration. The influence of the example of our free country and its institutions is being felt all around the globe. All this is favorable to Christianity as it is its product.

V. *The wonderful opening of all parts of the world for Christian missions and their success is not least among "the signs of the times."*

A few years ago the problem was to find an opening for the introduction of the Gospel in any heathen land. India, Turkey, Japan, China and all papal and nearly all heathen countries were closed against it; now there is scarcely any hinderance to the planting of missions anywhere, and the problem is to find missionaries to enter the open fields and the means of supporting them. "Evangelization is fast coming to be *universal*; with a rapidity unexampled in history, the golden net-work of missions is expanding over the realms of paganism from where the most refined followers of Brahma and Budha dwell, to where the lowest, coarsest, fetish worshipers

bow to idols, over the land of Islam, from the gates of the Golden Horn to the pillars of Hercules and the heights of the Himalayas, and even over the dominions of the Pope, from the Gulf of Mexico to Cape Horn and the very neighborhood of the Vatican."

And the success of Christian missions in Burmah, the Sandwich Islands, the South Seas and Madagascar and Japan is not inferior to that wrought by Christ's apostles. In every century of the Christian era there has been a steady forward movement of Christ's kingdom, but none so wonderful as in ours. In the first century about 500,000 converts rallied around the cross; by the close of the third century there were five millions; in the fourth fifty millions; in the year 1500 one-hundred millions; in 1800 two-hundred millions; while in 1880 they had more than doubled and were four-hundred and eighty millions, and more converts have been made and added to Christianity in the last eighty years than in the eighteen centuries preceding. Dr. Dorchester, who has furnished these statistics, also calls attention to the fact that one-half of the 1400 millions of the earth's population are controlled by Christian governments.

But some will say that infidelity is becoming ascendant even in nominally Christian lands. But such is not the case as the testimony of census reports will show. In Canada there are reported to be but 5,500 avowed disbelievers out of 3,500,000 inhabitants; in Germany, supposed to be better headquarters for infidelity, the declared atheists and free religionists were but 7,000 out of 24,500,000; in France, which ninety years ago blotted out religion by law, there are but 82,000 out of thirty-six millions who declare they have no religion, while in Great Britain and the United States they are but the merest fraction of the whole people. There is a blatant minority but their influence is small. In the United States in 1800 we had 3,030 Christian churches with a membership of 365,000; in 1880, the last census showed 97,000 churches with over 10,000,000 members. While the population had in-

creased nine and a half fold, the churches had increased thirty-two fold, and the communicants twenty-seven and a half fold. Since 1850 the population has grown 116 per cent.; but the church members 185 per cent. During the decade from 1870 to 1880 the population increased 30 per cent., but the church membership 50 per cent. The Gospel is gaining and not losing its power over the minds and hearts of men.

VI. The sixth and last "sign of the times" which I shall mention is, *the remarkable spirit of enterprise which characterizes the Christians of this age.*

The church, as I have said, *expects to conquer the world.* Never before was there a more undoubting faith among the people of God in the practicability of the conversion of the world and of the duty of Christians, under God to accomplish it; never was there so earnest and universal an utterance of the prayer which our Savior inculcated, "*Thy kingdom come, thy will be done in earth as it is in heaven*" as now; never so ready a contribution of pecuniary means for carrying on the work and so much activity and perseverance in its prosecution. Eighty years ago the total sum contributed for Protestant missions hardly amounted to a quarter of a million dollars. In 1879 England and America gave eight millions, and since 1880 more than sixty millions for foreign missions, and from 1820 to 1880 seventy-two millions for home missions. In one year lately less than twenty donors gave nearly four millions, and more were added to the converts from heathendom than the total number of converts when this century opened. At the beginning of this century the Scriptures existed in some fifty translations and not more than five millions of copies were circulated; now they are found in whole or in part in more than two-hundred and twenty-six languages and the circulation amounts to one-hundred and fifty millions of copies. At the close of the last century there were but seven Protestant missionary societies. To-day there are in Europe and America seventy or more. At the begin-

ing of this century the whole number of missionaries in the field was one hundred and seventy, of whom one hundred belonged to the Moravians; to-day there are six thousand ordained missionaries and forty thousand native assistants and trained workers. •

We do not realize how very recent is the present era of Christian enterprise. Just before the opening of this century the first foreign mission society on any considerable scale was formed in England. Our own great American Board, the first on this continent, was established in 1810, two years after I was born. The first missionaries went to India in 1812 and to the Sandwich Islands in 1819. Between 1814 and 1824 the Bible, Tract and Home Missionary Societies and the American Sunday School Union were started and still more recent was the birth of Education, Temperance, Anti-Slavery, Seamen's Friends, Y. M. C. A., and Christian Endeavor Societies, Prison Discipline and other organizations. So we see that *all* these great systems of combined and world wide enterprise for the renovation of society and the conversion of the world have been invented, or perhaps better, inspired of God, within less than a century. In view of which we are ready to say, "What were Christians thinking about and what were they doing previously?" But the world was not ripe for this great movement of which I speak before, nor were there the facilities for doing the work which we possess now.

In reply to one who undertook to show that foreign missions have been a blunder, Secretary Clark of the American Board said: "The Bible and a Christian literature in most if not all the many tongues of men, the undermining of heathendom, the despair of the popular false faiths, the conviction that the truth is with us and the vast preparations made for the final conquest show that missions are not a blunder. Give us fifty years more of such 'blundering' and we will hope to have the Gospel in every household and opportunities for Christian instruction within the reach of every child of the human race."

“The world has still its idols,
 And flesh and sense their sign;
 But the blinded eyes *shall* open,
 And the gross ear be fine.

“What if the vision tarry?
 God’s time is always best;
 The true light *shall* be witnessed.
 The Christ within confessed.

“In mercy and in judgment,
 He shall turn and overturn,
 Till the heart shall be his temple
 And all of Him shall learn.”

It is not a quixotic enterprise then in which the Church is engaged of converting the world to Christianity. Compare the aspect of the world now, the progress of exploration, the improvements in the arts and all the facilities for prosecuting the work of evangelization with those of apostolic days and tell me why, if you can, with the same zeal and self-consecration and prayer as distinguished the first Christians we should not see vastly greater results. We have the same Gospel now, the same promises, the same Almighty Spirit to co-operate with us, and men are to be converted in the same way now and society revolutionized as in Apostolic days.

And how grand an enterprise is this in which we are engaged! Not the extension of national power and dominion, and the achievement of worldly glory, but the spread of the kingdom of the Prince of Peace, the elevation of a degraded humanity, the establishment of human rights, and the reconciliation of men to God and their eternal salvation.

The Great Leader under whom we serve is operating with a plan. How inspiring to *detect that plan* and to co-operate with him in it! Celsus, an early opponent of Christianity, deemed it absurd to attempt the propagation of a universal religion. But the progress already made renders its practicability plain to sight and almost obviates the necessity for

faith. "Prophecy sounded the charge and now history is beginning to shout the victory!"

There is something sublime beyond compare in the steady onward progress of Christ's religion on earth, in spite of all obstacles and opposition. We are stirred as we read the campaigns of Alexander and Napoleon, but far more thrilling and impressive to me are the visions which by the eye of faith I see of the spiritual and moral conquests of Jesus; kings yielding to his supremacy and nation after nation acknowledging his sway, until finally "every knee bows and every tongue confesses that he is Lord to the glory of God the Father.'

"No conqueror's sword he bears,
Nor warlike armor wears,
Nor haughty passions stirs to conquest wild;
In peace and love he comes
And gentle is his reign
Which o'er the earth he spreads by influence mild.

The peaceful Conqueror goes
And triumphs o'er his foes,
His weapons drawn from armories above,
Behold the vanquished sit
Submissive at His feet,
And strife and hate are changed to peace and love."

"Beginning," says Prof. Raymond, "with the introduction of the steam engine and the assertion of the rights of man, and crowded full of such mighty forces and events as beggars the fancy of Arabian romancers—the railway, the steam-ship, the lightning press, the telegraph and telephone, the electric light and motor, the amazing leap to the forefront of the nations of the earth, of the United States of America, born with the beginning of the century; the abolition of slavery throughout the world; the illumination of dark continents with civilization and Christianity; the multitudinous stir of human hearts all around the world, that now for the first time feel each other beat—these and many other

things point in one direction, the elevation and emancipation of man.

“ If it were true (as some would have us believe) that this old weather-beaten earth has been drifting unguided through the ages, we must *now* recognize that she is sailing in the line of some one’s purpose. *Some One* has a compass; *some One* knows the stars and seas; *some One’s hand is on the helm*. The Power that makes for righteousness is a guiding Will.”

Oh, I pity the man who has no sympathy with the work of the world’s salvation, but is content to plod along through life immersed in worldly cares and schemes, feeling no enthusiasm to join in this great enterprise in which Christians are engaged and who is destined to have no part in its final triumph, when angels and “just men made perfect,” shall raise the anthem, “*the kingdoms of this world have become the kingdoms of our Lord and his Christ,*” and who can never know the satisfaction of feeling that he has had some humble part in the achievement of the glorious end!

It has been a great privilege to have lived in this century when such advancement has been made in the arts and sciences, in social development, in the recognition of human rights and the establishment of civil and religious freedom, and in the expansion of Christianity.

We have just celebrated the centenary of our nation, which has had nearly its whole existence during this remarkable and interesting period of which I am speaking and in which we live, and whose example and influence in the earth is destined, we trust, to be a still more mighty factor in the world’s conversion. To-day we also celebrate the semi-centenary of this Church, born during the same period. Do you realize that this Church is half a century old, or half as old as our nation under its present constitution? As we have been cheered by the contemplation of the prosperity of our nation and of the part it has had in human advancement already, so I rejoice that I may participate with you in the recognition of

the prosperity that has attended this church, and on the part it has had in promoting the progress of this city socially and morally and within its sphere of advancing the kingdom of God on earth.

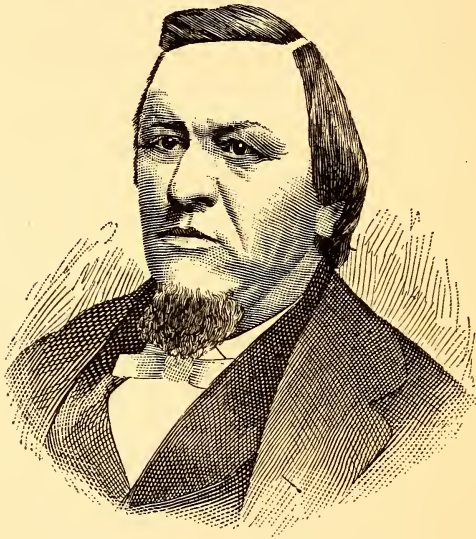
I will not now anticipate what may be said on this latter point at some subsequent gatherings on this occasion, but only remark, that as I look back and see a little feeble band of nineteen men and women associating themselves together for mutual spiritual improvement and for aggressive Christian work, in this then new mining town, reputed to be one of the wickedest places in the region, and when I recall all the trials through which the Church has passed, and all the obstacles overcome, and see it now standing prominently in the city and state, and realize what has been accomplished, I am ready to exclaim, "What hath God wrought!"

I cannot express the satisfaction I feel in being permitted to meet with you on this interesting occasion and in reviewing with you the history of your organization and perceiving the evidence we have of its usefulness. Could we have spread before us and take in at a glance all that has been accomplished under its instrumentality—the Christians that have been edified and fitted for glory, the souls that have been converted and saved, and all the moral and social influence exerted in this city and region, and the part it has had in the home and foreign missionary work,—we should be amazed and we may well thank God that it was ever called into existence. My friends of this Church and congregation, a high responsibility rests upon you, and you enjoy a great privilege. God has given you a position in which you can exert a mighty influence for good. I trust you will be faithful and continue to enjoy the blessings of God, and not fail to do your part in bringing about the glorious consummation of which I have been speaking, the conquest of this world for Christ, when it shall be that

"One song employs all nations, and all cry
Worthy the Lamb for he was slain for us!"

The dwellers in the vale and on the rocks
 Shout to each other and the mountain tops
 From distant mountains catch the flying joy,
 Till nation after nation taught the strain
Earth rolls the rapturous Hozanna round."

Following the sermon Rev. W. H. Brewster of Benton Harbor, Michigan, offered prayer, and after singing in which choir and audience united, with inspiring effect, Dr. Holbrook pronounced the benediction and the exercises of the morning were closed.



REV. JESSE GUERNSEY, D. D.

SUNDAY AFTERNOON MAY 12, 1889.

THE COMMUNION.

It is a happy co-incidence of divine blessings that this Church which has often been favored with revivals should

come to the celebration of its fiftieth anniversary just at the time when the fruits of one of the largest revivals in its history were being gathered. Promptly at 2:30 P. M. the main floor of the auditorium was filled with those who had come together to participate in the interesting exercises of receiving forty-six new members, forty of whom came by profession of faith. Fifty had been received at the March communion. In receiving the members the Pastor conducted the services and was assisted in administering the rite of baptism by Dr. J. C. Holbrook and Rev. C. E. Harrington.

The following hymn, written with the music for the occasion by Col. Samuel Taggart, was sung as the candidates stood at the altar:

WHAT WILT THOU HAVE ME DO ?

The darkness has gone and the morning has come,
 What wilt Thou have me do ?
 The sun has arisen, there is work to be done,
 What wilt Thou have me do ?

CHORUS.

What wilt Thou have me do, Lord, to-day,
 What wilt Thou have me do ?
 For thy Kingdom on earth and thy Kingdom in Heaven,
 What wilt Thou have me do ?

All blinded by sin, Thou, my sight has restored,
 What wilt Thou have me do ?
 My paralyzed heart Thou hast touched by thy word,
 What wilt Thou have me do ?

With Helmet of Grace and with Faith as my sword,
 What wilt Thou have me do ?
 With thy Cross for my banner, I am ready dear Lord,
 What wilt Thou have me do ?

Out in the world with thy Love as my shield,
 What wilt Thou have me do ?
 To prove me a friend that never shall yield,
 What wilt Thou have me do ?

Following this part of the service Dr. Lyman Whiting and Dr. J. S. Bingham administered the communion to the largest number of communicants in the history of the Church. Their words were tender and beautiful, and the whole service was most precious. Surely none who were present can ever forget how, in breaking the bread, Dr. Whiting unfolded the successive shades of truth, in reference to the Lord's Supper conveyed by the various expressions used by the four different Evangelists; nor the thrilling impression produced by Dr. Bingham's first words as, with great deliberation, he lifted the cup to the full view of the audience and said, "I do not wonder that the Savior gave thanks." His tenderly impressive manner, combined with the words seemed to unfold their startling declaration without the need of comment. We all saw at one glance, what his further remarks enforced, that Christ saw before him a great work, for the relief of human suffering and the redemption of human souls and gave thanks that he had the power to accomplish that work. "To see human need and not to be able to relieve it is misery. But to see the need and to realize in one's self the power to meet it, ah! that is something to give thanks for, and that is the thought which thrilled the heart of the Son of God." To many, this utterance came like a revelation and it is perhaps within bounds to say that there were few dry eyes among the many persons who partook of the communion, "giving thanks," as never before. The entire service of the afternoon lasted till 4:30 and then closed too soon. It was a place where, with the disciples, we felt like building tabernacles that we might abide. The following is the list of the forty-six who united at this communion:

MR. AUGUST BRULOT.	MISS MARY PICKUP.
MRS. JOSEPHINE BRULOT.	MISS DOLLY PIER.
*MISS EDITH BRULOT.	MR. ARTHUR PATEY.
MISS ADDIE BRULOT.	MISS SARAH PRATT.
MISS HETTIE BEEKMAN.	MR. LOUIS REIFSTECK.
MRS. CHLOE BASSETT.	MRS. ANNA REIFSTECK.

MISS ANNIE BONSON.	MR. HENRY RIKER.
*MR. LIONEL G. BALE.	MISS CARRIE RIKER.
MISS EMMA BUEHLER.	MR. WALTER H. P. ROBINSON.
MISS KATE BUEHLER.	MRS. S. L. SMITH.
MISS LUCY DICKINSON.	MRS. FANNIE STUART.
*MR. JOSEPH C. GARLAND.	MISS IDA SWAGER.
*MRS. EMMA GARLAND.	MISS LYDIA SMEDLEY.
MISS ANNIE HELMER.	MRS. EDITH TALLADAY.
MISS CORA HOLMES.	MISS ALLIE TAYLOR.
MRS. MARY HAMILTON.	MRS. ANNA VANDERPLOEG.
MISS MILLIE LUTHER.	MRS. FANNIE WARE.
EUGENE R. LEWIS.	MISS WINNIE WOOD.
MISS LIZZIE MICHAELS.	MRS. ELIZA WAGNER.
MR. ALBERT C. MARUGG.	MISS MAMIE WYBRANT.
MISS MAE MASTERS.	*MR. FRANK H. WILLIAMS.
MRS. CHRISTINE NELSON.	*MRS. LILIAN A. WILLIAMS.
MISS JENNIE PICKUP.	MISS GRACE YOUNG.

* By letter.

SUNDAY EVENING, MAY 12.

At 6:30 occurred the meeting of the Young People's Society of Christian Endeavor, at which in addition to the regular exercises of the prayer meeting, Dr. Whiting and Dr. Bingham were called on and responded in excellent words suited to the occasion.

At 7:30 the house was again filled to its utmost capacity. The music by choir and chorus was inspiring and the audience joined with great spirit in the singing of the hymns. Prayer was offered by Rev. Herman Ficke, Pastor of the German Congregational Church of this City, who was present with numbers of his people. Other parts of the service were taken by the various Pastors. Dr. J. S. Bingham was the first speaker of the evening, his theme being, "Still Pressing Toward the Unattained." The address was original and striking in thought and expression. In it the Doctor set forth his conception of the liberty and opportunities of modern

religious thought. "No one man, or any council of men in the past or present can so formulate the doctrines of the Scriptures as that they shall be received as the Creed of the Church in all coming time." "The door is open to all possible progress in truth and righteousness."

ADDRESS :

"Still Pressing on Toward the Unattained."

DR. J. S. BINGHAM.

It would seem that a Creator and Constructor possessing infinite attributes and inexhaustible resources, would construct things at the outset as perfect as they ever could be conceived to be. Improvement in successive years would argue imperfection in original design, unless the improvement was incorporated as a constitutional factor automatically resulting from use. In such a case the original thing would only be the *germ* of what was to be, with all the forces coiled within itself of infinite expansion into an endless progression toward an unattained ideal. This seems to be the divine idea in the construction of the universe in which we are. In the germ condition it does not yet appear what the thing is to be. Even angelic minds could not have formed any adequate conception of what God would make out of that dark, formless, nebulous thing now called earth, for so many centuries floating about in the solar system without any seeming destiny. Who would have conjectured that God had deposited within that germ and its surroundings the possibilities of advancing to such a beauty and glory and productiveness as to be the most suitable place in the universe in which to locate and develop to perfection of nature and character that race of beings created to be the next in rank to the angels, and to be endowed with full power to become the honored

and glorified sons of God in endless ages of duration? It is manifest therefore that we must not be too hasty in forming our judgment of what things are to be, from what they seem to be in their germ condition. And this is as true of the Christian Church as of anything else to be developed on earth. Christ did not organize the Church in the beginning as it is to be when developed to perfection, but as in every thing he has made, he put in those fundamental forces of self-adjustment, which could be educated to catch divine ideas as they could be communicated from time to time on the one hand, and such fidelity to convictions on the other, as should constitute a class of men as invincible in moral conflicts as the truth itself; but it must be truth as each one sees it for himself. Of course none but an infinite mind can see the whole truth in its absoluteness, and God himself can only communicate that truth, as men are able to receive it. Hence says Jesus to the disciples, "I have many things to say unto you, but ye cannot bear them now." Evidently, then, we are not to look back to the primitive or apostolic Church for that order of things which is to prevail when the kingdom of Christ has fully come. We know how difficult it was for Christ to make his own most intimate disciples understand that his kingdom was not of this world; that his kingdom was purely and simply a spiritual kingdom they could not understand, and hence they could not keep out of their own record of Christ and his teachings that he was to come a second time and reign in bodily presence on earth, rather than by his spiritual presence in the heart and consciousness of every believer. It is manifest then, that we are not to go back to the Hebrew or Greek to ascertain what was the original meaning of the words used by the writers of the Scriptures, but rather to press on in our own spirit life so as to secure so much of the Spirit of God who inspired those writers as to know just what that Spirit designed to communicate to mankind through those Scriptures. Spiritual things can be discerned only by those who are spiritually minded

and are so obedient to the guiding of the Spirit that they see at once why duties are duties.

In order therefore that the Bible may be to us of this day all it ought to be, we must not depend so much upon the men of the past, as to what that Bible means as upon that Spirit promised to guide us into all truth. No one man, or any council of men in the past or present can so formulate the doctrines of the Scriptures as that they shall be received as the creed of the Church in all coming time.

Men of the present are already beginning to see deeper into the mysteries of godliness than the fathers did, and the form of expression must of necessity be changed. Serfdom and slavery were once thought to be consistent with brotherly love in the Church of Christ; but such is the case no longer. Godliness has a wonderful power to make wicked men see the hand-writing of God upon the walls of doom. In the light of facts men come to see the profitableness of godliness, because it demonstrates itself in the life that now is. Men cannot avoid the logic of incontestable facts. And this is the great field open to the present and future Church of Christ.

The world may call in question the truthfulness of the doctrinal statements of the Church; the validity of the scriptural records may be denied; the future home of the redeemed saints may be pronounced an apocryphal vision, but a religion which revolutionizes the human soul and delivers from the lawlessness of tyrannical passions, and sharpens the keen edge of the discriminating conscience and restores the beclouded reason to its native power to discern the mysterious laws of causation forever beyond the ken of the material senses,—a religion which emancipates the will from the dominion of sin and death, and re-establishes its power of self-command on every line of human responsibility and obligation,—a religion which secures the righteous action of every affection of the heart, and attribute of the mind, and function of the body,—a religion which constitutes its subject the humble, affectionate

and obedient child of God, and a kind, honest, upright and godly brother among his fellows of every class and condition,—a religion which purifies and sanctifies the home in which the children and youth begin their endless life, and then reaches out into society, into neighborhoods, towns, states and nations, and permeates every civil, judicial and educational institution, and makes the law of righteousness the one law of life everywhere; is a religion which will be accepted as the natural religion of the human race on earth.

If Christianity proves itself the true friend of the human race in its present condition in time, in its social, financial, mental and moral relations, it will be endorsed by the thoughtful everywhere; but so long as the Christian life is presented as a life of painful self-denial and irksome cross-bearing in this world with the hope of gaining a crown in the future world, that life will be entered upon with great reluctance; for the conviction of men is that a righteous life ought to bring forth joy, peace and good will among men.

If men hunger and thirst after righteousness, they ought to be filled with all manner of good things. To do the will of God should be the very aliment of the whole being. It must be shown therefore that the religion of Christ calls men away from idleness and wasteful prodigality and final starvation, into the industry and frugality, the obedience and service, the good cheer and rapturous joy and overflowing feasts of the Father's house. It must be shown that religion emancipates mankind from the thralldom of sin and launches them into the full liberty of the sons of God. And it devolves upon the churches of America for the next fifty years to make the closing argument in favor of the claims of the religion of Christ to be accepted and adopted and promulgated as the only religion which does or can meet all the needs or demands of the human race.

To no other nation on the globe has God said so emphatically as He has to us, "Behold I have set before you an open door and no man can shut it." The door is open to all possi-

ble progress in truth and righteousness. Whatever is just and true and equal for all men can here be attained when the people will it. When the people are bound together in holy and Christian brotherhood, they shall demand what they will and it shall be done. It remains for the Christian Church to prove in sight of all people that the religion of Christ secures such brotherly love between the capitalist and the laborer, between the employer and employee, between those who work with the brain and those who work with both brain and motor muscle as makes them a unit in aim and design, a unit in confidence and fidelity, a unit in love and esteem, a unit in rights and prerogatives and perquisites and rewards. And when the Church has thus illustrated before the world that the religion of Christ is not only a system of things to prepare persons for death and judgment and eternity, but also a system guiding and inspiring with the fore-casting and constructive wisdom, impartial beneficence and self-sacrificing love of God in all the practical affairs of human life on earth and in time, making them so thoroughly partakers of the divine nature that they shall carry that nature in them into all domestic and social and civil and business every day life, as did Christ himself;—when the churches of Christ have so manifested the practical working of the two great principles of the moral and religious law, *assimilation* to God, and *oneness* among men as to permeate and fuse the masses into one righteous brotherhood;—when Columbia the peerless queen steps out upon that marvelous pedestal of the attained ideal of a Christian nation, upon which is sculptured in characters of dazzling brightness, Faith, Hope and Charity, and stands surrounded by her fifty daughters in an unbroken circle, each robed in the red, white and blue of national integrity, and each representing a sovereign State, with its free schools, and colleges and churches, and rapidly increasing intelligent millions;—when, I say, Columbia shall thus stand, thus surrounded, and shall present to the astonished world the symbol of the first fruits of Christianity's attained ideal in a sheaf of

ripened grain, bound by an indissoluble band upon which is inscribed, "The United States of America, the sample sheaf of a redeemed and united world;"—and when the kingdom of God has so far come, and the will of God has been so done as to give some idea of what that kingdom will be when it



REV. LYMAN WHITING, D. D.

shall reach its culmination of glory and power in universal dominion among men, and God shall be recognized as a Spirit personally present with every one of his children upon earth, caring for them as a true father cares for his children, then shall be realized what that transcendently glorious condition

is, of which the pentecostal scene at Jerusalem was only a germ. To have God always present to our consciousness when we speak to Him as He was to the consciousness of those disciples in that upper room, to be conscious of abiding with Christ and of His abiding with us, to be constrained by His love in all our work, and sustained by His grace in all our trials and afflictions, perfect at-one-ment with God in all things temporal and eternal, are some of the things to be realized when we have gained that realm of the higher life which God has ordained for us while still in the body.

After an anthem by the quartette Rev. C. E. Harrington, of Keene, N. H., was introduced and spoke at length, with great ability on "The Heroic Age of Congregationalism."

This paper and that of Dr. Lyman Whiting, will greatly encourage those who hold to the simple form of church government which the Pilgrims brought to Plymouth Rock, Many will find here a new conception of that great movement for civil and religious liberty, which gave the world "a church without a bishop and a state without a king."

ADDRESS:

"The Heroic Age of Congregationalism."

REV. C. E. HARRINGTON.

Six hundred and seventy-six years ago to-day, King John of England, by royal edict, formally submitted to papal power, and so planted the seed, all unknown to either himself or pope Innocent, to whom he submitted, which germinated and grew into the tree of ecclesiastic freedom. And we are the descendants of the freemen, celebrating on this anniversary of the surrender, the jubilee of a free church.

I am asked to speak to you of "The Heroic Age of Congregationalism." The utmost I can hope to do with a sub-

ject which might well occupy volumes, will be to give you outlines and trust that you will verify the statements by further and patient reading.

If Congregationalism be studied historically, it will be found to present itself, first as a form of church government, or a polity; and secondly, as a distinct religious denomination. As a polity its origin is found in the words of Christ and his apostles; as standing for a denomination, it begins with William Bradford and his associates, that little handful of men in the north of England who gathered around Brewster in 1606.

As a polity it includes the Congregationists, the Baptists, the Wesleyan Methodists, the Unitarians and the Universalists with a few others—in all from two-fifths to three-sevenths of all the churches in America; as a distinct denomination, it is represented by about four thousand five hundred churches and four hundred and seventy-five thousand communicants in this land, and by others in Europe, Asia, Africa, Polynesia, and Australia.

In the beginning no fundamental principle was formulated and announced; but there was such a principle in operation, viz: "the word of God is the supreme objective authority in all matters of doctrine and government." Accompanying and modifying this was a second principle, viz: "the immediateness and the fullness of that relation which exists between the spirit of Christ and the Church of Christ, extends to every congregation of true believers and to the soul of every Christian."

The first age of Congregationalism as a polity was a heroic age—the period covered by the first three centuries of the Christian era.

That polity was then represented by a little handful of men, without wealth, learning, social position, political power, arms, or of any of those helps which men are wont to look upon as essential to the success of an enterprise. And yet these men with Scriptures given by inspiration of God, be-

lieving themselves to be the recipients of divine illumination, had the courage to set out under the command of their crucified, but risen and soon to be glorified Lord, to bear witness to him, "in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth."

Not a foot of soil upon which they were to tread was theirs. Wherever they went they were to be regarded as aliens and invaders. Their only weapon was the simple story of their slain and risen Chief.

The proclamation of that story involved the conquering of fierce and inveterate hatred for foreigners in their own hearts. It involved defiance of the supreme council of the Jewish nation. It involved the breaking down, the obliteration of all those differentiating barriers which had hitherto kept men apart on the earth, and made the race seem to be a disjointed, if not a hopelessly dissevered mass of human beings. It meant that there was nothing in national descent, in religious training, in the beliefs which had been built into the souls of men by centuries of discipline and ceremony, in heathen custom or idolatrous practice, in the civilization of Rome, the culture of Greece, or the degradation of the ruder barbarian which should interpose for the detention of the new evangel, or limit the area of its proclamation. It involved a conflict not only with themselves and the chosen people out from whose midst they had come; but also a conflict with Rome. It must be admitted that to all human eyes, it seemed a most unequal struggle and it was not strange that the proud mistress of the world dreamed of an easy victory. Before the conflict ended, all the forces which enemies could suggest had been adroitly arrayed against the new faith. But that faith deepened. The territory over which it held sway widened. The number of adherents multiplied. Rome surrendered; and the representatives of the once feeble and despised band took the throne as a Christian emperor. If there is anything in the history of the church more heroic than that conflict of simple disciples with the mistaken Jews, with hating Samari-

tans, with powerful Rome, I know not where it is to be found.

But it will be more in harmony with the spirit and design of this occasion, if I speak at greater length of Congregationalism as represented by that religious denomination to which this church belongs. It might be questioned by some whether this denomination ever had a heroic age especially in this country. For in this day when so much stress is placed upon numerical quantities, it might be suggested that a religious denomination which makes such a statistical exhibit as ours must lack heroism. It is true that the Congregational churches started at the beginning of our national existence with an uncommon prestige. They had learning and wealth at their command. They had the confidence of the people. And yet at the end of the first century of our nation's life they had fallen from the first to the fifth place in rank so far as numbers go.

These figures are not flattering. I do not think they are even creditable. But they are explainable. A part of the blame, if there be blame, is to be laid to the character of the preaching of a hundred years ago and more. That preaching was too theological, controversial, dogmatic, intellectual and metaphysical to result in lengthened church rolls.

Sufficient importance was not attached to polity. Thousands of Congregational church members came from the East to the West from the care of liberal minded pastors who had instructed them to believe that the Congregational church and the Presbyterian church were about the same, the principal difference being church government and that was of but little importance. And these pastors never suggested that, inasmuch, as these churches were so alike Congregationalists should try to persuade the Presbyterians to unite with them. It was easy under these circumstances to effect a union between Congregational and Presbyterian churches to provide religious privileges for the new settlements west of New England. The result was that two-thirds of the money was furnished by the Congregationalists and two-thirds of the

churches were gathered by the Presbyterians. High Presbyterian authority said, some years ago, that "not less than 1,500 of our churches are essentially Congregational in their origin and habits." And Dr. Patton, of Washington, says that, "had it not been for this union and had the Congregationalists on leaving their early home, adhered to their own polity, our numbers now would have been twice or thrice what they are and the empire states of the Interior would have been a second New England in their ecclesiastical character."

We have suffered from the great lack of anything like denominational "*esprit de corps*."

I do not agree with a minister who once said at a public meeting, in my hearing, in this city, though he was not a pastor here, "The man who says he does not care what church a person unites with, provided only he be a Christian, is either a fool or a liar."

It can be truthfully said that Congregationalists hold the progress of Christianity to be vastly more important than their own numerical increase. I was once present at a meeting of the General Association of Congregational churches in New Hampshire when this question was discussed: "How shall more loyalty be secured among our church members in sustaining and extending the principles of our denomination? At that time one of the ministers said: "I was once a farmer and kept sheep. I never put a name or brand or mark upon those sheep. But I kept them so clean and white that, if they ever strayed from my flock and entered another flock, I could immediately pick them out by reason of their superior whiteness." "Now brethren," he added, "I do not believe in trying to make Congregationalists by putting a brand upon our members; but I do believe in trying to make their hearts so pure and their lives so Christ-like that, no matter where they go, they can be seen and distinguished at once." After the hour had passed, the Moderator of the Association said: "Brethren, I have been looking for a Con-

gregational hymn with which to close this discussion; the best I can find is this, 'I love thy kingdom Lord;' let us rise and sing it." And they did rise and they sang with what appeared to be "the spirit and the understanding."

Our slow growth during the past century is to be attributed, in part, also, to our unfavorable geographical position. Then too with a polity which taught the equality of all men our denomination was excluded from the entire slave-holding States, embracing one-half the territory of the nation. And last of all, Congregationalism is modern—not in its origin, but in its practical expression.

But I would remind you as the late Dr. Noyes of Dartmouth College has well said that "a slow growth, by no means indicates an essential weakness. The noblest trees have a tardy growth; the animals that are slowest to mature have the longest lives; and the systems of human society which unfold by slow degrees, under the shapings of divine Providence, are the most divine. Other systems 'have their day and cease to be;' this, in its essential principles, is immortal—the abiding order of the church whether militant or triumphant."

There are effects which can never be expressed in mathematical terms. At this centennial season we are wont to measure our greatness by the number of square miles of our territory, our railroads, our mines, our agricultural products, our telegraphs and our banks.

But, at the celebration in New York on the 30th of last month, James Russell Lowell said: "I am not insensible to the wonder and exhilaration of a material growth without example in rapidity and expansion; but I am also not insensible to the grave perils latent in any civilization which allows its chief energies and interests to be wholly absorbed in the pursuit of a mundane prosperity. I admire our enterprise, our inventions, our multiplicity of resource; no man more. But it is by less visible remunerative virtues, I persist in thinking, that nations chiefly live and feel the higher meaning of their

lives. Prosperous we may be in other ways; contented with more specious success; but that nation is a mere horde, supplying figures to the census, which does not acknowledge a truer prosperity and a richer contentment in the things of the mind."

We have but to transfer our thought from the nation to the denomination to get an idea from these wise words which it will be well for us to ponder. Congregationalism might be rich in figures; it might still lead the list and distance all the other denominations so far as relates to the number of its churches, ministers and members, and yet carry about with it the element of weakness, if not of overthrow.

I do not offer this in order to excuse our shortcomings. I believe we should have done better, than we did during the first century of our nation's history. I agree with Dr. Ladd, that "Great ideas and principles need concrete expression; the greater the ideas and principles, the more numerous the concrete forms in which we may duly expect to find them expressed. And, inasmuch as Congregationalism magnifies the office and value of the particular visible church, the demand is just that it shall evince, besides a few general principles, many particular churches embodying those principles; besides invisible ideas, visible men and women working amidst the hard conditions of life, and under the intelligent domination of those ideas."

If the invisible church is not visible, to modify a sarcasm of Schliermacher, the church that *is* visible is mostly *not* church.

But members are not the only criterion of strength or influence; and I believe in spite of our comparatively meagre figures we can point not only with satisfaction, but also with pride, to the achievements of modern Congregationalism, since that bleak December day when the Pilgrim Fathers first set foot on Plymouth Rock, which "is now, and ever will be, one of the most conspicuous objects on the broad bosom of the world's history."

For centuries the Roman Catholic Church had been the prominent, the controlling power of Christendom. That church had been built into strength by a long line of learned men, distinguished colleges and councils, and had been sanctioned by a noble army of martyrs and numerous *miracles*.

“So much was she, for these reasons, lifted above the common crowd, that it is not surprising if, to them, her utterances had all the force of law, while she, herself, claimed to be infallible.” Not content with spiritual supremacy, she aspired to temporal dominion. She demanded tribute from all nations. She arrayed armed legions for her own use; she made and unmade kings. She became the umpire of trade. She dictated laws and treaties. At all Christian courts her legates took precedence and soon assumed to represent that divine right—that supreme authority by whose sanction alone princes were supposed to govern. This supremacy was claimed also by virtue of her age. Had she not, for a thousand years, stood firm on the rock whereon Christ himself had set her, amid changing empires, the rude assaults of barbarism and the decisions of hostile councils? Had not her edicts become the recognized theology of the greater part of the civilized world? How could she be in error who could point to a history like this?

But God has ordained that in this world, at least, “the evening and the *morning*” shall be one day. Daylight follows *darkness*, and with the revival of learning, brilliant discoveries, the spirit of enterprise, especially the introduction of printing, human thought received a wonderful impulse, and a new era was introduced, distinguished as an era in modern history.

At this time the Fathers and the founders of Modern Congregationalism were born and reared. They were men of prodigious power. Mighty as preachers, learned as divines, able as disputants, they wielded an influence which few can realize. From such heroic souls we have a right to look for a heroic age; and in this case we are not disappointed. Their

first heroic deed was to deny the divine right of dictation in religious matters to the pope, bishop or presbyter, and to claim that in spiritual concerns, every true believer is a king and priest, and that the church composed of such, meeting on a level, is a "chosen generation, a royal priesthood, a peculiar people." Drawing their authority from the word of God, and their inspiration from the Holy Ghost, they dared to set themselves in opposition to the prevailing opinion of centuries. It was the heroism of the first three centuries reproduced. Till then, for a thousand years the Christian church had believed that a church could originate only with the bishop or presbytery. But they were courageous enough to announce their belief that any number of Christian people could become a Christian church, by organizing themselves into a community under a common profession of faith, to a common Christian life; and they proceeded to reduce their belief to practice by actually organizing. History says "they were regarded by the courts as offenders against the Queen's supremacy and the majesty of the state; and, in the tribunals of the church, as offenders against Christ, in the person of his priestly representatives. It had never been thought or heard of for more than a decade of centuries that a company of laymen could by any possible method originate a church. Such a society could never be more than a secular association, profane and abhorrent in the eyes of all good Christians for the audacious pretensions which it asserted, its officers being guilty of the sin of Korah and Abiram and its sacraments being strange fire before the Lord."

It is not to be wondered at that such people as these suffered at the hands of the High Communion during the reign of Elizabeth. They were simply paying the price which the pioneers or the discoverers of truth have always been obliged to pay for *being* pioneers or discoverers. They were persecuted, imprisoned, and detained without trial, release or bail. Their houses were entered at night and ransacked and rifled under pretense of looking for seditious and unlawful books.

They were beaten with cudgels, shut up with vile and loathsome criminals and, lying in cold, hunger and chains they perished. Some were even hung like the veriest criminals. And they surrendered? Just as Luther surrendered at the Diet of Worms. Such men as these never surrender, when conscious they are in the right. They suffer, they die, but never surrender. They have too much of the spirit of those Old Testament worthies who obtained a good report through faith. They went to Holland; but their convictions went with them and grew firmer with each departing footstep and each new day of trial and suffering. And when all hope of a return to England, with their convictions, was cut off, though loyal as the most devoted subject of the crown, they faced the dangers of the deep, at that season when those dangers are greatest, in a ship which would now be looked upon as scarcely sea-worthy; and, when the sun was at the winter's solstice, they set foot upon the virgin soil of the New World, where they intended to organize churches as occasion required, appoint their own officers, and worship God as they pleased.

They had landed upon a soil, from which they could not hope to coax a crop for their support for nearly a year. They had come to an inhospitable climate, and pitched their tents upon the edge of a vast wilderness—a land unknown—in the midst of a strange and savage people who looked upon them as invaders and enemies. If they are to be judged by the age in which they lived, the powers they faced, the position they took, and the self-denial and sacrifices they made to support that position, we are bound to call them heroes and their age heroic. And if, turning to their first heroic effort, we consider their work in the New World, our estimate of these fathers of modern Congregationalism will not be changed. They buried their dead far from home and their native land. They saw the vessel in which they came sail out of sight, and leave them with no hope of escape, no matter how great dangers might threaten them. And, with simple faith in God, a

firm reliance upon his word, and a consciousness of access to Him through Jesus Christ their Lord, they turned to build rude houses to form their shelter, plain sanctuaries for their worship, clear acres where they might raise crops for their support, and to work out some of the grandest problems ever given men to solve.

If we confine our thought to the great achievements of Congregationalism in this country which make their whole age heroic, we will find that they arrange themselves in four distinct groups.

In this enumeration, I pass by the influence of this church upon the family life, its modifying effect upon the polity of those denominations from which it differs, the distinguished persons it has produced, the diffusion of its spirit throughout the land, in order that I may speak of the four grand achievements which must not be omitted. Nor do I claim that other denominations have lent no aid even in these things. But in these Congregationalism has been the controlling power and she may well place them to her credit.

I.

Congregationalism necessitated and provided for a distinct system of education and gave rise to that peculiarly American institution known as the American school, an institution reckoned to-day as one of the safeguards and main pillars of the Republic.

A denomination which believes as ours does, that every Christian may come to the word of God without the intervention of pope, priest or church, and may judge for himself what is the true interpretation of that word and test the preaching and the teaching of pastors and teachers in religious things, is bound to encourage education so that each one may bring to the interpretation of Scripture the results of wide and discriminating reading, and of scientific and historical research. Our fathers saw this, they felt it to be the logical outcome of their religious faith; and they boldly met the demand by

planting the school-house by the side of the sanctuary. This was a new sight in the world, and for many years the people across the sea could not understand it. "Years ago, on one of the islands lying far off from New England shores, in a secluded village, by a quiet fireside, a boy was wont to sit in great delight over whatever book he could read about America. Two things, however, used to puzzle him. One of them was, how the Americans built their schools, and where they got their money. If by tax, how they got everybody to consent to be taxed; how they selected their teachers; how they so managed their school system as to make education free as the air the people breathed and open as the roads they walked upon. Remember these thoughts were born in an atmosphere where the taxed, who, at that time had no representation, were in the great majority, and where a tax bill was an abomination. And remember, too, that it was where the sight of a company of freemen, standing up in a town meeting to impose taxes upon themselves, was not only what had never been beheld, but was a scene that had not come within the horizon of a taxpayer's imagination." But that boy lived to come to America, to unite with an American church, to be educated in an American school, and an American College, and an American seminary; to be a distinguished preacher, an honored professor of systematic theology, and to be the stated preacher in an American university; and the church, college, seminary and university were all the outgrowth of Congregational thought and prayer and self-sacrificing gift. He understands now "America's Interest in American Schools." These schools were not an importation, for no other people have them. They were not the product of the government, for they antedate the government by a hundred years. They were not the product of all the Colonies, for in Virginia, where another type of thought prevailed, Governor Berkeley wrote in 1670 saying: "I thank God there are no free-schools, nor printing, and I hope we shall not have them these hundred years. God keep us from both!" These

schools descended from Congregationalism. In New England, where this polity prevailed, the people were yearly standing up and imposing taxes upon themselves for the support of the common schools. Listen to one of their orders: "In every town the selectmen shall use all diligence to insure that every house-holder teach, by himself or others, his children and apprentices so much learning as shall enable them to read the English tongue and obtain knowledge of the laws. And if for any reason the parent neglect to instruct his offspring, he shall be subject to a fine, and the children shall be educated under the authorities." Twenty-five years before Governor Berkeley thanked God there were no schools nor printing in Virginia, John Eliot, a Congregationalist, was asking the General Court of Massachusetts to provide for schools. He said "Lord, for schools everywhere among us! That our schools may flourish! That every member of the Assembly may go home and procure a good school to be encouraged in the town where he lives. That before we die we may be so happy as to see a good school in every plantation in the country." Two years later it was passed as a Colonial law: "To the end, that all learning may not be buried in the graves of our fathers, ordered: That every township, after that the Lord hath increased them to fifty householders, shall appoint one to teach all the children to read and write; and where any town shall increase to the number of one hundred families, they shall set up a grammar school, the master thereof being able to instruct youth so far as to fit them for the university." Provision for education was still further extended by the founding of the academy, which in America, "is distinctively of Congregational origin."

Congregationalism has always attached great importance to an educated ministry. This was the natural sequence of their polity. While Congregationalism believes that the humblest disciple has as immediate access to God as the most distinguished minister, it also holds that the mind as well as the heart of men is an instrument for the acquisition of relig-

ious knowledge; and that the better the reasoning soul is trained, the more likely will it be to discover and know the truth. There must then be not only the common school, the grammar school, and the academy; but also the college and the seminary. And both of these, in America, were introduced by Congregationalism. There is scarcely anything in the annals of education more touching than the efforts made by Congregationalists for the establishment of their colleges. After this manner the foundation of Harvard College was laid. "The magistrates led the way by a subscription among themselves of £200 for the library; the comparatively wealthy followed with gifts of £20 and £30. The needy multitude succeeded, like the widow of old, casting their mites in the treasury. A number of sheep was bequeathed by one man; a quantity of cotton cloth worth nine shillings was presented by another; a pewter flagon worth ten shillings by another; a fruit dish, a sugar spoon, a silver tipt jug, one great set, and one smaller trencher set, by others."

Ten years ago, Dr. G. F. Magoun of this state cited forty principal colleges, "eight in New England, twenty-four in the West, seven in the South and six in foreign lands, which owe their existence wholly or chiefly to Congregationalists."

So we see that the various grades and kinds of intellectual discipline, the common school, the academy, the college, the seminary, the university, and I might add the school in the house where, according to the declared policy of the Synod of Dort, the youth were to be trained by their parents; the "dame school" taught by women of Christian experience and members of Congregational churches, in which efforts were made to supplement the deficiencies of family training; private instruction in fitting young men for college, which was so uniformly given by the Congregational ministry, all show that there is a broad and deep foundation in history for the claim so often made, that "popular education in this country was substantially of Congregational origin." To supplement all these the religious newspaper was established, and in this,

also, the Congregationalists led the way by establishing the *Boston Recorder*.

II.

Congregationalism next appeared as the heroic champion and the dominant power in favor of civil liberty and good government. We have just celebrated with becoming pomp, the centennial of the inauguration of our first President. The government over which he presided was the necessary result of the war of the Revolution. When did that war begin? Where did it begin? Who began it? History, taking notice of results rather than processes, tells us it began at Lexington, Mass., April 19, 1775. John Adams said, referring to an argument made by James Otis in the Old Town House of Boston, in 1761, against the "Writs of Assistance:" "James Otis breathed into this nation the breath of life. Then and there the child Independence was born. In fifteen years, that is, in 1776, it had grown to manhood and declared itself free." But Robert Treat Paine, the great lawyer and statesman, one of the signers of the Declaration, called the Rev. Dr. Jonathan Mayhew, a Congregational minister, "The father of civil and religious liberty in Massachusetts and America." Read Thornton's *Pulpit of the American Revolution* and you will see that a full quarter of a century before those guns were fired in the streets of Lexington, and eleven years before Otis launched his fiery argument against the Royal Court in Boston, this intrepid preacher, only twenty-nine years of age, from his pulpit of the West Church in that old city called "The Hub," preached a sermon known as "The Morning Gun of the Revolution." His sermon was read by all the people. Some praised the fearless preacher, others blamed; but all read what he had said. Remember, this bold young minister was subject to the English crown, for this was not then an independent nation. And yet he had the courage to say, knowing full well that his meaning would be understood, "When once

magistrates act contrary to their office, and the end of their institution, when they rob and ruin the public instead of being guardians of its peace and welfare, they immediately cease to be the ordinance and ministers of God, and no more deserve that glorious character than common pirates and highwaymen."

And further on in his sermon he said: "A people really oppressed in a great degree by their sovereign, cannot well be insensible; and such a people, if I may allude to an ancient fable, have like the hesperian fruit, a dragon for their protector and guardian. Nor would they have any reason to mourn if some Hercules should appear to dispatch him.

"For a nation to thus arise unanimously and resist their prince, even to dethroning him, is not criminal, but a reasonable way of indicating their liberties and just rights. It is making use of the means, and the only means, which God has put into their power for mutual and self defence. And it would be highly criminal in them not to make use of these means. It would be stupid tameness and unaccountable folly for whole nations to suffer one unreasonable, ambitious and cruel man, to wanton and riot in their misery. And in such a case, it would, of the two, be more rational to suppose that they who did not resist would receive to themselves damnation."

But the impulse to resist unjust and tyrannical power, did not originate with the young preacher of the Revolutionary period. It arose with the rediscovery of Congregationalism. It was brought over with the Pilgrim Fathers in the cabin of the Mayflower. And it grew and kept on growing when they cried and when they laughed, while they lived and after they died, and it blossomed out under the heroic preaching of ministers of the Gospel believing in Congregational principles before the war of the Revolution.

In looking back to those eventful years of the War for Independence, years of heroism, suffering and of faith, we see in the foreground, the towering forms of Washington and his

generals with their half-disciplined, starving and almost defeated armies. But behind these under arms, were other forms, moving under the insurrection of great thoughts. "They were scholars, orators, statesmen, seers, in whose souls the Revolution was an accomplished fact before one gun had been fired or one sword drawn. Deeper still into the retreating canvass we look, and behind these great political leaders, as they were behind generals and half-starved armies, are other forms, with faces attenuated to a higher spirituality, to a finer scholarship, and to a more sacred passion." Who are these men? They are ministers of the Gospel, men who had faith in the divinity of the principles of Congregationalism, who had been trained in these principles, trained under them and who knew how and when to resist the powers which unrighteously assumed to be. "Before Adams or Hancock or Franklin or Jefferson had uttered their denunciation of British tyranny, before even the possibility of resistance to arbitrary power had been thought of by them, before they had even dreamed of independence and a union of the Colonies in a great nationality, these men, in the inspiration of a gospel which is that of liberty, a gospel which had taught them to value man, had been laying bare the falsity of royal assumptions, expounding the principles of good government and of manhood in the state, and schooling legislators, judges and people to an understanding of those civil rights which are the offspring of religious freedom. And, as events thickened, in advance of all others, they were even narrowing the issue between the Colonies and the home government, concentrating more and more the aroused indignation of an oppressed people into the idea of resistance, and pointing out to the sagacious statesmen of the day the principle and method of a vital union and co-operation among the Colonies." These Congregational ministers, who by their very obscurity make more prominent all the others, not because they were ministers, but because they were Congregationalists, are the authors of our liberties and the real

fathers of the American Republic. And when the smoke of battle cleared away, the Angel of Peace spread her white wings over the land purchased by self-denial and sacrifice, made holy by the baptism of blood and consecrated to Almighty God; then Congregationalism taught statesmen how to organize and constitute the new government which had been born into the world. It is a matter of historical record that Thomas Jefferson modeled the government of the states after the Congregational Church polity.

III.

The next grand and heroic achievement in the order of time which is to be set down to the credit of Congregationalism is its contribution to the theological science of the world.

The constitution of the Congregational Church leaves it freer than any other church to make investigation in regard to religious matters, and to take advantage of the results of that investigation. This church came to America with an ideal, an inspiration, and a method all impelling it to progress in theological investigation. With reverence for the past only because it is true and not at all because it is ancient, this Church has the courage to set its face towards the east and look for the day-dawn and the sunlight of truth.

If others think this is our weakness and danger, because it opens the way for heresy and schism, and point to the new departure and the Unitarian defection to justify their thought, we may remind them that a closer organization and a firmer adherence to the creeds of the fathers is by no means a guaranty against defection and error. At the meeting of the New Jersey Association recently held, it was said that, "Strongly centralized systems cannot be relied upon to conserve the truth, as, in case error once creeps in, they become mighty agencies in the wrong direction." When John Robinson bewailed the state and condition of the reformed churches which had come to a period in religion, and would go no further than the instrument of their reformation, he said:

“The Lutherans could not be drawn to go beyond what Luther said; for whatever part of God’s will he had further imparted and revealed to Calvin, they will rather die than embrace it. And so also you see the Calvinists, they stick where he left them, a misery much to be lamented; for though they were precious, shining lights in their day, yet God hath not revealed his whole will to them; and were they now living they would be as ready and willing to embrace further light as that they had received.” But come to a period as the Lutherans would, and stick as the Calvinists will, that does not insure their continued soundness. The Lutherans and the Calvinists on the continent of Europe went over to rationalism in a body; sound doctrine declined under Presbyterianism in Scotland and the English church has suffered numerous lapses. And furthermore it should be remembered that, “The father of Unitarianism in this country, was the rector of the *first Episcopal* church that was ever founded in New England, who in 1785, succeeded in transforming his church into the first Unitarian church in America, while that church which in 1803 ordained Channing, the acknowledged leader of the liberal party (so called) in the Unitarian controversy, was the first Scotch-Irish *Presbyterian* church ever founded in the State.”

Other denominations have had their illustrious theologians; but none excel that list of brilliant, keen-eyed, active, earnest profound scholars to which the Congregationalists point with becoming denominational pride. Bellamy, Bushnell, Dwight, Emmons, Finney and Taylor do honor to our Church. But, rising above each of these and more majestic than any figure in any denomination in this country, is the form of the Elder Edwards, distinguished at home and abroad as a profound philosopher and an able interpreter of the sacred Scriptures. He is described as a reasoner, subtle in his distinctions, logical in his inferences, abundant in his imaginative resources, above all fervid in his spirituality and bold in his appeals to conscience. While in the schools he stood unmatched for

his skill in controversy, in the pulpit he combined the saintliness of Fenelon with the intrepidity of Savonarola. The theological discussion into which he threw himself with all the ardor of his most sacred convictions was a war and not a battle. But when peace was declared, it was found that there was an Ewardean Theology, having for its main support the Scriptures most intelligently interpreted, consistent with reason and with philosophy. This theology has gone through all the land and into all the churches. It is not necessary to claim that this theology which was known as the New England Theology, which has been developed and taught by Prof. Park worthiest to be Edwards' successor, is the final expression of religious doctrine. We should be unwise to call it "The universe of theological thinking, or even sun, moon and planetary system" but such as it is, it introduced into theology a method and a freedom which have been duly felt in Christendom and without which theology might, at this moment, be far in the rear as compared with other sciences, if, indeed, it did not hang as a millstone upon the enlightened thinking of the Christian world.

The illustrious men of other denominations in this country have been content to follow in the footsteps of their predecessors, while to Congregationalism alone belongs the credit of going beyond former explorers into the new regions of truth and making a real and distinct contribution to the world's fund of theological thinking. It is not because God is sparing of gifts to men, but because Congregationalism surpassed all other polities in its encouragement of gifts and its stimulus to investigation. Edwards and Park could accomplish more in the Church of the Pilgrims which came fresh from the benediction of John Robinson, expecting and rejoicing in the expectation that "The Lord had more truth and light yet to break forth out of His holy word." That Church came to the New World to think for itself, and to interpret the sacred Scriptures for itself. It believed and still believes in meeting all questions in the open arena of learning and

philosophy. It believes in weapons and an armour suited to the times; in discussing questions in the light and all the light of passing generations; in conserving all that is true and forsaking all that is found to be false no matter how hoary it may be with age. It dreads "the dry rot of a dead orthodoxy," and "the watery weakness of a sentimental pietism," vastly more than the possible mistakes of patient and devout investigation.

IV.

But great as the three grand achievements of Congregationalism are which I have mentioned, and heroic as the efforts by which they have been wrought, we must give the crown, latest won and yet to be brightened to the denomination for its efforts to promote revivals of religion and to carry the Gospel to the destitute.

It is true that from the time the Pilgrim Fathers landed at Plymouth comparatively little was done for the rapid and wide propagation of the Gospel, until the early part of the present century.

First because the Christian world had not yet re-discovered its obligation to the heathen; secondly because the world was not open to receive the Gospel; and thirdly because those early settlers had so many other things to occupy their attention, tax their energies and demand their support. They had their homes to build, the land to subdue, difficulties with the home government to adjust, a great war for freedom to carry on and a new government to establish.

But, notwithstanding these things, it must be admitted that Congregationalists came to this country with the missionary spirit and under missionary orders. Bradford says, in enumerating the reasons for their coming: "Lastly, (and which was not the least) a great hope and inward zeal they had of laying some good foundation or at least to make some way thereunto for the propagating and advancing the Gospel of the Kingdom of Christ in these remote parts of the world."

When Higginson bade farewell to England he said : " We go to practice the positive part of church reformation and to propagate the gospel." And they soon began to carry out this intention. Thomas Mayhew commenced labor with the Martha's Vineyard Indians, in 1642, Thomas Bourne with the Mashpee Indians, and John Eliot with those on Nonantum Hill, in 1646. And here in the wilds of America those men stimulated that missionary zeal which has since then been shown by many societies which have taken up and carried on the work all round the world.

Not satisfied with the simple conversion of the Indians, and anxious to reach them more quickly, these people, in the face of their limited means, established a college for the education of native Indian ministry some time after Harvard College was founded.

Considerable progress was made by the time war broke out with King Philip in 1674. Three villages of praying Indians could be counted, with an aggregate population of between 4,000 and 5,000 souls. Moved by the zeal of these early Congregational churches of New England, the people of Great Britain established their oldest Missionary Board for the propagating of the Gospel.

I need not remind you that when, at last, the churches began to feel the force of their Lord's last command and to prepare to obey, it was Congregationalism which in 1810 led the way to a more effective carrying out of that commandment by establishing the American Board of Commissioners for Foreign Missions. Other denominations *followed*; THIS BLAZED THE WAY THROUGH THE FOREST.

It was late when the Congregationalists came to a sense of their obligations to the New World and later still, as we have seen, when they came to believe that their polity was adapted to those settlements. But their home missionary zeal had begun to show itself, and most unselfishly and heroically, too; for they said: " If *our* polity is not the thing, we will work

for and help God's cause through some denomination whose polity *is* the thing."

But as in Foreign missions, so in Home, the Congregationalists led the way in organizing a society for the better and more certain accomplishment of their work. We are soon to hold the sixty-third annual meeting of this society in Saratoga, to recount its achievements, to learn its needs and provide for the future. Year by year the churches of our order multiply; their communicants increase and their contributions enlarge. No other churches work more self-sacrificingly; none more bravely or hopefully to propagate—not denominationalism—but the simple Gospel of Jesus Christ; none pray more earnestly, sincerely or effectively for the coming of the King in His glory, and, according to their means, none give more liberally.

And now the recital of the story must be cut off; not because we have reached the end, but because there is no more time in which to say what remains unsaid.

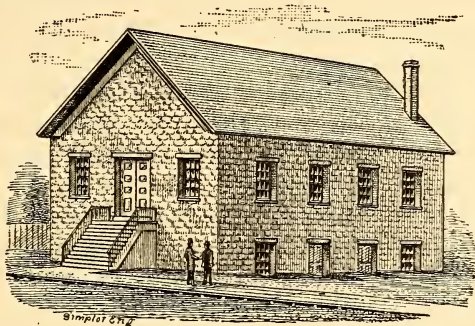
If Congregationalism has not multiplied churches as rapidly as some, and greatly added names to the respectable list of its communicants, it has achieved other results, not less worthy, perhaps, nor less useful. It has modified both the polity and the doctrines of those churches whose form of government is either monarchic or aristocratic, and which are strongly bound to the past. It has re-discovered principles which for more than a thousand years had been lost to the world. It has sent its own fresh, vigorous and progressive spirit into the theological currents of the world. It has set like the brightest star in all the heavens, the best government that exists among men, and infused mankind with the sublimest political hope that ever lodged in the human breast. It has provided for the enlightenment of the common people and championed the inalienable rights of man in the face of oppression and despotism. And to-day, by virtue of its fundamental principles and its educational effects, Congregationalism is at the very front as inspirer and guide of that move-

ment for the emancipation and exaltation of man which began when John Wickliffe awoke the slumbering world by firing the first gun of the Great Reformation, and which has now gone into all the world. We are in the current, we *are* the current which is to become the ocean.

Following the address there was a hymn,

“Onward Christian Soldiers,”

in which all joined. This was followed by the benediction. Thus closed the Anniversary Day whose record is a part of the Church’s imperishable history, and whose memory will be a blessing as long as it endures.



THE OLD STONE CHURCH. 1839-1846.
Size, 40x60. Capacity, about 350.

MONDAY, MAY 13, 1889.

Promptly at 10:30 A. M., according to program, the audience having assembled, the exercises of Monday were opened by an organ voluntary, singing by the choir and congregation, prayer and a second hymn, when the present Pastor of the Church read the following account of its history during the fifty years of its existence. The zeal and joyful interests of the audience, so far from having been exhausted by the services of the day before, seemed only to have become the more aroused and eager.

HISTORICAL SKETCH.

1839—1889.

REV. C. O. BROWN, D. D.

This Church was organized fifty years and twelve days after the government of the United States was fully set up by the inauguration of George Washington as President. There was no telegraphic dispatch announcing the event in the Chicago dailies next morning for two reasons. First, there wasn't any telegraph; and, second, there were no Chicago dailies nor any Chicago to speak of—that city then numbering less than five thousand souls. The whole country at that time had a population of less than fourteen millions. Martin Van Buren was then President; but General William Henry Harrison was elected the next year. Iowa, which in the successive stages of its history, had been first a part of Louisiana, then of Indiana, next of Missouri, then of Michigan, then of Wisconsin, had settled down to housekeeping on its own account as Iowa Territory, in 1838, and in 1839, the year in which this Church was organized, the Capital was removed from Burlington to Iowa City. Statehood did not come till seven years later, in 1846.

The first settlement in Iowa was made by Julien Dubuque, in 1788, near the mouth of the Catfish, who came by permission of the Spanish government, to mine lead. After his death there were few or no white settlers here until 1833, the year in which the Black Hawk Purchase was opened by the government. The day fixed for the opening of the region was June 1st, but the rich lead mines had tempted many to cross the river in the middle of the winter and locate their claims. But they were driven away by a detachment of soldiers from Fort Crawford, near Prairie du Chien, under the command of a young Lieutenant by the name of Jefferson Davis, of whom the world has heard a great deal since that day. He is credited with having been more lenient than the

government was. At all events he was little more than out of sight before the settlers were back again. They came to stay. Some of them are still in Dubuque and some are pew-holders in this church to-day, having been here during the whole period of fifty-six years and more which have intervened.

The American Home Missionary Society, which did the first religious work of Congregationalism in Iowa, began here. Rev. Aratus Kent, of Galena, preached in Dubuque as early as 1834. The first resident missionary of the Society was Rev. Cyrus L. Watson, who came from the Presbyterian Church of Rushville, Ill. Those were the days when our Home Missionary Society worked on "the plan of union" with the Presbyterians. Mr. Watson's commission was dated December 28, 1835, and assigned him for missionary labor at "Dubuque Mines, Michigan Territory." He preached his first sermon January 1, 1836, in a log house, which was used as court house, school house and church. The "Home Missionary" for May, 1836, says he preached every alternate Sabbath in the log school house and on the other Sabbaths in some of the neighboring villages and once a week, an evening discourse at one of the diggings in the vicinity. He remained in Dubuque but a few months; went eastward through Illinois, on the way attended the Congregational Association at Quincy and helped ordain the first Congregational minister ever ordained in Illinois. That was in April, 1836.

The first "full-blooded" Congregational preaching in Iowa was by Rev. Asa Turner, in the month of May or June, 1836, and by Rev. William Kirby, who at that time made a missionary tour into this territory and preached at Ft. Madison, Farmington, Yellow Springs (or Kossuth) and Burlington. Mr. Turner was then pastor of the Congregational Church at Quincy, Ill., and Mr. Kirby was pastor of the Congregational church at Mendon in the same State. Iowa may owe many debts to Illinois; but none greater than that which she owes

for Father Turner, who became and for many years remained a leading force in the Congregationalism, not only, but the evangelization of this State.

The Dubuque *Times* of May 12, 1883, copies an item from the Dubuque *Visitor* of May 11, 1836, the first number of the first paper published in the territory, which says: "Another minister of the Gospel is needed among us—one who can reason, preach, sing and enforce the Fourth Commandment. The harvest truly is plenteous, but the laborers are few." Down to his time one Methodist minister who preached here one-half of the time and Rev. Mr. Watson who preached as I have described, were the only Protestant ministerial supply.

The corner stone of the Old Stone Church was laid on July 1, 1836, nearly three years before the Church was organized. The building was about forty feet by sixty. Various financial embarrassments characterized its early history.

On May 12, 1839, seven persons, namely, Ezekiel Lockwood, Nancy Lockwood, Charles C. Bellows, Phebe McCloy, Nancy Watson, Martha Smith and Amanda Matthews brought together their letters from eastern churches and were organized by Rev. James A. Clark into a Presbyterian Church. Of these seven one is still with us, Mrs. Amanda Matthews, and has had unbroken connection with the Church during these fifty years. Twelve other persons joined the organization immediately, on the same occasion, on the profession of their faith.

The Church, though Presbyterian in form, never belonged to the Presbyterian body at large. It was organized by a Presbyterian minister who was in the employ of the Congregational Home Missionary Society, and joined the Mineral Point Convention, which was composed of Congregational and Presbyterian churches. All of the ministers of these churches were Congregationalists. Rev. Mr. Clark was pastor of the Presbyterian Church at Fort Madison and was commissioned by our Home Missionary Society June 13, 1838.

Rev. Zerah Kent Hawley was first called to the supply of the pulpit of this Church April 9, 1840. He had, however, preached from December 1, 1839, and his ministry extended to April, 1841—one year and four months in all. Rev. Asa Turner, who had become Home Missionary Agent for Iowa, visited Dubuque in the summer of 1840. He says: "At Dubuque I found Rev. Mr. Hawley, laboring with acceptance. The Church is small and it requires a great effort on their part to sustain the Gospel; but they are willing to go to the extent of their ability." Mr. Hawley received the whole of his support from the Church in these days of its weakness and that, too, while its members were struggling to build. He was a Home Missionary at La Harpe, Ill., before coming to Dubuque; was a graduate of Yale, and also studied theology there and at Lane Seminary, Cincinnati. After being here he was pastor of the Congregational Church at Knoxville, Ill., and died at Memphis, Tenn., after the war.

After him a Rev. Mr. Townshend supplied the Church for three months, in 1841.

We come now to times when the borders began to enlarge; when one was called to the pastorate who was to abide with the Church many years, as its honored leader; whose formative hand was to be felt not only here, but throughout the new Northwest; not only in matters of our own denomination where his ability was ever recognized and in demand, but in all matters which concerned the Master's kingdom; not only in affairs of religion, but also in all of the stirring reformatory questions of the day which were moving this Nation with that mighty ferment which preceded revolution and liberty for the slave. On February 27, 1842, Rev. John C. Holbrook was called and on March 20th following signified his acceptance. The proposed salary was "four hundred dollars and such missionary aid as he could obtain." The records tell us that the amount of Home Missionary money which Dr. Holbrook secured was two hundred dollars a year. It will be in order, therefore, to call upon him for a statement

in the reminiscence meeting this afternoon. It is high time that we should know just how sumptuously he fared every day on six hundred dollars a year !

If we were now dealing with reminiscences this sketch could be enlivened with many an incident of those early days, which would illustrate the versatility of the Pastor's gifts and the varied experiences of a minister's pioneer life. Report has it that he could preach on Sunday; drive a dray team on Monday; make garden or do any odd job on Tuesday and Wednesday; write tracts or hold his own with a mob on the abolition question next day; prepare his sermons on Saturday and attend to all of the weddings, funerals, conventions, socials and tea parties between times; and in extra busy seasons have a rousing revival besides! But the reminiscence meeting is set for this afternoon. Make a note of these things for that hour. The historian must get back to his own proper work and relate with due gravity that such a man as Dr. Holbrook could not of course be very long Pastor of a church which was neither one thing nor the other; organized under Presbyterian form, but connected with Congregationalists from the beginning. Very presently the sound opinion prevailed that since this Church had been organized by a man in Congregational employ, and since the Congregational form of church government is according to the New Testament model, therefore it would be best to make it Congregational, pure and unmixed.

But there were some steps leading up to this result. April 5th the Mineral Point Convention, composed largely or wholly of Congregationalists, met here and installed Mr. Holbrook. April 10th two Elders of the Church resigned their office and it was ordered on motion that "hereafter the business of the Church be transacted in a session of the whole." This was the preface. Without further explanatory steps, it was voted on December 12, 1844, "That we adopt the Congregational form of government, and that we elect two deacons at our next meeting."

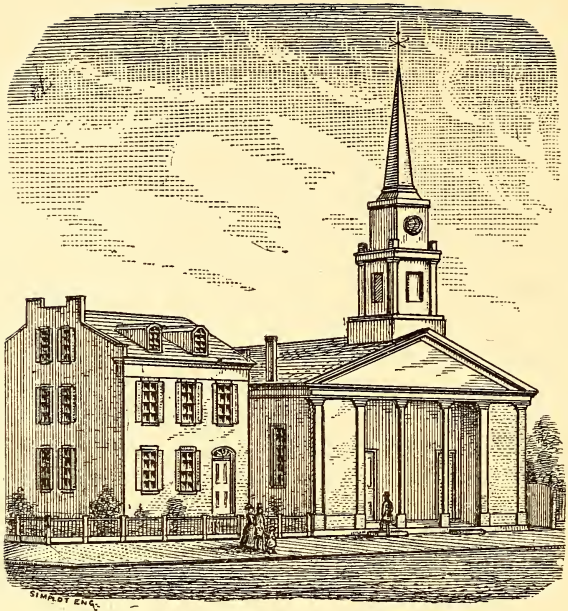
During the winter of 1842-43, in the Old Stone building, which was then unplastered, occurred the first in the long series of revivals of religion. As a result twenty-one were added to the roll by profession and nine by letter, bringing the membership up to fifty-six and greatly encouraging the hearts of the Pastor and the people.

In 1844, on account of financial troubles, the Church was obliged to abandon its first building, the Old Stone Church, which was situated on the east side of Locust street opposite Washington Park. For a time they worshipped in the Court House, then in the Baptist Church. But in 1846 the Main street edifice which stood where the Town Clock building now is, was completed at a cost of \$3,500, six hundred and fifty dollars of which came from abroad. The new church building was thought to be a very fine structure in its day. Its beauty of architecture and convenience of appointments excited general comment. When Pastor and people entered it they had a sense of security and comfort in their surroundings which greatly encouraged them. Soon the Lord added his approval in the most gracious manner. In the winter of 1847-8 there was a precious revival, the spirit and power of which continued into 1849 when it culminated in the largest ingathering the Church has ever received.

To quote from Dr. Holbrook's own words in reference to it: "In 1849 occurred that memorable outpouring of the Spirit which wrought such a change in the moral aspect of this community as can hardly now be realized, and more than trebled our strength and efficiency as a church. It continued nearly six weeks, the Pastor preaching every day and the Lord adding daily to his people of such as should be saved. The whole number of hopeful conversions was between eighty and ninety. Between sixty and seventy united with the Church."

Such prosperity called for enlargement of the church building, which was made in 1849, at a cost of \$2,700, bringing the cost of the rejuvenated structure up to \$6,200.

It was during this period of prosperity (March 25, 1848)



THE MAIN STREET CHURCH. 1846-1858.

Size, 45x75. Capacity, 500. Cost, \$6,200. Brick and Stone.

that the Church cut loose from the Home Missionary Society, which from March 20, 1842 had contributed \$200 annually towards the Pastor's support—\$1,200 in all. Not only did the Church thus enter upon self-support, but the same year gave \$76.83 to Home Missions; \$118.55 to the Foreign Mission Society and \$40 to the American Bible Society. During Dr. Holbrook's first pastorate of eleven years the benevolences of the Church aggregated \$2,500.

In July, 1850, about twenty members, many of whom had originally been Presbyterians, took letters and went out to organize the First Presbyterian Church of this city.

In 1851 there was another revival with twenty accessions to the Church, and a total of thirty-five before the year was over.

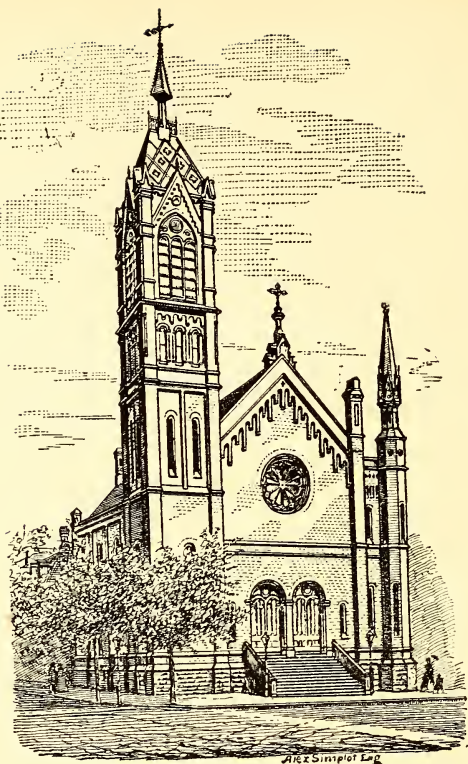
On the 22d of February, 1853, an ecclesiastical council convened to advise with reference to the removal of Dr. Holbrook to Chicago, whither he had been invited to become the Pastor of a new Congregational church about to be organized there and editor of a new Congregational paper to be called *The Congregational Herald*. The advice of the Council was that a temporary absence be arranged for, not to exceed one year. But in July Dr. Holbrook was formally dismissed and the one year grew into three before he returned. Thus New England Congregational Church of Chicago was in some sense a child of this Church, which contributed not only its Pastor but six of the original twenty-one members to form it.

Immediately after Dr. Holbrook's dismissal Rev. Jesse Guernsey began to supply the pulpit and was duly installed December 21, 1853. During his brief pastorate of two years there were about fifty accessions to the Church, largely by letter. He was dismissed by Council October 12, 1855.

The records for this period are meager, but doubtless interesting facts may be given this afternoon from the memories of those who knew and greatly loved Dr. Guernsey. He afterwards, in 1857, became the Home Missionary Superintendent of this State, which position he filled till his death. He died December 1, 1871 and is buried in Linwood Cemetery. Soon after Mr. Guernsey's resignation, about fifty members took letters and formed the Second Presbyterian Church of this city.

In September, 1855, Dr. Holbrook was recalled and re-installed the following July. The corner-stone of this building was laid at the same time. In 1857 and '58 there were revivals of religion, that of '58 being very extensive. Eighty-five accessions followed, of whom seventy-four on profession were received in one day; on letter and profession, ninety-two.

Reference has been made to the fact that the present building was begun in 1856. But the financial panic of 1857 overtook the enterprise unfinished, and the basement only could be made ready for occupancy, in 1858. The first service was held in it on July 11th of that year. Services were held in



FIRST CHURCH, COR. LOCUST AND 10TH, DEDICATED 1860.

Size, 70x100. Capacity 900. Gallery on three sides. Interior finished in walnut. Total Cost, \$41,000. Brick, Stone-Trimmed.

the lower room until April 1, 1860, when a loan of \$5000, obtained from Edna Dean Proctor, of Brooklyn, enabled the trustees to finish the audience room. The total cost at the time was \$38,000. The dedication sermon was preached by Dr. Holbrook, and an historical address delivered the following Sunday, to which the writer is indebted for many facts contained in this sketch.

From February 1st, 1859, to August 1st, of the same year,

during an absence of the Pastor, the pulpit was supplied by Rev. J. M. Chamberlain, since for many years prominently connected with Iowa College, and still a resident of Grinnell.

In August, 1863, Dr. Holbrook resigned to accept a call to become the financial agent of Iowa College. Thus closed a long and fruitful ministry of more than seventeen years.

March 30, 1864, Rev. Lyman Whiting, D. D., of Providence, R. I., was called and began his ministry in May. He was installed on April 19, 1865, Professor S. C. Bartlette, D. D., preaching the sermon.

The Church debt, caused by the financial crisis, against which no foresight could provide, had grown to more than \$20,000, and the first serious problem of Dr. Whiting's ministry was the proposition to sell this building to pay the obligations. But better counsels prevailed. Heroic efforts were made and nearly half of the necessary sum was raised in 1864. In the winter of 1865, largely through the broad liberality of one member, Mr. George D. Wood, the whole remaining sum was cleared off and an emancipation celebration followed with songs, addresses, and prayer.

May 30th to June 3, 1866, the General Association of Iowa held its quarter centennial meeting with this church.

Another notable event occurred in 1867. April 25th to 28th, the German Congregational Church was organized and took possession of its then new building on the side of Seminary Bluff.

In 1869 the organ was purchased at a cost of about \$4000.

The opening years of Dr. Whiting's ministry were the closing years of the war, when events of such vast popular interest were transpiring that all thought and attention were turned upon them. Religious services were interrupted with telegrams announcing victory or defeat of our armies and audiences were correspondingly elated or depressed. When news from Appomattox came, the old bell in the tower was "turned loose" and lost its voice in an all night serenade over the event. Those were interesting times and this Church

had done its share in helping to bring them about; but they were not favorable to revivals of religion.

The human mind cannot be intensely and supremely interested in two directions at the same time. The record shows no general revival interest after 1858 until the close of the war. In '67, '68 and '69 the old fires were re-kindled and there were accessions by profession, especially in 1869, when twenty-seven were received at one communion.

During Dr. Whiting's pastorate, he was frequently called upon to attend representative gatherings, to preach, to deliver addresses and lecture in different towns and cities of this region, especially in Iowa, and his influence was widely felt. He resigned July 10, 1869, and was dismissed on the 29th of the same month. For a year following, the Church was without a regular pastor.

During the year of 1869 Dr. Joel S. Bingham, of East Boston, Mass., was twice called to the pastorate, and Dr. E. B. Fairfield, formerly President of Hillsdale College, Michigan, was also called; but both declined, the latter having accepted a call to become pastor of the Congregational Church at Mansfield, Ohio.

In the month of July, 1870, the call to Dr. Bingham was renewed, and circumstances had so far changed that he was enabled this time to accept and to enter upon his pastoral duties here. The installing council met October 12th.

In 1873 the evangelical churches of the city united in revival effort under the lead of Evangelist E. P. Hammond and enjoyed a great refreshing. At the following communion, in March, Dr. Bingham had the privilege of welcoming seventy-two persons on the profession of their faith, next to the largest number ever received at one time.

During Dr. Bingham's pastorate another series of union evangelistic meetings was held under the leadership of Major D. W. Whittle. There were numerous accessions at the March communion following, and constant accessions both by letter and on profession to the close.

In 1875 the tower of the church which had been left in an unfinished condition was completed at a cost of \$3,000, making the total cost of the structure \$41,000.

In the month of October, 1880, Mr. J. L. Dickinson, who for twenty-five years had been the faithful and efficient Clerk of the Church, and who from time to time had been honored by the Church with other important and responsible positions, resigned to remove from the city. The church put on record a resolution expressing its love and respect for the brother as also its gratitude for his faithful services.

After a fruitful pastorate of twelve years, Dr. Bingham was regularly dismissed by Council in March, 1882, to become pastor of the Congregational Church at Traer, in this State, where he still labors. His proximity to this city enables him to visit this scene of his labors from time to time, and he always receives a hearty welcome. We wish the visits might be still more frequent.

In July, 1882, Rev. C. E. Harrington, of Concord, N. H., was called and began his labors the next month. The installing council met December 12th. Mr. Harrington entered upon his work with great zeal which soon began to tell upon the success of all departments. The audiences soon showed an increase of attendance. Especially was this true of the evening audiences. Part of the time new means accessory to those usually employed were successful in crowding the house from evening to evening, so that hundreds, who were not in the habit of church attendance, heard the Gospel message. The average of attendance increased from 128 to 441. The weekly meeting showed a like gratifying growth. The attendance at the opening of Mr. Harrington's ministry was forty-five and reached at times one hundred, before the three years of his pastorate closed. The membership of the Church at the time of the annual meeting of 1884 was 260 with forty-one absentees. At several communions there were accessions of numbers by profession of faith, especially at the January communion of 1884, when sixteen came into the

Church. There seems to have been a steady religious increase. No communion went by without some accessions. The record shows sixty-four accessions, of which fifty were on profession.

December 12, 1884, being the 40th Anniversary of the vote which changed the government of this Church from the Presbyterian to the Congregational form, the event was celebrated with especial exercises. There was a reminiscence meeting at which, among other interesting parts, a long and valuable letter from Dr. Holbrook was read.

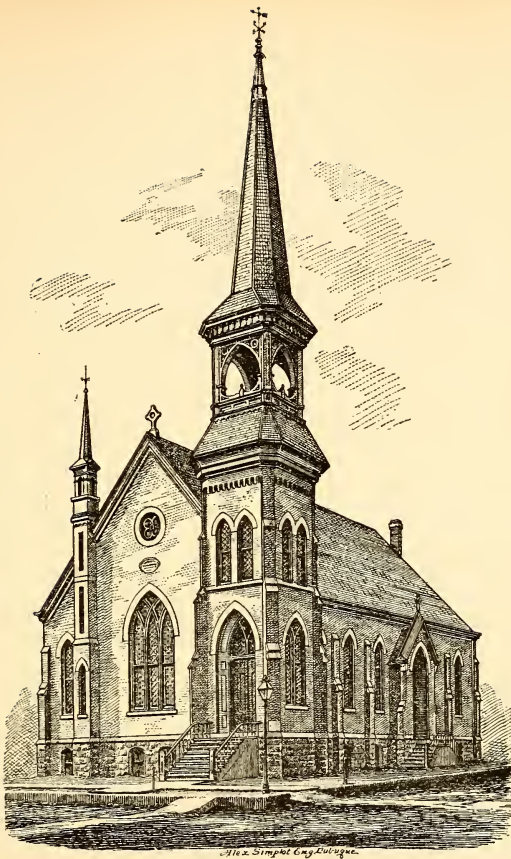
In April, 1885, Mr. Harrington resigned, and in May the Council met which dissolved the pastoral relation, that he might accept the call to the First Church in Keene, N. H., of which he is still the Pastor.

Rev. C. O. Brown was called from the pastorate of the First Church in Kalamazoo, Michigan, June 24, 1885, and the call was twice renewed. He entered upon his duties the first Sunday in January, 1886. God blessed us with a gracious refreshing following the first week of prayer which we spent together, and the March communion witnessed twenty-seven accessions by profession of faith.

The house was sadly in need of repairs, and the old bell had been cracked since the night following Lee's surrender. We resolved to attend to these matters and we did so. During the month of May the upper part of the house was newly frescoed and painted and other repairs were made. A new Clinton H. Meneeley bell of the best quality, weighing with its furniture nearly or quite 4,000 pounds, (or five times as much as the former bell) was purchased. It was hung in the tower in the month of July, 1886. It speaks for itself. You have all heard its voice. The total cost of improvements was a little less than \$3,000.

Another revival was enjoyed in the early winter of 1887, followed by large accessions.

In the month of February, 1887, at a union meeting of this Church and the German Congregational Church held in this



GERMAN CONGREGATIONAL CHURCH, CORNER 18TH and JACKSON STREETS. DEDICATED, OCTOBER, 1888.

Size, 45x75. Brick, stone-trimmed. Capacity, exclusive of paviors, 500. Cost with lot, \$12,000.

room, which was addressed by Pastor Ficke, Superintendent Albrecht, and the writer of this sketch, the initiatory public movement was made which resulted in the erection of the fine new structure now owned and occupied by our German brethren. Prior to this time the Pastor of the 1st Church had

conducted a correspondence to bring about this meeting with this end in view. Our brethren greatly needed the new building. The old one was crowded, especially by the Sunday school. The growth in all departments since the new was occupied shows the wisdom of the movement. The history of it cannot be told here, except to say that the pastors of the German Church and this Church together canvassed the city for funds and found so ready a response that plans were enlarged, so that the total cost was nearly \$12,000, whereas we did not think of exceeding \$7,000 at the outset. Dr. Holbrook was providentially in the City in time to lay the corner stone in October, 1887, and just one year from that time the Church was dedicated *free from debt*. It is thoroughly modern in all of its appointments; has an auditorium and Sunday school room opening together, making a seating capacity of 500, and parlors over the Sunday school room. The Congregational Union furnished \$1,000 of the funds. The First Church contributed over \$1700 to this worthy object.

Our Sunday school work has prospered. The regular attendance of the home school has increased. In addition two branch schools have been organized. Of these the Summit school, at the head of Julien avenue, which has a very interesting history that cannot now be rehearsed, already has an attendance two-thirds as large as that of the home school. It was organized nearly two years ago as a Union School and turned over to us at the close of the first year. It is officered and the teaching force mostly supplied by the young people of this Church, many of whom have been with it from the first and who manage its affairs most efficiently. In the near future a building must be provided for its use as the one now occupied is uncomfortably crowded. *

More recently a smaller branch school has been organized on Southern avenue, which is doing a much needed work and which will grow to something larger in the future. The number of Sunday school scholars now under our charge is over five hundred. But in order to complete this brief sketch

* See Appendix.

of our Sunday school work, I have anticipated somewhat.

In the fall of 1887 this Church united with others in calling Major D. W. Whittle to conduct a series of revival meetings, which resulted in great quickening and blessing. The meetings continued four weeks in the various churches. The last two weeks the evening meetings were held in this room. Twenty-nine persons united with us at the January communion following.

This brings us to the present anniversary year, 1889, which has certainly been memorable in the history of divine blessings which have been so richly poured out on this Church.

The attendance at the prayer meeting which is the thermometer of the Church has constantly almost filled the room and has sometimes run over into the class rooms, reaching frequently to 225 or 250.

During the month of February a series of meetings was inaugurated, the Pastor preaching each evening. Almost immediately the blessing from on high came upon us and there were conversions each evening. At the March communion there were fifty-three accessions, but the interest was still unabated and Evangelist L. P. Rowland, of Grand Rapids, Mich., was called in to assist the Pastor. He remained two weeks, preaching and conducting meetings for old and young with great acceptance, and with precious results. Of the forty-six who united with us yesterday fully twenty-five were brought to Christ under his labors.

The benevolences of the Church have prospered also. The total amount for the past three years (including all branches, woman's societies, young people and Sunday school), is \$5,257.32. The total membership of the Church at the present time is four hundred and forty-nine, fifty-eight of whom are absentees. The number received during the present pastorate is two hundred, of whom twenty-one were by letter.

I have given this full account of the present condition of the Church in the assurance that those who know its past, would desire to know particularly of its affairs as they are

now. In closing this sketch we may reflect upon several interesting facts:

I.—This Church has been a mother of churches. The two Presbyterian churches of this city were colonized from it and the New England Congregational church of Chicago, received nearly a third of its original membership and its first Pastor, Dr. J. C. Holbrook, from this Church.

II.—This Church has been a mother of Ministers. Scattered through the records are accounts of ordaining councils, called from time to time to send forth of its young men into the ministry. I believe that those who have been members of this Church and who now are or have been in the ministry is fifteen. Three of these are missionaries.

III.—In an early day this Church bore its part in the matter of education within our Commonwealth, and elsewhere assisting to lay the foundations of Iowa College, which has grown to be the leading institution of Iowa. At a later day its Pastor became the financial agent of the institution at a critical time in its history. This Church was also interested through its Pastor in founding of the Chicago Theological Seminary.

IV.—This Church has a good record in all matters of reform. It stood well to the front in the great anti-slavery agitation. When many pulpits were silent to their shame, this pulpit gave forth no uncertain sound and its utterances on that great reform were felt throughout the Northwest. In later reformatory movements it has not been silent. In the great temperance agitation, which is the gravest reformatory question now before this Nation, it has spoken from time to time, by more than one Pastor and will continue to speak as occasions offer. And when the full and final victory comes, as come it will—for in God's providence there is an Appomattox awaiting the destroyers of homes even as there was for American slavery—we will crack another bell over the result, if God permits us to see it.

V.—This has been a Church of revivals. It has won its membership, under the blessing of God, from the world. Its record shows that but for revivals of religion, the Church would have been dead and plucked up by the roots long ago. More than three-fourths of its present membership were converted in revivals, and the records show that even those who have come into it by letter have been prompted thereto in seasons of revival interest far more largely than at other times. Revivals have saved to the Church those who would otherwise have forgotten that they had any letters, and many who had long neglected them. In the light of the history of this Church the arguments against revivals and the discussions as to their advisability, look very small.

Thus we come to the close of this sketch of things done and *lived* in this Church for fifty years. And it is but a mere "sketch." The life itself can never be written. The laughter and tears, the songs of praise, the shouts of triumph, the humiliations of defeat, the revivals of religion, the ingatherings, the removals and the deaths—ah! volumes are hidden here which will never be written on earth.

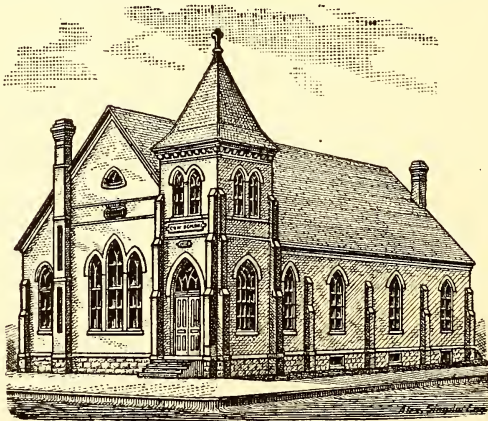
During these fifty years, the fair soil of these prairies has been claimed first by the territory and then by the State of Iowa, and the Sac, Fox and Sioux Indians have given way to the growth of a great Commonwealth among the fairest of the fair, now numbering nearly two millions of people, with beautiful cities and villages, and with rich farms, with churches, schools, colleges and ample charitable institutions.

(The writer of this "Sketch" is indebted to Rev. J. C. Holbrook's "Historical Address" (1860); to an historical paper by Rev. Julius A. Reed; to various manuals of the Church and to various persons who have furnished facts both in writing and by conversation.)

APPENDIX TO HISTORIC SKETCH.—OCTOBER 7, 1889.

When the Pastor made this reference to the need of a building for the Summit work, he had no idea that the complete fulfillment of his desire was so near at hand. At the Reminiscence Meeting, in the afternoon of the day on which

this history was read, a movement was begun looking to the organization of a company of young people, to be known as "Esther League," who should undertake the work of gradually accumulating a fund for the needed building. But a happy circumstance hastened matters. In the latter part of June Mrs. Edward Langworthy, whose daughters, Mrs. Fannie Gibbs and Mrs. Pauline Rood, are teachers in Summit school, proposed to the Pastor, that she would pay for the foundation of the needed building, up to the sum of \$500, provided the enterprise could be undertaken at once and pushed to a speedy completion. The proposition was accepted at a meeting of the persons who subsequently became the Building Committee and Superintendent E. J. Steinbeck, at the Edward Langworthy residence on the evening of July 1, 1889. Work, both on the building and for the raising of additional funds, was begun the following week, the officers of the First Church having heartily endorsed the enterprise. The corner stone was laid Sunday, August 25th, the Home School and German Congregational School being present with the Summit School, in all nearly or quite a thousand people. At this



THE SUMMIT CONGREGATIONAL BUILDING.
Corner Delhi and Allison Streets. Dedicated 1889.

date, October 7, 1889, the building is finished on the outside, and is nearly finished inside.

It is of brick, stone-trimmed, 40x60, corner tower; capacity, 450, including gallery; has folding doors, making five rooms for classes, all opening together into one audience room; cost, including lot, \$3,800, which is nearly raised, so that the prospect is that the building will be dedicated in a few weeks without a dollar of debt. Of this sum Mrs. Edward Langworthy contributed \$500. "Esther League" raised \$165 at an entertainment on the Finley estate, where the building is located. The canvass for the balance has been made by the Pastor. The Building Committee consists of Rev. C. O. Brown, Mr. Forrest Langworthy and Mr. John Adams, Superintendent of Summit School. Congregationalism is therefore now represented in Dubuque by three fine brick buildings.

MONDAY FORENOON, 11 O'CLOCK.

After the reading of the Historical Sketch the audience arose and united in singing:

"O, God beneath Thy guiding hand,
Our exiled fathers crossed the sea,
And when they trod the wintry strand
With prayer and psalm they worshiped Thee.

"What change! Through pathless wilds no more
The fierce and naked savage roams:
Sweet praise along the cultured shore
Breaks from ten thousand happy homes.

"Laws, freedom, truth and faith in God,
Came with those exiles o'er the waves,
And where their Pilgrim feet have trod
The God they trusted guards their graves."

After the hymn, Dr. Lyman Whiting gave an address on "Congregationalism in History," which for striking and original expression is rarely equalled. It was frequently

interrupted with bursts of laughter and applause, its quaint humor and telling facts being irresistible. So were the doctor's manner and delivery.

CONGREGATIONALISM IN HISTORY.

REV. LYMAN WHITING, D. D.

Yes, it is "in history" and is likely to stay there. A small humble history you may call it if you like; only two or three hundred years with a name at all; a kind of colony or mission at first, sent off from the great Christian *isms* then in the world. About all the house-room it has ever had, until quite lately, was scanty and grudging quarters in Britain, and until a little time ago just the New England end of the grand scroll of the American Union. Small territory; small enrollment, compared with others, and small pretensions, too, or parade or heralding has it ever had. Never has it got for itself a pope; not a heirarchy, bishop or even a ruling elder. It is just as much without "lords over God's heritage" as was that original foundation body of Christians around Jesus Christ, and which his holy apostles perpetuated and planted over the known world of their day. Neither does it build huge cathedrals, prelatial palaces, star chambers or any order of church courts, and it can't show even a blue and gold coat of arms, or as much as a standard button-hole badge. Among all the goodly sisterhood of the Christian churches, she is the only one not having any beads, brooches, ecclesiastical trinkets or millinery. Some have pitied her destitution of these things, and at one time, she was blamed and even brought before judges and bishops who had prisons and very dreadful punishments as penalties for neglect of them. Vestments and rituals and hierarchies could not be made to take the place for her of St. Matthew's eighteenth chapter. "In history" indeed this humble "daughter in Zion" has *some* place and part in the world's history.

not shining and courtly, but one of life and of service. In England one can find deep traces of her infancy and early years in the records of noisome Newgate, the Fleet, and the Clink, where such royal souls as Barrow, and Greenwood, and Bunyan, were kept "clapped up close." At one time "three aged widows" were in prison, and uncounted others obeyed star-chamber and Lambeth commissions in like manner. There's a little patch of ground in London known in history as Smithfield. It has stains upon its soil, such as only human blood can give. Sir William Sautre, a heroic minister of Christ, first of a nameless host, was there burned at the stake, a witness for Christ and conscience. From that dread Aceldema, Rev. John Rogers, over whose picture in the flames, with wife and children looking on, all of us who had a New England primer often wept; and scores of the Puritan faith went up thence in the "firey chariot."

But that "field of blood" was a seed-plat, wherein the Congregational seedling was tested and proved fit for a place in the garden of the Lord.

The Puritan flight to Leyden and thence to America; the wondrous "compact" in the Mayflower's cabin, and "freedom to worship God," is a short chapter, but it had the germs of a history whose scroll now covers a Continent. Forty-five years after the first Congregational Church had opened the book of God, in the New World, to whosoever wanted to read and obey it, and had spread its Communion table to any confessing follower of Jesus Christ, that cyclone of church tyranny "the Act of Uniformity" smote England. By its one "fell swoop" three thousand godly ministers were swept from their pulpits. The choice for them was between preaching personal faith and repentance as the only way to be saved; or a priesthood to do the acts of faith for souls and to carry on the worship of God by semi-popish rituals. Church and home might be torn from them, but from the word of God and Christian conscience they could not be forced. Many of these outcast ministers fled to New England. Graduates of the Universities, scholars and

trained preachers they at once gave to the ministry of the New World a worth and rank with the father land, and infinitely better, gave a martyr-piety and heroic wisdom which gloriously planted "Churches without a Bishop, and a State without a King."

Got here:—What rights in history can they claim? Listen: In the scant cabin of the Mayflower on the 11th of November, 1620, a scrap of parchment was overwritten with what they modestly named a "Compact." It is of about two hundred words, and in part reads: "By virtue hereof we do enact, constitute and frame such just and equal laws, ordinances, acts, constitutions and officers, most meet for the general good of the Colony, unto which we promise all due submission and obedience."

Here's the first free State constitution, the germ of after colonial formations; then of the Confederacy of the thirteen United States founding this national government; and will you note forty-one men put their names to this Compact; and just now as the Nation is athrob with joy over a hundred years of the Republic's life-time, four new sovereign states have just come into the great National "Compact," making a State to each man in the little ship's cabin, and one to spare. Forty-one Pilgrim exiles *there!* Forty-two radiant stars sparkle today in the vast horizon of Freedom's firmanent, "the home of the free and the land of the brave."

Do you call that history?

What next? Church and government planted, a dozen years go by, and a strange extravagance sets in. These "base and despicable Puritans," as an English bishop in gentle courtesy, styled them, must needs have a college! A college? Why had they not better build some more decent abodes for themselves to live in? They began a college at Newtown, now Cambridge. So poor were they, that a sheep from one, a nine-penny piece of cotton cloth, and a pewter mug from others, are recorded gifts for this college. It has had some *richer* may be, not *costlier* gifts since.

But these Puritan Congregationalists had a curious hunger for learning, and one college did not long satisfy them. In a little more than sixty years a second one; Yale at New Haven, was founded. Out from it sprang a third one, about fifty years later. It had a very Congregational-like beginning. In Yale's forty-second year, a very earnestly pious student, David Brainard by name, was there. A revival of religion had filled him with outspoken ardors. A tutor in the college of but moderate fervor, had one day offered prayer before the students, about which young Brainard irreverently said, "Tutor W., has no more grace than that chair." He was called before the college rector for that speech. He must make confession and humble himself before the whole college, in the public hall. He wouldn't do it. He had a conscience in telling the truth, that is, was a Congregationalist. He was expelled from college. This was in February, 1742, in his third college year. At the next commencement, Rev. Jonathan Edwards of Northampton, Massachusetts, and Jonathan Dickinson of New Jersey, both former Northampton tutors in the college, sought to have young Brainard restored to his class. The faculty refused. A new college was, thereupon, projected to be in New Jersey.

A characteristic division in the Presbyterian Church, "New Side" and "Old Side," or New York and Philadelphia synods favoring it. It was begun at Elizabeth, New Jersey, Rev. Jonathan Dickinson, of Massachusetts birth, at the head of it. He dying at the end of two years, Newark received the Orphan College and the pastor there, Rev. Aaron Burr, from Connecticut, was made President, and in 1757, it was moved to Princeton. He dying in that year, his renowned father-in-law, Rev. Jonathan Edwards, was chosen President, and so began Princeton College. In Dr. A. Alexander's "Log College" a tradition is thus recorded: "If it had not been for the treatment Mr. Brainard received at Yale, New Jersey College would never have been erected." But these three were not enough. Twenty-five years later, Dr. Eleazer Wheelock of

Lebanon, Connecticut, and his score of Indian boys have got to Hanover, New Hampshire; are cutting trees and building a school in the forest. And in time Samson Occum, a Christian, educated Indian, was sent to England for funds for it. The Earl of Dartmouth so befriended the young college, that his name was chosen for it.

Look now! In a little more than a century, on a new continent; yes, in a new world, a grand "Quadrangle" of colleges, very fortresses of learning, have been planted: Harvard, Yale, Princeton and Dartmouth, and *New England Congregationalists have done it*. Three of these have now become Universities, and lead the nation in scholarly culture and true learning.

Then came Williams (1793), then Amherst, and Union College in New York, with its three grand Congregational presidents, and most of you have heard of Wabash, and Knox, and Oberlin, and Beloit, and Ripon, and Carleton, and Iowa, and Tabor, and Doane, and Yankton, and Washburn, and Colorado, and Pacific University, and most wondrous of all, Whitman College at Walla Walla, Washington Territory. Who built and manned all these? A family of churches of fourth rank in numbers, among the goodly households of the Christian name, did it.

In later times, schools for yet higher learning were needed. In 1806-7, Samuel Abbott of Andover, Massachusetts, had drawn a will giving to the Hollis or Divinity Professorship at Harvard College, a munificent addition. Tidings met him in Boston one day, that Rev. Henry Ware of Hingham, would fill that chair. He was a "new departure" man of his day, and took the name Unitarian, when that name had found its affinities in this country. Mr. Abbott went home and at once cancelled that part of his will, and then great was his anxiety to know what to do with his money. By and by, "after much prayer and study, it came right down as from Heaven to me" he said, "have a college in which to make ministers."

The world had never seen or heard of such a school; but

in 1808, Andover Theological Seminary, a stranger in the civilized world, opened its doors. Four years later, Princeton took its place beside it, and from these *two* original theological schools behold the grand households in all denominations.

From Andover have sprung Bangor, Hartford, Yale, Oberlin, Chicago and Pacific, like schools, and from Princeton an equal number. The wise appreciation by the Presbyterian Seminaries of men of Congregational birth and early training is shown in the choice by them of the persons named below as instructors in Princeton, Auburn, Lane and Union Seminaries, viz.:

Princeton.—Charles A. Aiken, Henry W. Smith.

Auburn.—James Richards, Laurens P. Hickock, Clement Long, Ezra A. Huntington, Samuel M. Hopkins, Baxter Dickinson, William G. T. Shedd, James E. Pierce, Willis J. Beecher, Edwin Hull.

Lane.—Lyman Beecher, President; Calvin E. Stowe, Henry Allen, Henry Smith, Zephaniah M. Humphrey, Henry P. Smith.

Union.—William Adams, President; Roswell D. Hitchcock, Edward Robinson, W. G. T. Shedd, Henry B. Smith, Francis Brown, George Bush, Ebenezer Burgess, Theron W. Hawkes, Charles C. Starbuck, Elijah P. Barrows, George Shepherd, James M. Hoppin, and may be some others.

The Congregational Seminaries have hardly reciprocated this surprising appreciation in their choice of instructors. Do all these colleges and schools by their founding and filling make any history? But how shall the young men be found and supported to fill these seminaries?

In 1815-16 Madame Farrar, consulting with others in President Porter's study, Andover, about the many poor young men who with some help could be trained as ministers, suggested: "Let us form a society to get the means to help them." The "American Education Society" came from that wise woman's words. How many pulpits and professors'

chairs in our country can testify what that Society has been good for?

Early in the century Deacon Mark Newman printed on his Andover press little Christian books and thin things in paper covers. Dean Swift's name "tracts" was borrowed for them. People read them eagerly and wanted more. Mr. (after Rev. Dr.) Nathaniel Bouton, then a student there, while riding in a stage-coach with fellow students, proposed a society to do the work on a bigger scale. "The Massachusetts Tract Society," which in 1824 became the "American Tract Society," thus came into history.

Next of MISSION WORK have we a place "in history." The second sentence of that "Compact" before mentioned reads: "Having undertaken for the glory of God and the advancement of the Christian faith," &c. A missionary seed came then in that little ship in Plymouth Harbor. The heathen Indian soon felt the impulse of the new-comers to teach them of Jesus the Savior. Before the first century ended, Elliott, the Mayhews and others had so taught and preached that an Indian Bible was printed, and above three thousand converted Indians were gathered in nineteen churches, over some of which were native pastors. As fast as settlements got planted in the then "West," viz.: Berkshire County, Massachusetts, Eastern and Central New York, missionary ministers were sent to them. Connecticut and Massachusetts early had missionary societies. "The American Home Missionary Society" is their sturdy son.

A little way from my present home is seen a circlet of ever-greens about thirty yards in diameter. In its center stands a marble shaft holding up a globe, with tracings of the continents and island groups upon it. In the eastern side is cut the figure of a mound or stack of hay, and the legend reads: "The Birth-Place of American Missions," and the names of Samuel J. Mills, James Richards, and four others, then students of Williams College, near by, perpetuate the persons and the place of the prayer meeting in which that birth

was given. We now can tell only how the five men sent first to foreign lands have been followed by 599 other ordained men, 144 other helpers and 1,080 women missionaries, or 1823 in all. They've brought twenty-six languages into written form, and have printed in forty-six different languages nearly two billion pages. Six Christian Congregational Colleges (of course) have also been planted in heathen lands, and other schools in which more than 500,000 pupils have been taught, and 396 churches with above 95,000 converts as members. The first year (1812) \$999.52 were given to the Board. The account this year (1889) closes with something over \$650,000. In all the years over \$21,000,000 have been given through the Board.

There is a younger sister of this Church, up yon river, called Plymouth Church. Last year it gave to various benevolent causes \$116,654, an average of \$121 per member. Four weeks ago Dr. C—— in New York *Evangelist*, gives what he calls a "love tap" to the Pastor of a church claiming the largest membership in the United States—over 4,000 members. This Church last year gave to Home and Foreign Missions \$280, or 7 cents per member! That Pastor has a famed lecture to be heard in popular assemblies at the price of half the yearly salary of an Iowa Home Missionary. The capital story—the grand hit in it, when given out of New England where I heard it, is about the *the mean and stingy Yankee*. I will not here make any further remark about him and his church of 4,000 members with their *7 cents a member for missions*, except to say that they are neither Yankees nor Congregationalists; but the members of Plymouth Congregational Church, Minneapolis, giving \$121 each last year are just Yankees altogether!

This continuous giving to save and to help fellow-men has reared some historic Congregational personalities the world will not forget. George Peabody giving \$13,000,000 for Southern education; the "Swett legacy" and the "Otis gift," \$1,000,000 each, the first to Foreign, the other to Home Mis-

sions; and just now the "Daniel Hand gift" of \$1,000,894.25 to the American Missionary Association, rather enrich as well as make human history. Other church cultures may have brought up men with equal love to fellow-men and gifts to prove it; but if so, it hasn't got into the papers.

Briefly, The Historic Revivalism of these churches should be told. The work of the Holy Spirit in convincing souls of their sin, and in making the heart anew, has been a foundation doctrine in these churches from the beginning. John Robinson sent word of his sorrow to the Pilgrims that "Any Indian should have been killed, even in self-defense, before some were converted," and Elliott and his fellow-laborers, as before told, led thousands of the dark children of the forest to Jesus, the Lamb of God. Personal conversion, "born from above," "a new man in Jesus Christ," was and is the unchanged doctrine of these churches. In this they are in fullest accord with the larger households—the Baptists and the Methodists in this country.

An instance reaching through two hundred years to this Church: In 1670, Rev. Joshua Moody planted the Church in Portsmouth, N. H. Many souls were led to Christ by him. His zeal and success in winning souls, led the people of his day to call him the "evangelical doctor." That Church gave to this Church, through Dr. Holbrook, its first communion service, and a member of gave one of the flagons of that now in use. Rev. Mr. Moody left sons and nephews, ministers, school-masters and civilians, but all noted soul-savers. Rev. Samuel Moody, of York, Me., a man of many oddities, but of signal power, had great revivals, and at his death his Church, out of a small population, had 317 members. Of that root sprang twelve ordained ministers and one not ordained, most of you have heard of.

"The Great Awakening," moving the land from Maine to Georgia, was mainly felt through these churches. History relates that the number of converts in New England alone, gathered into the churches from that revival was 30,000, and

that when the population was but 300,000, or one from each ten of the inhabitants and these in addition to those then in the churches. It would be like adding about 200,000 to the churches of Iowa. Whitfield, the main mover in that "Awakening," ended his labors at Newburyport in 1770. His wonderful preaching through thirty years had trained an apostolical succession of preachers of like impulse and method, though no one of his power. After the set-back of the War for Independence, revivals again were felt. A minister in Connecticut, in the early part of the century, standing in his doorway, counted to a brother minister seventy contiguous churches which had been visited by revivals. "In different parts of New England there were hundreds of ministers whose hearts had been gladdened by this great refreshing."

Look at the glorious successors of divine apostles, whom some of us remember, "the chariots of Israel and the horsemen thereof" in those pentecostal days our churches have known. After the princely Edwards and Bellamy, came Drs. Griffin, Lyman Beecher, and the matchless Nettleton; the imperial Finney, that polished shaft, Edward N. Kirk, and E. P. Hammond, and Pentecost, and B. F. Mills. And what need to name the marvelous Moody, belting the continent with labors like his of whom Christ said: "He was a burning and shining light."

Do these men and the churches (Congregational ones) in which they had their birth and careers, merely belong to history, or have they *made history* in the Chronicles and Acts of the Church of God on earth? And of this magnificent seven-order apostleship of love and good will to men, the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, the American Missionary Association, American Congregational Union, Congregational Sabbath School Society, the American College and Education Society, and the New West Education Commission—of these is there not a likeness to the "seven golden candlesticks," from which streamed the light of salvation

over the known world in apostolic times? They are *in history*.

Come we then, ascribing praise and glory to God. To Him be all honor and thanksgiving; and to Jesus the author and finisher of our faith and of this Gospel and least human way of church life; to Him, the great Teacher, head of our schools and colleges wherein to train heralds of the cross; workmen needing not to be ashamed; to Him from Bethany inspiring our devoutest young men and women to go discipling all nations; and to Him, for the ascension command to wait for the promised Divine Spirit, the resistless enduement of the Holy Ghost, through whom come the glorious revivals, "times of refreshing from the presence of the Lord." Him let us laud and magnify evermore, with *Jubilate Deo; Jubilate Jesu Christo; Jubilate Sancte Spiritu*.

After Dr. Whiting's address the audience adjourned for the noon recess. The pastors and their wives dined at the home of the present Pastor. It was a most enjoyable occasion. Those who sat at the table were Dr. and Mrs. J. C. Holbrook, Dr. Lyman Whiting, Dr. and Mrs. Bingham, Rev. and Mrs. C. E. Harrington, Rev. and Mrs. Brewster, visitors from Michigan, and Mrs. Cornelia Andrew, who assisted Mrs. Brown in entertaining, with Dr. and Mrs. C. O. Brown.

MONDAY AFTERNOON, 2:30 O'CLOCK.

REMINISCENCE MEETING.

At half past 2 o'clock in the afternoon the people came together for the Reminiscence Meeting, which had been anticipated with much pleasure. The older members of the Church and those of other churches in the city who had known the early history were out in force, and that they had come to live



REV. JOEL S. BINGHAM, D. D.

over again a chapter in their lives was manifest in the greetings and in the atmosphere of the gathering. The younger members were well represented. After prayer and singing, the first speaker was Dr. Holbrook, who had been named on the program to open the floods of memory. He was heartily and demonstratively greeted by the audience who had manifestly come together to have a good time, and applause was frequent throughout the meeting. Dr. Holbrook began with an account of his coming to Dubuque. He had been holding protracted meetings over in Wisconsin under the auspices of the Home Missionary Society, in 1841, and when ready to go East was asked if he would go to Dubuque. Thus he came. He held up to the view of the audience a manuscript yellow with age, which was the the first sermon which he preached in Dubuque. The mice had devoured a

part of it and "perhaps got as much good of it as those who first heard it" he remarked. There was one present on this occasion who was present in the Old Stone Church and heard that sermon, Mrs. Amanda Matthews. Mrs. Rachel Davis, the first convert under Dr. Holbrook's ministry, was also present in this meeting. He told of his experiences in the East raising money for the Main street edifice. He read a list of the Dubuque subscribers to that enterprise and suggested this would be a good time for those in arrears to pay up. [Great laughter.] He told of the admiring remarks that used to be made about that building, to the great merriment of those present. He read an extract from the dedicatory sermon of that Church in which he predicted that Iowa would become as great as it now is. He rehearsed the story of the revivals under his ministry and told of one revival under the preaching of Rev. John T. Avery, Evangelist of Ohio. One of the converts was Mr. James Steele, who subsequently went to Oregon and took part in organizing the First Congregational Church of Portland. He told of his work in raising forty thousand dollars towards the endowment of Iowa College and of becoming editor of the first Congregational paper in the Northwest. In closing he touched the feelings of all by saying that Dubuque would ever be dear to him; it was here he began his pastoral duties; here he began his married life, and fond memories of the past clustered thickly here. He was delighted with this reunion and looked forward to a greater when he should meet his friends in the world to come. He expressed the hope that all of the present company might be there.

Following Dr. Holbrook's address the Pastor read a list of those who had expressed their regrets at not being able to be present and very brief extracts from the more important letters saying, the limits of the meeting and other parts to follow forbade more of the letters which he regretted.

Then followed a scene which will long be remembered by all who witnessed it. In a few remarks the Pastor referred

to the only living member of the original organization, Mrs. Amanda Matthews. He would now escort her to the platform and suggested that the audience receive her with the waving of handkerchiefs. The suggestion was eagerly adopted, the audience not only waving their handkerchiefs but rising to their feet. She had been a member from the beginning during the entire fifty years.

At this point Deacon George D. Wood, who had several times been referred to as the benefactor who had saved the Church from financial ruin at one crisis of its history, was called forward and received with clapping of hands and waving of handkerchiefs. He spoke most feelingly, disavowing any especial merits and referring in touching words to some of the departed who were associated with him in the Church in those former years. Among others he paid especial tribute to the memory of Miss Martha Baker who, he said, had done more for the Church than he. The impression produced by Deacon Wood's remarks, especially as he referred so feelingly to the departed, was profound. As one expressed it: "It seemed almost as if the gates of the other world had been opened and we were permitted to look in!"

On the conclusion of Mr. Wood's remarks Dr. Holbrook told of his conversion remarking: "I little thought he would one day be the salvation of the Church." (See "Historic Sketch," page 67.)

The Pastor then said that there were several "elect ladies" in the audience to whom, though they had been silent listeners, these exercises had been especially interesting. By the side of each Pastor, through the years of labor, of trial, of victory, there had been a faithful companion, a sharer of burdens, and more often than the people had known, the hidden cause of the Pastor's successes. In modesty and often withdrawn from the public eye, her work had been done and she had been content with her husband's success; but he now proposed without consulting *their* wishes in the matter, to give the people an opportunity to express for each of these

noble women the sentiments of gratitude and affection which they feel. Thereupon he asked Dr. Holbrook to escort Mrs. Holbrook to the platform which he very gladly did. As the doctor went down for his wife and the venerable pair came forward, Mrs. Holbrook quietly protesting, the audience rose to their feet and saluted her with fluttering handkerchiefs in every part of the room; and both Dr. and Mrs. Holbrook were seated on the platform.

As Mrs. Esther Whiting's name was mentioned the audience again arose and stood for a few moments with bowed heads in silence; then in memory of her, of Dr. Guernsey and others who have passed over the river, all sang:

“ O think of the friends over there,
 Who before us the journey have trod,
 Of the songs that they breathe on the air,
 In their home in the palace of God.”

Dr. Whiting, much moved, arose and spoke a few tender words of Mrs. Whiting whom the people had known and loved as the wife of the Pastor. It was further proposed in her memory that a Committee be appointed to have in charge the organization of a company of young people who should work for the raising of funds to erect a needed building for the Summit School, the organization to be known as “The Esther League,” which was unanimously voted.

Dr. J. S. Bingham then spoke a few tender words in memory of Dr. Jesse Guernsey who lies buried in Linwood. His remarks were supplemented by Dr. Whiting.

The Pastor then remarking “The affairs of life and death are strangely blended; we hold the dead in grateful memory and we thank God for the living who are still with us,” called upon Dr. Bingham to go down into the audience and escort Mrs. Bingham to the platform. As they reached the platform the former scene was renewed with equal enthusiasm and demonstration. While the audience were still standing and the handkerchiefs still waving, several voices said: “Speech! Speech! Say something Mrs. Bingham!” But that excellent

lady only blushed the more and quietly sat down by Dr. Bingham's side.

Similarly enthusiastic demonstrations greeted Mrs. C. E. Harrington and Mrs. C. O. Brown as they in turn were escorted, each by her husband, to a place on the platform where all together remained during the latter part of the meeting.

From this point to the close of the meeting the services were of a promiscuous order, anyone in the audience feeling free to speak or call out any other, and every minute was fully occupied. There were volleys of questions, laughter, applause and tears strangely mingled. One told the story of the laying of the corner stone of the old stone church; how the audience being assembled and Rev. Aratus Kent, of Galena, who was expected to deliver the address, having failed to arrive, they began immediately to look around for some one to supply his place. To offer the prayer they impressed Deacon Rupert, who was present in his working clothes, to assist in the manual services of the occasion—not even giving him time to go home and make a change! For the address they drafted Dr. Mason, going *with the brass band* to his drug store and insisting on his responding at once. On the way from his store to the speaker's stand, he did his best to arrange his thoughts for a suitable speech, but could only think of one stanza of poetry which appeared to him an appropriate beginning and he determined to give it and trust the occasion for further inspiration. But when he faced his audience and had recited half of his stanza, the rest had gone from him! Fortunately, a young lady school teacher, Miss Stoddard, who was present, knew the stanza and prompted him. "Thank you!" said the doctor, greatly relieved, and from that point proceeded, without embarrassment, to deliver what the newspapers described as "a very eloquent address." It was further told of Deacon Rupert that with a company of half-breed Indians, he went up the river, cut and rafted down the river to this place the timber needed in the building.

Colonel Lyon responded to a call in a few happy remarks

about the darker days, also giving an incident in connection with the hanging of the new bell, telling how some were afraid the tower would not stand its great weight when it should be rung; and how he, M. M. Walker, the Pastor and several others ascended the tower and stood beside it while the rope was pulled the first time, and how the tower "did not tremble enough to jar the smooth surface of a glass of water." The pastor told of Governor Larrabee's anxiety to secure the return of the old bell to this State on account of its honorable pioneer history. But the one which was found by the Governor and himself during an eastern trip in a yard full of refuse metal proved to be another. Ere this the old bell has doubtless passed through the furnace.

These few points are but hints of the spirit and fullness of the meeting, which will linger forever in the memories of those who were present.

It was fully 4:30 o'clock when the photographer, Mr. H. A. Jordan, made it known that he could not longer delay the taking of the group picture intended to mark the occasion. The meeting was thereupon reluctantly closed, the audience rising and joining in the hymn,

" My days are gliding swiftly by,
 And I a pilgrim stranger
 Would not detain them as they fly,
 Those hours of toil and danger."

Dr. Holbrook then pronounced the benediction.

All then repaired to the front steps of the church, where the picture was taken, Mrs. Amanda Matthews and Mrs. Rachel Davis being in the foreground and the Pastors with their wives being in the center together. Over two hundred and fifty faces can be recognized in this excellent picture.

After the picture had been taken, a considerable company entered vehicles, which were in waiting, and visited the new German Congregational building, corner of Eighteenth and Jackson streets, and were delighted to find this work now so

admirably equipped. Mrs. Mary Ficke, wife of Pastor Ficke, accompanied the party and showed them through the building.

The following are some of the letters received by the committee and others :

LETTERS.

FROM REV. WILLIAM SALTER, D. D.

BURLINGTON, Iowa, May 8, '89.

Rev. J. C. Holbrook :

MY DEAR BROTHER:—I was very much disappointed that you could not make us the visit your first letter led me to hope for and to presume upon. Please make your arrangements for it at your convenience later, and advise me when we may have the pleasure of seeing you. Come for a Sabbath, with Mrs. Holbrook, and preach for me.

It was forty-five years ago in February that I first met you and enjoyed the hospitality of your home. I think I first saw you at Galena, where you were holding a protracted meeting in Rev. Mr. Kent's church, and at your request I went to Dubuque and supplied your pulpit in the Stone Church, Feb. 11, 1844.

Mrs. John Shaw, of Maquoketa, who was as a mother to me when I began my missionary work in Jackson county, November, 1843, had previously lived in Dubuque, and I believe was one of the original members of the Church. She was a lady of sterling character, with a quiet dignity of manner, with gentle ways, of superior intelligence and capacity, and of ardent devotion to the work of planting the Gospel in the wilderness. I found a large and respectable congrega-

tion in the Stone Church, very different in appearance as well as in numbers from the small companies I had been preaching to in the log school-house at Maquoketa and in the two-story log court-house at Andrew. Your people received me kindly. I remember among them Mr. and Mrs. Lockwood, Mr. and Mrs. Bissell, Miss Jack, and another lady, intelligent and bright, from Carlisle, Penn., where she had been a member of Rev. George Duffield's congregation, Mr. Stuart, a miner, a warm-hearted Christian, who told me of the impressions made upon his mind under the preaching of the Rev. James Gallaher, Mr. Hill, superintendent of the Sunday school (who was from Maine, a distant relation of Rev. James J. Hill, and who had been in Gorham academy, where he knew my Andover classmates (Rev. Edward Robie and Rev. Elijah Kellogg), Mrs. Crawford (who was a sister of Mrs. Maclay, of Maquoketa), and two interesting and friendly young men, Mr. Eustace H. Smith and Mr. Evans, who was clerk of the Church. In the course of that year, 1844, I preached for you four other Sabbaths. I think you were absent at the east part of the time to collect funds in aid of a new church building. In the month of March that year you aided me in a series of meetings at Maquoketa. I recall your vigorous and faithful preaching, and your earnest personal labors with the prominent pioneers of the settlement. In the month of June I went up to Dubuque to welcome my classmate, Rev. James J. Hill, to the territory, and to pay my respects to his charming wife. I traveled in those days on horseback. At Dubuque I hired a buggy, and, taking in Brother Hill, carried him to his field in Clayton county. Turkey river was out of its banks (it was a season of heavy rains), and we took the buggy apart, carried it over on a skiff and swam the horse. We found a hearty welcome at the cabin of Mr. James Watson, who kept a flock of sheep near Jacksonville, now Garnavillo. He had been one of the early members of the Dubuque church, and was a brother of the Rev. Cyrus Watson, a missionary of the A. H. M. S. at Du-

buque in 1836. In after years I had the pleasure of forming an acquaintance with the Rev. C. L. Watson. He made a visit to some friends in this city. He was a man of fine spirit, as is shown in his report of his labors at Dubuque, given in the Home Missionary for May, 1836, page 7. That report is worthy of being reprinted, as showing the spirit of Christian magnanimity which has marked our home missionary work in Iowa from the first.

Rev. James A. Clark, who organized the Church at Dubuque (as stated in Rev. A. Kent's report in H. M., July, 1839, p. 59), also organized the Church in Burlington, Nov. 25, 1838.

Perhaps you may not be aware that he was of the class of 1834 in Yale college, a classmate of Reuben Gaylord, and a member of the first Iowa Band, which was organized at New Haven with reference to home missionary work in Iowa about the time the name "Iowa" in connection with the "District of Iowa" began to be pronounced. William H. Starr, one of the original members of the church in Burlington, and one of the original trustees of Iowa college, was a member of the same class.

Mr. Clark was a member of the ecclesiastical council that installed me in the pastoral office here. His wife was a sister of Rev. William A. Thompson, who was drowned in the Mississippi in May, 1852, and whose body was taken from the river at Muscatine while the General Association was in session there. You may remember the affecting circumstance.

Mr. Clark returned to New England and labored there and in New York state. He died, I think, in 1881. There is a reference to him in my sermon on the fiftieth anniversary of the original foundation of the church in Burlington, page 6, of which I send a copy to the Invitation Committee.

I have thus jotted down at your request a few things I can recall from those former days. I congratulate you, my dear brother, on the benignant Providence that has been over your life, and that now permits you to revisit the scene of

your early labors and sacrifices, and behold the fruits of your seed-sowing. Please present my grateful acknowledgments to the Committee of the Church for their invitation to the Semi-Centennial anniversary, with my regrets that my own parochial work will forbid my attendance. I am sure you will have a feast of delightful and inspiring memories, and I pray God that the good seed of the Kingdom sown in "the Old Stone Church" may in the coming half century grow like Lebanon, and bless more and more the whole Commonwealth of Iowa. Mrs. Salter joins me in love to Mrs. Holbrook, and in the hope that you will come and see us.

Very Affectionately,

WM. SALTER.

PRES. G. F. MAGOUN, D. D.

IOWA COLLEGE, GRINNELL, May 10, 1889.

Rev. John C. Holbrook, D. D.,

DEAR BROTHER:—Yours of the 20th and 27th of April awaited my return from Chicago. I went there sick, April 23rd, and returned sick this week after two weeks in bed, and cannot yet write much.

If I had been home the arrangement of your visit would have been easy and pleasant. The C., M. & St. P. crosses our Iowa Central at Pickering, fifteen miles north, and you could have left it there, run down here on the Central, and returned to the C., M. & St. P. this week. But this was one of those "good things of this life," which Providence did not intend we should enjoy, for it was beyond our control. We can be sorry for it, that's all. Of course it is impossible for me to go to Dubuque—please convey to the Committee my sense of the kinkness and honor of the invitation—or to write such reminiscences as I would be glad to send. I remember nothing in life more distinctly than my first landing at Dubuque in October, 1849, having just come from the East with you—five weeks on the way from New York city—making

the fastest time we possibly could, and not always patient with the speed of Eastern canal boats or Ohio and Mississippi river steamers. I didn't wonder that the man who had \$800 raised "by the hardest" at the East to lift a mortgage on the Old Stone Church—how natural its picture looks!—wanted to "go West" faster! This was the first Church west of the Mississippi where I ever preached—the "sanctuary" at Madison, where you, Prof. Ripley and I preached the previous Sabbath, being the court house.

I remember the infirm buggy you secured from a Baptist preacher named Byron for my trip to Clayton County. It was not known that the preacher was a poet, and it *was* known that his steed was not a Bucephalus. A long day and a half brought me to Jacksonville, now Garnavillo, and to the home of friends from Maine who were beginning Home Missionary work there. I remember how east of the river where I began to teach, as well as on the Iowa side, Christians were all aglow with the fervor of your revival work and success among pioneer people of all sorts. I remember how those labors were said to have endeared the Home Missionary at Dubuque to Christians of various names in those new settlements all about. I remember some joint labors with you in after years, and the impression made on me of the urgent, indispensable necessity of bringing men at once to decide for Christ. But I am too unwell to write further.

What a delightful Providence it is that brings this Semi-Centennial when the religious life of the people is warm and fresh again with triumphs of truth and grace that renew the memories of the '40's and the '50's. I congratulate our earnest Brother, Dr. Brown, and his people on this coincidence, and I congratulate you and Mrs. Holbrook, and the old friends that "still live," in being brought together by the special kindness of our Father in Heaven at such a time.

I wish I could have had the print of the Stone Church for my "Life of Father Turner."* That must have been the

*The Cut was sent to Boston in time for Dr. Magoun's book.—ED.

second Congregational edifice in Iowa—the old wooden house at Denmark, built for the Church organization in 1838, being the first. †

The book is in the type-setters' hands. The publishers, Congregational Sunday School and Publishing Society, promise its issue in about two months.

Ever yours in the Gospel,

GEO. F. MAGOUN.

FROM REV. E. B. TURNER,

OSWEGO, Tioga Co., N. Y., May 4, 1889.

Rev. J. C. Holbrook, D. D.,

MY DEAR BROTHER:—We were very glad to receive the letters of yourself and wife of the 18th ult., and especially to learn that you were both coming East once more. We wish we might see you in our home.

Your request to send you some reminiscences of our early missionary life in Iowa, for the Semi-Centennial occasion at Dubuque I cheerfully comply with, though I fear I cannot remember enough to make them very complete.

I remember gratefully how much I enjoyed, and was benefited by, your help and counsel in that early day. A young man just out of the seminary, with no experience, thrust into a field where there were no church organizations, or church buildings, or even a Sunday school, with nothing scarcely to build on, or with, was prepared to appreciate such help as you rendered. In my log school-house ministry there was sometimes much interest, but how to make the most of it I did not always know. It was very natural, therefore, to run down to Dubuque for help. On several occasions you came to my relief. The first year (1843) I was at Cascade, you assisted me in a protracted meeting, when there were several conversions, the Church was greatly strengthened, and a new

† It will be seen by reading the history of the Old Stone Church that it was built in 1836, but not at the outset for Congregationalists. [See page 60.]-ED.

impulse was given to the whole work in that region. At another time, at Colesburg, you aided me, and the Church was more than doubled in number. On one occasion at Colesburg the whole congregation, except one individual, rose for prayers, and among the converts at that meeting three generations were represented, a grandfather, a son and grandson. My people soon learned the value of your labors, and were always glad of your visits.

The contrast between your preaching and that of some other ministers of another denomination, whom my people occasionally heard, was very great. The writer was with one of them in the pulpit when he broke out in the middle of his discourse as follows: "I thank God I am not one of those *learned* preachers, and that I never rubbed the back of my coat against a college wall!" The same man had a small Sunday school out a few miles where I happened to be one Sabbath. At the close he asked the children some very profound questions. One was, "How long did it take the Creator to make Adam?" The children seemed utterly confounded by such a poser, and shook their heads. Finally, he said, "I will tell you. It took just six days. Do you know why it took so long? It was because in the climate where the Lord made him it took so big a lump of clay all that time to dry through." I heard another labor very hard in a discourse to show his hearers what *King* Samuel said and did. Another of them, after hearing Brother Salter preach in the log court-house at Maquoketa, took him by the hand and said, "We receive all ministers with open arms in this new country, no matter what their *tenements* are."

You can imagine how much the young ministers were aided by such helpers. Still, notwithstanding their frequent violations of the rules of Murray, and their crude interpretations of Scripture, these pioneers did much to plant the Gospel on the frontier.

Some of your early efforts in Dubuque I partially recall. It was in March, 1845, I think, that you thought the interest

in the Church and city justified a series of meetings. Rev. Warner, of Potosi, Wis., and Rev. Z. Eddy, of Mineral Point, were with you, also myself. I remember calling with you on families two or three days, and with Brother W. I visited the groceries and mechanics' shops, and invited those we saw to the meetings, in which invitation we were insulted but once, that was by a Papist who asked me to take a dram. If I remember right, there was great interest, and a large addition to your Church. In the meantime, I was impressed with the kindness of your people to their minister and family. It seemed to me, though small in number, and not forehanded, they, like Mary, did what they could in those early times. Even so early as 1843 I attended a donation at your house, but it was stormy and but few out, and at another time in 1845, I think, there were about \$50 brought in, \$25 of it in cash. These were the beginnings of what has become a prosperous and benevolent Church.

Nor have I entirely forgotten the perils of those early days.

On our way to a meeting of an Association, Mr. Salter and myself were on horseback, and you and Mrs. Holbrook in a buggy. Arriving at the Maquoketa river we found its waters very high. Your horse took a notion to have a bath, and laid flat down in the stream. The gallant young men on horseback went to the rescue of Mrs. H., and placing her on my horse took her safely to the opposite bank.

At the same place the writer, in 1844, on returning home from an appointment, was obliged to swim his horse, and cross in a canoe, and with him there were four representatives going from Iowa City to Dubuque in a lumber wagon, which they had to take apart and carry over, a piece at a time, in a canoe, and swim their horses. In the absence of roads and bridges traveling was often at the peril of life. The writer and his wife, on their way to Garnavillo, at one time, were swamped in the middle of the Little Turkey, and, to save the life of his wife, he was obliged to leap out into the stream and cut the harness. It was not uncommon for mis-

sionaries to lose their way by attempting to follow roads that could only be traced by blazed trees. I have thus given you but a sketch of a very few items.

In regard to your work in northern Iowa, much more can justly be said. Your influence did much for the cause in that part of the State. Your labors in the many meetings you held with the churches were invaluable. In their weakness it was just what they needed, and if you had done no other work than was bestowed upon these infant organizations, it would be praise enough for one life. Indeed, you was *the* man to whom we looked for advice and help in organizing Churches, or Associations, or at the dedication of houses of worship. With much esteem,

Your Brother,

E. B. TURNER.

FROM REV. J. H. WARREN,

Superintendent of A. H. M. S.

SAN FRANCISCO, May 3, 1889.

S. P. Adams, H. B. Baker, Invitation Committee,

DEAR BRETHREN:—Your card of invitation to the 50th Anniversary of the First Congregational Church of Dubuque is received. Please accept my thanks for remembering me as one of you. My regret that I will not be able to be with you on the 12th and 13th cannot be expressed. It has been a dream of two-score years and more that I might once more see Dubuque where, in 1841, I think, I first cast my lot with the people of God and entered into holy covenant with them to live and work for Christ. But I fear that this is about as near as I shall ever get to Dubuque; however, please take notice, should I ever set foot on that holy soil, some latch-string will be mercilessly pulled and a breeze from the wild West will storm your doors.

Looking at the picture of the Old Stone Church, mortgage and all, on your card of invitation, what memories are re-

vived; what sacred associations bind me closer to the little company, I then knew, as well as to the larger number now assembled whom I have not seen, to celebrate with praise and story, with joy for the past and larger expectations of the future, the 50th year of a Church which in its beginning was insignificant, but born, as we trust, to abide as long as time shall last.

That Old Stone Church picture interests me. I have never seen the present Church or the one on Main street. That side door where we entered, each with a lighted candle, to light up the basement for the prayer meetings! It is in that basement, and I remember it well, that being unexpectedly called upon by the Superintendent of the Sunday School, I made my first prayer in public, with perspiration bursting from every pore. I don't know how long I prayed; I seemed not to know when I came to the right stopping place. The Superintendent must have thought I was a long time finding it. At all events somebody hinted to me that three minutes was better than twenty for a Sunday School prayer!

There was another thing also that took place in that basement, which the longer I live, the more it makes me wonder at the wisdom and goodness of God who overrules the foolishness of the simple to advance His kingdom.

My uncle, Judge Ezekiel Lockwood, was one of the Ruling Elders. With all his virtues and excellencies as a Christian, he was a "square man in a round hole" as a functionary of the Church. The poor little Church had a hard row, at the best; its building was mortgaged clear to the basement; its membership weak financially, and below par, if anything, socially. It was unpopular, and most of its unpopularity was traced to the Ruling Elder. Now and then he received a quiet or even broader hint to resign; but he had convictions and one of them was, he must stand by his Eldership "if the heavens fall." He could not desert his post of duty. My dear aunt told him so, too! (Mrs. Nancy Lockwood.—ED.)

My first college vacation found me at home and in the

prayer meeting. Our new minister, Rev. John C. Holbrook, led the meeting that evening. Some of the members spoke freely about the hindrances in the way of the Church. It never would grow unless they were removed, &c. I could stand it no longer. I arose with the fussy dignity of a freshman, and sending a withering look over in the corner where the tallow candle made the darkness visible, I said: It had come to such a pass that the words, trouble and Lockwood, were synonymous terms, and if it would be any relief to anybody, I would move "that we resolve ourselves into a Congregational Church for six months." Pastor Holbrook has told me that my motion also included the astounding proposition "that we all make ourselves Ruling Elders." It does not seem possible that I could have done that. But the greatest surprise of all was that the motion was seconded, and the presiding minister, Holbrook, perhaps the only person present who took in the supreme absurdity of the performance, without a twinge of nerve or muscle, without a change of expression or look, put it to vote and it passed unanimously, making a Presbyterian Church a Congregational Church for six months. Shades of Cambridge Platform! or Westminster Confession of Law and Order! Was ever such a miracle of evolution known? Church history in its breadth and length has nothing to match it. I can account for it on the ground that it must have been fore-ordained that the foolishness of man should be overruled to work into the "common sense sanctified" of Congregationalism.

I see, looking at the cut of the Old Stone Church, two men standing with clasped hands. It has just occurred to me who they are. It must be Pastor Holbrook giving solid advice to his young parishoner, that as he had made such a notable beginning in starting a Congregational Church, to go on and make that his life work, which self-same thing the young parishoner has done and is doing still. Although the one hundred and forty or more Congregational churches it has been my privilege to assist into life and growth in California,

were not organized just the same way as yours was. I hope, nevertheless, they are established on as good a foundation of the apostles and prophets, Jesus Christ being the corner-stone, as the dearly beloved Church whose Semi-Centennial lights up to-day with the record of such a memorable past in the redemption of the West, and in the prophecy of greater achievements and wonders of grace in the millenniums to come.

Very sincerely and fraternally yours,

J. H. WARREN.

FROM HON. WILLIAM GRAHAM,

Assistant United States Attorney.

DUBUQUE, Iowa, May 8, 1889.

Rev. C. O. Brown, D. D.,

DEAR SIR:—I enclose you a copy of the law incorporating "The Presbyterian Church of Dubuque."* It is Chapter 74, of the Territory of Iowa, enacted at the session of the Legislature which commenced at Burlington on the first Monday of November, 1840, and was approved January 15, 1841, by Robert Lucas, Governor of the Territory.

If I am not mistaken, two of the incorporators, Henry L. Stout and Lewis L. Wood, are still living and residents of Dubuque. Dr. Finley died a few years ago in full membership of the First Presbyterian church, of this city. Of Messrs. Norris and Warren I never knew anything. The other incorporator, E. Lockwood, died at Washington, D. C., a dozen years ago, and his widow, Mrs. Belva Lockwood, enjoys the distinction, or at least notoriety, of being the only woman who was ever a candidate for the office of President of the United States.

Thinking the document might be of interest to you at this time, I send it to you with these accompanying facts.

Yours Truly,

WILLIAM GRAHAM.

*The organization of 1839 which became Congregational in 1844.

FROM REV. J. L. WITHROW, D. D.

CHICAGO, Ill., April, 1889.

Rev. C. O. Brown,

MY DEAR DOCTOR:—I want to come, and I will come if the trains will work. But so far as I can trace the guide, I find none starting after midnight on Sunday. Except for works of necessity, I never railroad on Sunday. This could scarcely be construed that way. There seems to be a train on Chicago, Milwaukee and St. Paul, at 12:30 p. m., that would be Monday at noon, reaching Dubuque 7:45 p. m. But that would be too late. If I were rich enough to order a special train, you could count upon me, for I do desire to be there. The Lord be praised for your great harvest and ingathering.

Fraternally,

J. L. WITHROW.

FROM REV. LEMUEL JONES.

GREENPORT, Long Island, N. Y., May 9, 1889.

Rev. C. O. Brown, D. D.,

MY DEAR BROTHER:—I learn in a letter from my home in Syracuse, N. Y., that an invitation has been received from Dubuque to attend a Semi-Centennial Celebration of the Congregational Church, which takes place in a few days.

It would be indeed a great pleasure to me to be present with you, but pressing and important engagements make it impossible.

Let me thank your Committee very cordially for the invitation. It brings to my mind several facts which I am glad to remember. My father and mother have been for many years members of the Church. When I myself withdrew from its membership, it was at the call of the Lord to enter the Gospel ministry. In 1858 my wife was converted and united with the Church. My eldest son was in it consecrated to the Lord in Baptism, who is now pastor of a Reformed church in

New York city. Also, two of my brothers and four of my sisters were brought to Christ in the Church, and for a time were members in it.

These, and other facts which I have in mind and at heart, still bind me tenderly to the Church.

I rejoice in your present prosperity. It is my prayer that He whose is the Church and whose presence in His Church is its glory, may be with you more and more.

With kind regards to your Committee, and love to yourself, I am truly your brother,

LEMUEL JONES,
State Evangelist for New York.

FROM PROFESSOR J. M. CHAMBERLAIN.

GRINNELL, Iowa, May 11, 1889.

Rev. C. O. Brown,

DEAR BROTHER:—I am in receipt of your invitation to be present at the Fiftieth Anniversary of the organization of the First Congregational Church of Dubuque. It was so small a part that I had in its history that it seems not worth mentioning at a Semi-Centennial. The first Sabbath in February, 1859, I began my six months' engagement at Dubuque, fresh from the seminary, and perhaps no man was ever more surprised when entering an Iowa pulpit than I was to find a New England congregation before me. I had heard of Dubuque as having the double hardness of a Mississippi river town, and a mining town, and my suspicions, not to say fears, were greatly aroused, and prepared for the worst. It is sufficient to say that I was happy in the facts and persons who met me in the Congregational Church, which worshipped in the basement of your present edifice. My whole stay was full of happy surprises and the warmest and most considerate friendship. It was my purpose to return and remain in New England at the expiration of the engagement, but those six months rooted me to Iowa soil and interests, which have re-

ceived the work of thirty years, and my grateful acknowledgements of what God hath wrought for and in Iowa. I shall not be able to be with you, but shall be in full sympathy with you all and the occasion which brings you a precious reunion of Pastors and people.

I am Sincerely Yours,

J. M. CHAMBERLAIN.

FROM REV. JOSEPH E. ROY, D. D.

Western Secretary, A. M. A.

CHICAGO, May 11, 1889.

Rev. C. O. Brown, D. D.,

DEAR BROTHER:—It would give me great delight to accept your invitation to be present to-morrow at the Semi-Centennial of your Church. I find that I have been acquainted with the apostolic succession of Pastors there. I am glad to learn that a venerable young man, Dr. Holbrook, is to be with you. I wish you and the Church much joy. I am delighted with the poetical ascription of praise.* How rapidly our dear West has been making history.

Truly Yours,

J. E. ROY.

FROM REV. A. L. FRISBIE, D. D.

DES MOINES, April 24, 1889.

MY DEAR DR. BROWN:—I am delighted to hear of the prospect that you and your good people are soon to participate in a service of commemoration of the fact of fifty completed years of Church life. They have been years of honorable and useful service in the Gospel. The fire has burned steadily on the altar of your Church and its light has not been flickering nor uncertain. Beginning with the first things of Congregationalism in Iowa, you have grown out of feebleness into strength.

*The "Jubilee Hymn" printed on program.

The little one has become a thousand ! You have reached a hand of help, the expression of a heartfelt sympathy, to the many interests of our order in the new West. We rejoice with you and give thanks with you, over what you have been permitted to do and become in the eventful half century. We wish you joy and blessing; yes for the centuries to come.

It would give me great pleasure to be with you on that day, but I have just promised President Chamberlain, of the Agricultural College at Ames, that I would spend the 12th of May at the College. I wish I could be there to see and enjoy with you all.

Fraternally yours,

A. L. FRISBIE.

FROM REV. A. J. VAN WAGNER.

CRESTON, Iowa, May 7, 1889.

Rev. Dr. Brown,

MY DEAR BROTHER:—I congratulate you on being the pastor of so noble and important a church ; and that it is your privilege of being its pastor at its fiftieth anniversary. Great has been the history of your church ! Gifted and consecrated have been the men who have been its pastors. May 12th and 13th should be red-letter days for the church, yourself and former pastors. Sorry I cannot be present. Accept our heartiest congratulations.

A. J. VAN WAGNER.

FROM REV. J. M. CUMINGS.

DUNLAP, Iowa, May 7, 1889.

Rev. C. O. Brown, D. D.,

MY DEAR BROTHER:—Please accept my thanks for your kind invitation to attend the Semi-Centennial of your Church. It is indeed an occasion of great importance. It suggests many

precious memories and hallowed associations. Fifty years of church life in Iowa, so new a State. How it suggests the early days of this then Western land—now central! What toil, faith and hope are suggested by such a Celebration! To the labors of such churches the State owes a debt she can never pay. God be praised for such labors. I trust you will have a pleasant and tender time. Shall be glad to receive accounts of it. Expect to see you next week at Creston.

Yours truly,

J. M. CUMINGS.

FROM REV. J. B. THOMAS.

BOSTON, May 19, 1889.

MY DEAR BROWN:—I have just read in the *Dubuque Times* the account of your Jubilee gathering. Allow me to express to you my sincere regret on account of my absence. The gathering was a grand success—worthy of the heroic work of your large Church during all these years. Eternity alone will make known the far-reaching results of the Christian influence of the Dubuque Congregational Church which has had such a remarkable and such a blessed history.

May the favor of God continue to rest upon your dear people, and may your continued pastoral work therein be characterized by the remarkable success of your present position.

Yours in Christ,

J. B. THOMAS,

Pastor First Baptist Church, Dubuque.

Letters were also received from Rev. C. H. Keays, Pastor Congregational Church of Oskaloosa; Rev. W. W. Gist, Pastor Congregational Church at Marion; Rev. John T. Blanchard, Pastor Congregational Church at Monticello, and Rev. M. A. Bullock, Pastor Congregational Church at Iowa City. Others were received which are not in the hands of the compiler.



REV. C. E. HARRINGTON, D. D.

MONDAY EVENING, MAY 13th.

THE BANQUET.

The people began to assemble in the audience room as early as 6:30 o'clock, preparatory to the Banquet, which was the closing event of the Celebration. Wraps were laid aside, and a time was spent in pleasant social chat. Tickets had been issued to all guests from out of the city, to all former members of the Church in the city who are now members of other Churches, and to all present Church and Society members above the age of childhood, the seating capacity of the parlors making some limit necessary. At the proper time the entire company proceeded to the Church parlors, where a scene of rare loveliness greeted them. The tables were spread for nearly four hundred, and were beautifully decorated; the

young people of the church were in waiting to serve the guests, and the spirit of Christian love and joy ruled the hour. When all was in readiness, the pastor called upon Dr. J. S. McCord, pastor of the Main Street Methodist Church, to invoke the Divine blessing.

The banquet hour passed most pleasantly, and the literary part of the feast began under the direction of J. S. Lewis, M. D., as Toastmaster, whose words and manner in introducing the speakers were most felicitous. From the first, and frequently through the evening, his remarks elicited laughter and applause.

“OUR SISTER CHURCHES.”

Dr. J. S. McCord, Pastor of the Methodist Episcopal Church, was called first, a little sooner than his order on the program, owing to another engagement, in which two expectant young people were anxious for his services. He responded in manner and spirit most heartily to the sentiment, “Our Sister Churches.”

“Not to one church alone, but seven
The voice prophetic comes from Heaven;
And unto each the promise came
Diversified, but still the same.”—*Longfellow.*

Dr. McCord's words happily conveyed the impression of genuine fellowship. There was a heartiness in the manner in which he said, “I like to work by the side of a good, strong neighbor.” His story, in illustration of one of his points, about the father who proposed to load as much hay as both of his sons could pitch up to him, and who, presently, buried in hay came tumbling to the ground, but upon being asked, “What are you doing here father?” blew the hayseed out of his mouth and responded, “Down after more hay!” was greeted with great laughter.

SALUTATORY POEM.

Dr. Lewis after a few felicitous remarks introduced Mrs. Ada L. Collier, poetess of the occasion, with the following sentiment from Longfellow:

“ The horologue of time
Strikes the half century with a solemn chime,
And summons us together once again,
The joy of meeting not unmixed with pain.”

Mrs. Collier's poem—expressive, touching, beautiful—will speak for itself. There is one who, having the opportunity, is strongly tempted to respond here and now to the kindly sentiment of her closing stanzas. But after all the response can only be made by deeds and life. Be assured, O Poetess, the words fell not on unlistening ears.

Their smiling guests the Greeks were wont to greet
With roses garlanded, or wreaths of bay ;
And amber wine as musk or honey sweet.
“ We live to love” they cried, “ Life, is To-day!
Laugh while we feast !” And soft the zephyrs played
In moonlit gardens, through the myrtles' shade
Beyond the wine-embowered colonade.

When wise Egyptian feasted, (subtle jest)
A Death's Head in the midst, the table bore,
Recalling one unloved, unwelcome guest
“ Gainst whom no man so e'er might bar his door.
“ For we” they cried while loud the viols throbbed,
“ Live while we live—then die !”—And quick fear robbed
The winds of peace, that round the palace sobbed.

A blither presence we would seek to grace
Our festal board, and bid fair Memory here,
That once again each loved and vanished face,
Each noble deed, might from the past appear.
“ For life ” we cry, “ bears in her sacred sphere
To-day, the ended and the unborn year.
We live, to live !” “ Faith reads the riddle clear.”

Or like the charmed Princess in the tale

Should memory sit, reflecting in her glass,
The scenes and forms that throng the intervale ;

While 'neath her drowsy casements swiftly pass
The men who lived, who wrought, who live once more,
Freed from the fret of days, the battle's roar,
Perfected Life, beyond Time's shifting shore.

Turn then thy glass kind Memory and show

The untaught beauty of the wilding West,
The silent hills, the hawthorn's drifting snow,

The mighty Mississippi's curving crest,
The sullen Indian's fast decaying flame.
Show, too, the youthful face of one who came,
Planting and trusting, ever in God's name.

Welcome old Pioneer ! Hast thou not heard

A message from the Past, in newer ways,
'Neath bluer skies ! Were not the dark pines stirred

To rhythmic story of the old brave days ?
Bright as of yore, the old fire burns again,
The old love swells above forgotten pain,
Sweet as in springtime hedge, the linnets' strain.

Oh Shepherds of Christ's flock, *you* we salute !

Of fifty bounteous years, the fruit, the flowers,
Behold the children of that Church whose root
Christ blessed, thrice blessed since those long morning hours.
Some dear ones are not here ! Yet God doth keep
The record perfect. And strong faith may leap
From earth-worn paths, to scale Heaven's lofty steep.

Dear Shepherd of our *later* day, revered !

To whom the children turn, the suffering cling
Who pass sometimes amid dull wheat fields seared
With sudden blight, albeit the glad lark sing
Loud in your heart of fresher fields to bloom,
Sit down with us and let the rare perfume
Of almond-blossomed years slip through the gloom.

Bring to us your best gifts, strong-sinewed, still,

That we may feel your heart beats firm yet meek ;
Lend us your strength to trample down all ill,
To lift the erring and uphold the weak.

Teach us the faith that meets to-morrow's need;
 Still through long years, our faltering footsteps lead,
 Till in each soul shall shine, our Master's creed.

“THE DARK AGES.”

Colonel D. E. Lyon, who has known the history of this Church as but few have; who has been through the years of struggle with debt both as a Trustee and a member of the Finance Committee, when that Committee was confronted with a debt of over \$20,000, was called upon to tell what he knew of “The Dark Ages,” the Toastmaster kindly solacing him at the outset with the following words of Jean Ingelow:

“The dews of blessing heaviest fall
 Where care falls, too.”

The response was such as only Colonel Lyon could make. None but a short-hand reporter could do it justice, and, as the speaker did not commit it to writing, the compiler would be presumptuous indeed if he should venture upon any synopsis. Let it be sufficient to those who know the Colonel to say that it was in his own peculiar style and manner, and that it frequently set the dishes rattling. It touched upon the history of the Church, both the lights and the shadows, then upon matters both biblical and political, for the Colonel is among those who believe that it is right for the Church to hold with certain great political results of the past.

“OUR FORMER MEMBERS.”

Following Col. Lyon, Mrs. A. B. Kellar, a daughter of Deacon James Burt, of precious memory, and one who in early years was connected with this Church, but who having married a Methodist had strayed away to the Methodist

Church of this city, was asked to give an account of herself and of others like her in response to the toast, "Our Former Members," which she did most acceptably, but in a manner which made it doubtful whether the poetic sentiment with which the Toastmaster called her name, were more appropriate to her or to the Church which had lost her:

"'Tis better to have loved and lost
Than never to have loved at all."
—*Tennyson.*

Both had "loved :'" both had "lost."

FRIENDS AND KINDRED :—We return to our Father's house, not as the prodigal returned, but as loyal children, for we find the door standing wide open, the feast already prepared and even the elder brother waiting to give us a cordial welcome, extending to us the right hand of fellowship.

We are glad to be with you once more, to look into faces familiar from childhood, to listen to voices that sweep over the chords of memory and bring before us the forms and faces of the "long ago." In the hurry and bustle of the present, with the cares and anxieties of life pressing upon us, we scarcely take time to think of the past, and to us who have barely reached our prime, childhood and youth seem a far-off dream. But to-night time has turned backward in its flight, and we stand for awhile in the shadow of the past. We hear the chiming of the bell from the old Church tower, calling us to worship, and with brothers, sisters and parents we gather in the old-fashioned, high-backed pews to listen to God's message from the lips of our Pastor as he stood in his place in the stiff, old-fashioned pulpit. And well did men to listen, for the words and tones that came from that pulpit never gave forth an uncertain sound, but rang out clear and full, always true to God and humanity. We remember well how our hearts were thrilled by the words that were spoken in the cause of the down-trodden and oppressed, and this in days

when it meant a great deal for a man to be outspoken in their behalf. One can judge of what power and inspiration must have accompanied his words who heard his sermon yesterday morning on the "Signs of the Times," for the fire and strength of manhood's prime have followed him even to the present time.

We remember the many times when the Church was visited with "showers of blessing" from on high, and the many souls that were born into God's kingdom on earth. We also remember the time when the call of the "old Church bell" rang out from the new Church tower, and the excitement that followed the moving from the "old house into the new."

Time has wrought many changes since then. New ministers have filled the pulpit, and strangers have filled the pews. The strong men and women of the early days have grown to be "the old folks," and the youth and maidens of ye olden time are the strong men and women of to-day, while many have wandered into other fields of work and service. Such may be found all over this broad land, and even across the wide ocean. Others with

"Life's race well run,
Life's work well done,
Have entered into rest."

If the vail could be lifted that hides the invisible from the visible to-night, and we could see the goodly company of those who have passed from this Church "Militant to the Church Triumphant," our hearts, no doubt, would be rejoiced, for among the number would be many near and dear to us both by ties of kindred and friendship, and who knows but at this hour there are in our midst an invisible host who are rejoicing in this glad re-union. As one who has wandered in other fields of work and worship for lo ! these many years, let me say I have ever watched with interest the progress and prosperity of this Church, and to-night I think I will voice the sentiment of others who like myself have come to join in these

festivities, when I say I thank you for remembering your wandering child.

“May the Lord be with and bless you. May He cause His countenance to shine upon you.”

“’61—’65.”

How much that period signified to the history of our Nation and to the hopes of mankind throughout the earth! This was the theme assigned to Dr. Benjamin McCluer, who was himself a prominent Surgeon in the Union Army during the great epoch. He spoke feelingly and ably of it and of the causes which led up to it. The Toastmaster, whose name also appears in the list of members of this Church, who served in the war, introduced the doctor with the following sentiment from Bret Hart:

“ A trumpet voice proclaiming
Said, My chosen people come,
Then the great heart of the Nation throbbing answered
‘ Lord, we come.’”

MR. CHAIRMAN, LADIES AND GENTLEMEN:—That is a short text, “Sixty-one to Sixty-five,” but it includes an epoch. It is not time, but events which make the foot-prints of the ages. Every life has its critical periods; every people and Nation have their crisis. When a new principle has been enunciated, when a mode of thought or course of action has been gradually developing among a people, and comes finally to claim recognition, a contest of the new with the old must come. The great principle of the equality of all men before the law, though new, had been the key note to our independent National life. This ideal of liberty of the individual was opposed to the principles which had controlled the history of the past. Our fathers had been successful in their effort to throw off the yoke of bondage to the British throne, and had

succeeded in establishing a free Government for the white population ; but had failed in their consistency, by denying freedom to the colored man. A contest between the ideal principle of liberty enunciated in the Declaration of Independence, and the actual principles of slavery as established in a large portion of our country, and most tenaciously contended for and adhered to was sure some time to bring on a mighty crisis. Such antagonism of ideas could only tend to a trial for the mastery. A crisis must come, and in 1861 the fearful moment was here. I need not repeat the history of the processes—intellectual, moral, social and political—which culminated in the final conflict. We had heard the mutterings of the storm—the threats of the terrible things to occur—but we could not believe it possible.

As a late speaker has said: “I have been trying to imagine myself,” not “a young man of twenty,” as did he, but of thirty-seven years. I have tried to feel as we then felt, when we received news from Washington, as State conventions passed ordinances of Secession, and assumed the prerogatives of government ; as the meeting of delegates at Montgomery, Ala., to form Confederate States Government, and as the election of a President and Vice President of the Confederate States of America occurred, and finally as we felt, when the news came that Fort Sumpter had been fired upon, and after a siege of thirty-six hours had surrendered.

War, war against the Government of the United States was now a fact. Can you imagine those hours back? Can you feel the thrill which excited the heart of every loyal man and woman throughout our land, as the words passed from mouth to mouth—Sumpter has fallen? And when President Lincoln issued his proclamation calling for 75,000 men, what a supreme moment was that! Few of the generation then active had knowledge of war, except as a matter of history. But there was hurrying to the place appointed for rendezvous. The ranks were filled and brave men put on the dress of soldiers of the United States. The contest now begun and

continued beyond all the calculations of the most wise among us. Still the ranks were filled. And now my friends, how was it with the First Congregational Church of Dubuque during these terrible months and years?

The legends of Congregationalism from its early history, as developed in its literature, are for liberty; liberty to worship God. The claims of religious liberty tend directly to the idea of political liberty; and this was by the admission of all a war initiated solely in the interest of African Slavery.

And need I say it in this presence, that the pulpit of this Church gave forth no uncertain sound? There were members of this Church born and bred in slave states, who held to the doctrine of State rights, so-called, and to the theory that African Slavery was right, not only right but Christian; who after the delivery of a certain sermon by the then Pastor, Rev. John C. Holbrook, left us, seceded and were no more with us forever. And the old bell that hung in the tower! It too was true. It tolled out its sad notes when news of defeat was brought to us; and gave forth its loudest notes of cheer when victory perched upon our banners. Its final notes of victory were too much for bell-metal to endure, and it burst its bands while ringing out its gladdest notes for liberty and union. Lee had surrendered and the *Cause* was lost—our country was saved.

The following named members of this Church and congregation were soldiers in the war: Wm. R. Baird, Col. George R. West, Edward E. Bale, Col. Samuel L. Taggart, Wm. P. Dickinson, E. Horton Dickinson, James N. Foye, John W. Markle, George W. Healy, Benjamin McCluer, E. W. Albee. And in our Church now, are others who have come into connection with us, who took part in the contest: C. O. Brown, D. D., our present Pastor; Major William H. Day, Dr. J. S. Lewis, William Dougherty, W. H. McGee, William C. Wheeler, W. H. Jennings, Ezra Lukenbell, William H. Phillips, and Dr. Nancy M. Hill, who was a nurse in a military hospital, and perhaps others whose names I have not secured.

We were represented in a large proportion of the severe battles of the war, as also in the prison hell of Andersonville.

But this Church was not only represented among the serried hosts upon battle-fields. A large number of brothers and sisters were engaged in the labors of the Sanitary Commission, which accomplished such beneficent work in behalf of the soldier. Gen. H. A. Wiltse was president of the Sanitary fair. Our brother, George D. Wood, gave freely of his money and time to the Commission.

Among others who deserve honorable mention as workers in the Commission were Mr. and Mrs. L. A. Thomas, Mr. and Mrs. Lucius Langworthy, Mr. and Mrs. Solon Langworthy, Mr. and Mrs. William Andrew, Mrs. Geo. D. Wood, Mr. and Mrs. Joseph Herod, Mr. and Mrs. H. B. Baker, Miss Lois Bissell, Mr. and Mrs. N. C. Amsden and Mrs. Franklin Hinds. And now, Mr. Chairman, may I have a minute more? War! war, sir, has ever been considered an unmitigated curse, but it is not so. Love of country must exist among a people if that country is ever to fill any important place in the world's history. Love of country, patriotism, is a necessity; and there is nothing like defending the *flag*, the symbol of your country, suffering for it, striving for it on the field of battle 'mid carnage and gore and death if need be, to make the old flag dear. And especially is this true if the battles are fought by the citizen soldier,—not the mercenary soldier, but the volunteer soldier; the soldier from and of the people. And such were the soldiers of our late civil war. No braver men ever drew sword or contended in the "lines" than the men of either army of this terrible conflict of 1861 to 1865. And our flag is dearer to the hearts of the people, and our country freer and safer than ever before.

"THE PASTORS."

Dr. J. S. Bingham was fittingly introduced with the following words:

"Thou are there, so loved and honored, as in each former hour,
When we read thine eye's deep meaning, when we heard thy words
of power," (Anonymous.)

to respond for all of his brethren, in the pastorate here, to the toast, "The Pastors."

The doctor's response was quite brief, and had reference, in large measure, to the Pastor's relations to his people socially. The Pastor should not be a recluse, but "a man among men," participating in their joys and their sorrows. The compiler regrets that it is not possible to give a full report of Dr. Bingham's remarks on this occasion.

"THE DEACONS."

Deacon Rudolphus Clarke was next introduced to respond to the toast, "The Deacons."

"Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them."—*Exodus*.

He began with the New Testament history of the diaconate, showing the authority and intent of the office. Then he briefly reviewed the history of the office and its representatives in this Church, mentioning the names of those who had served: John T. Cook, 1844-1877; John W. Windsor, 1846-1849; Win. Reid, 1844-1846; Lincoln Clark, 1849-1850; Lucian Rice, 1849-1852; John Maclay, 1852-1856; Asa Horr, 1852-1856; A. M. Chapin, 1852-1860; John W. Markle, elected 1857, and now Deacon *Emeritus*; N. C. Amsden, 1857; James Burt, 1857-1886; W. C. Chamberlain, 1860 to the present time; Dr. E. L. Clarke, 1862, still in office; W. C. Wheeler, 1880-1889; George D. Wood, 1886-1890; Dr. R. Clarke, 1880-1892; E. A. Spaulding, 1886-1890. After other remarks, he closed with a laughable reference to "ministers' sons and deacons' daughters," affirming of the adage, "'Tisn't

true! If you don't believe what I say, just come to my house and see for yourself!" a sentiment which was greeted with great laughter and clapping of hands, the point being that Rev. Dr. Bingham's son is the husband of Deacon Clarke's daughter, and all of the parties referred to were present.

"THE SUNDAY SCHOOL."

Dr. Lewis then introduced two persons in succession to respond for the Sunday School.

"We shall be what you will make us;
 Make us wise, and make us good;
 Make us strong for time of trial;
 Teach us temperance, self-denial,
 Patience, kindness, fortitude."

—*Mary Howitt.*

Deacon W. C. Chamberlain, who for many years was superintendent of the School, with a record remarkable for its faithfulness and efficiency, was the first to respond. He dwelt upon the work of the School in the past and upon the place and intent of Sunday School work.

Mr. E. J. Steinbeck, the present superintendent of the school, who has held the position for two years, to the satisfaction of all, was next introduced. We give such part of his remarks as we can command:

MR. CHAIRMAN AND FRIENDS:—It is customary, I believe, on occasions like this, to preface remarks with a story; but, in attempting to tell a story or to make a speech, I confess to a good deal of sympathy for the overgrown, awkward young man who was called upon suddenly at a district school examination to make an address to the scholars, and who could only stammer out, "Dear children, I hope you all love

your teacher as much as I do!" and then fled from the room.

If it were not out of place, I would say, with him, that I hope you all love the Sunday School and Sunday School work as much as those who are actively engaged in it. It is unnecessary, however, to suggest that parents take an interest in their own children, and is not the Sunday School the child of the Church, and are not its pupils the members of our own households? Indeed, in these days, when writers and presses are producing annually such multitudes of books and such a profusion of Sunday School literature in all its varied forms; when the best thoughts of the brightest minds are given us weekly in comments on the lessons; when architects and church builders are turning their attention more and more to the production of commodious and convenient Sunday School rooms, there seems to be but small danger that the children will be forgotten.

This Church has done, and is still doing her share in the work of leading the young toward the higher and better things. In these delightful days of our gathering together, "Fifty" has been the magic number which has charmed our thought, and lent its spell to reminiscence and remark. From the small and feeble beginning of long years ago, the Sunday School connected with this Church has been growing in numbers and influence, until to-day upon the rolls of the three schools directly under its charge and fostering care there are *Five hundred and fifty* names. May we realize the responsibility, while we rejoice at the opportunity of laying a moulding, guiding hand upon the hearts and lives of half a thousand of the children and youth of this City in which we live. We gather to-night, a goodly company, and recall the scenes of the past, but let us, as we glance forward another fifty years, realize that most of our seats will then be vacant, and that our places will then be filled, if at all, by those who are now in the Sunday School.

Favored as we are with such a corps of energetic and willing workers, inspired with the example of those who have

gone before, let us press onward and upward, in the spirit of Him who said, "Suffer little children to come unto me."

"WOMEN IN CHURCH WORK."

"The Lord gave the word, the women that published it were a great host,"

said the Toastmaster, in presenting Mrs. Ada Bingham.

Mrs. Bingham beautifully responded as follows :

Woman's kingdom is continually broadening, the recognition of her influence becoming more and more universal. We do not read of Sarah, Rebekah or Rachel as being consulted upon weighty questions even of family discipline.

The domestic Mrs. Noah and the well preserved Mrs. Lot were obliged to content themselves with being introduced as the wives of their illustrious husbands, and is it not true that in later ages and all climes, women have been remembered as the wives and mothers of noble men rather than as factors in the world of affairs? "Now," says a recent writer, "woman can not be too good, nor too aspiring, nor even too learned. She must be universal."

As the Gospel ship has sailed down the ages, by no class has it been more joyfully hailed than by the women of all lands.

To the oppressed it has brought freedom, to the disheartened hope, to the rude and uncultured refinement and thoughtfulness for others, the keynote of good breeding. As we read how Mary of Bethany loved to leave for a time her daily toil, choosing that "good part" of listening to the words of wisdom that fell from the lips of the Master, we feel that she must have arisen refreshed and invigorated, with a new impetus for the daily routine of home duties, and may it not be that the Christ could reveal to such sympathetic listeners glimpses of His Kingdom and His glory which slower, though

perhaps stronger, natures could not grasp? As followers of Him who dignified womanhood by accepting her companionship no less than her homage and reverence, truly Christian women have ever been laborers in His vineyard, and the Gospel has penetrated many homes owing to the brightness and warmth which the hands of loving Christian women have thus brought. The words and deeds of our Pastors' wives are not forgotten, nor are the lives of many consecrated women who have labored here during the past fifty years, some of whom have passed on to the work beyond. Their lives illustrated what an active, efficient Christian may do for the Church and in the world, and yet make her home the happy, restful, most beloved spot to her dear ones. They were never too oppressed by care to give sympathy, counsel and help to those in need. We often hear now of the patriotism shown by women of this Church during the dark days of the country's peril, and of the heroic efforts of some now aged to send necessaries and comforts to the soldier boys.

There has been in the Church for years, as there is at present, a Ladies' Aid Society, and for the past nine years a Young Ladies' Benevolent Society, which has a department devoted exclusively to missions. Many schemes have been artfully devised and laboriously executed by the members of these societies for the purpose of raising funds. As one victim has said: "The ladies are adepts in the production of that anaesthetic which makes the extraction of coin a painless operation." That the money thus pleasantly raised has been put to worthy use, the records of both these organizations will show, and occasionally when the brothers in the Church have needed a little financial aid for some worthy undertaking their sisters have cheerfully come to the rescue.

The Woman's Missionary Society has existed for many years. In spite of obstacles it has flourished, the members eager to do their part in letting in the light upon those who sit in darkness, even though they be across the seas. Many a box and barrel packed by these organizations has gone on

its way to gladden the home of the pioneer preacher; many offerings have helped the colored students of the South struggling for an education, and many a dollar has gone to advance the good cause in foreign lands that never would have been put to such noble use but for these circles. And the silent influence that has permeated our Church as the direct result of the Missionary meetings, and of the fervent prayers there breathed to our Heavenly Father, no one can estimate. It has been well said: "A man may give ten thousand dollars and it only represents the force of one soul. Ten thousand women may give a dollar apiece, and the aggregate represents the soul force of an army in the design and forethought which have attended its appropriation." Little bands of "King's Daughters" are more recent organizations. Believing that a daughter of the King should strive to be "all glorious within," they meet to pray and talk together and go out to labor anywhere if only they may be of service "In His name."

Fifty years ago the mothers of the Church were content to sit quietly through the public meetings, voicing their emotions only in song, and giving their opinions entirely by proxy. But to-day the attitude of woman toward public speaking is changing. Her voice is everywhere heard speaking in behalf of temperance, education and other interests, and Christians are growing more and more to feel that on distinctively religious themes woman should not be silent, that if she may appropriately speak on any subject, she certainly may testify to the strength and uplifting she derives from her spiritual experience, *but* we must be cautious and not allow ourselves, in our enthusiasm, to encroach upon the privileges of our brothers in the prayer meetings, lest in an excess of gallantry and generosity, they give us the field and retire into perpetual silence.

The little army who organized fifty years ago to battle with sin and unfurl the standard of righteousness in Dubuque had much to contend with of which many of us know nothing.

Their's was the work of organization, of arousing enthusiasm, recruiting men and supplies, and the young soldier of to-day has but to enlist in that branch of the service for which he is fitted—his uniform is waiting, his companions already in arms. There is a place in the advancing line for each one and no excuse for inaction. Every talent may be utilized in this army. The soldiers consider their highest honor to be in service—their richest reward the consciousness of usefulness. The veterans have made for us our opportunities, and we of to-day may appropriate almost literally the words of Adelaide Proctor and say to them:

“ We inherit all your treasures,
 We are heir to all your fame,
 And the light that lightens round us
 Is the lustre of your name;
 We are wise with all your wisdom,
 Living on your past we stand;
 On our brow we bear your laurels
 And your harvest in our hand.”

THE TRUSTEES.

In introducing Mr. J. H. Tice to respond for the Trustees, the Toastmaster applied to them the text, “Seven men of honest report * * * and wisdom,” then said: “Now, Mr. Tice, stand up and say what you know about the Trustees. Remember, this is not a court of justice and you are not under oath, and that any little latitude you may take will not be laid up against you,” which was greeted with great laughter. Mr. Tice arose amid the clapping of hands, and very presently turned the laugh on the doctor in the following manner:

I am glad this is not a court of justice, that I am not under oath, and that you have accorded me a “little latitude,” for I have an old score to settle with you, sir, and shall take this

opportunity to do it. When Dr. Lewis first approached me on the matter of a response, I said to him decidedly, "No, I am not the man to represent so able a body of men as the present Board of Trustees is composed of." But he shook his head and waved his hand in the most threatening manner, intimated there was a little crookedness on the part of the finance committee, of which I was chairman, and that I had better secure his silence. He has haunted and pursued me ever since. At every street corner I have met him, and, peering over the dash-board of his buggy, the smile in the left corner of his mouth seemed to say, "You are my victim." The wire of my door bell during the past week has been ornamented by a bell at one end and Dr. Lewis at the other. I telephoned for the patrol wagon, but he got away just in time to escape being taken to the "cooler." Now, if he expects me to respond to the sentiment, "Choose ye out seven men of good repute," I give it up at once. Seven men of good repute in one church! What do you take us for? If you had said seven good-looking men, or even seven of those props of wisdom who always say, no matter what happens, "I told you so," that would be easy. Then the idea of *choosing* them when he knows they are *elected*, and the whole thing is arranged before it comes to a vote. If we could have an "honest ballot and a fair count," things might be different, but the office of Trustee is too good a thing to be disposed of in that manner. You know how it is yourself, doctor. You are on record as having said some damaging things at the Trustees' banquet last winter. You intimated that as you were driving up Couler avenue, you were halted by a Teuton, who said, "Schtup a leetle, dochter." Expecting a patient and a fee, you did it only too quick. The German said, "How comes on the election next week?" Not catching his idea, you answered: "I don't know of any election near at hand." He said, "You not know of the election of Drustees next week," and he smiled and you smiled, and you know what followed. Now, that's enough, don't you think, on the

subject of "choosing seven discreet men." Let us talk about something more in harmony with this gathering. We have with us to-night the venerable Dr. Holbrook, of California, who for many years was closely identified with the early history of this Church. He has crossed a continent to join with us in this celebration. Old friends have grasped his hand and welcomed him, and strangers have looked upon him with reverence. I can imagine your feelings, dear sir, on the receipt of our invitation. "As the hart panteth after the water-brooks," so you thirsted to revisit once more your old parish, to exchange kind greetings with the few old veterans still in the field. We, the Trustees, thank you for this visit. Our celebration and banquet would be incomplete without you. You have golden sunsets in your country and a Golden Gate on your coast, but what are these compared to the peaceful, restful going out of a life so full of service as yours has been? Dr. Whiting is also with us, an old and honored friend. Twenty-two years ago, on a cold, crisp March morning—it was the Sabbath—I arrived with my family in Dubuque. That evening I attended this Church. You were in the pulpit. I don't know whether it was your fatherly face, or the kind looks of the people I saw,—perhaps a little of both,—but my footsteps have turned hitherward ever since.

As I look around me, I am reminded that your list of surviving friends is much larger than that of Mr. Holbrook. Many of the old line workers of to-day are those who united with this Church during your pastorate. You ought to,—as no doubt you do—rejoice to see this honest, enduring fruit of your toil. It is a crown of glory to you, more enduring than that of kings and emperors. We expected you to be with us on this occasion, for, when you removed from Dubuque, you left us hostages in the persons of your daughter and son-in-law, Mr. and Mrs. Col. Taggart, who are honored members of our Church and Society. We cordially welcome you to this fiftieth anniversary.

And Dr. Bingham is here—the dear old soul. Everybody

loves him. I am hadicapped from saying one-half the good things about him I would like to, as I have some relatives of the same name and some one might think I was influenced by this remote tie of kinship. I like the Doctor for several reasons, one of which is his fondness for a good horse. No one who has ever heard the Doctor preach will pretend that he ever attempted to mislead or throw dust in the eyes of his people, but I have seen him when I thought he really enjoyed dusting those who sought to keep pace with him on the road. I would like above all things an instantaneous picture of the Doctor as he bowles along with a smile on his face and a twinkle in his eye, calling on some of the fast steppers of Traer, "Come on, boys!" Why even his whiskers streaming out behind seemed to wave back something like, "In the Sweet Bye and Bye." And Mr. Harrington is also with us from the energetic, doughty little State of New Hampshire, and the Keene-est city in that State. You are too young and vigorous to be reckoned amongst those I have mentioned. Your work here is so recent that the paint has hardly got dry on the additions you made to this Church. They are now our young active members and the burden of responsibility is being transferred to their shoulders. The society you organized under the mystic title of the "C. V.," while not preserving its distinctive name, still lives in the hearts of its members. I have somewhere read that the oldest and largest vine in the world is in the neighborhood of Santa Barbara, California. Its branches cover an area of 5,000 square feet, and it anually produces over 10,000 pounds of grapes—truly a most wonderful vine. But I know of a larger and older one—a vine planted over 1,800 years ago, and its branches cover the whole earth. This Church is a branch of that vine. You have helped to till it, and we welcome you as we do all visiting friends to sit beneath its shade. We also greet our present Pastor, Dr. Brown. Your work with us is not yet in print—the volume is not yet completed—but judging from some of the advance sheets, you are making history of which

this Church may justly be proud. In conclusion permit me to say that the Trustees thank you all for the skill in planning and the executive ability in carrying out the program that has made this Semi-Centennial a grand success and an event long to be remembered.

“THE ABSENT.”

“As one turns the page, one sees
The old familiar names no more,
They're writ on other lists than these.”

—*Lucy Hooper.*

Pronouncing the above toast and poetic sentiment Hon. S. P. Adams was called upon for the response. As a long-time member of the Church, who was converted under Dr. Holbrook's ministry, the toast was most fittingly assigned. The following brief report is but a small part of his response:

When informed by Dr. Lewis that this was to be my theme, I asked how it came about that I was selected to speak to that subject, and he replied that he was sure he didn't know and I have not yet found out. First, I think of the *absent* who are *present*, like brothers. Wm. Rebman and John Maclay* who are not now of this fold, but who worked with us in the early days, but long ago left us, and formed new church relations; I reckon they now wish they had remained with us and helped us to round out the first half century of the Mother Church!

Then I think of those who stood as pillars here, and having fought the good fight, and kept the faith, until the Master called, have gone to join the Church Triumphant; among whom I recall the memory of Lucius H. Langworthy, Geo. C. Dean, Chas. A. Metcalf, Dr. Jesse Guernsey, our former Pastor, Mrs. H. L. Stout, Lewis A. Thomas, H. A. Wiltse, August Kaiser, Franklin Hinds, Judge James Burt, Mrs. James Beach, Mrs. Lyman Whiting, Mrs. A. Wolcott,

* Both were in the room.

William Barnard, and later Miss Matilda Kaiser, to whom the Church and society were so greatly indebted for her invaluable and gratuitous aid in the service of song, so long as health and strength remained to her.

“ THE NEXT FIFTY YEARS.”

“For we know in part and we prophesy in part.”—*St. Paul.*

“Ye who expect that age will perform the promises of youth, and that the deficiencies of the present day will be supplied by the morrow, attend to the history.”—*Rasselas.*

Mr. John T. Adams, son of him who gave the preceding response, and Superintendent of Summit School, was asked to give us a forward look into the “Next Fifty Years,” as the prospect appears to him, which he did, as follows :

Imagine, if you will, that several of us were hurled fifty years into the future, and have returned to-night to tell you what we saw and heard. As we are cast into the streets of 1939 we enter a new world. Those who have been shouting for a change are abundantly satisfied. As we look back to 1889, we think of it indeed as a day of small things. Water, horse and steam power have been replaced by electric power ; the lamp and gas jet have given way to the electric light ; the heat of summer is mysteriously gathered up and stowed away in small electric packages and bottles to be sold three for a quarter for winter’s use ; railroads and rolling stock as they were in 1889 are not worth ten cents on the dollar ; but on the new through line the citizen of New York may board the “Electric Current” at noon, take supper while passing through Iowa, and breakfast next morning in the Grand Pacific of San Francisco. The astronomers have at last responded to the signals of the scientific men of Mars, some interchange of facts has already been made, and much of interest is expected in the near future.

As regards the First Congregational Church of Dubuque

and its work, the developments are no less remarkable. In the First ward we find a mission, one of the largest in the City,—a recruiting station for the First Church. Taking the motor out Dodge street, around Grand View avenue to Julien avenue, we come in sight of a handsome stone edifice just completed. It is the Summit Congregational Church. We learn, in conversation with the Pastor, that the first building, though twice enlarged, was too small to accommodate the large attendance. The Pastor referred very feelingly to the Sunday School which was held many years before in what was known as the Summit House, before the Chapel was built. He told of the difficulties that the School had to contend with, that 175 scholars were crowded into quarters designed to accommodate forty-five, and how, at length, the patience and endurance of the School was rewarded with the sympathy and contributions of their friends, resulting in the erection of the Chapel. (A prophecy soon fulfilled.—ED.) The attendance of 175 soon increased to 300, and before many weeks a church was organized. There are five Congregational churches in the city, all in a flourishing condition. In the Seventh, Tenth, Eighteenth and Twenty-second wards we find our missions, and let me tell you right here in parenthesis, that the Methodist mission, started in 1889 on Jackson boulevard, proved a failure! To Christianize and civilize the natives in that part of the city, it was found necessary to do Congregational work in their midst. During these fifty years, strange as it may seem to you, the Methodists have lost their hold. They are unable longer to reach the masses, and the practical, broad-minded men of their own denomination are quietly contributing toward the Congregational work!

The missionary zeal of our Church has grown beyond all expectation. As much as it gives to have the Gospel preached to itself at home, it is giving even more to have it preached to the rest of mankind. While doing most of its outside work through the American Board and the American Home Mis-

sionary Society, it has done and is doing some special work besides. Only the other day our missionary committee had a telephone conference with the committee of the Fourth Church in Kobe, Japan. This Church, by the way, is one of our children, and we have done together considerable of this special work. This last conference was held for the purpose of selecting sites for two new missionary stations.

There are still many places that are deplorably in want of the true Gospel, and it was the purpose of the committee to start their missions where they would do the most good. Senegambia was selected for one and Boston for the other. At the latter mission a strong effort will be made to lead the editor of the *Congregationalist* into new light, for on the great moral questions of the day he is still a quarter century behind the times.

On the first Sunday after our arrival we had a peculiar experience. Entering the Third Congregational Church we were by reason of the large attendance given a seat near the door. When about time for the services to begin we noted absence of the Pastor and Choir, and wondered why they failed to appear. Calling one of the ushers we asked him to explain their absence; he replied that there was but one Congregational minister in the city; that the other four had left the last week for an extended tour through Africa to be absent two Sundays, during which time the Pastor of the First Church would fill the five pulpits. (We afterward learned that the usher was in his right mind.) The Pastor of the First Church was to preach the morning sermon. Large congregations were gathered in all the other churches, but no Pastor. In his stead a peculiar looking instrument, an improvement on the phonograph, stood near the pulpit. When the organist of the First Church played his first selection, the tone was instantly transmitted to the other churches, and they enjoyed the same music. The same sermon, lacking only the presence of the speaker, was heard in five different churches at the same time. When the hymns were sung, the music

was borne from church to church and back again so that in each was heard the voices of the five congregations, and as together these twenty-five hundred persons united in singing, "Blest be the tie that binds our hearts in Christian love," it was an inspiration not soon to be forgotten.

It is a hopeful sign for any Church when it can number among its young people such able helpers as Mr. Steinbeck, Mrs. Bingham and Mr. John Adams, whose names appear on this program. In this Church they are representatives of many whose readiness and ability to labor in the present and whose intelligent outlook upon the future, together with their loyalty to the cause of Christ, give promise that the work so ably begun by the fathers, will be carried forward by those who are just entering the places of responsibility. The Christian Endeavor Society and the Young People's Benevolent Society are noble adjuncts of the Church's power and training-schools for duties which lie in the future; while the Sunday School work is largely dependent both for teachers and officers upon the young people of the Church.

THE CRUMBS GATHERED.

After the printed parts of the program, Dr. Lewis called on the Pastor "to gather up the crumbs." In response, he first mentioned the various committees whose members had served so efficiently in bringing about the success of this delightful occasion, and on behalf of all who had shared the results of their labors, heartily thanked them. The Choir and Chorus who had furnished the delightful music were specially remembered. Mention was also made of those who through infirmity had not been able to attend, particularly Mrs. Jane Thomas, whose years of service in the Church, in the army as a hospital nurse, and in many charities, endear her to all who know her. In closing his remarks, he said :

"We come now to the end of this wonderful feast. These



REV. C. O. BROWN, D. D.

have been days of 'cloudless skies and waving tree-tops.' We shall bear the memory of them with us forever. Surely, if the poet is right when he says :

"I am a part of all that I have met,"

then this blessed occasion is henceforth a part of ourselves. Forever from this hour its influence is upon us. The worth of such days as these cannot be reckoned in gold. Such occasions enter into the springs of action ; they become perennial fountains of life and character ; they go with us through the long journey, giving fragrance to memory and verdure to the desert places of life ; they go over with us and salute us at the throne. Particularly do I rejoice in the influence of such a gathering upon the young. They behold in these beloved Pastors of former years the fulfillment of divine promises, and in the honor which greets them in this field of their labors a part of the rewards of righteousness. Thus there is set before them a powerful lesson which says that the noblest

aim in life is to do the will of God, and the noblest rewards are those which follow obedience to the divine law.

We have been sitting together in heavenly places. Christ Jesus has been in the midst. Our hearts have been as one. Surely none can wish to carry any dross over this golden threshold of the years. We cannot come up to such heights of social and spiritual intercourse without a broader vision of opportunities and responsibilities. Henceforth we must be better men and women for the privileges of these days."

THE RECEPTIONS AND WEDNESDAY MEETING.

Following the Celebration set down on the program, were various others of a social nature, scarcely less enjoyable and worthy of mention as constituting a fitting close of the delightful occasion. The Pastors and their wives remained a full week to participate in various Receptions at private houses.

AT HON. AND MRS. S. P. ADAMS'.

But first among these events must be mentioned the one which did not follow, but preceded the events of the program. Rev. and Mrs. Harrington, having arrived several days before, were royally received by their many friends of the "C. V." Society, at the residence of Hon. S. P. Adams. The former members of the Society wore badges made for the occasion; there was music by the "Mandolin Club," an address of welcome by Mr. G. A. Schenkowitz and a response by Rev. Mr. Harrington, followed by refreshments. The whole event was most delightful.

AT MRS. HARRIET BONSON'S.

On Tuesday evening of May 14th Mrs. Harriet Bonson entertained a party of fifty, among whom were all of the Pastors and Pastors' wives. The spacious and hospitable home which has so often welcomed social gatherings of the Church

never appeared to better advantage than on this occasion. There was ample time for social interchange before the party was called to the tables. Mrs. Bonson presided and was assisted by her sister, Miss Ann Watts. After the tea, the Pastor called upon different persons present for *impromptu* responses to various sentiments which he proposed. "The Christian Home" was ably set forth in the remarks of Dr. Holbrook, who found his text near at hand. "The Absent Host" was feelingly remembered in the remarks of Mr. James Wallis, who had intimately known Mr. Bonson during his life time. Dr. Bingham with equal felicity spoke of "Our Hostess." So each of the Pastors responded in words, which, strictly *impromptu*, were often strikingly beautiful and appropriate. Colonel Taggart being asked to respond to "Our Country and The Flag," said, "I can't make a speech; but I can sing you my sentiments," and forthwith, Mrs. Taggart presiding at the instrument, he sang "The Star Spangled Banner." Mrs. Bonson modestly and beautifully responded to the kind remarks in which the speakers had referred to her and her home, saying that to Miss Watts belonged a large share of the credit which had been given to herself. Pleasant reference was made also to Old England (the early home of Mrs. Bonson and Miss Watts, where many of their relatives still reside) and to the noble Queen who rules over "the Empire on which the sun never sets." In honor of the abiding affection for the mother country which the hostess still feels, while entirely loyal to America's flag and institutions, a number of the company, Miss Annie Bonson presiding at the instrument, sang, "God Save the Queen." Thus the hours passed most pleasantly, not without recognition also of Him who ruleth over all.

AT COL. AND MRS. S. TAGGART'S

On Wednesday evening again there was a reception for the many friends of Dr. Lymnn Whiting, the father of the hostess. The occasion again brought together Pastors and

Pastors' wives, with many others, some of whom had met the evening before at Mrs. Bonson's. Refreshments were served. The early evening was passed in a quiet but delightfully social manner until the hour for the regular

WEDNESDAY EVENING PRAYER MEETING

arrived, when all together repaired to the dear accustomed place. The room was thronged. The Pastors all occupied places on the platform, and each had something to say, so that much of the hour was devoted to their remarks. Others also freely took part. Many remarked, "This is the best wine of the feast."

AT H. L. STOUT'S BY MRS. FANNIE O'DONNELL.

On Thursday evening another delightful occasion of social intercourse was afforded by the pleasant reception given Pastors and Pastors' wives by Mrs. Fannie O'Donnell at the Stout homestead. Refreshments were served, and the evening was passed in pleasant conversation, renewing old memories and associations, and forming new ones. Mrs. O'Donnell was assisted in entertaining by Mrs. Clara Stout. A large company was present.

AT MR. AND MRS. M. M. WALKER'S.

On Friday evening the scene was renewed at the residence of Mr. and Mrs. M. M. Walker, where Dr. and Mrs. Holbrook were guests during the Semi-Centennial occasion. The fore-part of the evening was delightfully spent in social intercourse. Refreshments were served, and following that there were brief remarks by each of the Pastors and others. Dr. Holbrook told us "The Secret of a Young Old Age," having been called out by the Pastor with the following request :

And tell us where 'mid towering hills,
Or pleasant vales and laughing rills,
Thou findest that alchemic spell
Which charms old age away so well.

Dr. Bingham told us of "The Pastor Among His Flock."

"In his duty prompt at every call
He watched and wept, he prayed and felt for all,
He tried each art, reproved each dull delay,
Allured to brighter worlds and led the way."

Dr. Whiting spoke of "The Preacher and Reforms."

"They are slaves who fear to speak
For the fallen and the weak ;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the thoughts they needs must think."

Rev. Mr. Harrington spoke of the "Preacher's Easy Time," giving an account of the routine and labor of the Pastor's busy life from Monday morning to Saturday evening.

Rev. Mr. Brewster, a visiting clergyman from Michigan, who was present with Mrs. Brewster, spoke touchingly of "The Coming Glory."

"We see but dimly through these mists and vapors,
Amid these earthly damps,
What seem to us but funeral tapers
May be heaven's distant lamps."

AT MR. AND MRS. EDWARD LANGWORTHY'S.

On Wednesday afternoon of the week following the celebration there was a quiet, but very pleasant gathering composed largely of the Langworthy relatives. In addition Dr. Holbrook and Dr. and Mrs. C. O. Brown were present, Mrs. Holbrook having gone to Minneapolis. Besides the social features the occasion was marked by the baptism of Mr. and Mrs. Langworthy's two little grandchildren. Dr. Holbrook who had baptized Mrs. Pauline Rood in her childhood, also baptized her daughter, Eleanor Rood; and Dr. Brown administered the rite to the infant daughter of Mr. and Mrs. Reeder Langworthy.

AT MR. AND MRS. H. B. BAKER'S.

Besides those already mentioned there were other pleasant

occasions: At the residence of Mr. and Mrs. H. B. Baker who entertained both Dr. and Mrs. Holbrook and Dr. Whiting in their home which was the parsonage during the pastorates of Drs. Holbrook and Whiting, the house having been built for Dr. Holbrook, on the lot next east of the Church; also at the residence of Mr. and Mrs. J. E. Fairbanks and of Colonel and Mrs. D. E. Lyon, where Rev. and Mrs. Harrington were entertained during the Celebration occasion.

THE COMMITTEES.

The membership of the Committees who served so efficiently on this occasion, is as follows:

General Arrangements—M. M. Walker, C. W. Mitchell, James Beach, J. H. Tice, William Andrew.

Finance—C. W. Mitchell, R. H. Collier.

Program and Printing—The Pastor, Dr. J. S. Lewis, Mrs. J. E. Fairbanks, John T. Adams, E. J. Steinbeck.

Invitations—S. P. Adams, H. B. Baker, N. C. Amsden, Deacon R. Clarke, Dr. B. McCluer, M. R. Amsden, Mrs. Helen Taggart.

Music—H. A. Jordan, Dr. W. P. Dickinson. Colonel S. Taggart, Dr. E. L. Clarke, John Buettel, Miss Florence Jelliff.

Banquet—Mrs. C. L. Moser, Mrs. C. O. Brown, Mrs. Cornelia Andrew, Mrs. Mary Tice, Mrs. Mary A. Healey, Mrs. S. A. Atherton, Mrs. N. C. Amsden, Mrs. E. Herod, Mrs. Ada Collier, Mrs. Marcia Bruce, Mrs. Fanny Gibbs, Miss Hattie Clarke, Miss Bessie Bale, Deacon George D. Wood, Fred F. Connor, Deacon E. A. Spaulding.

In Charge of Waiters—Mrs. C. W. Mitchell, Mrs. E. L. Clarke, Mrs. M. M. Walker.

Decorations—Mrs. D. E. Lyon, Miss Mattie Baker, Mrs. H. B. Baker, Miss Hattie Greenhow, Miss Susan Glover, Miss C. Wilder, W. Tice, Rod Guyett, Robert Walker.

OFFICERS OF THE CHURCH MAY 12, 1889.

Pastor—Rev. Charles O. Brown, D. D. Began labor January 1st, 1886.

Deacons—J. W. Markle, *Emeritus*; George D. Wood, term expires 1890; E. A. Spaulding, term expires 1890; E. L. Clarke, term expires 1891; W. C. Chamberlain, term expires 1891; R. Clarke, term expires 1892; W. C. Wheeler, term expires 1892.

Standing Committee—The Deacons *ex officio*: S. P. Adams, term expires 1890; Thomas L. Greenhow, term expires 1891; N. C. Amsden, term expires 1892. *Treasurer*—R. Clarke. *Auditor*—George D. Wood. *Clerk*—H. B. Baker.

ANNUAL COMMITTEES.

Superintendent—James H. Tice. *Secretary*—John T. Adams.

Introducing Strangers—M. R. Amsden, M. M. Walker, Fred F. Connor, Mrs. Sarah E. Wheeler, Mrs. Sarah E. Glover, Mrs. Emily B. Wood, Mrs. Mary Tice, Mrs. Eunice Lyon.

Care of Sick—N. C. Amsden, Dr. Nancy Hill, Mrs. Elizabeth Foye.

Relief of Poor—Deacon George D. Wood, Deacon E. A. Spaulding, Miss Harriet A. Hill, Mrs. Frances A. Baker.

Social and Entertainment—Mrs. C. W. Mitchell, Mrs. Sarah R. Clarke, Mrs. Cornelia W. Andrew, Mrs. Helen S. Taggart, Mrs. Mary A. Healy, Mrs. Cornelia Walker, Mrs. Ada M. Bingham, Mrs. Kate Andrew, Mrs. Caroline L. Moser, Miss Hattie Greenhow, Mrs. Dora Wade, Miss Ora Mitchell.

Benevolences—Deacon R. Clarke, Deacon W. C. Wheeler, Mrs. M. J. Nichoson, Mrs. Mary A. Spaulding.

CHOIR.

John Buettel, Tenor; Miss Florence Jelliff, Soprano; Mrs. C. Walker, Alto; L. D. Olmstead, Bass; Robert Walker, Organist.

SUNDAY SCHOOLS.

HOME SCHOOL.

Officers—E. J. Steinbeck, Superintendent ; J. T. Adams, Assistant Superintendent ; Miss Hattie Greenhow, Secretary ; E. H. Dickinson, Treasurer ; Miss Susan Glover, Librarian ; Miss Mary Greenhow, Chorister ; Miss Ora Mitchell, Pianist.

Teachers—Deacon R. Clarke, Deacon E. L. Clarke, Deacon W. C. Wheeler, Mrs. S. E. Wheeler, M. R. Amsden, George F. Heald, John T. Adams, J. M. Rice, Miss Frances Lawrence, Miss Mattie Baker, Miss Hattie Chamberlain, Mrs. J. F. Segur, Miss C. Wilder, Miss Nellie Adams, Miss Allie Greenhow, Mrs. Ada Bingham, Mrs. M. J. Nichoson, Mrs. H. B. Lewis, Miss Hattie Hill, Mrs. H. B. Baker, Mrs. B. Heald, Mrs. Cornelia Andrew, Mrs. Eunice Lyon, Miss Jessie Clarke, Miss Mary Greenhow, Mrs. Frank Amsden, Miss Maylou Atherton, Miss Jennie Taggart, Miss Mary Bissell, Miss Mary Crabtree, Miss Ora Mitchell, Miss Susan Adams, Miss Abbie Lyon, Miss Agnes Powell, Miss Lou Powell, Mrs. Viola Fox.

SUMMIT SCHOOL.

Officers—John T. Adams, Superintendent ; F. H. Williams, Assistant Superintendent ; Mrs. Fannie Gibbs, Secretary ; F. E. Dickinson, Treasurer ; Miss Cummins, Librarian ; Otto Ternes, Assistant Librarian.

Teachers—Miss Nellie Adams, Miss Hattie Greenhow, Miss G. Cummins, Miss Lou Powell, Miss Agnes Powell, Miss J. Cummins, Mrs. Pauline Rood, Miss Amoret Nichoson, Miss Edith Brulot, Miss E. Dix, Col. Samuel Taggart, John T. Adams, Miss Jennie King, Miss Lizzie Coy, F. H. Williams.

SOUTHERN AVENUE SCHOOL.

Officers—William Dougherty, Superintendent ; Miss Ida Swager, Secretary.

Teachers—Miss Jessie Pafford, Miss Sadie Lewis, William Dougherty, Miss Winnie Wood.

ORGANIZATIONS.

Woman's Missionary Society—Mrs. W. C. Wheeler, President; Mrs. B. J. Heald, Treasurer; Mrs. Hattie B. Lewis, Secretary.

Ladies' Aid Society—Mrs. Mary Tice, President; Mrs. A. E. Atherton, Treasurer.

*Young People's Benevolent Society**—Mrs. Ada Bingham, President; Miss Jessie Clarke, Treasurer; Miss Fannie Lawrence, Secretary.

Society of Christian Endeavor—F. E. Dickinson, President; Miss Lou Powell, Secretary and Treasurer; Miss Hattie E. Greenhow, Corresponding Secretary.

CONGREGATIONAL SOCIETY.

Trustees of the Society—M. M. Walker, William Andrew, J. H. Tice, J. S. Lewis, C. W. Mitchell. *Treasurer*—John H. Herancourt. *Clerk*—M. R. Amsden.

COMMITTEES.

Music—Dr. J. S. Lewis, M. M. Walker.

House and Grounds—C. W. Mitchell, J. H. Herancourt.

Finance—J. H. Tice, William Andrew.

THE OLD-TIME CHORUS.

(Special, for the Jubilee.)

H. A. Jordan, Leader; Dr. W. P. Dickinson, Col. Samuel Taggart, Mrs. Helen S. Taggart, Miss Mary Moberly, Miss Josephine Dorr, Dr. E. L. Clarke, Mrs. Sarah R. Clarke, Dea. Rodolphus Clarke, M. M. Walker, Mrs. Cornelia Walker, Dea. E. A. Spaulding, Mrs. Mary E. Spaulding, John M. Fritz, Miss Mary Greenhow, Joseph L. Dickinson, Victor F. Brown.

*This Society appropriated Fifty Dollars for Smmmit School, which sum was the first money raised for that enterprise, as should have been acknowledged earlier.

SERVICES.

Preaching—Sabbath, 11 A. M., 7:30 P. M. *Sabbath School*—9:45 A. M. *Young People's Meeting*—6:45 P. M., Sabbath. *Weekly Prayer Meeting*—Wednesday evening 7:30. *Concert of Prayer for Missions*—First (or second) Wednesday evening of each month. *Sacrament of Lord's Supper*—First Sabbath morning in January, March, May, July, September and November. *Admission of Members and Baptism*—Each Communion. *Preparatory Lecture*—Wednesday evening next preceding each Communion.

ANNUAL MEETINGS.

Church—Last Wednesday evening of December. *Sunday School*—Second Sunday before last Wednesday in December. *Society*—First Monday evening in January. *W. M. S.*—Friday before last Wednesday in December. *Y. P. B. S.*—Monday before last Wednesday in December. *L. A. S.*—Second Thursday in March. *Y. P. S. C. E.*—First Sunday in January.

FORM OF ADMISSION* TO THE CHURCH.

[The candidates having been called to the front seats the minister will address them in the following words of welcome, to be varied at his discretion.]

ADDRESS.

DEAR FRIENDS:—You have separated yourselves from this congregation for one of the most momentous and joyful acts of your life. You will never cease to feel the effect of the dedication which you now make. Should you cling affectionately to the Redeemer, whom you are now openly to avow, you will ever rejoice that you were brought to this hour.

You are convinced of your personal sinfulness; you heartily repent thereof; you believe in the forgiving love of Jesus Christ; you have dedicated your heart and life to Him, and

*Articles of Faith, Covenants, and Rules of Order and Discipline modified and adopted in present form, January 11, 1888.

that dedication you are about to renew in the presence of God and of this congregation. Most cordially do we welcome you, praying that He, who in love has called you, will keep you constantly in the way of righteousness until the glad day when you shall stand redeemed in Zion and accepted before God.

CONFESSION OF FAITH.

1. We believe in one God, existing as the Father, the Son, and the Holy Spirit, an infinite and immutable Being, who created and upholds the universe, whose purpose and providence extend to all events, and who is the rightful and righteous Governor of all intelligent creatures.

2. We believe that the Scriptures of the Old and New Testaments are the inspired Word of God, and the only perfect rule of faith and practice.

3. We believe in the original uprightness of man; that by disobedience our first parents became sinners; and that all their descendants do also transgress, and are sinful and condemned by the holy law of God.

4. We believe that Jesus Christ, who was "God manifest in the flesh," has made a full atonement for the sins of all mankind, and that everyone who repents of sin and believes in Him will be saved.

5. We believe in the sovereign work of the Holy Spirit; in the renewal and sanctification of all who truly accept the Gospel and live by faith; and that they who are thus regenerated will be glorified in Heaven.

6. We believe that the Holy Scriptures enjoin that we love God with all our heart and our neighbor as ourselves; that such a life will be manifest in daily charity, forbearance, gentleness, sincerity, purity and peace; that every Christian life will seek in all its relations to men to obey the divine rule, "All things whatsoever ye would that men should do to you, do ye even so to them."

7. We believe that Baptism and the Lord's Supper are the sacraments to be observed in all churches.

8. We believe in the resurrection of the dead, both of the just and the unjust; that we shall stand before the judgment seat of Christ; the wicked to go away into everlasting punishment, but the righteous into life eternal.

Do you thus believe?

COVENANT WITH GOD.

You do now avow the Lord Jehovah to be your God, Jesus Christ to be your Saviour and the Holy Ghost to be your Sanctifier. You do sincerely consecrate your whole soul and body to the service of God; to live according to the teachings of Christ; to keep the Sabbath day holy; faithfully to observe the ordinances of Baptism and the Lord's Supper; to practice secret and family prayer; to do your part in giving the Gospel to the world; to abstain from all sinful practices; to live soberly, righteously and in the fear of God.

[The ordinance of Baptism will here be administered to such as require it.]

[Then those who unite by letter will also arise and enter into covenant with the Church.]

COVENANT WITH THE CHURCH.

You do solemnly covenant and agree to study the peace, purity and liberty of this Church; to love, watch over and seek the good of every member, and to receive, in the spirit of love, all needful care and admonition. You unite with this Church for the purpose of aiding your spiritual growth; you promise to attend its meetings of public and social worship, and, by all means in your power, to maintain its work, its worship and ordinances. You will submit to all necessary discipline and avoid every cause of offense as long as you shall continue with us.

[The members of the Church will here arise.]

COVENANT OF THE CHURCH WITH THE CANDIDATES.

We, then, the members of this Church, do cordially and joyfully receive you into our number. We promise to love you and by all means in our power to edify you in the divine life. Hereafter you can never withdraw from the watch and communion of saints without breach of covenant. May that love which first brought us to the Saviour witness our unceasing fidelity to Him and to each other; and the peace of God which passeth all understanding, keep your hearts and minds, through Christ Jesus our Lord.

CONGREGATIONALISM 1889.

IN IOWA.

269 Churches, of which 20 the past year; 21,928 members, of whom 7,680 are males and 14,248 females; additions last year, 2,783, of whom 1,810 by confession; number in Sunday Schools, 26,800; benevolent contributions, \$57,951; parish expenses, \$237,276.

Truly, there has been some change since the day that the little Church of nineteen members was organized at 'Dubuque Diggings.'

IN THE UNITED STATES.

4,569 Churches, of which 254 organized past year; 457,584 members, of whom 18,024 added past year; 580,672 in Sunday Tchools, joined past year, 28981; \$2,205,563 contributed to benevolences; \$4,978,889 home expenditures.

OUR SEVEN THEOLOGICAL SEMINARIES.

Andover, Bangor, Chicago, Hartford, Oberlin, Pacific, Yale.

OUR SEVEN BENEVOLENT SOCIETIES.

American Board of Foreign Missions, American Home Missionary Society, American Missionary Association, American Congregational Union, (Ch. Building) American Col-

lege Education Society, Congregational Sunday School and Publishing Society, New West Education Commission.

OUR MAGAZINES.

The *Missionary Herald*, (oldest monthly in the U. S. in 75th year.) The *Home Missionary*. (62nd year.) The *American Missionary*. (43rd year.) *Church Building Quarterly*.

OUR WEEKLIES.

The *Congregationalist*, successor of *Boston Recorder*, oldest religious paper in the U. S., and one of the best. A strong tower of Congregationalism.

The *Advance*, in 22nd year; successor of the *Congregational Herald*, which was the first Congregational paper in the Northwest, and which was started by the Pastor of this Church. The *Advance*, ably edited, abreast with the religious and reformatory spirit of this age, speaks each week of things which every Congregational family should know. Over seventy copies are taken by the families of our Church.

The *Well Spring*, one of the best Sunday School papers in the country. Best Sunday School Helps, published by our Publishing Society.

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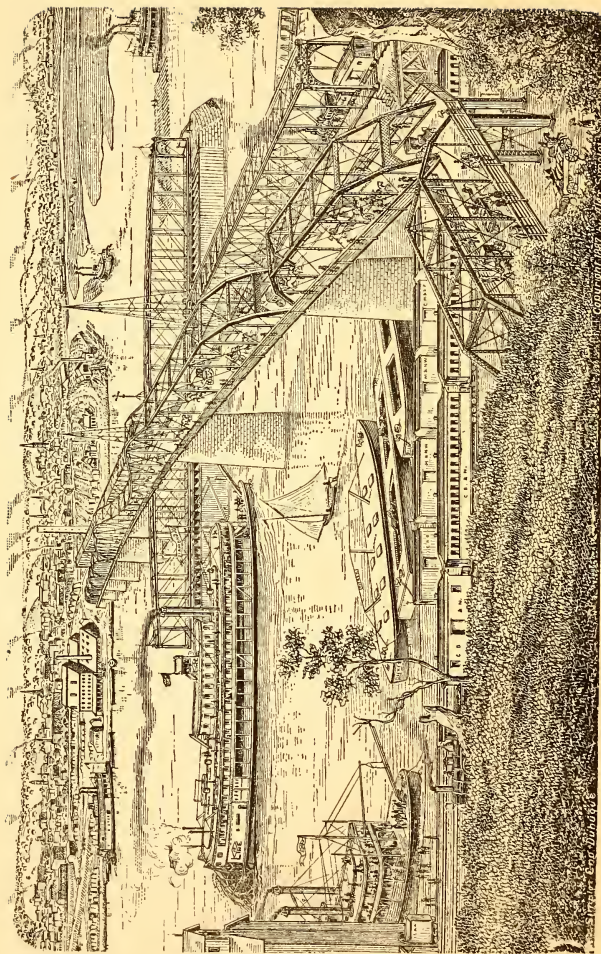
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DUBUQUE,
FROM BLUFFS ON ILLINOIS SIDE.

