PRESENT EDIFICE OF THE FIRST CHURCH OF CHRIST.
BUILT IN 1855.

1758 1908

One Hundred and Fiftieth Anniversary

First Church of Christ

NEW BRITAIN, CONNECTICUT

COMPILED BY DEACON CHARLES ELLIOTT MITCHELL

APRIL 25, 26 AND 27, 1908

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Second Edifice of the First Church of Christ.
Built in 1822.

THE PUBLICATION OF THIS ACCOUNT OF THE 150TH ANNIVERSARY CELEBRATION OF THE FIRST CHURCH, WAS THE GIFT OF DEACON CHARLES ELLIOTT MITCHELL TO THE CHURCH. THE PROCEEDS FROM ITS SALE WILL BE DEVOTED TO THE FUND THAT IS BEING USED FOR SPECIAL BENEFACTIONS.

HISTORICAL NOTES

The First Ecclesiastical Society in New Britain was formed in 1754.

The first meeting-house was ready for occupancy in 1756, but was not then entirely finished.

The First Church was organized April 19, 1758 (one hundred and fifty years ago), and the Rev. John Smalley was ordained on the same day.

The Rev. John Smalley, D.D. was active pastor of this church for fifty-two years and was pastor emeritus for ten years more, making his full service in this church sixty-two years.

The second church edifice was erected in 1822 upon the site where the Burritt School now stands.

The third edifice, the present house of worship, was dedicated August 23d, 1855.

The first Sunday School in the State of Connecticut was organized in this church in 1816, and the Rev. Newton Skinner was chosen its president.

The South Congregational Church of this city was organized from this First Church in 1842.

Introductory

IN anticipation of the one hundred and fiftieth anniversary of its organization, the First Church of Christ of New Britain, on June 27th, 1907, appointed a committee to plan for suitable commemorative services and for carrying same into effect.

The committee consisted of Deacon CHARLES E. MITCHELL, (chairman;) Rev. HENRY W. MAIER, who had been recently installed as pastor of the church, having come from the Union Presbyterian Church of Schenectady, N. Y.; CHARLES J. PARKER, chairman of the society's committee; and WILLIAM C. HUNGERFORD, clerk of the church.

The sub-committees subsequently appointed were as follows:

Invitation Committee

DEACON FRANK L. HUNGERFORD, *Chairman*

DEA. EDWARD H. DAVISON,
DEA. CORNELIUS ANDREWS,
DEA. HENRY S. WALTER,
MR. CHARLES J. PARKER,
MR. WM. C. HUNGERFORD,
MISS ALICE G. STANLEY,
MISS JENNY L. HAUGH,
MISS MARY PEASE,
MISS ELLEN TRACY,
MISS MARY BLAKE.

Reception Committee

MR. CLARENCE F. BENNETT, *Chairman*

MRS. C. F. BENNETT,
MR. A. HOWARD ABBE,
MRS. A. H. ABBE,
MR. GEORGE L. DAMON,
MRS. G. L. DAMON,
MR. CHARLES E. PARSONS,
MRS. C. E. PARSONS,
MR. EDWARD G. BRADLEY,
MRS. E. G. BRADLEY,
MR. E. CLAYTON GOODWIN,
MRS. E. C. GOODWIN,
MR. WILLIS H. DEWOLF,
MRS. W. H. DEWOLF,
MR. WILLIAM P. FELT,
MRS. W. P. FELT,
MR. MORRIS C. WEBSTER,
MRS. M. C. WEBSTER,
MR. STEWART PARSONS,
MRS. S. PARSONS,
MR. JAMES B. THOMSON,
MRS. J. B. THOMSON,
MR. WILLIAM E. PARKER,

Mr. A. Tyson Hancock,
Mrs. A. T. Hancock,
Mr. Edwards D. Case,
Mrs. E. D. Case,
Mr. George L. Stearns,
Mr. James L. Flint,
Mrs. James L. Flint,
Mr. Everett G. Hoffman,
Mrs. E. G. Hoffman,
Mr. William S. Bacon,
Mrs. W. S. Bacon,
Mr. Frank A. Porter,
Miss Alida S. Walter,
Mr. Robert Parsons,
Mrs. Frank G. Vibberts,
Miss Louise Platt,
Miss Cornelia Chamberlain,
Miss Bertha Chamberlain,
Miss Bertha Bancroft,
Mr. Howard L. Platt,
Miss Anna Strickland,
Miss Addie T. Banister,
Mr. Walter E. Ingham.

Historical Committee

Mr. Charles E. Mitchell, *Chairman*

Mr. Albert N. Lewis,
Mr. Richard R. Porter,
Mr. James Shepard,
Mr. Marcus White,
Mr. Herbert H. Pease,
Mrs. V. B. Chamberlain.

Historical Exhibit Committee

Mrs. Frank L. Hungerford, *Chairman*

Mrs. Charles J. Parker,
Mrs. Mary H. Upson.

Finance Committee

Mr. Fred. G. Platt, *Chairman*

Mr. L. Hoyt Pease,
Mr. Frank H. Alford,
Mr. Fred. S. Chamberlain,
Mr. Frank G. Vibberts.

Music Committee

Mr. James S. North, *Chairman*

Mr. William H. Gladden,
Mrs. Charles E. Mitchell,
Mrs. Wm. C. Hungerford,
Mrs. Frank H. Alford,
Mrs. Rollin H. Judd,
Mrs. James S. North,
Mrs. Mary M. Foster.

Entertainment Committee

Mrs. Fred. S. Chamberlain, *Chairman*

Mrs. Orlando E. Swift,
Miss Frances Whittlesey,
Mrs. William Parker,
Mrs. Frank A. Porter,
Mrs. Herbert L. Mills,
Mrs. Henry C. Hine,
Mrs. Theresa B. Stanley,
Miss Mary Whittlesey,
Mrs. Mary G. Curtis.

The former members of the church and absent members, whose addresses could be ascertained, were invited by letter to be present and participate in the celebration.

Letters were also written to the following churches cordially inviting them to attend:

Union Presbyterian Church,	Schenectady, N. Y.
First Presbyterian Church,	Seneca Falls, N. Y.
Presbyterian Church,	Oaks Corners, N. Y.
Second Presbyterian Church,	Saratoga, N. Y.
Congregational Church,	Mystic
First Church of Christ,	Hartford
Farmington Ave. Cong. Church,	Hartford
Congregational Church,	Bristol
Congregational Church,	Farmington
Congregational Church,	Plainville
Congregational Church,	Berlin
Congregational Church,	Kensington
First Congregational Church,	Meriden
Center Congregational Church,	Meriden
Third Congregational Church,	Middletown
South Congregational Church,	New Britain
Swedish Bethany Cong. Church,	New Britain
Stanley Memorial Cong. Church,	New Britain
Congregational Church,	Newington
Congregational Church,	Plantsville
Congregational Church,	Rocky Hill
Congregational Church,	Southington
Congregational Church,	Wallingford

Favorable responses were received and it is believed that all were represented on the anniversary occasion.

As the anniversary would come on April 19th, 1908, that day was selected for the opening of the celebration. Afterwards it was agreed that on April 18th, the preceding day, a boulder monument suitably inscribed should be dedicated with proper ceremonies, upon the spot—now Smalley Park—where the first church edifice was built by the forefathers. It was also decided that the celebration should extend over Monday the 20th. Later on, it being noted that April 19th would be Easter Sunday, the whole celebration was postponed one week, and actually took place April 25, 26, and 27.

The boulder, a relic of the glacial age, and weighing about eight tons, was found upon a meadow nearly a mile away. When placed in position the boulder was faced with a fine bronze tablet, (the work of P. & F. Corbin, and the gift of President Charles H. Parsons), bearing the following inscription:

1758 1908

ON THE OCCASION
OF THE
ONE HUNDRED AND FIFTIETH ANNIVERSARY
OF THE
FIRST CHURCH OF CHRIST
IN NEW BRITAIN WHICH WAS ORGANIZED APRIL 19. 1758.
THIS MONUMENT IS ERECTED TO INDICATE THE
SPOT WHERE STOOD THE FIRST MEETING HOUSE
IN THE PARISH OF NEW BRITAIN, AND WHERE THE
REV. JOHN SMALLEY D.D. PREACHED FOR MORE
THAN FIFTY YEARS.

Rev. John Smalley, D.D.

ORDER OF EXERCISES

SATURDAY AFTERNOON

AT 4 O'CLOCK

Ceremonies on Smalley Park, Attending the Presentation of Boulder Monument to the City

Rev. Henry W. Maier presiding

DOXOLOGY

INVOCATION — Rev. G. Henry Sandwell

HYMN "O God, Beneath Thy Guiding Hand." *Leonard Bacon*

PRESENTATION OF MONUMENT

Hon. Charles Elliott Mitchell

UNVEILING OF MONUMENT

by Descendants of Dr. John Smalley

ACCEPTANCE OF MONUMENT

Hon. George M. Landers, Mayor of New Britain

HYMN "I Love Thy Kingdom, Lord," *Timothy Dwight*

ADDRESS — Prof. David N. Camp

HYMN "My Country, 'Tis of Thee," *S. F. Smith*

BENEDICTION — Rev. John H. Denison, D.D.

SUNDAY MORNING

COMMUNION SERVICE 10.00

HISTORICAL SERVICE 10.45

ORGAN PRELUDE "Largo," *Handel*

DOXOLOGY

INVOCATION — Rev. Henry W. Maier

ANTHEM "Festival Te Deum in E Flat," *Dudley Buck*

MORNING LESSON — Rev. Alexander R. Merriam, D.D.

HYMN 695 "O Where Are Kings and Empires Now?"

OFFERTORY "Offertoire in A Flat," *Edward Batiste*

PRAYER — Rev. William Burnet Wright, D.D.

HYMN 651 "How Firm a Foundation,"
HISTORICAL ADDRESS Rev. Henry W. Maier
PRAYER
HYMN 320 "All Hail the Power of Jesus' Name,"
BENEDICTION Rev. Henry W. Maier
ORGAN POSTLUDE "March for a Church Festival," *Best*

SUNDAY NOON

SUNDAY SCHOOL ANNIVERSARY SERVICE

HYMN "Brightly Gleams Our Banner,"
PRAYER
OPENING REMARKS E. Clayton Goodwin, Superintendent
HYMN "Little Drops of Water,"
HISTORICAL ADDRESS Mr. Edward H. Davison
HYMN "I Think When I Read that Sweet Story of Old,"
REMINISCENCES by Ex-Superintendents and others
BENEDICTION

SUNDAY AFTERNOON, 4.45

Y. P. S. C. E. ANNIVERSARY, WITH COMMEMORATIVE ADDRESSES by Charter Members

SUNDAY EVENING

AT 7 O'CLOCK

ORGAN PRELUDE "Chorale," *Kirnberger*
PROCESSIONAL "The Church's One Foundation,"
HYMN 126 "O God, Our Help In Ages Past,"
EVENING LESSON Rev. J. H. Denison, D.D.
PRAYER Rev. G. Henry Sandwell
OFFERTORY "The Lord is Mindful of His Own,"
Mendelssohn
Miss Grace Baum

ADDRESS Rev. G. Henry Sandwell, London, England

SOLO "Out of the Depths," *Rogers*

Mr. Frederick Hahn

ADDRESS Rev. John H. Denison, D. D., Williamstown, Mass.

HYMN 698 "A Mighty Fortress is Our God,"

ADDRESS

Rev. William Burnet Wright, D. D., Buffalo, N. Y.

RECESSIONAL "For All Thy Saints who from Their Labors Rest,"

BENEDICTION Rev. William Burnet Wright, D. D.

POSTLUDE "Priests' March," *Mendelssohn*

MONDAY AFTERNOON

AT 1 O'CLOCK

Historical Exhibit in Ladies' Parlor

ORGAN RECITAL

4.30 TO 5.30

Howard E. Brewer, Organist

PROGRAM

Scherzo	*Edmond Lemaigre*
Offertory in D Flat	*Theodore Salomé*
Romance in D Flat	*Edwin H. Lemare*
Toccata and Fugue in D Minor	*Johann Sebastian Bach*
Evening Star Song (Tannhauser) Prelude to Lohengrin	*Richard Wagner*
Chanson Ballade	*P. S. Bachmann*
Coronation March	*Johan Svendsen*

Monday Afternoon, April 27th

Reception in Chapel

5.30 to 6.30

To former pastors, their families and other invited guests

Refreshments in Chapel

6.30 to 7.30

Congratulatory and Commemorative Addresses

8 p. m.

Mr. Howard Arnold Walter	First Church of Christ
Prof. Bernadotte Perrin	Yale University
Rev. Watson Woodruff	South Church
Rev. John Hopkins Denison	The Central Church, Boston
Rev. J. H. Bell, Ph. D.	Methodist Church
Rev. M. S. Anderson	The People's Church of Christ
Rev. T. E. Brown, D. D.	Baptist Church
Rev. Harry I. Bodley	St. Mark's Episcopal Church

Music of the Olden Time

The Boulder Monument Unveiled April 25, 1908.

Saturday Afternoon

The unveiling of the Boulder Monument at Smalley Park, which signalized the opening of the exercises at the one hundred and fiftieth anniversary will be long remembered by those present at this impressive ceremony.

A large gathering attended the exercises which were presided over by the Rev. Henry W. Maier, pastor of the church.

An interesting feature of the occasion was the unveiling of the monument by descendants of the Rev. John Smalley, first pastor of the church. These descendants were Miss Florence W. Porter, daughter of Richard R. Porter, and Miss Irene R. Porter, daughter of Frank A. Porter. They represented the fourth generation from Dr. Smalley; and their grandfather Frederick W. Porter, a great-grandson of Dr. Smalley, is the oldest living descendant of the first minister. The unveiling was accomplished by raising, at the proper time, a large American flag, which until that moment had overspread the boulder. Appropriate hymns were sung at convenient intervals.

Among those present on this occasion were three of the former ministers of the church—the only ones living—Rev. J. H. Denison, D.D., of Williamstown, Mass., Rev. William Burnet Wright, D.D., of Buffalo, N. Y., and Rev. G. Henry Sandwell of London, England.

Chas. Elliott Mitchell

PRESENTATION ADDRESS

BY HON. CHARLES ELLIOTT MITCHELL

We are assembled this April afternoon to take part in a significant ceremony. We are to unveil a boulder monument erected by the First Church of Christ of this city to commemorate an event which took place one hundred and fifty years ago. That event was the erection here of the first meeting-house for public worship in the parish of New Britain. It is possible and indeed probable that the edifice stood a little northwesterly from this precise spot; if so, it is obviously impracticable to place a boulder there. By the permission of the city, however, we place our boulder upon this elevated spot in Smalley Park where it indicates with sufficient accuracy the location of the first meeting-house of the church which plants the boulder, and the first place of public worship within the limits of what is now the city of New Britain.

Before I say a few words about the meaning of this occasion, let us think for a moment of the time and place of the event we commemorate.

Go back with me one hundred and fifty years. Take your stand in imagination on this highest spot in Smalley Park. It is the year 1758, nearly twenty years before the American Revolution. The city of New Britain has disappeared. There is no city, no borough, no town of New Britain. We are in the southern portion of the greater Farmington of the Colonial period. All about us are farms and forests. The society or parish of New Britain has just been created by the General Assembly. Within its limits are something like forty scattered houses, a blacksmith's shop or two, a tavern or two, a tannery, and here and there a primitive sawmill or a grist mill. This, if I am right, completes the picture, excepting that commodious barns give a look of moderate prosperity to the scene before us. Off to the north is a cluster of houses called Stanley Quarter; off to the south-west is Hart Quarter; over toward the east, perhaps half a mile away, is East Street, doubtless entitled

to be called the center of the scattered hamlet, because there is the school house where the children gather and there perhaps is a little store. Over in the opposite direction from East Street, over where Main Street is one day to be a crowded thoroughfare are three or four isolated houses. At the time of which I am speaking, some of the scattered inhabitants of this new ecclesiastical society of New Britain have been attending church in Farmington, some in Newington, and some in Kensington.

Where we are standing is an opening among the oaks which the colonels and captains and ensigns of the period call "the parade." Here is where the train-band meets to practice the military art, and where the soldiers part from their loved ones, when to the music of fife and drum they march away to the Colonial wars. For we must remember that the 1758 of which we are speaking is a military age. Four or five years ago, in the wilds of Pennsylvania, Braddock met his tragic fate and Washington won his earliest laurels, and two or three years hence, General Wolf is to capture Quebec and add an empire to the British crown. Before long the Revolutionary war is to break out, and the battle of Lexington will be fought seventeen years to a day after the gathering of the church, which worshiped on the spot where we are standing.

Connecticut is still an English colony and Connecticut parsons loyally pray for their king beyond the ocean. But Connecticut is doing its own governing. From the first Connecticut has made its own laws and enforced them by its own governor, elected by its own freemen. The right of self government, which the Royal Charter recognizes, the stalwart sons of Connecticut assert as their own prerogative by the grace of God.

The year 1758 was just before the beginning of what is sometimes called the factory age. It was the time when Arkwright and Hargreaves and Watt were busy in the mother country with those remarkable inventions which harnessed machinery to the forces of steam and brought into existence the factory system which now fills the industrial world, and means so much to our New Britain. Nearly all articles of personal and household use were home-made and hand-made. It was the age of fire-places and foot-stoves, of swinging cranes and suspended kettles, of spinning wheels and tallow dips, and, where luxury prevailed, of pewter dishes. In this section

there were no post offices and no stage coaches and even the post-boy had not yet made his advent. Books were few, and such humble libraries as existed consisted of the Bible and a few religious books. The sermon furnished the intellectual stimulus for a whole week of healthy meditation.

We must not make the mistake, however, of associating the event which we commemorate with the early pioneer period of our local history. The year 1758 was a century and a quarter after the settlement of Hartford and more than a hundred years after the organization of the church in Farmington. In 1686 Major Seymour, the Miles Standish of the pioneer life of this section, came over the mountain from Farmington and down on Christian Lane erected a palisade for protection against the Indians. A church was formed in 1712 composed of settlers, principally from Farmington, who bravely met the exigencies of life in what they called "this corner of the wilderness." This church of the pioneers was divided to form the churches now worshiping in Kensington and on Berlin Street. The Rev. William Burnham spent a lifetime in the service of this pioneer church, which had ceased to maintain worship at Christian Lane at the time when, the parish of New Britain having been formed, the first meeting-house within its limits was located here. We are to remember therefore that not only had the wild trees of the original forests been leveled to make room for fertile farms, but that the domestic trees, the apple trees, and the cherry trees, had grown to full maturity, and had given to this whole region something of the aspect of a settled country, even as early as 1758.

It was in this middle period between the period of pioneer life and the period in which we live that a theological stripling, named John Smalley, a graduate of Yale and a student of Dr. Bellamy, who had been providentially directed to the place where he was to enter upon his great career, made this memorable entry upon the record of the first church planted in New Britain: "April 19th, 1758, a church was gathered in the parish of New Britain, John Smalley being ordained pastor in and over same." It does not fall to my lot to dwell upon the events that preceded the date of this significant entry. It is enough for me to say that when young Smalley's memorandum was penned in 1758, the meeting-house, although not wholly finished, was ready for the new church organization. In this locality it stood—perhaps a few rods north-westerly from the

precise spot where we have been obliged to place our boulder monument. In this locality it stood at last, representing the toils, the sacrifices, and the prayers of as remarkable a community of men and women, I venture to say, as ever faced the problems of a frontier settlement and builded for God and man. They called their new edifice a meeting-house, after the manner of their Puritan ancestors. As an edifice it was unpretentious, certainly, but to build it they imposed upon themselves heavy taxes, and practiced self-denials such as we can perhaps imagine but which they never complained of as they sturdily and steadily pushed forward what to them was a tremendous task.

How much we owe Deacon Andrews for his graphic description of this first meeting-house. As we read it, remembering that it is the description of one who saw it, the building takes shape and stands before us. The long ridge pole extends eighty feet from north to south; the steep roof inclines to the front and to the rear. The double door forming the principal entrance opens to the east toward the approach from Smalley Street. There is a single door on the north and another on the south. In the interior is the elevated pulpit clinging to the western wall with the sounding board above it to deflect the words of the sermon down upon the pews. Two stairways lead up to the lofty pulpit, one on either side. Even the wooden buttons fastening the pulpit doors are not overlooked, nor is that ornamental design, for such it was intended to be, upon the pulpit front. Below are big box pews on either side of the passage extending from the front entrance to the pulpit only interrupted by the board which swinging up and down on hinges serves for a communion table. We have here no fancy sketch, for Deacon Andrews united with the church in 1818, which was three years before the first church was dismantled in 1821 to furnish some of the timber from which the second church was erected where the Burritt school now stands. It was an unpretentious structure as I have said, but how its builders loved it, and how they honored it, and how they gathered within its walls every Sunday in the year to hear the almost infallible Dr. Smalley discourse on their civil and religious duties and expound the law divine. It mattered little that the meeting-house had no bell or belfry; no summons was needed excepting that passion for worshiping God—always in their own way to be sure—which had made their fathers brave

the hostile seas and even greater perils on hostile shores. It mattered not how slowly the sand moved in the hour glass which stood beside the Bible on the pulpit; it mattered not how they shivered in the frigid atmosphere of the unheated house in the dead of winter. Here in the cold the hearers of Dr. Smalley sat, contentedly and even joyfully imbibing his wisdom and profiting by his precepts, while at the same time sitting in judgment upon his sermons after the manner of those who have been trained to give a reason for the faith that is in them.

But I must hasten on; the question inevitably arises—why celebrate such an event as the building of a meeting-house? Why should we erect a monument here to keep in the memory of future generations the facts connected with the origin of the First Church of Christ in New Britain, and its daughter the South Congregational Church? Is it not true that, by the consent of mankind, only conspicuous events call for monuments? Undoubtedly in order to justify a monument it must appear that there are reasons for this celebration which do not lie upon the surface of the transaction which we joyfully celebrate.

In the first place this meeting-house furnished the pulpit from which Dr. Smalley preached for more than fifty years, and Dr. Smalley's ministry gives to the little church where he officiated a mighty title to veneration and remembrance. Dr. Smalley was one of the pulpit giants of the times in which he lived. His sermons exercised a formative force throughout New England—a formative force which was great while he was living and greater still after his death. In more ways than we can possibly indicate his influence will be felt in the city of New Britain long after the events of his life are, partially at least, forgotten. Dr. Smalley stood for the approach to religion on its intellectual as well as its spiritual side. The men whom he trained to ripeness in religious culture inevitably became men of thought and action. It is true that the human material he wrought upon was remarkable in its character. The men who settled in Hartford, and from Hartford settled Farmington, and from Farmington settled in this vicinity and enjoyed the ministrations of Dr. Smalley, possessed in remarkable degree the power to create opportunities, and the power to give shape and direction to the forces that influence mankind. It was these men who, stimulated and steadied by Dr. Smalley's

stalwart preaching, laid the foundations of New Britain. They were a chosen people, those men who came from Stanley Quarter on the north, and from Hart Quarter on the south-west, and from Newington on the east, and from Kensington on the south, and united to worship in the first New Britain church. They were descendants of men who could not be cowed by kings or silenced by prelates; to God only would they bow the knee. It was Stoughton who, speaking of the process by which England had contributed to the settlement of the colonies declared—"God sifted a whole nation that He might send chosen grains into the wilderness." The energy which was innate in the blood of this "sifted" people was wonderfully enhanced by the difficulties which they were compelled to conquer, and that New Britain—a city without a single natural advantage and rich only in drawbacks to prosperity—has taken a leading position in the industrial world is due, more than to any other cause, to the fact that there lived a race of men within its borders who were descended from Puritan ancestors and who demonstrated that they were worthy sons of worthy sires by building the meeting-house that fronted upon this "parade" and by worshiping their father's God within its walls.

I do not under-rate the other influences which have contributed to the growth and achievements of our honored city. A city is like a river whose abundant flow is due to the contributions of a thousand tributaries descending from a thousand hillsides, and New Britain is no exception to the rule, but when I think of the contributions of Dr. Smalley, and of the Norths, and the Stanleys, and the Harts, and the Lees, and the Judds, and the Smiths, and the other families that might be mentioned, who gathered here from Sunday to Sunday during the formative period of our city's history, and who worshiped later on in the successive churches of the same faith and polity, I cannot doubt that the greatest single influence for good in the life of our city has been that for which the first meeting-house stood for one hundred and fifty years. It is certainly remarkable that the men who are now the presidents of several of our large industrial concerns, and the vice-presidents of others, are descendants of the men and women who habitually heard Dr. Smalley preach, while the names of many of our large corporations truthfully testify to the same origin. Indeed it is probably safe to say that every large industrial company which has become per-

manently established in New Britain has had the benefit, in a greater or less degree, of the originative and managing capacity of the men, and the sons of the men, who worshiped where we are standing.

Therefore, Mr. Mayor, I feel that I am doing a most appropriate thing, when, in the presence of this great concourse of men and women, on this April afternoon, speaking in the name of the First Church of Christ, I commit the care and custody of this memorial monument to the city fathers for all coming time. Here on Smalley Park, one day to become an ornament to the city, may this boulder monument tell to successive generations the story of the noble men and women who founded our loved New Britain.

ADDRESS OF ACCEPTANCE

BY HON. GEORGE M. LANDERS, MAYOR

There can be no more certain evidence of the spirit of pride in the growth of our city, and of its institutions, than that which seeks to mark with permanent memorials, the historical stepping stones of the progress, successively, of the hamlet, village, town and city of New Britain.

In offering the First Ecclesiastical Society the thanks of the city, and taking over your memorial, with its beautiful tablet, I wish to express the hope that your example may be followed by other societies and individuals, so that the old landmarks of interest in early New Britain may be definitely recorded for the generations which are to follow us.

I speak to-day for the new New Britain, our cosmopolitan city. What would the Rev. Newton Skinner say if he knew that near the very spot where stood his church, there is to-day a school in which the children of over thirty nationalities are paving the way to become good citizens of our commonwealth? So the fabric of our society changes, and as a descendant of one of the original families in your society, I am gratified that it should fall to me to do my share in helping to amalgamate the various elements in our community into a harmonious body of people, who shall love the flag which floats above us no less than we ourselves do, and I say to you respectfully, as one of the younger generation should, that the spirit which has steadily moved forward the flag of the city of New Britain commercially and socially, is growing stronger every day, throughout our city, and that we shall shoulder with all the strength and devotion we can summon, any duties that may come to us to perform.

I congratulate the First Ecclesiastical Society upon attaining its one hundred and fiftieth anniversary, and upon the attendance here of its former pastors, to whom this occasion means so much.

Hon. George M. Landers.

HISTORICAL ADDRESS

BY PROFESSOR DAVID N. CAMP

Meeting here on historic ground, made memorable by the self-denial and heroism of men whose thought and action rendered it historic, we naturally inquire, what were the causes, and who were the men, that gave to this place special significance. The ruling impulse which led to the planting of the Connecticut and New Haven colonies was not pecuniary gain, or enlargement of dominion.

It was rather to seek opportunity for freedom to worship God, and to exercise liberty of conscience.

Yet in the location of the early settlements consideration was given to the natural advantages.

The early settlements were on navigable waters, either of the river, or sound.

The first exception to that policy was the settlement of Farmington in 1640.

It may seem singular if not surprising, that in less than five years after the first settlements had been made in Connecticut, venturesome spirits had blazed their way through the woods and over the mountain, ten miles distant, to form a new settlement.

The group of men who became personally interested in this new venture, included a number of persons distinguished for intelligence, character and official position.

Among them were the Governors, Haynes, Hopkins, Welles and Webster, all the governors of the colony for the first sixteen years except Wyllys; and his son, the son-in-law of Governor Haynes, was one of the number; also the two colonial secretaries and two of the treasurers; Stephen Hart, the deacon of Mr. Hooker's church in Cambridge, and then in Hartford, and others distinguished for their intelligence and public spirit.

The pastors of the Farmington church were first, the son-in-law and then the son of Thomas Hooker, who for nearly

fifty years, were the religious teachers of this new town. They must have brought much of the spirit and purpose of Thomas Hooker, to be infused into the thought and character of this society and church.

The Farmington church had thus in its membership a large proportion of men of sterling character, who not only left their impress upon that age, but so lived that it was transmitted to generations following.

The influence of these men, bound together by a common faith, and threatened by common dangers, both from wild beasts and savage Indians, was pre-eminently manifested in the enterprise of their descendants.

The lines were extended, on the north to Avon, on the west to Bristol, and on the south to Southington, and Great Swamp, or Kensington, and in each of these places a church was established before either church or society existed in New Britain.

Yet the growth of Farmington was at first slow. Fifteen years after its settlement it had but forty-six ratable persons, while Hartford at the same time had one hundred and seventy-seven, or nearly four times as many.

The impulse imparted by the enterprise of its first settlers was felt later, and in 1756, the year that the meeting-house on this site was first occupied, and the first census of the colony was taken, the population of Farmington exceeded that of Hartford by nearly seven hundred, and twenty years later it had become the largest town in the Connecticut colony, and one of the most important.

The enterprise which had led to the settlement of the places to the north and west, could not overlook the opportunity presented on the south-eastern border of Farmington, at Great Swamp. A large tract of land, at that place, by grants to officers of the general court and others, had come into the hands of Andrew Belcher, a wealthy Boston merchant, who offered favorable terms of settlement. Wethersfield had already secured a settlement at Beckley Quarter and on the eastern borders of Farmington. Middletown was coming near on the south-east, and it was rumored that Meriden, then a part of Wallingford, was also considering a settlement near.

The town of Farmington, ever watchful of its interests, voted a bounty to Richard Seymour, who with others, began a settlement at Christian Lane, near the present southern boundary of New Britain, in 1687.

Special inducements made by Belcher and the town of Farmington, and liberal grants by the general court, led to the rapid settlement of this hamlet, so that in less than twenty years after the first house was built, the general court had granted permission for a new and separate ministerial society.

The society was organized, and a meeting-house built and a church formed, a few years later. This was the first church formed from the church at Farmington, and the place had apparently rapid growth for that age.

The inhabitants of Farmington had extended their settlement over the mountain, in one direction to Stanley Quarter, and in another along the east side of Farmington mountain, as far south as Hart Quarter.

In the meantime, the enterprising people of Great Swamp had enlarged their settlement northerly on East Street, as far as its present intersection of Smalley Street, and a few families from Wethersfield had settled further north on, or near, this street.

There were thus three hamlets, or clusters of farm houses, within the present limits of New Britain, Stanley Quarter, East Street and Hart Quarter.

Some of the residents of these hamlets still belonged to the churches at Farmington and Newington, or West Wethersfield. But the greater part were connected with the church and society at Great Swamp, or Kensington.

The society at Great Swamp was organized in 1705, the church in 1712, when a minister, Rev. Wm. Burnham, was installed, and the meeting-house at Christian Lane was so far completed as to be occupied the same year. The pulpit was not built until two years later, and it was eight years before the galleries were built and the meeting-house completed.

The growth of the parish in a few years demanded a larger house, and, after much strife and perplexity, one was erected by the order of the General Assembly, located at a much greater distance from the residents in this part of the parish than the first meeting-house.

In 1739, twenty-six persons petitioned the General Assembly for permission "to meet at some convenient place, for four months, to attend the public worship of God."

The petition was not granted, and the people on East Street and vicinity still continued their relations with the Kensington church.

The situation was neither pleasant nor peaceful; dissensions occurred both in church and society, but the residents of the north part of the society paid their dues regularly and discharged their other obligations promptly until the General Assembly, in 1754, created a new Ecclesiastical society, to be known by the name of New Britain. The act provided that this new society should have all the powers and privileges that other Ecclesiastical societies had in the colony. Before the incorporation of this new society, there appears to have been no significant name for the entire territory included by this act.

The three hamlets, Stanley Quarter, Hart Quarter and East Street, had their significant names and local associations.

There were in each hamlet a tavern, a blacksmith's shop; in two of them mills, and in one a store, at first occupying a small room in a dwelling-house.

The entire population of New Britain at that time was less than three hundred.

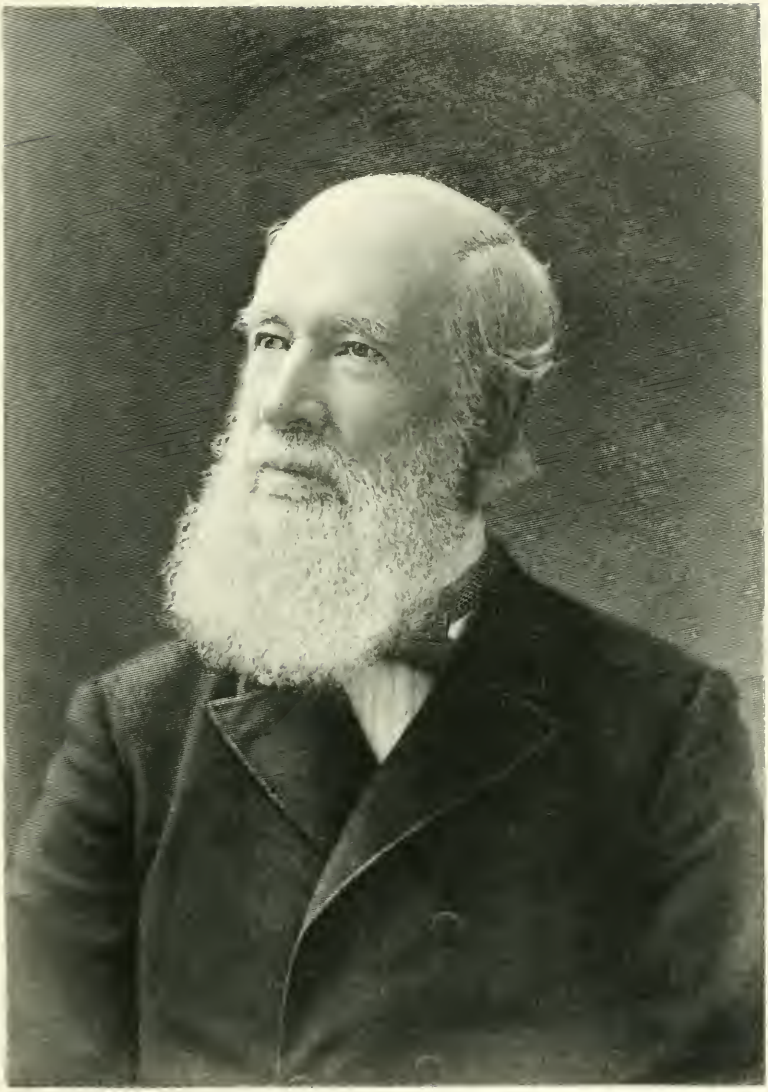
Let us notice a few of the prominent men then living in the place.

Deacon Anthony Judd and Stephen Lee, two of the most prominent members of the Kensington church, and among the leaders in efforts to secure the new society, both died before the society was incorporated, but their descendants were active in its organization.

Benjamin Judd at the age of eighty-three, the patriarch of the parish, was living on East Street, at the north end of the Great Swamp society. His son, James Judd, aged thirty-seven, was living with his father, and running Judd's mills. Uriah, an older brother of James, aged forty-one, was living at the corner of East Main and Stanley Streets, while a younger brother, Nathan, aged thirty-five, had his home at the corner of East Main and East Streets.

On East Street, at some distance north of Benjamin Judd's, Major John Paterson, the first deacon of the First Church, had his home, near the present railway crossing at East Street. He was forty-six years old, a military man, but an extensive farmer, and active in the organization of the new society. He was from the West Wethersfield, or Newington church.

The widow of Capt. Stephen Lee was living at the Lee homestead at the corner of Smalley and East Streets. Her youngest son, Josiah Lee, was living in the same house.



Yours truly
David N. Camp

An older son, Dr. Isaac Lee, was then living in Middletown, but afterwards removed to New Britain.

Further south on East Street, Ladwick Hotchkiss, aged thirty-one, a blacksmith, had his shop and house. Near him were Joseph Smith, senior, seventy-two years old, and Joseph Smith, junior, who kept a tavern.

This part of East Street, from Major Paterson's home to the Smiths', was, at that time, the most important center of social influence in the society. Here were the principal tavern, the first store within the limits of the society and the residence of the minister when settled.

The first religious services and most of the early society meetings and social gatherings were on this street. There were a few persons living further south on East Street, and there were two or three houses, Deacon Judd's and Daniel Dewey's at the south end of Stanley Street.

Three of the more prominent persons of Stanley Quarter, Thomas Stanley, Daniel Hart and John Clark, with their farms, were not included when the society was incorporated, but their descendants became members a few years later.

Noah Stanley, at the age of thirty, and Timothy, three years younger, were then living in Stanley Quarter, the former keeping a tavern. Both became members of the new society.

Judah Hart and Elijah Hart, in the prime of life, and each with large families, were the leading representatives of Hart Quarter, and Moses Andrews was living on West Main Street, a mile west of the post office.

At the time the people of East Street were first petitioning for permission to have religious services on that street, there was no one living at, or near, the present business center of New Britain.

The surface of this part of the place was broken and very uneven. Ledges of trap rock and swamps and forests covered a large portion of the territory, and it was evidently considered unattractive for residences, or cultivation.

The nearest house to the present site of the First Church was probably Uriah Judd's, at the corner of East Main and Stanley Streets.

About 1746, nearly sixty years after the first settlement of Great Swamp and East Street, Nathan Booth, then about twenty-five years old, came from the Great Swamp parish, made a clearing and built his house where the South Church

now stands. Soon after, Joshua Mather, the brother-in-law of Booth, came from Windsor, and made his home near the present intersection of Main, Elm and Park Streets.

About the same time, John Judd, a son of Deacon Anthony Judd of South Stanley Street, located on West Main Street, near the corner of Washington Street. He was three years older than Nathan Booth, and had married Mary Burnham, daughter of the first minister at Great Swamp.

At this time Capt. Stephen Lee, leader of the company that was petitioning for the privilege of a separate place of worship, and finally of a separate society, was living at his home on East Street. He had a large farm extending from East Street to Main Street. A considerable portion of this farm came into possession of his eldest son, Dr. Isaac Lee, and on the western end of the Lee farm, a house was erected for Colonel Isaac Lee, the son of Dr. Isaac.

At the time the Ecclesiastical Society of New Britain was incorporated these four families, viz: those of Booth, Mather, Judd and Lee, were the only residents of what is now the business center of New Britain. They were all farmers, though two of them afterwards had blacksmith's shops.

While the first efforts for a separate organization were confined almost exclusively to East Street, the residents of the center, and a portion of those in Hart Quarter and Stanley Quarter, united with those of East Street in the later efforts, and when the society was incorporated, all these settlements were included in the act.

Thus at the May session of the General Asssembly of the Colony of Connecticut in 1754, the New Britain Ecclesiastical Society was incorporated.

There was then no place of public resort except the taverns and blacksmith's shops. There was no post office, letters being received at Hartford, or Farmington, and the only school building was a small brown house at the south end of East Street, in what had been the north squaddam or school district of Great Swamp.

The society is incorporated and proceeds to do business.

At its first meeting on June 13, 1754, it appointed the requisite officers and voted that it was necessary for the inhabitants of this society to build a meeting-house for religious worship.

Josiah Kilbourn and Elijah Hart were appointed a committee to apply to the county court to fix a site. We see the wisdom and sagacity of the society in these votes.

The Great Swamp, or Kensington society, had for years been disturbed by the unseemly strife about the location of the meeting-house. The New Britain society would avoid strife and apparently without mentioning, or suggesting a site, referred the whole matter to the county court. And then appointed as a committee, to secure a site, two men far removed from the probable location, one from Hart Quarter and one from Stanley Quarter.

The court sent out a surveyor who determined the center of the society and the committee of the court drove the stakes for the location of the meeting-house on the Lee farm near the parade ground.

At that time, there were no convenient roads for reaching the site and the society petitioned the county court and the town of Farmington to lay out suitable highways.

Benjamin Judd deeded one piece, Dr. Isaac Lee three pieces, and Josiah Lee one piece. In due time roads were built, providing access to the meeting-house. The vote of the society to build a meeting-house was passed at a society meeting held December 16, 1754. This was an adjourned meeting, held first at the house of William Paterson on East Street, and then adjourned to the house of Uriah Judd, that the members of the society might view the site.

After going to the location and examining the site, and the meeting had been re-opened at the house of Uriah Judd, it was voted to build a meeting-house for religious worship at the place "where the county court have affixed the stakes in this society."

It was this act of the new society and its resultant consequences which you celebrate to-day. The site for the meeting-house was near a rocky ridge in a piece of woods away from any public road, but in the center of the society, as determined by the surveyor and the committee of the county court.

The members of the society had recently been heavily taxed to pay for the Kensington meeting-house, but with exemplary courage they proceeded at once to the erection of the meeting-house on this site.

The house was raised in October, 1755. The floor was laid in the spring of 1756. Temporary benches were provided

and services held in the new meeting-house during the summer of 1756. The first society meeting was held in the meeting-house May 11, 1756, soon after the floor was laid. The church was organized April 19, 1758, and John Smalley was ordained pastor at the same time.

In 1759, one committee was appointed "to procure boards and other stuff for the meeting-house," and another committee "to underpin" it.

In 1762, a committee "was appointed to finish the lower part of the meeting-house and pulpit and ye galery floors and ye front around ye galery the coming summer."

The work went forward slowly. It was difficult to raise the necessary funds; notes were given and were paid with difficulty when due.

In 1763, at a meeting in which provision was made for paying interest on the notes, a vote was passed to pay certain persons "for their charge of serving and being served."

In 1764, ten years from the organization of the society and only eight from the occupation of the house, the prudential committee were directed to repair the meeting-house and in 1767 springs were ordered for the windows.

In 1769, the society appointed a special committee "to finish the unfinished work of the meeting-house, plastering the walls and overhead," so that fifteen years after the society was organized and fourteen after the site was fixed and the house commenced, this plain, but substantial meeting-house was finished.

The men who had borne the burdens and transacted the business of this society during these fifteen years, were capable of endurance and many of them were physically strong.

They were firm in their belief, receiving the Bible as the revealed word of God without question.

They laid carefully the foundations of society, both in church and state, and made possible the transformation of the small farming community of a few hundred, into a busy city of tens of thousands. By marking this place of their early regard, we honor their memory.

SUNDAY

The stately edifice with the handsome Colonial interior was elaborately decorated for the occasion. The pulpit platform was banked with immense palms, while just in front of it, at the left, was massed a large bank of lillies. To the right were arranged more potted plants. These plants and flowers came, for the most part, from the greenhouse of Hon. Andrew J. Sloper of the Baptist Church, who very kindly loaned them for the occasion. A life sized picture of Dr. Smalley was displayed at the right of the pulpit. On the vestibule wall facing the main entrance of the church were two large shields, one of them bearing the figures 1758 and the other the figures 1908, both dates in ornamental lettering. Distributed throughout the pews were copies of an artistic brochure prepared for the celebration giving the order of exercises for each day.

The church was crowded, the galleries as well as the auditorium being filled with an attentive and greatly interested audience.

Rev. Henry W. Maier.

HISTORICAL ADDRESS

BY REV. HENRY W. MAIER

The genesis of the New England churches in general, and of this church in particular, is somewhere in the first century and had to do with the acts and works of certain men called apostles. The problems with which they had to do required the organization of churches and it is evident in the records of those who have written Congregational history that they formed their churches on Congregational lines. Proof of this can be found in any history of Congregationalism.

The more immediate causes that had to do with the forming of the New England churches may be found in the body of people who conceived the idea that the Church of England needed to be reformed or was beyond reforming and these persons were indiscreet enough to let their ideas be known. The Church of England through its religious authorities did not seem to desire a reformation, and so indicated to this group of persons with the added information that they preferred their room to their company. And many of the companions of these who came here were maltreated by the English authorities. Such a hint, given not exactly as a hint, was taken and the little company left the shores of England and stopped for a season in the little republic of Holland; afterwards setting sail, they came to the great unknown wilderness of the new continent.

We wonder at times concerning the power that impelled them in this move. It is said that all men have religious instincts, but it is well known that this religious instinct does not move all men to make sacrifices for the sake of their religious belief. Hence we naturally ask what is the difference between a religious instinct and the religious force operting within the soul of man. This religious instinct becomes religious force when the life comes into vital touch with the life of the Lord Jesus Christ.

The effect of that contact gives what we may call the impelling force to the religious instinct. The history of that impelling force of religion is the history of the New England churches. Included in this, is our First Church in New Britain and it is to trace the record of the operation of that impelling force that we are gathered together this day. It was that that led the early Pilgrims to seek refuge first in Holland and then in the unwelcoming shores of New England. It could not have been for social purposes for they broke the dearest social ties that men know. It could not have been for worldly gain, for they had no idea that they were making history or that they were attaining to the richest treasures of material things which the world possesses. But forced by that religious energy within them they sought the inhospitable shores of New England for the sake of worshiping God according to the dictates of their own conscience. This is the explanation of the sacrifice made by those early settlers in behalf of religion. When they could afford nothing else they felt that they could ill afford to go without religious instruction. In places of danger, through tracts of wilderness, in the face of physical difficulties and with untiring energy, those men from Sabbath to Sabbath gathered together in rude and crude meeting-houses, unheated in winter except with the fire of their own devotion, and there expressed their love for the Supreme and His Son.

They met in common worship in rude houses that they had built. It was this impelling religious force that led the people of the community for a long time to carry their children on their backs and with guns in their hands to walk from six to nine miles to attend the public services at the church at Farmington. This brings us to the first ecclesiastical relations of the people of this district which were with the church at Farmington, then a place of great importance, although not being then designated as Dr. van Dyke now designates it, a place of "aristocratic recollections."

In 1705 the Kensington or Great Swamp society was formed. It included most of the district that is now known as New Britain and there for fifty years the people of this community worshiped. Difficulties concerning the location of a new church in the Great Swamp district ended in locating the church a mile farther away from this community than the old church had been. This led the men of the northern part

of the district to agitate the question of forming a new Ecclesiastical society and as early as 1739 they petitioned the General Assembly for a new organization. The petition was not granted then, but was renewed from time to time until 1754, when it was granted. Immediately measures were taken by the forty or more families residing within the district to erect a meeting-house which was ready for use as early as 1756. Thus this religious impelling force acted once more upon the hearts of the people and caused them to give self sacrificingly of their means for a more convenient place of worship and in the spirit of that forceful and heartful instinctive the First Church of New Britain was formed.

One feels constrained to call attention to the character of the men who in this wilderness organized this church. They were physically strong men, of strong faith and of intense convictions. They were men who believed fundamentally in freedom of conscience and who for that belief had sacrificed much of what men hold dear in this life. They were men who believed in the religious need of man, and one can hardly read their different petitions to the General Assembly of Connecticut without being impressed with the consciousness that they had of their need of worship and of their need of assembling themselves together for religious instruction. They were also deeply concerned about their children's religious welfare.

There now happened one of the most important events in the history of the church. It was the calling of the first pastor. Extremely fortunate was the church in the man whom it obtained and without in any way reflecting upon the character or attainments of those who thought best not to accept the call of this church, it can be said that it was fortunate that they did not accept and thus left the field open for him who did become the first pastor, the Rev. John Smalley. It is hard for us of this generation who look upon this church with its great membership, its fine equipment, its strong men and women eager to do the will of the Lord, who recognize it as one of the desirable churches in the Congregational communion, it is hard I say for us to think that there was a time when a call to this church was not considered a desirable call, for it meant material sacrifice and that great hardship must be endured by him who took up the burden of its leadership. Such was the case at the beginning and such it continued for many years. Dr. Smalley faced these problems and difficulties

with energy and faith and with deep and sound conviction that he was here placed where the Lord wanted him.

While we cannot afford to extol the virtues of all the ministers who have faithfully served this church, for this church has been extremely fortunate in the character of the men that have ruled over it, yet we do feel that something ought to be said in regard to him who for fifty-two years guided this people, and who for ten more years was known as its pastor emeritus. Dr. Smalley was a striking looking man in personal appearance. He was tall and athletic, with a rather severe countenance and with a piercing eye. His whole make-up fitted him to be a theologian of the old school and this he eminently was. He was by nature an investigator. Every theological view had to pass through the crucible of his mind before he would permit it place in his theology. He was a great preacher, although he was not a popular preacher. His preaching was described as being doctrinal, intellectual and evangelical rather than vivid, figurative or impassioned. He was always very closely confined to his notes. This was partly due, no doubt, to the close reasoning of his arguments. Not in a free and easy way did he deliver his sermons but the line upon line and precept upon precept method. He rather distrusted the emotional, believing that the mind should be the strong factor in a man's relation to his God. He was eagerly sought for as a speaker on theological themes at church meetings. He was also eagerly sought for as an instructor of theology for those who desired to enter the Christian ministry. He was a keen and hard critic, but his students were always sound and it was not sounding brass. Perhaps his greatest sermon was on the theme, "The natural and moral inability of man." It is recorded of him that he was not a pleasant antagonist in a theological discussion for he was dictatorial and dogmatic. He was constitutionally irritable. He attributed differences of opinion to dullness of comprehension on the part of the antagonist, as others so often do.

Dr. Smalley was not in sympathy with the Revolution at its start, but later realized its importance. He was always interested in civil affairs and often preached on politics. In a sense he was the government agent whose duty was clear in matters of the welfare of the country. On one occasion a parishioner reproached him on the grounds that he took politics into the pulpit. Dr. Smalley was at a loss to know what the

man meant. The man said that he, Dr. Smalley, could not keep politics out of his prayers and he answered, "I pray for all men and all classes, I pray for the righteous and the wicked, for the rulers and all that are in authority." The man answered, "When you pray for the righteous I know that you mean the Federalists and for the wicked I know that you mean the Whigs." In such ways do men read meaning into sentences and into sermons.

The most important date in the history of this church is April 19, 1758, for on that day John Smalley was ordained to the Christian ministry, in a manner as many of the subsequent ministers of this church have been ordained, by laying on of the hands of the Presbytery. And the church of New Britain, consisting of seventeen persons from the church in Newington and fifty-one from the church of Kensington, began its existence.

Let us now imagine ourselves on a given Sunday morning attending the service. Preparations have been completed in every home at six o'clock the night before, and on Sabbath morning there remained only the breakfast duties, the saddling of the horses, the riding to the church, all of which was accomplished before the time of the service. From East Street, Stanley Street and Main Street, (I suppose they were then called roads) in every direction we see people approaching the meeting-house. The person who is "given rates" for beating the drum, is lustily performing his duty and the reverberating sound is heard far and near. We enter with the congregation before the minister arrives. The solemnity of the occasion seems to be upon all except the eternal boy who needs a special officer to look after his religious behavior, which officer was provided in these early services. We now find ourselves in a large room like a hall without ornamentation. The high pulpit with its great sounding board over it gives us a feeling of strangeness. The method of seating the congregation strikes us as strange. The pews are box pews with doors. Some of the occupants face the pulpit and others sit with their backs to the minister and we notice that the women sit with their backs to the pulpit while the men sit in solemn dignity facing the preacher. We now have an opportunity to observe the relative positions of the men of the community as they are seated in church according to rank, as first, second, third and fourth.

The minister now approaches with dignified tread and solemn mien. He taps his foot upon the door sill and the men arise and stand until the minister takes his place. Then follows a service too long for us to follow here, as the prayer and the sermon often occupied two hours of time.

Church affairs ran an uneventful course until the disturbing times of the Revolution. It has never seemed to me that all the causes of the Revolution have been brought to the fore. The immediate cause, no doubt, was the political injustices of the mother country, but we must remember that these political injustices were inflicted upon the sons and daughters, the grandsons and granddaughters of those who had already felt her religious injustices. It is doubtful in my mind if the events of that period would have culminated in the Revolution if there had not been back of it that deep resentment which burned into the hearts of those strong religious men and women who had been obliged to suffer so much because of their religious faith. Those were times when men differed greatly as to the merits of the struggle, when families were divided against themselves and churches were split. Some believed that the colonies should submit to the mother country, having as a basis the idea of the right of kings to rule. Others believed that the only course open to the colonies was to resist and claim their political as they long ago claimed their religious freedom. It was a question for a long time what would be the outcome, but that something which has always asserted itself in the history of this church kept men true to the ideals of religion through all these trying experiences. The number from this parish who gave services in the Revolution is thirty-seven.

New ideas began to creep in upon the religious life of the church and were felt here. The idea of the need of a more systematic teaching of the Holy Scripture than was given in the then prevailing method of church life and activity, was felt. Thirty-five years before there had been started in Gloucester, England, by Robert Raikes, what had been called a Sunday School. It is hard for us to believe that this systematic teaching of the word of God to the children is not older than it is, for it is quite a little less than one hundred years old in the State of Connecticut. This church was the pioneer in introducing that much needed reform in church life, as a Sunday School was organized in 1816, with the Rev. Newton Skinner as the first president. This was the same year that

the first Sunday School was organized in New York, but slow Philadelphia had organized one 25 years before. I need not further refer to the history of the Sunday School of this church as we are to have distributed here to-day its written history. I need not say more than this—richly has this church been blessed for all that she has done in behalf of her Sunday School.

One never feels the importance of new ideas when they first creep into the life of the church or of the community. I think that it may be said without contradiction that the first sixty years of the life of this church was the same as that of most of the New England churches, for all her ideas were local and there was little or no sense of responsibility for anything outside the bounds of her own parish. It is true that here and there a single teacher would start out and attempt to teach the Indians, but it was not thought of as a responsibility that rested on the church as a whole. It was not until after 1806 that the churches became conscious of any responsibility beyond the borders of their own parishes. Then there began to creep in upon the spirit of men, the thought that there were places, races and even continents for whom they had a responsibility. Thus the great missionary movement of the last century began. Dr. Smalley, though prominently connected with all that pertained to Connecticut Congregationalism, was at that time too feeble to participate in the great movement, but it was not long before we find this church taking her part in this great work and early did she begin to give of her means to the spreading of the gospel throughout the world. The American Board of Commissioners of Foreign Missions, through its secretary, Dr. Cornelius H. Patton, whose wife is a descendant of our famous Dr. Smalley, writes that in looking over the records of the gifts from this church to foreign missions he discovers that the first gift was given in May, 1824 and was $15.89. He further remarks, "This gift reached far back and it is a starter for a long and fine record on the part of your people."

During the last ten years of Dr. Smalley's life there was associated with him the Rev. Newton Skinner, who seemed during that time not to have made a remarkable impression upon the life of the church, but after Dr. Smalley's death and during the great awakening of 1819 and 1820 which began at Saratoga and Albany and extended to New Britain in 1821, the great powers of the man revealed themselves and the results of his labors became apparent. At one communion held on Aug-

ust 5th, 1821, eighty-six joined with this church, including the most prominent men of New Britain, and in four months one hundred and twenty new names were added to the role. After these additions, which gave new zeal to church attendance, the meeting-house in which they worshiped was felt to be unworthy of the congregation, nor did it fill the needs of the community. With noble self-sacrifice and self-denial and with great enthusiasm, likened much to the enthusiasm of the children of Israel placing the temple on Mount Zion, they built a noble structure as the picture of the church reveals to us. Dr. Skinner was not long permitted to enjoy the fruits of his labor and died soon after the church was completed, which was in 1822.

But we must not think that the history of this church was all made by the people who first organized it or by the ministers who first served it. They were the first fruits of a great harvest of men and women who in this organization have given service to God. Time does not permit us to give details of the different pastorates, but a roll call is in order:

The Rev. John Smalley, D.D., 1758, died 1820.
The Rev. Newton Skinner, 1810—1825.
The Rev. Henry Jones, 1825—1827.
The Rev. Jonathan Cogswell, D.D., 1829—1834.
The Rev. Dwight M. Seward, D.D., 1836—1842.
The Rev. Chester S. Lyman, 1843—1845.
The Rev. Charles S. Sherman, 1845—1849.
The Rev. Ebenezer B. Andrews, 1850—1851.
The Rev. Horace Winslow, 1852—1857.
The Rev. Lavalette Perrin, D.D., 1858—1870.
The Rev. John H. Denison, D.D., 1871—1878.
The Rev. E. H. Richardson, D.D., 1879, died 1883.
The Rev. G. Stockton Burroughs, Ph.D., 1884—1886.
The Rev. William Burnet Wright, D.D., 1888—1894.
The Rev. George H. Sandwell, 1894—1897.
The Rev. Russell T. Hall, D.D., 1897—1905.

and the present pastor. Associated with some of these was the honored Rev. M. B. Boardman, who so long labored for the interests of this church, and mention should also be made of the present associate pastor of this church whose parish requires that he should labor far from us. I refer to our missionary, George B. Cowles, of Natal, South Africa. Three of the above mentioned, Dr. Denison, Dr. Wright and Mr. Sandwell are with us to-day.

Let me at this point introduce a few figures. First notice that in the first half of this church's life, it had but three pastors and in the second half it now has its fourteenth.

The statistics of membership are interesting. During the first century of its life there were added by confession and by letter 1,205, but deaths and removals during this time left the membership at the end of the century 254. From that time on we show the increase by giving the membership at the end of each decade.

1858—254.
1868—406.
1878—526.
1888—714.
1898—725.
1908—851.

Smoothly the church moved along, gradually increasing in membership and in power, when the greatest controversy in which this country ever engaged swept its blighting breath over this church. As early as 1840 those holding different opinions as to what the United States should do concerning the slavery question, started different societies and the church's relation to this great movement created different sects in this organization. It is better for us no doubt to pass over this by simply mentioning the fact that the differences of the people were so great that one hundred and twenty members of this church petitioned that a new society should be organized and the South Congregational Church of New Britain, daughter of the old mother church, came into existence. I have no disposition or desire to probe into the secret feelings or open causes, for the results have proven it to be the will of God, as surely as His blessings have followed both churches.

The thing of great importance is that now no mistake be made in the relations or fellowship that exist between these two churches. They were never more closely united than they are at the present. May that relationship grow better and deeper as the years go by, and if in time to come it should be wise that these again be united, we hope the changes necessary to be made would not be changes of friendship, love and fellowship.

We do not find much concerning the 100th anniversary, or that it was celebrated in any marked way, but one great event marks the passing of that time. The dedication of this church building took place in August, 1855, ninety-seven years

after the first meeting-house was started, which was built during the years 1755 and 1756, one hundred years before this house of worship was completed.

Perhaps one of the greatest changes that has come to this church is the change of environment. For almost one hundred years it was a rural community and the constituency of this church were almost entirely agriculturists. Now this is entirely a city church, with not more than twenty families out of six hundred families, residing in the rural community. The closer associations of men in civil life have brought their great problems not only to the depleted country churches, but have brought added burdens to the city church. The bringing together of these elements that converge in the centers of population makes a great responsibility for those who are intrusted with the care of the urban churches. The relative cost of maintaining a religious organization has greatly increased. Dr. Smalley never received more than one hundred pounds per annum and the average cost per member was never more than four dollars and seldom equalled that. The cost has greatly increased. Bearing in mind the great difference in monetary conditions between that time and now, we would call attention to the fact that it now costs more than $15 per member to maintain a modern organization and its many activities and benevolences.

Sacrifice is necessary now to be able to carry on the work. One can see this change in the number of organizations which are a part of every modern church. Organization of young people was needed and that need was felt very early in this church. More than forty years ago a society for young people was formed, years before Christian Endeavor was ever thought of. The society had a pledge which was far more strict and binding than the pledge of Christian Endeavor, and its object was to develop the minds of its members, to teach the Shorter Catechism, which is to-day ruled out of our church life. Many of its great conceptions we are sorry to say, seem to have gone with it. It was a sorry day when such ideas were no longer thought about. Well would it be if we could again make a great many people believe that it was important and that it is important that we have a definite idea as to what is the chief end of man. In many cases it seems that the chief end of man is to gather together as much of this world's goods as he can, or to have a good time. Who can know the loss when human vision no longer sees that the "chief end of man is to glorify

God and to enjoy Him forever." This was the kind of material that our young people thought about in the early organized society. When Christian Endeavor proved itself worthy of the activities of our young people, this church readily changed the form of its young people's society into that of Christian Endeavor and since that time it has done remarkable and noble work in the interests of this church.

Another feature of modern church life is the use of woman. Little place was found for her except upon the roll, in the early history of this church, but a large place is found for her in the modern church activities. The social and sociable conscience of the church seems to have been aroused at about the same period, and no church is thought to be well organized which does not have its women's societies for almost every form of religious activity. I do not thus late in the sermon speak of her because she was late with her activities. Not much in the ruling line was committed to her. St. Paul for a long time extended his dominating thought over her activities, she must work in secret and she did, unobserved, unnoticed by the Chronicler of New England history. The mothers in New England like the mothers of Israel were potent factors in the religious life of the community. As early as the year 1815 and 1816, before there was a Sunday School in the State of Connecticut, only five years after the first Foreign Missionary Society was organized, there was a women's society which in those years made contributions to Home Missionary work, and through these ninety-three years has kept up this good work.

A Ladies' Foreign Missionary society was formed in this church in 1872 and is now a part of that great company of noble women who furnish a third of the annual contributions to the foreign missionary work of the churches. This would suggest the possible advantage of better missionary organizations among the men.

Perhaps no change is greater in religious life than the rise of the social consciousness of people, the ethical demand of this age, asserting its duty and responsibility concerning the industrial, commercial and social conditions of men. The industrial period through which we are passing and which bids fair to change a phase not only of the world's belief, but also the whole human attitude toward life, is to be grappled with by the church and she is beginning to understand something of her social mission. Is not this the true conception of the work of

the church? Jesus' life was certainly spent in social service, not perhaps in theoretical adjustment of industrial relations, although who can say that the spirit of that life could not in the 20th century enter into and adjust that great problem. Certainly the most marked expression of His life was that of social service in behalf of those who had greatest need of His ministrations. The organization of the Young Men's Christian Association whose first conception was simply the development of the religious life of the young man, did not carry in its original intention any other idea. Even that has developed so rapidly along social lines that to-day its expression is almost entirely an expression of great social service. This has given a hint to the church of the value of men's organizations in developing the social conscience of the church. For many years in this church there has been a Brotherhood, the very name of which suggests its mission. Dr. Hall organized a men's Bible class and within the last year a Baraca Club has been formed which promises to this church the energy of fifty or more young men.

Through all these years and through all these changes the essential elements of religion have remained the same. The church is still characterized as having faith, hope and love.

Four times have extraordinary demands been made upon this congregation. In 1755 conditions demanded a building. Again in 1822 the exigencies of the situation required that a new church should be built. And still further in 1854 more commodious quarters were needed. To each of these demands the congregation responded nobly. Has that spirit left the church? Two years ago the necessity of providing better and greater accommodations for Sunday School and social work was presented to the congregation, at the same time the need of renovating the church was impressed upon the people and in this day it is shown that the spirit and mantle of the fathers have descended to the church even to this generation.

In conclusion may I draw attention to a few of the marked characteristics of this church as they have been impressed upon me in my researches.

I have spoken of the ministers, that noble band of men, who by faith have led the activities of this church. Further than that I have been impressed by the character of the people who have made its rank and file. If I were to begin to call the roll of those whose characters have been impressed for good upon the community, we would have no further service

this day. Men who took their places in the councils of the church and state and nation, and one at least to whom the world has given attention, in this church have worshiped and labored. And to-day after one hundred and fifty years have passed one of the chief characteristics of this church is the strong and mighty men whose names appear on the roll of membership. This church has been and is noted for its men.

Another thing to be noticed is that this church has always been evangelistic. Full sympathy and co-operation have been given to every movement looking toward the evangelization of humanity. It was characteristic of the early church historian to chronicle the revivals that took place. During the ministrations of almost every minister this feature has been noted.

It is well for us to have distinctly in mind this truth. The church is the representative of the Christ who came to seek and to save the lost. That commission this church has accepted to a marked degree, more marked than has been the acceptance of it by many churches. It may be that the conception of salvation is a broader idea, with greater meaning than the forefathers gave it, but the spirit of the church should not change. The work is still to seek and to save the lost. Great spiritual waves have swept over this community, praying men and women have waited on the Lord and He has blessed them and the community. Patiently and prayerfully have the members of this church sought to win men and women into the kingdom of God. Her ministers have faithfully preached this word of truth, special evangelistic methods have been used and evangelists have been employed to carry out this spirit. We should not forget that we have an evangelistic inheritance.

Again a marked feature of this church has been her missionary zeal. Whatever may be said about the harsh theology of the New England churches, it did not prevent, but rather impelled broad views of the obligations of the church to men. It was in the New England churches that missionary life was first felt, and it has been their glory that the life has developed. This church became one of the missionary churches of the denomination and has kept that missionary spirit even until now. Early in the history a Miss Hough went from this church as a missionary to the Indians. Miss Eliza Talcott, now a missionary in Japan was also from our church, and our own representative in Africa is the Rev. George B. Cowles

whose name is on our calendar each week. Another former member of this church is in the foreign missionary work, Miss Pierce, but of another church.

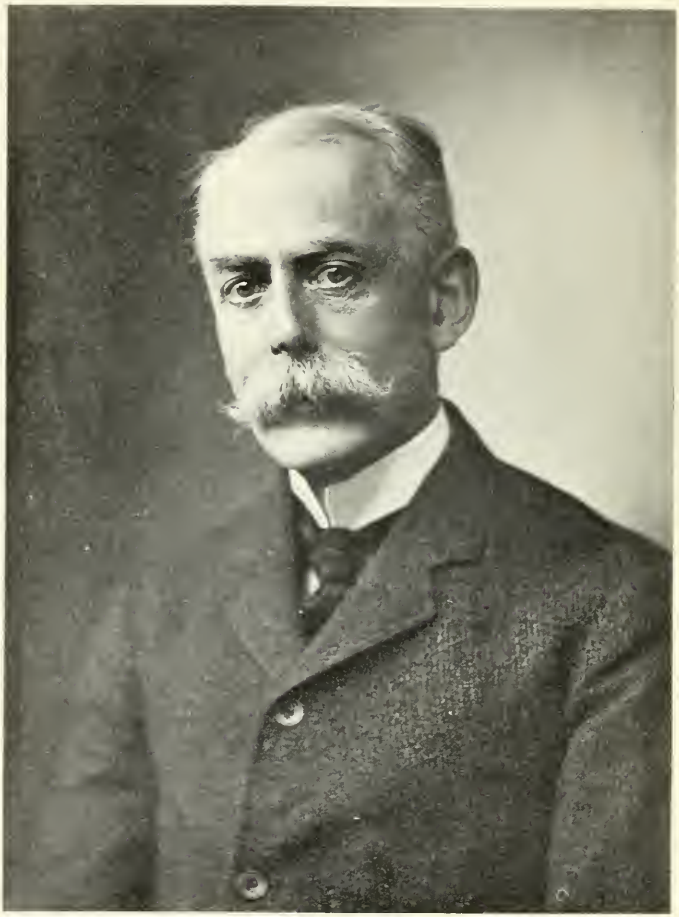
This gives a stamp to the church of missionary enthusiasm which we should feel proud to note, and when we add to that the noble gifts of the members of this church to the work of missions, we feel that we have well established the title of a missionary church.

One other feature of this church has been impressed upon me. Her interest and influence in public affairs. In the early history she was the community, she was the unit of civil life. The affairs of the township were considered at her meetings and the town meetings were held in the church. The dissolution of the bond of union between state and church did not relegate the New England church from political affairs.

It has always been considered the province of the pulpit to discuss the affairs of state and it has been considered the duty of the members to shoulder the responsibility of state. They were the state. The form has changed but the spirit is still upon the church. She felt the burden of conditions, she felt the responsibility for civil conditions and even now assumes her prerogative and right to lay before religious men the duties of citizenship.

These four: Strong men, evangelistic spirit, missionary zeal, commonwealth interest, have marked the life of this church.

We stand to-day on an eminence and view a vision beautiful. But are we not Janus-like with two faces? Janus has been slandered by being thought false because he was two-faced. But was he not like us simply looking in two directions? With one face old and worn, encircled with a crown of glory, because found in the way of righteousness, deep lines are furrowed into the face but the whole expression is victory. We look back over the years, a hundred and fifty of them well employed, and the light of joy and reward is in the face. The other face, young and strong and manly, looks to the future. Strength and courage and hope burn in that eye. Readiness to do, and to do nobly, is marked on that brow. And do you ask which is this church? I answer, both—both.



Mr. Edward H. Davison.

HISTORICAL ADDRESS

BY MR. EDWARD H. DAVISON

"I believe that there is no field of labor, no field of Christian benevolence, which has yielded a greater harvest to our national interests, and national character, than the great institution of the Sunday School."—John Bright in an address at London in 1887.

The foregoing estimate of the educating and evangelizing agency of the Sunday School in England twenty years ago by so competent and impartial an observer is also without doubt true of the United States, and especially of New England.

The influence of the modern Sunday School movement has doubtless contributed more to the religious progress of our country than any other agency.

It is difficult to realize at this distance of time the great change which was speedily wrought by the advent of the Sunday School in the prevailing sentiment of parents, teachers and pastors, concerning the religious needs and capabilities of children as objects of church effort and church care.

In his admirable memorial address upon the life of Deacon Alfred Andrews, (in 1876), Elihu Burritt referred to the influence which the coming of the Sunday School exerted upon this church as follows:

"The origin of this institution was a new and most important point of departure in the religious life and history of New Britain, both in regard to young and old. Under the old theological regime of Dr. Smalley, the first settled minister, children were scarcely allowed 'to be seen,' much less 'to be heard.' Up to an age which he and the like of him did not precisely define, they were not regarded as subjects of saving grace, or fitted for admission into the family of the Christian Church. He preached no sermons they could understand but as one who now remembers them well tells me, his favorite dogma from one year's end to another was the doctrine of election, presented in its severest aspects. Like other distinguished divines of the same age and theology, he seemed to exact it as the test of a proper mind, that for the glory of

God and in accordance with His will, a man should accept salvation or perdition with the same gladness and gratitude. Of course, a Sunday School, to fit children for the kingdom of heaven before the fore-ordained age, could not grow up under such preaching. Nor was this all. Without a Sunday School, no lay member of the church had any permission or opportunity to open his lips at that time in a religious meeting. Under Dr. Smalley, there were no social prayer meetings, nor religious meetings of any kind on Sunday evening or any other evening of the week. He preached twice on Sunday and gave six preparatory lectures in the year, and no other voice than his was heard imparting religious instruction."

The institution of the Sunday School in 1816, under Rev. Newton Skinner, successor of Dr. Smalley, was the starting-point of a new form of Christian life, effort and experience in New Britain. In it children were not only taught the vital truths of the Gospel, but their teachers taught and trained themselves to conduct religious meetings and to speak to large companies of all ages. It is not too much to say, that the Sunday School, in New Britain at least, brought into life with it, the social week-evening prayer meeting, and developed the first lay power of our churches for active Christian work. For the first few years the Sunday School gave but little scope to the development of this latent force. For the children occupied nearly all of the time, and few other voices were heard during the hour. They were only expected to commit to memory and to repeat verses of Scripture to their teachers on the Sabbath, and as they were stimulated by an ambition to excel each other in this mental effort, a teacher sometimes had to call in help in order that all his class might be heard. Thus he had no time to say anything to them, except to correct a recitation. One of the most ambitious of these scholars was Eliza Shipman, sister of the wife of Deacon Andrews. In a letter written to him a few years before her death, she thus describes the system under Deacon Whittlesey, the first superintendent:

"A prize was offered to the pupil, or pupils, who should commit to memory the greatest number of verses during the summer; as having a Sunday School through the winter was not then thought of. In my class were Nancy Whittlesey, Electa Lee, with myself, and some others. We were very ambitious and in earnest to get the prize, which I think was

a Bible. We had tickets; I do not remember how many verses we were to commit to get a ticket, but I remember that Nancy Whittlesey and myself committed to memory and recited each 700 verses one Sabbath."

It is greatly to be regretted that there are in existence no continuous records of this Sunday School, and the absence of them, especially those of its earlier periods, has rendered the preparation of a detailed review of the progress of the school very difficult.

In addition to what has been gathered from the records of the church, and from the invaluable history of Deacon Alfred Andrews, my sources of information have been the minutes of the Wethersfield and Berlin Sunday School Union (organized in 1832), various historical essays, a memorial address by Elihu Burritt upon the life of Alfred Andrews, and also from letters and reminiscences of the older members of the church who are now living, together with my own recollections.

As has been already stated, this Sunday School had its beginning in the year 1816 and according to Deacon Andrews, who was not likely to be mistaken, it has the distinguished honor of being the first in Connecticut. At that time there was certainly no other Sunday School in Hartford County, and the next to follow in order of date, was that of the Mother Church at Farmington, whose history dates from the following year, 1817.

It was during the pastorate of Rev. Newton Skinner, that the school was organized, probably in the early spring of 1816, and its existence has been continuous from that time to the present.

During its early years, it appears to have been under the care of a "Sunday School Society" which was formed with a constitution and various officers, Rev. Mr. Skinner being its president and Deacon David Whittlesey its first superintendent.

In the early spring of 1826 the school was re-organized, and about this time it seems to have come more directly under the care of the church, as a part of its own organization, as we find it stated that "the School is sustained by the Church."

(Note)—Mr. Cornelius Andrews, who is the nephew of "Eliza Shipman," before mentioned, informs me that she was but nine years of age at the time to which this letter refers, and that in her after life she read the entire Bible by course each year for thirty-nine consecutive years. In her letter to Deacon Andrews she also writes:

"Under such conditions the teachers made no attempts to explain, as it was as much as they could do to hear the class repeat, and one scholar was often asked to hear some of the others, in order to get through in time for the commencement of the afternoon services."

A few years later, it is also said that "the School is sustained by the Church, and its officers appointed at the Annual Fast."

At the present time and for many years past, the officers of the Sunday School have been appointed by the church at its annual meeting in January, upon the nomination of the teachers.

At the re-organization of the School in 1826 Alfred Andrews was chosen superintendent, and his record for Sunday, April 23d, shows that there was an attendance that day of one hundred and twenty-five children and eighteen teachers.

For the following Sunday, April 30th, the record is as follows:

"School opened with prayer by the superintendent—six teachers appointed. School went into operation. Teachers feel interested, prospect fair, weather clear."

The sessions were opened with prayer, and usually closed by an address and singing.

The lessons that year were mostly from the gospel by Luke.

The third annual report by Deacon Andrews, made to the church and congregation, and printed in the Hartford County Sabbath School Union, April, 1829, gives its condition at that time as follows:

"The school embraces a superintendent, assistant superintendent, forty-one teachers, and two hundred and seventy-three scholars."

"Nine teachers and twenty-eight scholars have made a public profession of religion the past year."

"The School has been continued through the past winter with much profit, and has shared richly in the revival which commenced in August and continued through the winter."

Sunday School Lessons

During the earliest years of its existence, the scholars learned passages and texts of scripture without question, book or commentary, and their only "Bible helps" at that time were their own inquiring minds, and retentive memories.

At the re-organization in 1826, or very soon after, a system of uniform lessons for the School seems to have been adopted, as the record states that "the teachers remained after divine service and the lesson was explained to them" and for a number of years the so-called "Union Question Books" were in use by the school.

When the plans for the simultaneous study of the same portion of the Bible, by different Sunday Schools throughout the world were originated (about the year 1866), which has been called "one of the most important steps for the universal extension of the cause of Christianity made since the days of the Apostles," this Sunday School at once adopted the "International Lesson System" and has ever since continued its use. And now under the influence of this course of instruction, the best and freshest work of the best and strongest biblical scholars on both sides of the Atlantic is made available as a help to the ordinary study of the teacher and scholar in their preparation of the weekly lesson.

The same progressive spirit in the methods and plans of the school has been manifest in regard to

Teachers' Meetings

Meetings of the teachers were held in 1826 at which "the lesson was explained to them," and in the first report to the Union in 1833 it is stated that "the teachers meet every Friday evening." These meetings were usually held at private houses, and were conducted by the superintendent.

During one or two summers the teachers' meetings were held in the Academy building on Sunday morning "at the ringing of the first bell."

In 1837 there occurred a powerful revival of religion in the School, about seventy conversions being reported, and during that year and the next it appears the teachers were accustomed to "meet on Friday evenings to study the lesson, and on Saturday evenings to pray."

The teachers' meetings for the study of the lesson, have been since regularly maintained and have often been conducted by the pastor but at the present time are under the leadership of Mr. F. L. Hungerford.

Library

Whether the School possessed a library prior to its reorganization in 1826, does not appear. It is certain, however, that it had one at that time, as there is a record of its distribution on the 14th of May, and in 1829 it is reported as numbering three hundred and fifty volumes.

A former teacher in a letter written in 1882, wrote of its earlier years as follows: "Various methods were adopted to circulate and preserve the books."

One librarian had a systematic and safe plan which was this. He buckled together in a leather strap as many books as there were scholars in a class, and attached the teacher's name to the strap.

Then they were sent to the different classes with the understanding that they were to remain until every scholar had read each book.

For many years the library has been in charge of a committee appointed annually, whose duty it is to thoroughly examine every book which it is proposed to add to the library.

Each book is read by one or more competent judges and only those are placed on the library shelves which have the endorsement of the committee.

Monthly Concerts

For many years, according to a widely prevalent custom, the "Sunday School Concert" was held on the second Sunday evening of each month.

This meeting seems to have been instituted as a concert of prayer for the School. It, however, gradually changed its character, and became a children's or young people's meeting, the exercises consisting of singing, recitations by the scholars and addresses by the pastor, superintendent and others; and the entire service was usually arranged so as to illustrate some special subject, some topic of biblical study or a review of the lessons of the preceding quarter.

At this time there was no Young People's Society of Christian Endeavor or any other similar organization for the young people of the church, and their activities were confined to the Sunday School and its "monthly concert."

With the advent of the "Christian Endeavor" and other societies, the Sunday School concert gave place to other forms of service for the young people, and in later years has been discontinued.

Children's Sunday

During the pastorate of Dr. Richardson the so-called "Children's Sunday" was first observed in 1881, and every

year since that time it has been a most beautiful and interesting anniversary.

On Children's Sunday in place of the usual morning service, there are exercises of the Sunday School, the church being profusely decorated with roses and garlands of flowers, while the young children of the primary classes are grouped about the pulpit platform and stairs.

Then follows a baptismal service for infants, the presentation of Bibles by the pastor on behalf of the church to all children who have attained the age of seven years during the preceding twelve months, and a "gift service" during which baskets of choice flowers, fruits, and delicacies for the sick, are contributed by each class of the school, and as a part of the exercises are brought to the platform to be sent during the afternoon to those members of the congregation who are sick, or in sorrow and trouble, as a loving remembrance from the church.

In this connection it should be mentioned that the primary department of this Sunday School was the first to be organized in New Britain, and it has ever been cherished by the church with an affectionate interest.

In the report of 1833 mention is made of the interesting Infant Class numbering eighty-four.

In its earlier days it met in the Academy which stood near the church, but when the present edifice was dedicated in 1855, this department was transferred to the parlors of the church.

Its first superintendent was Eliza Shipman, and she was followed by Rebecca Whittlesey, Mrs. Charlotte (Hine) Stanley, and possibly one or two others, for brief terms previous to 1855, when Mrs. Abbie (Peck) Lee commenced a period of most devoted and successful service which continued until her removal from New Britain in 1892.

During those thirty-seven years in which the primary department was in charge of Mrs. Lee, nearly all the young people of the congregation had been under her loving care and influence, and to-day a very large number of the adult members of the church have sweet memories of their connection with the primary department, and of the winning lessons of Mrs. Lee.

Since Mrs. Lee's removal the following have been in charge of the department: Miss Anna C. Walter, Mrs. L. S. Harris, Miss Frances Whittlesey and Miss Mary Whittlesey.

Christmas

The Christmas festival has for fifty years or more, been made a very joyous occasion for the younger classes of the school, and at one period all of its members both old and young, had a part in the exercises. The Christmas tree, bearing all manner of gifts for the children, has ever been strongly rooted in this church, and there have also been many other special features in connection with the distribution of gifts to the scholars, which have added to their Christmas joy.

For a long time it has been customary for the School to arrange for an annual outing or picnic, when the scholars and teachers have enjoyed a fine afternoon in some pleasant shady grove, or beside some charming lake where there were sports and games for the young people, bountiful tables spread under the trees, sweet songs by the children; all conspiring to make the sweet summer day one of great enjoyment.

During its entire history the Sunday School has been regarded as the "nursery of the church," and a very large percentage of the growth of the latter, has been in the accessions to its membership from the ranks of the School.

The steady progress of the Sunday School movement in this country has not only included the children and youth, but there has also been a wide expansion of the Sunday School idea which has extended to the adult membership of the churches, and the foremost scholars of the foremost universities of the world have been summoned to bear a part in the illustration, or application, of the current lesson themes.

Our own Sunday School has ever been favored with the active co-operation of the most influential men and women of the church, who as teachers in its several departments have freely given of their time and their best efforts to its work.

The late Elihu Burritt, the most distinguished citizen of New Britain during its entire history, conducted a class of young men until his failing health compelled his retirement.

The Hon. Valentine B. Chamberlain upon his return to New Britain after his distinguished service as an officer in the Union Army during the Civil War, enlisted as a teacher in this Sunday School and continued in the work for the remainder of his life.

There are now connected with the school many earnest men and women, including a number of the leading professional and business men of the city, who are earnestly engaged week by week in the systematic study of the Bible.

All of the pastors of the church without exception have maintained very intimate and helpful relations to the Sunday School, and in all possible ways have heartily co-operated with the officers and teachers. Some of them, especially Dr. Burroughs and Dr. Hall, very zealously (but perhaps unwisely) taxed their strength by following their usual Sunday morning service in the pulpit, with another hour in the Sunday School, as leaders of an adult Bible Class.

Since the death of Dr. Hall, the class which was under his care, comprising a large number of men of the congregation, has been very successfully continued in charge of Mr. F. L. Hungerford.

Patriotism

The eventful years of 1861-65 showed that the same patriotic spirit which was so marked in this church during the war of the Revolution was still conspicuous in the struggle for the preservation of the Union.

When the Northern States were roused to action by the attack upon the nation's flag, this Sunday School shared the prevailing impulse and was nobly represented in the field, and bore its full share in the great conflict.

The report in 1862 to the Sunday School Union shows that twenty-one members of the School were at that time enrolled in the Union Army. The records of the Union and the annual reports of its meetings contain many items of interest.

In 1836 an arrangement was made whereby each School should receive semi-annually a neighborly visit from a committee of the other schools, and it was voted "that the visitors do not travel on the Sabbath in fulfilling their duty."

It was also suggested that they go on Saturday so as to attend a teachers' meeting on Saturday evening.

The annual meetings of the Union on the second Tuesday of September were occasions of much interest and there was always a large and enthusiastic attendance.

They were held upon the invitation of each school in rotation, and the following item concerning the forty-sixth anniversary which was held in this church in 1877 illustrates some of the changes which have taken place on Main Street. At that time the church owned a much larger lot than at present, with a wide frontage on the street.

"The convention adjourned at 12.30 to the beautiful church grounds, south of the church, where an awning had been erected over extended tables literally loaded with floral decorations, fruits and refreshments.

"About two hundred guests were soon seated, the divine blessing was invoked by Rev. Mr. Griffin, and a large corps of ladies of the First Church responded to every want of the large company present, in a style that would be difficult to duplicate."

It should also be added that at the afternoon session of the same day, one part of the programme was as follows:

"The Adult Department, its Importance, and How to Develop It," by "C. E. Mitchell, Esq., of New Britain," and a very discriminating report says that "the topic was very impressively presented."

The history of the Sunday School, like that of all other institutions, is inseparable from individual life and character, and for this reason this sketch would be incomplete without special reference to the work and influence of Deacon Alfred Andrews.

He was connected with the school from its organization, and for sixty busy years labored with great earnestness as an officer or teacher.

Elihu Burritt writes of him as follows:

"The life of Alfred Andrews blends with the history of this Church and Sunday School, and of the entire religious record of New Britain from 1816 to the day of his death in 1876."

He was about eighteen years old when the Sunday School was founded, and Deacon Whittlesey, the superintendent, enlisted him as a teacher, and from that day to the end of his long life his interest in the institution never waned, but seemed to grow warmer and deeper with his advancing age.

In 1832 Deacon Andrews assisted in the organization of the Sunday School Union, embracing the Congregational Sunday Schools of New Britain, Newington, West Hartford, Wethersfield, Rocky Hill, Berlin and Kensington, and was appointed its first secretary, and for thirty-five successive years he filled that position with his characteristic zeal and enthusiasm.

It is a remarkable fact that he was not absent from a meeting of the Union during the thirty-five years he served as secretary, and the succeeding eight years when he held the

office of vice-president. An historical sketch of the Union presented at its fiftieth anniversary in 1882 contains this just tribute to Deacon Andrews:

"During this whole period of forty-four years he had been thoroughly identified with the work of the Union, and by his efficient efforts probably contributed more than any other man to its perpetuity and success."

This devoted and beloved friend of our Sunday School died April 13th, 1876, and his funeral took place at the church the following Sunday afternoon.

The Sunday School had provided a large crown of exquisite flowers, which was placed at the head of the casket as a token of its affectionate regard, and also as a fitting symbol of the nobly "finished course."

If time and space permitted, it would be a pleasant task to record many personal reminiscences of the last forty years, and also to refer to the individual labors of all those who as officers or teachers, have contributed to the success and prosperity of this school, and this church.

Their influence upon the children and youth of the congregation cannot be measured.

Many of these children have grown to be men and women, and in their mature years have become centers of influence and usefulness in this city or in other places where their lot has been cast, and on this anniversary of the mother church, they will gratefully recall the memories of their childhood, their connection with this Sunday School, and especially of their teachers, who with affectionate interest and loving care, sought to mould their young lives aright.

The names of those who have served as superintendents of the Sunday School are as follows:

David Whittlesey
Alfred Andrews
Chauncey Cornwall
Henry L. Bidwell
R. G. Williams
John S. Whittlesey
David W. Whittlesey
Norman Hart
Roswell Hawley
Dan. Clark
Charles Northend
Elliot B. Allen
John N. Bartlett
Charles Elliott Mitchell
Frank L. Hungerford
Edward H. Davison
Mervin C. Stanley
Chauncey B. Andrews
A. S. Hawkes
James B. Thomson
Morris C. Webster
Ruel H. Gray
Edward G. Bradley
E. Clayton Goodwin

The organization of the Sunday School for the present year (1908) is as follows:

General Superintendent, E. Clayton Goodwin.

First Assistant Superintendent, R. H. Gray.

Second Assistant Superintendent, Miss Addie T. Banister.

Superintendent Primary Department, Miss Mary Whittlesey; *Assistant,* Mrs. Wm. E. Parker; *Secretary,* Miss Clarissa E. Bentley; *Pianist,* Miss Alice Louise Booth.

Treasurer, W. E. Ingham.

Secretary, E. G. Bradley.

Assistant Secretary and Treasurer, D. Clark Smith.

Librarian, Lewis B. Gibson.

Assistant Librarians, Geo. B. A. Baker, Thomas Quigley.

Leader Teachers' Meeting, F. L. Hungerford.

Home Department. Superintendent, Miss Mary Blake; *Secretary,* Miss Annie L. Bancroft; *Treasurer,* Miss Jenny L. Haugh.

Executive Committee. The Pastor and General Superintendent, Miss Mary Whittlesey, E. G. Bradley, A. N. Lewis.

Library Committee. C. S. Phelps, Lewis Gibson, Miss Mary Whittlesey, Rev. Henry W. Maier, Miss Addie T. Banister, Miss Helen W. Davison, F. G. Platt.

In reviewing the history of the Sunday School, we can but be strongly impressed with its steady growth and the constant progress in all its plans and methods.

Its founders were simply endeavoring to enlarge their sphere of usefulness in a humble way, and were probably wholly unconscious of the moral grandeur of their enterprise, and its future growth and influence.

It is therefore eminently fitting that we recall the past with deep gratitude and thanksgiving, while we also look forward to the coming years with great hope and confidence.

These beautiful and commodious rooms which have been recently provided for the Sunday School, and which are unsurpassed in their convenience and complete equipment, will contribute greatly to its increasing usefulness and success.

The advanced methods of imparting instruction and in

training the minds of children which are now employed in secular education, are becoming more and more prevalent in the biblical study and religious training of the Sunday School, and it may be confidently expected that the great Sunday School movement whose early history we have reviewed, will go forward with increasing strength and influence.

Mr. Maier said: I have heard ministers say that they were living in the shadow of the men who preceded them. I wish to bear witness to the fact that I live in the sunshine of my predecessors. I feel that I have entered into their labors.

Our interests have become world-wide, for the people from this church have gone to the ends of the earth. Our missionaries are in Africa and in Asia; some of the members of this church have moved far away; and one of its pastors had gone across the sea. We extended to him an invitation to return for this occasion, and the tie that bound him to the church was so strong that he responded to the invitation and has come this great distance to be with us on this joyous occasion, and it gives me great pleasure to present to you that pastor of this church, the Rev. G. Henry Sandwell of the Leytonstone Congregational Church of London, England.

ADDRESS OF REV. G. HENRY SANDWELL

My dear Mr. Maier, and my dear friends and old parishioners: It would indeed be difficult for me to-night to express the joy with which I have crossed the Atlantic to attend the services of the one hundred and fiftieth anniversary of this church. You can well imagine that it would need a strong magnet to draw one so far across the bosom of the deep, and I know of only one magnet strong enough, and that is the magnet of love. Impelled by that feeling and the desire to see my old friends again, I most joyfully accepted the invitation of this church and am indeed glad to be here to look into your faces again to-night. I take it that the exercises of to-day are designed not merely for mutual congratulation, but to suggest to us from the story of the past, incentives to present duty, and divine hopes for the years to come. Of one thing I think we may feel perfectly certain, and that is that the history of the past one hundred and fifty years goes to prove that the old First Church of New Britain has always been a live church, filled with spiritual power, and radiating divine and spiritual influences around it in this city in which it was placed. How do I know that? Well, there are certain signs, infallible signs, of a live church. A live church is always altruistic. It does not exist for itself, it does not exist simply to occupy its comfortable cushioned pews, to doze itself into

Rev. G. Henry Sandwell.

slumber Sunday after Sunday, to enjoy all the privileges of an equipment such as you possess in this building. A live church exists for others. It exists because it has accepted the great commission to preach the Gospel, to proclaim to the world the inexhaustible riches of Jesus Christ, and it is less concerned about its continuity, less concerned that it has existed one hundred and fifty years, less concerned about its dignity, than it is about its usefulness. That, I take it, is the first sign of a real live church.

Then a live church always cares for the young. There are churches which have not cared for the young. They have been content to enjoy the privileges and blessings of the Gospel and in past years they often frowned upon the work of the Sunday School when that work was first started. But it was characteristic of this church that as soon as the Sunday School idea came into its possession it was carried into usefulness, and the first Sunday School in this state, I believe, was started in connection with this church. A live church always realizes that the Sunday School is the nursery of the church, the true reservoir of its strength.

Then a live church is a missionary church. I was pleased to hear this morning in that most admirable historical address of your pastor that this church has always been a missionary church. I do not think that a church has any right to exist that is not a missionary church. I do not understand the Christians who repudiate the commission "Go ye into all the world and preach the Gospel to every creature," and I cannot understand the consistency of Christian men and women who take all that God has given them and yet are indifferent to the heathen people who are about their very doors, and who live in such darkness in foreign lands. This church has shown by its missionary spirit that it is a live church.

Then a truly live church is always loyal to its Divine Lord. It is always loyal in claiming the supremacy of Jesus Christ as the Head of the Church, the Son of the living God, who came into the world to seek and to save the lost. I think this church in New Britain in all these particulars has proved itself to be very much alive. Our story of the past is one, I think, of which we may reasonably be proud. You note I say "our story," for in coming back to you I feel that I am at least for a little while one of you, and apart from that, I shall always feel that I am a member of this church, as I feel

myself to be a member of every true spiritual church of Jesus Christ.

But if there is one thing more certain than another in this world, it is that no institution and no individual can live in or upon the past, whatever that past has been, however noble, however successful, however great its achievements. Some churches have tried the experiment of living in and upon the past, and what a wretched failure they have made of the task. Nothing in nature lives in the past. It is all present and all new; new sap, new leaves, new buds, new blossoms. Last year's leaves and flowers are dead and gone and are forgotten, and so are our deeds and our accomplishments, and it will be well for us to avoid the danger of thinking too much and of building too much upon the achievements of the last century and a half. Let us "forget the things which are behind and reach forth unto those things which are before." But to be able to use the present we must know something of its conditions and something of its circumstances. What is the condition of the Christian church to-day? I suppose the answer to that question would largely depend upon the general view that you would take of things. If you are a pessimist you would say that the condition of the Christian church was a gloomy one and that the former days were better than these, but if you are an optimist, I believe you would say that never was the Christian church in better form or better able to do the work that our Savior gave us to do than to-day. I am an optimist of the optimists, and I think the present days are better than they ever were before. It seems to me that the Christian church is just coming into her heritage, she is beginning to take in the true perspective. For example, she is learning at last that form is nothing, absolutely nothing; that the spirit is everything. She is learning that the life of her members is more important than their creed—important as their creed in certain respects may be. And she is learning that true religion is the immolation of self—living for others as Christ lived for others when He walked this earth. And moreover, the church is learning to-day that God's Fatherhood involves man's universal brotherhood, and that there is no man in the world, whatever his creed, his nationality, or his color, who is not our brother—a brother for whom Christ died. And then out of these divine truths of fatherhood and brotherhood has sprung the thought, that wonderful thought which has so

sweetened modern life, that God desires the happiness of man, that He is not a cruel judge seated upon a throne judging our every action, waiting to pounce upon us and punish us and at last cast us down into an endless perdition, but that he loves us and wants us to be happy; not in that other world alone, but that He wants us to be happy here. The sour dreams of mediaevalism, thank God, are passing away. God is not pleased with the suppression but rather with the satisfaction of our human nature. The mother caring for her children, watching over the welfare of her home, the mother, not the cloistered nun, God loves to see, and it is upon the home and not upon the monastery that God's blessing rests to-day. Are you prepared to take your part in this evangel, Brothers? To teach these great truths, to live them in your daily lives? If you are, then you may see your work. It is to preach and live the Gospel of God's love. It is to sanctify with the church's blessing the common lives of the people. It is to permeate with the Christ spirit the social, the political, and the intellectual life of the world until men "are brothers all, in a world of peace and love." It is a greater and broader work than our fathers ever dreamed of, for we live in a wider and a broader age. I try to think sometimes of what the future has in store for this world and for the church of Christ. And oh! I wish I were young enough to believe that I should see the fulfilment of my vision. Have you ever watched the sunrise upon a snow-clad Alpine range? I have, and it has always seemed to me to symbolize the coming of that golden day of emancipation and light which to my faith is dawning upon our world to-day. First the slender peaks alone are touched with the torch of fire, then slowly down the mountain slopes come the crimson and the gold, until at last the whole valley is bathed in the full splendor of the day. So must it be with our world. Our fathers saw only the light on the snowy summits. They did see it and we are glad. We have the fuller light and soon it will be high noon. We shall then have reached that "one far-off divine event, to which the whole creation moves." Oh, my brothers, never let faith in the future desert your minds. "The best is yet to be," says Browning, and it is in harmony with all the teachings of the Bible and with all the hopes of the human spirit. The best *is* yet to be. I am grateful for the past, but I am looking always to the future, and to you, members of this ancient and

honored church, I bring this word of hope and courage. Believe in the future. Believe in the grandeur of your destiny, in the magnitude and splendor of the work that God has given you to do, and that God will help you to accomplish it.

I thought yesterday as I stood by that boulder of granite, how much it symbolized the strength of the church of Jesus Christ. "Thou art Peter, the rock, and upon this rock will I build my church." The rock you have placed yonder symbolizes the strength with which he has endowed this church. It symbolizes the future, that while the world remains, this divine Gospel shall be in the mouth of your teachers and preachers, God's message to you, and God's call to live the higher and better life. In ancient times they used to call men to swear allegiance to kings or to some great cause, and those who were so consecrated were expected to be faithful and loyal unto death. Jesus Christ has called us unto the fellowship of this church. He has said, "Be ye faithful unto death and I will give you a crown of life."

I call you to-night as I have often done before, to consecrate yourselves afresh to the service of humanity and the honor of your Lord. I call you to give yourselves, and I pray that this anniversary may be the signal for a new consecration to the service of man and to the worship of God in connection with this honored and holy sanctuary.

Oh, who would not a Champion be,
In this the lordlier chivalry?
Uprouse ye then, brave brother band,
With honest heart and working hand.
We are but few, toil-tried, but true,
And hearts beat high to dare and do.
Eyes full of heart-break with us plead,
And watchers weep and martyrs bleed.

We will, we will, brave champions be,
In this, the lordlier Chivalry!

Rev. John H. Denison, D.D.

Mr. Maier said: Thirty-seven years ago there came a slender young man into this city to be pastor of this church. Thirty years ago he left, having given all of his strength into his services for this church. But the people have not let him go out of their affections or of their lives. More than half of this church probably never knew him as the minister of the church, and yet I venture to say that there is not a member of this church who has not been influenced by the ministry of the Rev. John H. Denison, D. D., of Williamstown, Mass.

ADDRESS OF REV. JOHN H. DENISON, D. D.

The pulpit seems somewhat of a strange place to me after these years of devotion to quiet study. In fact I feel as though I had got my hand somewhat out, as it were, of the business. But it is a great delight to look this church in the face again and to realize as I sat down to the communion table this morning, as I pressed the hands of Christian brothers and sisters afterwards, what a genuine, real thing it is that we share the life of Christ. Now this is a reminiscent occasion. It is as though God had spoken to us after the fashion in which He spoke to the Children of Israel, saying, "Look back; consider Abraham your father and the rock pit out of which you were digged." Yesterday we devoted some time to that consideration, and I should like to carry it a little further this day in a somewhat personal manner, for the thought of the Pilgrims or Puritans always deeply stirs my heart. I am myself, although perhaps unworthy of the name, a belated Puritan. It is true that I do not have in myself the blood or iron that my ancestor carried in his veins when he fought for liberty and for religion at Cromwell's side, but my heart is still on fire with the pulse-beat of the great Puritans that I came in contact with in my early life. They were strong men. They have been vividly pictured in the account that was given of them by your fellow-townsman when he presented the granite boulder. Perhaps the term rock pit would more fitly apply to them than to any other group of men of recent times. I am not sure that it would not better apply to them than to *any* group of religious men of *any* time, unless we except

the apostolic group. They were not men easily moved. There was about them something that environment could not conquer. Nay, they were the conquerors of environment. The worst surroundings only brought out in them grander traits. Now there was a ground for this. There was about them that moral certitude which it seems to me alone can give the kind of steadiness, the immovable character, the lofty personality which can at all times face the worst and conquer it. What was this certitude based upon? I wish to present to you several characteristics that seem to me to lie at the bottom of this rock-like assurance of the Puritan character.

The first was, as it seems to me, the demand for worship in the Puritan heart. He was a true child of the reformation in this respect. The people round about him, the people of the old church, looked on worship as an arbitrary thing, as a formal duty, an obligation to a master. With the Puritan it was far more than that. It was a live instinct. It was an organic necessity. To him, worship was an act of valuation, not a bowing down " of the head like the bulrush." It was an *intelligent* and voluntary act. It was an act of valuation, of supreme appraisal. He must know the greatest. "He needs must love the greatest when he knew the greatest." That seems to me to be the underlying fact about the Puritans. Now we find that sort of structural instinct in nature. He didn't get that from his theology. Get that out of your mind. Theology never gives men that tremendous guiding necessity for a thing which led our fathers to face the sea, the wilderness, the savages, that they might have freedom to worship. There is a kind of primal, organic instinct that knows its own path. The babe has it when it lifts up its new-born voice in an appeal to the mother heart. Tennyson has spoken of the babe as "An infant crying in the night: An infant crying for the light: And with no language but a cry." But he is wrong about one thing,—it is not crying for the light, it *has* a light sure and steadfast that lights every babe that comes into the world, a light that shows it what to do, and so it sends up its appeal and stretches out its little hand for its mother's breast. *How* does it know? It has a postulate of its own. God put that postulate there. So it is with the oak tree. Put the acorn into the ground and what does it do? Have you got to teach it what to do? Have you got to approach it with science, demonstration, dogma, theory? No. It has an inner light.

Instantly it begins to put down its little rootlet and its tiny fibers that it may grasp the nutriment which it knows to be there. But that is not enough. No, it must toil sunward, for above the soil it knows there is a realm of light to which it must needs penetrate and in which it must live, and so it makes that upward push, that wondrous, that dead-right push up through the heavy mould against the obstacles round about, until at last it comes out into the sunlit air, under the dew and the rain in the upper world to which it belongs. Now that was the Puritan idea of worship. His strong virile nature did indeed take an intense, Anglo-Saxon grip on environment. Yet how small that matter of environment was to him relatively. To us environment is the whole thing. We speak as though if we could only get a man into the right surroundings and give him a bath he would be a Christian and a man forever. Well, to the Puritan that was nothing compared with the upward push,—the push for a supreme object of valuation, for a God whom he could love and glorify. To this tremendous necessity, the grasp on environment, important as it was, must needs be absolutely subordinated and put under foot, nay! even *hated* and *scorned* compared with that upward push for One whom he could love absolutely, to whose fatherly will and parental love he could give over soul and body and possessions. That, I say, was the Puritan worship. That, and that only, was life to him. Not self-abnegation merely, but self-abnegation that he might find Him into whose arms he might give himself forever because those arms were Righteousness and Love. That also was the Puritan faith. He put his grandest structural instinct to the test. He insisted on a religious experience as the one supreme necessity of life. Not only did he subordinate everything to this upward push, but through worship he found his God and thus describes Him. "God," he says, (and you must remember that this description is out of his worshiping experience) —"God," he says, "is a being infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." And as he clung to that God and glorified Him and rejoiced to be His servant, (it seems to me as I look back upon him) there came upon him some of that selfsame goodness, holiness, justice, unchangeableness and truth, and that that was what made him the rock quarry that he was. You may remember, too, a fact that we are prone to forget to-day,

that to the Puritan it was not merely essential that he must make the upward push, must make the great appraisal, must find the supreme object of valuation or all was lost,—you may remember that it was not only that, but that it was God or hell to him. Marcus Aurelius said that one of the things that he felt thankful for was that he had never been sent to a common school but had a private tutor. Now the common schools were not as good then as they are now. People congratulate themselves on very different things. You may think it singular, but I want to bear my testimony to one thing that the world scoffs at. I thank God that as a child I was brought up to face that great Puritan alternative, God or hell. I thank God that I was brought up to face the issues of eternity. This may not seem a "healthy minded" religion. It may appear a terrible thing for a young, sensitive child to be made to face, and I know very well that our Lord Jesus Christ put heaven first because, He being full of the Divine Spirit that shone out of His eye and went to His very finger tips in healing and in power, could *present* heaven *first*, and the powers of the world to come, but it has always seemed to me as I look back on it, that, taking things as they were then and are even now, if I had not been made to face that dread alternative as the Puritans had to face it, I would never have made that great upward push which I felt forced to make when I was only fourteen years old. Now of course I don't pretend to say that in the world of spirits there is a literal burning of fire and brimstone. No, that expression seems to me a symbol. Jesus describes it in the parable of the rich man as a horrible thirst caused by a selfish life—living for self. We talk of living for self, but we pass lightly over it as though it were a small affair after all. We don't take in its monstrous abnormality. I recall many years ago standing in one of the great galleries at Rome and alongside of me was a lady looking at one of the pictures (by Fra Angelico), of the tortures of hell, and she said to me, "How dare any man draw such a picture for his fellow men to look at?" But I said to her, "Well, I don't know; it depends upon what you imagine it to be a picture of. If it is a picture of selfishness it doesn't seem to me to be drawn too strong." Take all the serpents that hiss, the fangs that poison, the live coals that burn, the dragons that devour, —what are they to selfishness? Nothing in this world can save a soul from that hell but the surrender of self

to Him who is the soul's great object of love and who is the great Lover of the soul.

Another characteristic of the Puritan, as it seems to me, was his view of the heart, of the human heart. The Puritan did not build his foundation upon his theology, that was merely his explanation. That was merely his philosophy of it. And often his philosophy appeared to carry him at the moment farther away from his faith. What the Puritan regarded and considered to be the organ by which he knew God and by which he realized the heavenly world was the heart. I was very much interested some time ago, as I suppose many of you may have been, to read a little book by the famous physician Dr. Osler, on immortality. Well, the doctor could find precious little proof of immortality. He worked away with science on the question, but he found very little to help him, because science is compounded of intellect and sense observation. Then he turned to the heart and he found some things about the heart. He said, in this age of the world it seems as though science reigns when we consider what it accomplishes, but when we get down to practical human lives it is the heart that reigns, because men are under the influence of prejudice and ignorance. *So* the heart controls. And I said as I read it, "so the heart controls." It is a strange thing that the intellect and senses should be the only reliable mechanism for knowing truth and yet we be made so that the heart controls. The fact is, however, that the heart controls not because of ignorance, not because of prejudice, but because the heart alone can value. The intellect cannot value anything. It cannot appraise, for it cannot feel. The heart alone values, because it only *feels*. And the Puritan was right when his instinct told him that the heart alone could find. The heart alone knows. Therefore the heart alone can know great literature. We cannot know the Bible by the intellect alone, we cannot know it by science; the Bible is great literature, and literature is life, it is human life, projected into words that live and burn with the fire of life. You cannot describe literature by the intellect alone or describe humanity or life by intellect alone, and yet it is quite true that the human heart does deceive, does often deceive. Dr. Osler says that "with the heart man believes unto righteousness, and yet with the heart man believeth unto every possible vagary." Now the Puritan realized this, and the great thing he tried to reach in

the church was a change of heart, a purification of the emotional nature, by giving the heart to God in Christ, because the Lord Jesus Christ is a revelation of the heart of God pierced by man's sin. It is the revelation of the heart of God to the heart of man, and it is only as the heart of man is touched, touched by the humanized heart of God, that he is able to give himself up wholly and unreservedly to the will of God, and is free from all need of penalty or coercion.

Now I have mentioned these points. There is one other point which I will mention briefly, and that is, the fact that the Puritan religion was a face to face life. Face to face with God. When Moses was leading the Children of Israel through the wilderness you may remember that there came to him a great crisis. He began to realize that he must get nearer to God again, that he must come again face to face with God upon the Mount. Yet it was a critical time. Could he leave? Could he take the risk? It was perilous. Would not Israel if abandoned by him even for a brief period relapse helplessly into idolatry? But he saw that he must take the risk. Forty days he remained with God upon the Mount, till his soul was filled with the Divine love. Then he came down, and as he came down Israel was worshiping the golden calf. You recall that in his grand despair he dashed in pieces the tables of stone that had been given him on the Mount as if to say, "What is the use of law, what is the use of religion, unless one is face to face with God," and then you recall that he took the tabernacle, placed it in the camp where everyone could see it, and then he entered into it. He had made up his mind that his face to face communion with God had got to be taken down from the Mount to human life. And you recall how as the tent stood there the cloud of God's presence hovered over it and whosoever sought the Lord entered the tent. And Moses talked with God face to face as with a friend. That is the primal cell of spiritual life. Some one said of a certain great instructor that a college education consisted of having him at one end of a log and the student at the other. Let me say that religion, however it may be expanded, religion at its heart must always consist of a man who has come down from the Mount carrying God's glory in his heart, talking with him face to face as with a friend, and a true church is a group of men gathered about such a friend of God and sharing his life. That is the primal cell of spiritual life, and, dear friends, I say what-

ever form the religion of the future may take, unless it has in it this primal cell, this face to face religion, that shares the life of God, it will be a dead cell. There will come out of it no red corpuscles to vitalize humanity.

Mr. Maier said: I was told before I came to this church that I was coming to follow a noble band of ministers. I believed it then. I believe it more to-night. I was told that I was coming to a church where pulpit orators were well-known; where men of deep spiritual experiences had broken to the people the bread of life. I acknowledge it discouraged me some, but through the kindness of the people they have endured. I have the pleasure now of introducing to you one of the strong pulpit orators that this church has had, one of the strongest that she has had in the one hundred and fifty years of her experience—the Rev. William Burnet Wright, D. D., of Buffalo, N. Y.

ADDRESS OF REV. WILLIAM BURNET WRIGHT, D. D.

Admiration of excellence is the only cord that can draw men together to commemorate past events. They often combine to *do* vile things; never to celebrate them. We have been as diligent in forgetting March 12, 1846 and what our fathers did that day to little Mexico, as in remembering July 4th, 1776 and what our forefathers did that day to Great Britain. Twenty-five members of the present Senate of New York, acting in the interest and at the instigation of notorious gamblers, recently united to undermine the constitution they had sworn to uphold; to thwart the will of the constituents they were elected to represent, and to perpetuate an infamy which for thirteen years has disgraced the state whose honor ought to be to them more precious than life. This the twenty-five united to do.

But if, one hundred and fifty years, or months or even weeks from now, the twenty-five or their descendants shall be invited to come together and celebrate that event, it will be found, I think, that every one of them has bought a piece of ground, or five yoke of oxen, or married a wife, if indeed any one of them shall be able to find a woman that will have him, which my respect for the sex forces me to believe exceedingly doubtful. Base motives can make men do what they know to be dastardly. It cannot make them enjoy reflecting upon it.

Now admiration of excellence is the foundation of all worthy character. Without it worship of God is pharisaism;

Rev. William Burnet Wright, D.D.

religion a pretense. Such admiration has drawn us together to-night, and we are already better men and women for having yielded to its influence. But I would have you also observe that this virtue, genuine admiration for real worth, is precisely the virtue most needed and rarest in our country to-day. Admiration of wealth, however won, has been common. It has corrupted the ballot, made the giving and taking of bribes in municipalities and legislatures facile, and set a dangerous standard for young men in active life. Integrity in homespun is less frequently invited to the feasts of our rulers and receives fewer greetings in the market places than expediency in broadcloth, and what the worshipers of mammon call "national prosperity" is the deity still most adored. In short, we have gone a considerable distance on the broad road along which wealthy nations before us have reached destruction. But these last years God has interfered to check the downward course. He has sent us a few men, most of them young, who stand in political affairs like Gibraltar for righteousness. In most of our cities and states they shine as stars in a dark night. The politicians who manipulate elections do not understand them. They can understand no one who regards office as a trust and not a perquisite; who will not dicker and cannot be bribed or fooled or scared. They mock therefore at these regenerators as others of their breed wagged their heads at Christ.

The God-inspired men are relatively few. The number of the other kind is appallingly large. As recent events in New York City and State, in St. Louis, in San Francisco, have shown, the effectiveness of the good men depends upon the degree in which admiration impels the rest of us to strengthen their hands. The extent to which that is done by the rank and file of us will decide whether our institutions shall withstand the storm that threatens them or go down as a house built upon the sand.

Now every one attending this convention is here because he admires in the founders of this church those qualities which God is calling us all to admire, imitate and re-enforce by our co-operation, in the leaders he has sent us this April, 1908. I say the qualities shown by the founders of this church, for this church you will remember was once New Britain. The impulses which have made your city beautiful and strong came from those men of God whose first sacraments we have

assembled to commemorate. Of all cities I have known or heard of, New Britain seems to me the most accurate representative of the genius of New England. By the genius of New England I mean the quality which has made her with her sterile soil what New England is; while the lack of it has made South America with her immense fertility and her mines of silver, gold, and rubies, what South America is. Why the creators of New Britain settled here I do not know. I think, and the more I think the surer I am the thought is true, that God brought them hither to raise a monument proclaiming to posterity that what makes prosperity in communities is not favorable circumstances but true men. There were here none of those natural advantages which are generally held essential to the growth of cities. The surrounding soil was not specially fertile. Rather the reverse. There was no water to turn factory wheels, and that was the only motive power then known. The location was outside the lines of travel and transportation. There was nothing to make New Britain what it is except the quality of the men who made it, yet to-day New Britain is eminent for the beauty and the comfort of her homes, her churches, and her shops; for the culture, refinement, and contentment of her citizens; while in the magnitude of her factories, the excellence of their products—for I have never heard that any shoddy was weaved, I mean mashed, in New Britain—and above all, in the high character of her operatives, she is pre-eminent.

Now, lest some thoughtless hearer might fancy that I speak thus to flatter you, I pause to remind you that you did not choose your ancestors. "Noblesse oblige." But it is not a soothing syrup. It is a fiery stimulant. I speak the truth about your ancestors only to provoke you still further to love and good works.

What manner of men the founders of this church were was adequately outlined in the few terse but comprehensive sentences of Mr. Mitchell yesterday afternoon. The outline was filled in truthfully, exhaustively and with rare felicity of phrase by your pastor this morning. Of all the facts they told us no one impressed me more as an index of character than this. Those founders lived in mutual respect and unbroken confidence with their first pastor for fifty years. He had none of those graces which attract the thoughtless. His speech was unadorned. His

manner severe. But he was a profound student, an independent thinker, a devout Christian. Upon the most important matter which occurred during his ministry, a matter which agitated his people no less profoundly than slavery excited us sixty years ago, he differed from the members of his church. That such a man retained for fifty years their reverence and affection so tenaciously that when the infirmities of age compelled his resignation they refused to accept it, shows the sturdy manhood, the spiritual brawn and sinew of those to whom he ministered; shows that they were men who cared supremely for conscience, brains and resolute will in the enforcement of what he believed right; and little for anything else; shows that they were wise men who could differ without passion and respect in others the liberty they demanded for themselves. That is characteristic of this church as far as I have known it. I believe I was the only man in New Britain who believed absolutely and to the ground in free trade, and some of you may remember that I have not the habit of holding my tongue about things I believe strenuously, but I never had the slightest sign (I think some of you thought me in this at least one of those bipeds whose name begins with "g," but nobody ever said so) of censure.

Dr. Smalley is reported to have said: "If you wish for a revival preach the law; if your revival begins to wane, preach the law; if you wish to secure sound conversions, preach the law." This was only a repetition of the charge given by the Master to the young man who asked what he should do to inherit eternal life: "Keep the commandments." That is, do right.

This was the salt of Dr. Smalley's preaching; and omitting to preach that way, preaching as if Christianity were a device to substitute creed for conduct, has been the bane of New England theology and the weakness of the churches in their grapple with the world. Dr. Smalley's kind of preaching was welcomed by the founders of this church, and it strengthened them for the great task God called them to accomplish.

The second benefit from an occasion like this is that it teaches us to weigh more carefully and estimate more correctly the relative values of current events. It guards us from the fear of colossal phantoms and the neglect of small substances.

The seeming trifles of to-day often become the marvels of to-morrow. The mountain that limits our horizon as we rush by it in the fast express of time dwindles into a mole hill behind us. But when on a day like this we pause and the mind's eye looks back, often some mole hill unnoticed before has swelled into a mountain. The gaze fixed upon the great image of gold and silver and brass and iron, wrought by skilful hands, overlooked the pebble fallen "without hands" from the hill, until the pebble smote the colossus into dust and itself became a great mountain. The fatal error which has ruined so many men and nations threatens us also. It is the error of mistaking mushrooms for oak trees; of thinking Constantine's diadem of pearls makes him mightier than the Messiah crowned with thorns; of fancying that Caesar's legions, Phillip's Armada, or Mr. Rockefeller's millions vociferating "To my possessor all power on earth is given," speak truth, while He who having triumphed in the cross declared: "To Me all power on earth has been given," was mistaken.

It is impossible for most men, it is almost impossible for any man, to escape the clutch of that blunder while he looks at the present and sees the wicked in great power spreading himself like a green bay tree. But when one has passed by and looks back over the space of one hundred and fifty years only a fool can fail to see how false and ruinous the error is.

Yet it is perhaps the most threatening peril of our time. Therefore I remind you that in 1758 the eyes of the whole world were riveted upon Frederick the Great. In January of that year Whitefield appointed a day of thanksgiving for the victories of the Prussian king. It was observed with great enthusiasm in the famous church on Tottenham Court Road. The joy was not confined to religious people. On Frederick's birthday, the same month, London was illuminated. Bonfires flamed in the streets. Demonstrations of joy were general throughout England, and were consummated in April of the year by the treaty of alliance with the Prussian king. Whitefield and the many he represented thought him a leader divinely appointed to end the power of the papacy in which the protestant bigotry of that day saw only the scarlet woman and the beast with many horns. The populace thought him a hero who by humbling France would free them from those apprehensions which had tormented them and their ancestors for

centuries. Frederick was the mightiest man in the world and he was their friend.

Fifty years passed. In 1804 every vestige of the Great Frederick had disappeared as a tale written on water. Two years later even the invincible army bequeathed him by his father vanished like a soap bubble before the touch of Napoleon at Jena. Prussia became practically a vassal of France. England was mastered by a dread of her ancient enemy greater than she had ever felt before. The pope was raised to an *appearance* of grandeur more magnificent than any wearer of the triple crown had enjoyed, for Napoleon, now in all but name king of the kings of Europe, recognized the supremacy of the Holy See over all earthly majesties, by receiving from the pope the imperial crown.

That coronation was the most splendid function Europe had ever beheld. When it was over the Emperor declared that the crown of France would rest upon his head and the heads of his representatives to countless generations. In a few years the cords he had twisted were untwined, all that he had done was undone, and he was whining at St. Helena.

All the initiatives of the great Frederick came to naught in less than fifty years. All those of the greater Napoleon, blazoned in a ceremony that fixed the eyes of the whole world upon it, in eleven years were shown to be eggs that would not hatch.

But—in 1758 while the world was watching Frederick, this church was born. "No cymbals clashed, no clarions rang." The great world knew nothing of it, and had it known would have cared nothing about it. Yet the beneficent effects of that obscure event which surround us to-day were in comparison with the victories of Frederick or the coronation of Napoleon as the pebble to the image of Daniel's vision.

Nathaniel Emmons was the controlling editor of that magazine which ripened into the Missionary Herald. He launched it on its beneficent career. Who can estimate the good accomplished and yet to be accomplished by that publication through the multifarious activities it has caused and kept in operation? Let him reply who can estimate for weight of influence all Caesar's victories as compared with that single chapter of Isaiah, read to us this morning; chapter which stimulated Cromwell and his Ironsides in their victory for Anglo Saxon deliverance; which has made Bunyan strong

and which stimulated slaves into free men. Nathaniel Emmons was one of the first and mightiest of that small company who placed on moral grounds the opposition to slavery. Slavery had already been fought on grounds of expediency. That battle it won. But when by Emmons leading a few associates it was attacked by weapons not of this world, the conflict continued till it was decided the other way.

Nathaniel Emmons was one of the heroic few who first protested effectively against that conception of God once held throughout New England; the view expressed by Michael Wigglesworth in a poem which for a time enjoyed a popularity greater than any other American writer, before Mrs. Stowe, obtained; the poem which described the redeemed gloating over the torments of lost souls and Christ himself telling the infants who pleaded with Him to take them out of the burning lake, that they must stay there because it was for the glory of God. Similar opinions were held by Nathaniel Emmons until Dr. Smalley convinced him they were false. It was from the study of this church that he went forth to be one of the first in time and one of the first in effectiveness among those who tore the veil of horror from the face of God and unveiled the features of the Father we adore.

There can be little doubt that the influence of his year in that same study of this church can be traced in the large and indomitable love of justice, the devout piety, the religious enthusiasm, which to his dying day distinguished the man who secured against all the powers of Jefferson the form of our Federal Government which time has shown to be essential to its permanence; that man whom Washington selected for our first Chief Justice; that man whose watchful integrity restored the financial credit of the government and made men call him "the Cerberus of the Treasury;"that man whom John Adams described as "the pillar of Washington's whole administration;" the man who was perhaps the most illustrious of the many illustrious citizens who have made Connecticut as large in influence as she is small in territory—Oliver Ellsworth.

Nor is it too much to assume that the instructions and unconscious influence of the study in this church had an appreciable effect in moulding the character of Jeremiah Mason into the form which made him the acknowledged leader of

the Suffolk Bar at a time when Rufus Choate and Daniel Webster belonged to it.

In comparison with facts like these the things the world was staring at in 1758 and 1804 seem trivial, and the things done here between those dates seem great.

It may be that the little money given by inconspicuous hands to Booker Washington and Dr. Frissell will do more for the peace and safety of our country in all coming time than the many millions spent in ironclads.

But once more. The records of the past are prophesies of the future. Rightly used they are the safeguards of the present. Next to honesty of purpose, the thing most important for American voters and legislators to possess is acquaintance with history. It is also the thing they most lack. The vast majority of our voters and a majority of our legislators desire honestly the public good. The trouble is we do not know how to secure it. If we all had studied carefully Bryce, Gibbon, and the historic books of the Bible, we should have few unwise laws and no pernicious ones. For no question of public importance has arisen in our country since the Boston Tea Party or before it, the right settlement of which did not depend upon principles clearly expressed and illustrated by abundant examples in the history of Israel; principles which have been less clearly expressed but still more abundantly illustrated in the experience of Greece, Rome, Mediaeval and Modern Europe.

I have tasted the same food which Moses ate; because grains preserved for milleniums in the wrappings of a mummy, when planted a few years ago in a Massachusetts garden bore the same fruit which similar seeds produced on the banks of the Nile for the table of Pharoah's daughter. I have felt the wrath that made Moses break the tables on which God's finger had written, because the same seeds produce always the same fruits, whether they be sown in the earth or in human hearts.

The worship of selfish luxury and sordid powers with consecration to the means of attaining them, brings forth identical results whether the altar be raised on the sands of Sinai or the pavement of Wall Street; whether the idol be frankly confessed as a golden calf or its worshipers cheat themselves by calling it "National Prosperity;" whether as they sit down to eat and drink or rise up to play before it, they shout in

Hebrew or declare by actions that speak louder than words: "These be thy Gods that brought thee up out of the land of Egypt." That cry could have been uttered in Arabia by those only who had forgotten what God it was who enslaved them on the Nile; what God it was who parted the sea for their deliverance and made heavy the chariot wheels of the oppressors who pursued them.

That cry—that national prosperity consists in the abundance of things to eat and drink and wear and brag about—can be re-echoed by those only who forget that the quest for gold produced Guatemala and Yucatan, while the flight from gold and all that gold stands for brought forth New England. It was men who turned their backs upon every one of those things which we are told to-day constitute "National Prosperity" in order to seek for something better than those who tell us that can ask or think, and to seek it under the leadership of Him who had not where to lay His head,—it was those men who created New England. It was those same men, reproduced in their children, who founded and created this church and this city.

What other sermon then could be so effective in re-enforcing and guiding wisely that patriotism for which New Britain has always been distinguished as the sermon preached by the one hundred and fifty years we have assembled to commemorate? What other teacher could point out so directly and so impressively the things required of us by the conditions of to-day or move us so potently to move forward in that line of devout and Godly patriotism to which stones in yonder cemetery are pointing our young men to-day?

Monday

An interesting feature of the day's exercises was the historical exhibit in the church chapel. The articles were labeled and the committee in charge gave interesting information in regard to them. Some of the relics exhibited were:

Dr. Smalley's large family Bible.
Silhouettes of Dr. and Mrs. Smalley.
Silver knee buckles belonging to Dr. Smalley.
Silver teaspoon marked S. S. (Sarah Smalley) and one marked S. G. (Sarah Guernsey) belonging to Mrs. Smalley.
Locket containing picture of David Whittlesey, who was first superintendent of the Sunday School.
A pamphlet containing history, rules, confession of faith and covenant of the First Congregational Church in New Britain, with catalogue of members, January, 1844.
Dr. Smalley's old pipe box, which hung in his hall for the use of ministerial friends who came to see him.
Several sermons written by Dr. Smalley and a number of books from his library.
An old footstove.
Base viol played by Eri Judd in the Old North Church.
Trombone played by Henry Gladden in Old North Church and in the First Church.
Base viol played by Oliver Judd in the Old North Church and in the First Church.

The exercises of the day included an organ recital given in the afternoon by Organist Howard E. Brewer, followed by a reception to the former pastors of the church (Rev. Dr. John H. Denison, Rev. Dr. William B. Wright and the Rev. G. Henry Sandwell, the only ex-pastors of the church now living), their families and other invited guests. A large number of former members of the church were present. From 6.30 p. m. to 7.30 p. m. refreshments were served, and at 8 p. m. the closing exercises of this memorable occasion were held.

Mr. Maier said: The deacons have played their part in this great celebration of ours, as deacons usually do, with hard work which has not shown on the surface. But our deacons are to be represented to-night in a son of one of them who is a son of this church and of whom we are all proud. Less than a year ago he came from Japan, and I feel quite certain that he came at the time he did so that he might be here for this occasion. No anniversary would be complete that did not have a poem, and our representative of the deacons, the son of Deacon Walter, is to read us a poem on this occasion. We will now listen to that poem, by Mr. Howard Arnold Walter, a middler in Hartford Theological Seminary, a son of this church.

POEM OF MR. HOWARD ARNOLD WALTER

I feel peculiarly grateful for the opportunity that is accorded me to speak from this pulpit for the first time on this occasion. I speak not only, as Mr. Maier has said, as a son of the church, but also as a great-great-great-great-great-great-grandson of the church, even to the seventh generation. Before this pulpit I was baptized by Dr. Burroughs; I received the Bible of the church from the hand of Dr. Wright; I was received into membership by Dr. Hall, and, during the past week, in a Congregational association of which the present pastor was acting as moderator, I was licensed to preach the Gospel; so that I think there can be no one in this church to-day of my own generation who feels bound to it by more or closer ties than I.

I have been asked to write a poem for this occasion, and I have done so not unwillingly, with the thought that it may prove a fitting background, by way of contrast, for the good things in prose which we are to have through the remainder of the evening.

ONE HUNDRED AND FIFTIETH ANNIVERSARY POEM

I

My friends, at this memorial tide,
From out the busy grind and roar
Of earth, that deepens evermore,
A little space we turn aside.

There breaks upon our fevered ways
A breathing pause, a backward look,
By relic hoar and musty book,
To modes and men of other days.

There slowly swims within our ken
Scene after scene, stage after stage
Of life, where stirs from age to age
The pure desires of Godly men.

Our nation out of war was born,
Where swelled aloft fair Freedom's strains;
Our land was born anew when chains
Were loosened that had long been worn.

Our nation grew in sinewy strife,
Age ripening from impetuous youth—
And ever hath the church of truth
Been interwoven with its life.

The church and state are close allied
In bonds than human laws more sure.
That nation which would long endure
The prophets of the Lord must guide.

I turn the pages of the past,
Swift-moving pictures flutter by
Where church and state and city lie
Enfolded into union fast.

II

One night of dreams I seemed to live again
In days gone by when hearts of maids and men
Were fired with thoughts of freedom in a strife
Which well they knew might cost a nation's life,
And sink it into tyranny more dread
Than that which now their flaming ardour fed.
The stirring days of '75 had come:
The streets resounded with the fife and drum
In old New Britain town. The patriot band
With many a breeze of liberty was fanned.
Now news of outrage filled their minds with fight:
Now word of war impending—with delight.
Within the church I sat, that day of days,
When, at the close of preaching, prayer and praise,
The aged Colonel Lee stood by the side
Of the young Captain Stanley while he cried
To all who loved their land and knew no fear
Upon parade next morning to appear.

Then was there hubbub: some who felt the thrill
Of freedom gathering round their friends who still
Would see grim war averted. Thru the throng
There strode a man, commanding, spare and strong,
Protecting pastor of this fold of God.
For twenty years those boards his feet had trod;
For twenty years those walls his voice had filled.
The tumult, with his coming, sudden stilled—
These words of pained surprise they heard him fling
Into their midst: "What, will ye fight your king?"
Then reverence was forgotten in the shout
That put all thoughts of sordid peace to rout.
The conflict came and closed: and when 'twas o'er,
The glorious victory none welcomed more
Than Parson Smalley now on Freedom's side.
Well might the town confess an honest pride
When back returned to her the war-scarred brave,
Surviving still those other lads who gave
Their lives, their all, by liberty outweighed.
The nation's flag with stars that would not fade
Was studded by their strife. Now war was done
And peace for progress and for rest was won.

III

Then was there glad release from harsh contention,
Men turned from noisy strife to quiet toil;
And in the East they triumphed in invention,
And in the West they tilled the virgin soil.

Now in my dream I saw Old Time unravel
Mysterious forces that creation fill;
Upon the earth, unwonted speed of travel,
On the electric air, man's voice athrill.

Swept forward by expansion's wave resistless,
Behold New Britain to a city grown.
No place within its gates for laggards listless,
Idlers within its precincts all unknown.

Those were the days of men of mighty spirit,
Whose sterling worth and quenchless power shone forth;
How many an honored name our sons inherit—
A Stanley or a Landers or a North!

And with the city's growth, the church expanded,
Despite division when a part withdrew
In peaceful disagreement, and were banded
Into a daughter church that swiftly grew.

Those men who for the city's life were spending
Their utmost efforts through the busy week,
Upon the Sabbath day their way were wending
Unto the church, the Spirit's strength to seek.

And when at length their humbler House of Meeting
Gave place to this we proudly call our own,
The splendid cycle of the past completing—
Their sons came forth to reap what they had sown.

IV

A hundred years had passed away,
In storm or stillness, since the day
The old First Church was formed, and lo
'Twas deemed of right the town should know
The church's history how great,
This month of April, '58.
Unto the church there came that day
Of citizens a great array,
To celebrate the hundredth year
From when the church was founded here.
The first to speak, of great renown,
Beyond the confines of the town,
And of the land—beyond the seas—
A gentleman whose manners please,
An orator whose words have weight,
A scholar learned, an advocate
Of world-wide peace in every land,
Elihu Burritt took the stand
And sketched from out his deep research
The early history of the church—
Showing the customs, deeds and ways,
And worship, of the olden days.
Following him the next to rise,
A man of business, keen and wise,
Was Noah Stanley, who extolled
The manners and the men of old.
And after him, last of the three,
Was Reverend David Whittlesey.
At even-time again they came;
The pastor, of the worthy name
Of Perrin, in historic vein,
Wooed back the minds of all again
To view the ancient church's rise
And progress to its present size.
The evening o'er, they homeward walked,
And proudly of that history talked.

V

You have met within the portals of this ancient church to-day,
Now a hundred years and fifty have appeared and passed away.
You have heard the storied annals of the generations gone,
You have scanned the teeming pages that their lives have writ upon.
You have seen the stir and tumult, all the travail of the birth
Of the nation that is fairest of the fair upon the earth.
You have watched the nation's progress, followed its enlarging life;
Felt the fragrant peace and quiet that is won by stalwart strife.
Have you heard beneath the plaintive, jangling strains of want and wrong
Sounding chords of truth triumphant swelling in an endless song?
In each town and heath and hamlet that is reaching toward the right
There's a silent steeple rising upward, Godward, thru the night:
Finger of rebuke and warning, or of hope and joys that wait;
Men have seen its sign and trembled, shrinking from a purchased fate.
In the sight of that stern sentry pointing skyward from the earth
Men have found a still reminder of the things of greater worth.
So the church has proved its birthright, standing for the truth of God,
Moving onward in the footsteps where the feet of Jesus trod.
And the hope of all the future in the ages yet unborn,
Till the night of death be swallowed in the Resurrection morn,
Is the church that God hath fashioned and that men of God have filled,
We her sons will follow forward in the paths which he has willed,
Burdened with the cross of Jesus, burning with His holy zeal,
Till the hour when earthly monarchs underneath His sceptre kneel;
When the humblest sit the highest and the proud have learned to love—
All the world bowed low in worship round the throne of God above.

Mr. Maier said: I am glad to have here with me on the platform to-night three of the sons of the church who are in the ministry, or are preparing for the ministry, or have had a part in it. I am very glad to have two of them to disprove an old fallacy about ministers' sons, and I wish I might say deacons' daughters. We are going to hear from the sons of this church, those who were boys here in the Sunday School and who sat in the pews, uneasy perhaps, while the preaching was going on. Ministers' sons do that sometimes. The first one who is to bring us a message is the son of one who was here when many of the prominent members of this church came into this city. Dr. Perrin made a great impression on young men who came to make their home in this city. I am very glad to turn you over to Prof. Bernadotte Perrin, of Yale University.

ADDRESS OF PROFESSOR BERNADOTTE PERRIN

My reminiscences of New Britain all cluster around that grand decade of 1860-70, the period of our great Civil War. I came here in 1858, a fresh country boy from the Litchfield hills, and everything in the New Britain of that time which would seem to you now, in these advanced days, primitive and simple, struck me as colossal and magnificent! This church, even now a noble "meeting-house," was then even more impressive, because the era of church architecture in New Britain had not then set in. The church was new, fresh, sweet, simple and pure in its lines, and as an auditorium unexcelled.

I remember distinctly my impressions as a boy on coming to a Sunday morning service, and seeing Mr. William A. Churchill, to whom more than to any other one man, perhaps, we owed the beautiful edifice, visiting all parts of the building to see that everything was in its most perfect shape; adjusting the blinds to keep out the sun; watching the temperature, and seeing that nothing was neglected which could conduce to the comfort of the worshipers. His beautiful house further down the street then struck me as an abode worthy of the Count of Monte Cristo, and its cupola! That impressed a country boy as something of which only the greatest of the earth could be worthy. Some of my dearest remembrances

connect themselves with the old Churchill place and its lovely grounds.

But I must pass hastily from the time of my first impressions to the period when the great war pressed its claims upon us, and when the young men whom I had been wont to look up to and admire in what served perhaps as our club,—the shoe store of Chester Booth,—passed one after another out from this simple and careless life of ours into the strenuous and stormy life of the soldier's service. And then the tidings that came back to us from camps, hospitals and battle-fields! How well I remember the joyful pride or the pains and agonies which they spread among the people of this parish!

I was called upon a year or two ago to give a Memorial Day address in a town near New Haven, and was casting about for some fitting remarks to make on that occasion, when I came upon a generous package of letters in an old trunk of my father's, neatly tied, and labeled "From my Boys in Blue." I read those letters, and got from them the inspiration that I wanted. They were letters from members of his congregation who were scattered all over the country in their country's service, to their pastor, who sought to keep in close touch with them and to keep them in touch with "the things of the Kingdom." One would write from New Orleans, one from Charleston, and one from the Army of the Potomac, and I had known and remembered them all, and looked up to them as grown-up young men when I was but a boy. They told their stories of hardships, victories, defeats; of temptations overcome or overcoming; of social problems to be solved of which they had not the faintest conception when they left this little borough here. They told of their longings for home and kindred and for the ways of the old, delightful peace. But still the one dominant note in all the letters was: "The old flag must be saved from dishonor, and the cause of the Union carried to triumph, no matter what pains and sacrifices are demanded of us." These easy-going young men had been transformed into heroes.

And then I remember that even as a boy I wondered at that spectacle at which all the world wondered, when that army of more than a million men came back to their homes and scattered into the vocations of peace. Our warriors came back, though alas! not all! and without a ripple of excitement this little community saw its martial heroes pass from soldiers

to citizens again, as though there were no other vocation than that of peaceful citizenship.

One scene from that long struggle is indelibly fixed in my memory. It was the Friday morning when the news came to this place of the assassination of Lincoln, and I saw Mr. Frederick T. Stanley turn into Washington Street and come slowly down to our gate on his way home. He brought the dreadful tidings to my father, and I, a boy, saw those two strong men weep like women. It seemed to them that the cause was lost, that there could be no more hope or light if Lincoln was gone. And then I well remember the courage born of despair with which my father prepared to face his congregation on the following Sunday morning. That was Friday morning, and by Sunday morning he must have a message for his people appropriate to the overwhelming calamity which had fallen upon them. He saw no sleep Friday night, no sleep Saturday night; through both nights the light was burning in his little study, where, I doubt not, there was wrestling with God in prayer. But on Sunday morning the notes of his message to his people rang out clear and strong. They were the old notes, so familiar in strong men who have learned to submit their ways to God. "God reigneth, God reigneth, put your trust in God."

Memories rush upon me. Even the fifty minutes jocosely given me by your pastor would not suffice me, and the ten minutes which I promised him not to exceed are gone. And yet there is one memory to which I must allude, if I can, and that is of the loving devotion which this community paid to their memories of my father and mother, when their ashes were carried from before this pulpit to their last resting place in yonder Fair View Cemetery. That will always be one of the most precious memories of my life, and the notes of the sweet music which, even on that bitter winter's day, sounded out over their new-made graves, still linger in my ears, and will linger till death seals my ears.

Mr. Maier said: Ministers have made their impression upon this church; so have their sons. I began to hear very soon after coming here about a certain golden-haired little boy, and I do not mean any disrespect, but I never heard him called anything but Jack in this whole parish. They used to tell us in college that when we called anyone old so-and-so, "old" was a title of affection, and I am sure that the term "Jack" in this congregation is a title of affection. The grandson of the greatest, most beloved theologian that New England ever had, son of one of the most beloved pastors this church ever had, beloved for himself and much more for his work's sake, is the son of the church who is to speak to us next. (I was told to-night of the first impressions that some of this church received concerning his coming here, the day his father was ordained and installed pastor of this church. The grandfather was present, and they brought in that son to be baptized by Mark Hopkins, the President of Williams College, the grandfather of the boy. They said as he went out that door he turned round and looked at the congregation and waved his hand. I will let him do it again.)

ADDRESS OF REV. JOHN HOPKINS DENISON

There is no pulpit in which I should feel so strangely out of place as I do in this one. When one has sat in that pew below and gazed up over its edge, from the insignificance of childhood, with awe and reverence, to this pulpit as the source of authority, both Divine and parental, it is most extraordinary to find one's self up here, and it is difficult to adjust one's self to the change of position.

In returning here after thirty years I am impressed by at least a few changes. Many of my playfellows and the companions of my childhood, are departed. My most familiar playmates, and those best adapted to my age, were four of the opposite sex—one was ninety-four, one was ninety-two, and the ages of the other two were a little beyond my mathematical faculties at the time. I miss their faces here to-night.

There are a great many memories that come crowding in as I look into your faces, and a great many old ties that seem to be renewing themselves. It is very pleasant to come back to such a family life as that of this church. The ties of its affection are very real and very strong; but to judge from the remarks that I have heard to-night the hold I had

upon the people here was attained chiefly by capillary attraction. I have been trying, after a fashion, to think myself back and put myself inside the head of that little chap that used to patter around here, until I almost begin to see the town again as he saw it thirty years ago. You may think that the town has grown, but it has either shrunk or I have lost the magnifying power out of my eyes. I can remember that little house in Washington Street that seemed like a palatial mansion, and that front parlor, at least ten feet square now, that then seemed so spacious, where one could feast one's eyes on the brilliant frieze of blue and the gorgeous stripes of crimson in the curtains. What now is a narrow yard was then a great expanse of field and garden where one could play all day under huge branching apple trees that have shrunk up instead of growing, and there was a pole out there that went almost up into the sky,—like Jack's bean-stalk—and one was expected to climb up to the top every day for the exercise of one's legs. Then in the background was a barn where dwelt another of one's playfellows, a most charming person of the equine race, called Aethe. She had to be approached carefully because of her appetite—she would even eat gold compasses from one's father's watch-chain, and she was liable any day to mistake one's hair for hay. Then one could go to church. This, however, was an experience that entailed trials as well as joys, and the former sometimes preponderated. It is strange, but one was quite likely to develop before long a recurrent, septo-diurnal stomach ache, that appeared regularly at ten o'clock every Sunday morning. At times one succeeded in rising above this, in reaching the church, and at length in getting settled down, yonder in the pastor's pew. It was fortunate for one that the people here were not as intolerant of the sins of youth as in the early days, when the tithing man went about seeking whom he might devour, with strict instructions to rap all restless boys on the head. One could turn around to watch the strange movements of Mr. Parsons on the organ seat in the gallery; then one might look at the deacons if they did not seem in too solemn a mood. When flesh and blood could stand the strain of sitting still and being good no longer there was a wonderful lady in the pew behind who always understood and would drop over a lozenge into one's lap, and one could then curl up to heart-felt enjoyment through the rest of the sermon. But the wonder of wonders and delight

of all delights was when one could get hold of the sexton and follow him up the winding stairs into the tower. What a place of mystery it was! I have wandered over many strange places in the world but never have I found a place of such weird fascination as the dark interior of the steeple of this church, with its winding ladders and queer clock-work. It would be one's greatest ambition and passion some day to be the sexton of this church and to have the honor of going up into that steeple once a week to wind the clock and ring the bell.

I have been trying to remember something of the sermons preached in those days, or of the prayers that were uttered. I fear they made a less lasting impression than the lozenges. There is only one phrase that I have succeeded in rescuing from the oblivion of the past. As I used to sit down in that pew I remember that almost every Sunday a certain petition was uttered from this pulpit which puzzled me very much. It was, "That the middle wall of partition might be broken down." I puzzled over it a long time. Summoning up my courage I once inquired at the paternal source of information and authority. I was promptly told to look it up in the dictionary. That, however, did not give me very satisfactory information. I found out what a partition was; then I applied it to the wall behind the pulpit which separated the church from the Sunday School room. Every Sunday morning the prayer was made that that partition wall should be broken down, and I watched anxiously to see the cracks appear. I do not think I ever really understood the meaning of that prayer until I came back this time. I have begun to realize now what it meant, and I begin to understand how it is being answered. How strong the partition wall was in those days! The great wall between the denominations was almost impassable. I should have felt that to enter the service of another denomination was an adventure fraught with serious danger. The wall between the nations, how strong it was! But now,—here in your church—how all the walls are broken down to-day. In this very service all the denominations are made one. How wondrously the real meaning of that prayer is finding its fulfilment, not only in church life, but in doing away with the divisions between the classes and the nations. It is actually being done right here behind this very wall I used to watch.

I rejoice with you, my friends, to be here to-day, and to

realize how in this great and growing city, with its problems of government and of industrial life, with its task of dealing with new classes of people and men of strange nations and different tongues who are thronging in upon you by the thousand, you are yourself fulfilling that prayer in the greatest way, in a manner far beyond the vision of any of us in those early days,—you are breaking down all the old walls of partition that have sundered men, and are making them one by the power of the love of Jesus Christ, our Lord.

Mr. Maier said: We are now to have some congratulatory addresses from pastors of different churches of this city. As you all know, the South Congregational Church of this city is daughter of this church. I don't know but I ought to term her the runaway daughter of the church, but I wish to tell this daughter to-night that she has been forgiven long ago. It is a disappointment to us that Dr. Davis cannot be with us, and yet I think it is perhaps more fitting that Mr. Woodruff, associate pastor, should speak in behalf of that church, for we appreciate her youthfulness. She was born in 1842—just think how young she is! Yet, she has grown, as so many of our daughters do, larger than her mother; but it is the youthfulness of that church that is borne in upon us to-night, and it is fitting that the junior pastor of that church should speak to us, Rev. Watson Woodruff.

ADDRESS OF REV. WATSON WOODRUFF

It is a pleasure at this time to extend to you, the members of the First Church of Christ, the greetings and congratulations of that church which is bound to this church by so many and so very strong ties. We are bound to you by the ties of sympathy in a common denominational interest. We are bound to you by the ties that spring up about similar problems and similar difficulties and similar joys in striving to bring about God's Kingdom in a similar field. We are bound to you by ties of pride in a common religious ancestry, those firm, strong, serious, religious men and women of few words but mighty deeds, our Puritan ancestors. But most of all do I stand here with pleasure to-night because I know that the church which I have the honor to serve is bound to you by ties of personal love and sympathy and friendship. And so it gives me great pleasure in behalf of the South Church to extend to you our greetings and congratulations; to bid you God speed, and to hope that the future may be even more effectual in the Master's service than the past; that glorious past in which you take such great pride to-night.

I have the honor to read resolutions from the South Church to the First Church of Christ.

To the First Church of Christ in New Britain, Conn. :

The South Church extends its congratulations to the First Church at this one hundred and fiftieth anniversary.

We congratulate our mother church:

That it has so complete an equipment of sanctuary, chapel, and other requisites for its varied comprehensive work;

That it has had a long line of devoted pastors, and an honored roll of faithful officers, who have ministered to its needs and directed its work;

That it has had a large list of loyal members who in serving the church with fidelity, have contributed largely to the welfare of the community;

That the relations between the two churches—mother and daughter—have been so cordial and pleasant, that with the constant interchange of these relations there has been fraternal union, a common aim and purpose, knowing that One was our Master, even Christ, and all we were brethren.

With these congratulations we wish you joy and prosperity, and pray that "the Lord of peace Himself will give you peace always," with everlasting happiness.

Mr. Maier said: No one who knows the heart of this church can doubt the deep affection, friendship and fellowship that exists on the part of this church toward the Trinity Methodist Church and its pastor and its members. We hear it said that former days were not better than these but yet I look back at some of the privileges that belonged to this congregation in earlier days with a strange feeling, for Dr. Smalley took occasion at one time to warn this congregation against those "terrible heretics, the Methodists." I had no one to warn me and I married one of them. Dr. Bell is smaller physically than I am, so that I shall feel perfectly safe to invite him into this pulpit with me to-night and to receive the words of greeting from our sister church, the beloved Trinity Methodist Episcopal Church of New Britain.

ADDRESS OF REV. J. H. BELL, Ph.D.

My dear friends, I do not understand just what form Mr. Maier expects my congratulations to take, since he expresses himself as having no fear of me because I am a smaller man physically than he is, nor do I quite know whether at this time to congratulate myself more than you; certainly as regards this particular performance I congratulate myself vastly more than I can possibly congratulate you. The first reason that prompts me to congratulate myself is because I come so early on the program. The last time it was my privilege to speak when the pastors of the city spoke together, we had some seventeen or eighteen speakers and they were all limited to five minutes. They failed to observe the limit, however, for each man as he came spoke a little longer than his predecessor. Some of the speeches were a half hour long. Dr. Davis had charge of the program, and he hammered me unmercifully all through the program, but reserved me till the last, and then, after keeping me waiting until half past ten, he rose and said that inasmuch as the hour was so very late and the audience had listened so patiently up to that time, the remaining speech would be omitted. I consider myself, therefore, very fortunate in coming so early on the program to-night, and I desire to say to my brethren who are to succeed me that I propose to take my full time, and if I trespass at all on their time they will

remember that I was not permitted to speak on the occasion to which I refer.

When I came in here to-night Mr. Maier greeted me with the statement that at first I was to take my place in front and listen to the sons of the church speak. I did not know what he meant, and thought it was a reflection on my age, and I was prepared to resent it. It reminded me of an experience, for I have had some experiences along this line of late. Not long since it was my privilege to visit a Baptist clergyman in whose church I was to preach. I arrived after night-fall, so the little ones were all snug in bed and I was not permitted to see them. However, I was up bright and early the next morning, ahead of the members of the family. While I was walking about the parlor, interesting myself in books and pictures, suddenly a little tousled head appeared and a little three-year-old entered the room, and at my greeting came directly to me and with astonishingly little fear received my greetings though I was a stranger. In a few moments she disappeared and soon I learned why she came to me so readily. She ran up-stairs to her mother, and cried in great glee: "Oh, Mamma, Grandpa is down-stairs." So you see, my friends, I am a little sensitive on the point of age, and when Mr. Maier said that the *sons* of the church would speak first, I wondered where I came in and what my relationship to this church properly is. I have been wondering ever since, but I think I have at last figured it out accurately. It has come to me that I am a brother-in-law. Mr. Maier has already mentioned the fact which certainly sustains my contention that I am a brother-in-law of the First Church. The gracious lady who presides over the parsonage and the parson, had an excellent Methodist training and I think on that account at least I have the right to claim that I am a brother-in-law of the church.

I must now come to the speech. It gives me great pleasure to share in these very happy events. I esteem it a privilege to bring to you, brethren of the First Church, my offering, inconsiderable though it is, of congratulation and good will. And not only do I speak for myself but for the entire church of which I have the honor to be the pastor, which acknowledges through me your very gracious invitation extended to it. I understand that this is your one hundred and fiftieth anniversary. Now I suppose there are some people who think that represents a long period of time. In fact, I have

heard certain people characterize you as the "old" First Church. I want to say to you, my friends, that I am here to-night to congratulate you on your youth. What is one hundred and fifty years in the life of the church of Christ! I am reminded of the words of Victor Hugo. "One hundred years," he says, "is youth in a church and age in a house. Man's lodging seems to partake of his ephemeral character, and God's house of His eternity." And how true it is. I congratulate you on your youth. I have indeed been delighted with these charming reminiscences to which we have listened. And you do well to remind yourselves at this time of the things that have transpired in the past. And yet the picture of you that fills me with interest and inspiration is that of a sturdy youth whose face is toward the future, whose heart is filled with hope and ambition, whose whole soul yearns for the struggle in which he is to perform a noble part. As I said a moment ago, I think you are quite right in calling up these charming and delightful recollections of the past. This is the time for it. And yet I am sure you share with me the feeling that there lurks a snare and a danger in everlastingly boasting of and dwelling in the past. I need not develop that thought; it is not necessary here. It is quite impossible for any Congregational church to yield to that danger. It is not in the genius of Congregationalism to easily fall into such error. But it would be easy for me to illustrate in the history of the Christian church the peril of indulging the feeling that because we have an ancient history therefore we must be the one and the only thing. My dear brethren, as we take our place in the great field of Christian labor, our inspiration must be what is before us, not what is behind us. And why? Because "the year's at the spring, The day's at the morn." This must be our motto more and more.

And then I congratulate you on your fraternal spirit, the spirit which is so admirably exemplified in this service to which we are gathered to-night. I wish there were more of it in this city. Let me say that I am the oldest pastor here except my friend Anderson yonder. I have seen every one of the pastors go out of these churches which face directly on the center. Dr. Cooper went just as I came, then my beloved friend Mr. Strong left the Baptist Church, and then in great sorrow of heart it was my privilege to stand upon this platform when the form of my honored friend and colleague, Dr. Hall, lay before

me. I feel as if I had the right to claim citizenship in New Britain, but I have felt ever since I came here that there is need of a larger fraternal spirit in our churches. If our trouble is provincialism, or conservatism or sacred laziness, let us get rid of it and have done with it forever, that we may stand close together in the common cause which we represent. Do we not follow the same Christ? Do we not preach the same Gospel? Do we not face the same world of need? I beg to say that there is not a man in this audience who could tell the difference between a Methodist and a Congregational sermon to-day. I would like to see several times within the year a great rousing meeting where all these churches would come together that it might be impressed upon the mind and conscience of this city that we are one in Christ Jesus.

There is one other thing that I should like to congratulate you upon, and in order to do that I shall have to change the pronoun from "it" to "he." I know the old adage: "Praise to the face is open disgrace." And I am not going to praise him, but I do congratulate the First Church upon its present pastor, a royal man, a brother beloved. And do you know, my friends, I am more and more convinced that the pastor's spirit and the pastor's influence most certainly register themselves in the life and spirit and conduct of his people. You follow the ministry of any man for a number of years, especially if he is a man with striking personality, and you will find that somehow or other the congregation to whom he ministers receives and reflects his spirit. I can wish no better thing for this church than that the spirit of our brother be reflected in the life of this people. God bless you pastor and people, and give you many golden years—years without number—in the ministry and service of our Lord Jesus Christ.

Mr. Maier said: I regret very much to state to you that the Rev. A. C. Bacon, pastor of a granddaughter of this church, is ill and will not be able to be with us to-night.

We have with us one whose work has made a deep impression upon the city. We have been sorry and glad to give him many of our members to work with him. We know they are in good care and are receiving a good training. I gladly welcome here to-night the pastor of the People's Church, the Rev. M. S. Anderson.

ADDRESS OF REV. M. S. ANDERSON

Dear Brethren and Members of the First Church of Christ:

It is an honor and privilege to be the bearer of greetings and congratulations to you from the People's Church of Christ upon this your one hundred and fiftieth anniversary. That you should observe this glad occasion is indeed most fitting and appropriate. You have had as a church in this community a long and honorable career. As the pioneer of evangelical Christianity you have not only planted here the standard of the cross of Christ, but in a larger measure perhaps than any other body of believers you have, upon the whole, maintained the honor of our holy faith.

Our fathers had great problems to meet and difficulties to face and were handicapped by limitations with which we are unfamiliar, but as they confidently looked to God for help and trusted in His sure Word, they won victories and have bequeathed to us a glorious heritage. We have our problems to face to-day which are as perplexing and far-reaching as any that ever confronted the church of Christ. While conditions have changed with the passing years and the tactics of warfare by the world, the flesh and the devil have been radically changed, the battle is still on between the hosts of righteousness and the powers of darkness. We need to double our diligence, double our guards, strengthen our lines and prepare for more aggressive warfare, rather than lower our standard or consent to compromise. The plan of campaign against the church has changed from open hostility to subtility and deception. The bold attacks of infidelity in the past were less to be feared

than present day destructive criticism, that would eliminate the supernatural, mutilate the sacred teachings of the Word of God and rob our adorable Lord of His deity.

Unto us, as disciples of Jesus, and as His representatives during this age of His rejection, when we are called to go outside the camp and share His reproach, we have been given the great commission of world-wide evangelization. We are not only called to the defense of a pure Gospel but to an aggressive work of making Christ known throughout the world as the only Redeemer and personal Savior of men. Our commission has not been changed with the generations that have come and gone. The Gospel of Christ is still the same power of God unto salvation to those who believe; the needs of sinful humanity are the same; the eternal realities of heaven and hell are the same, and blessed be God, Jesus Christ is the "same, yesterday, to-day and forever."

We congratulate this dear people, the pastor and members of this parish, for the great and glorious work which God hath wrought through you and your predecessors. We bid you Godspeed and pray that through coming days until the church militant becomes the church triumphant and glorified, you may continue to contend earnestly for the faith once for all delivered unto the saints.

Mr. Maier said: This church had not been planted in New Britain more than fifty years before "those Baptists" began to come into this community. I had not been in this church more than fifty days before that Baptist minister began to creep into my heart and he has had a place there ever since, and I am glad to have him speak to you to-night.

ADDRESS OF REV. T. EDWIN BROWN, D. D.

I should think you would all be dead; at least, that you would all feel that you are yourselves one hundred and fifty years old, and were somehow entitled to a little foretaste of the rest of the immortals. The most gracious thing I could do for you at this late hour would be to pronounce the benediction, which with all my heart I proceed to do,—though not to dismiss the meeting just yet. For you, my colleague and friend, Pastor Maier, and for you, brothers and sisters of this First Church of Christ, Christian, I pray, "the grace of our Lord Jesus Christ be with you all." And the people whom I serve add to their pastor's benediction their accordant Amen!

One of the causes I find in your history for my own special congratulation is in the fact that you selected so famous a day on which to be born, April the nineteenth. It was not famous when you were born. Your being born on that day began to make it famous. It very soon acquired a world-wide fame. When you, then a demure Puritan maiden, were celebrating your sweet seventeenth in 1775, at Lexington and Concord Bridge "the embattled farmers fired the shot"—you know the rest, and all the glorious history that succeeded it. Then just after you had rounded your century, April 19, 1861, the blood of Massachusetts soldiers was spilled in the streets of Baltimore. And then, four years later, alas, the day! April 19th, 1865, the martyred body of our great Lincoln left the White House for its final resting place.

But time would fail for me to tell you of the many famous things that have happened on April 19th. On one April 19th a lad and a lassie joined hands to travel together through life, for better or for worse. And in the years since then there has been ever so much better and ever so little worse, and God

has been good, and life has been sweet, and home has been a glimpse of heaven, so that a man stands here to-night so grateful for it all that he asks the privilege of joining his April 19th with your April 19th, red letter days both in his calendar and yours.

I bring you to-night, dear friends, not only the hearty greetings of my people, your neighbors and friends, but I bring you the greeting of the larger brotherhood who under the one great standard are carrying the flag of the Baptist army corps. I have special right to speak for that larger brotherhood. My friend, Pastor Maier, I know how you feel. I know what it is to have the megacephalic ache that comes from the pressure of historic centuries on one's brain. But if to your one hundred and fifty years you could add a whole other one hundred more, then indeed your eyes might stand out for fatness, and your form expand in stature and in girth for the fulness of that joy. That joy I have known, and I have not gotten over the pride of it yet. It was my privilege as the pastor of the First Baptist Church in Providence, Rhode Island, worshiping in the ancient sanctuary, which in its simple classic beauty has stood among its elms since 1775, a sanctuary much older than this and at least as beautiful, to lead that people back for two hundred and fifty years to the day of their founding at the head of Narragansett Bay. Here Roger Williams, exile, planted in the wilderness a church where three years before he had planted a state, and lighted there for both church and state the torch of a religious freedom whose light and heat are now seen and felt throughout the world. I am not going to rake over those old "ashes from history's buried urn," nor am I going to attempt to adjust the praise or blame as to why your ancestors and mine could not live at peace together, but that Roger had to get out of Massachusetts Bay for the colony's good. I am glad to leave all that. I am especially glad to leave it in the presence of my Congregational friends, because one of their own kin, the Congregationalist, Prof. Moses Coit Tyler, has said of my Roger, "He stands in New England a mighty, benignant form, always pleading for some magnanimous idea, some tender grace, the rectification of some wrong, the exercise of some sort of forbearance." I am glad to "let by-gones be by-gones," also because my Roger and your Winthrop, John junior, Connecticut's great Governor, struck up a sort of David and

Jonathan friendship, so that during the winter of 1660 my Roger writes to your John thus: "Your loving lines in this cold, dead winter, were as a cup of your Connecticut cider, which I am glad to hear abounds with you." And so to-night, forgetting all quarrels, we two, you and I, my brother, descendants of the Connecticut Congregationalist Winthrop and of the Rhode Island Baptist Williams, pledge each other in new loyalty and truth, not in a cup of Connecticut cider, but in the loving cup of the grace and fellowship of Jesus Christ.

From the beginning of our denominational history we Baptists and you Congregationalists, so close of kin, have stood together ever loyally for recognition of the principle that every believer is a priest and a king, and that any intermediary between the soul and Jesus Christ was not to be tolerated. Out of that principle we, perhaps a little earlier, but you, the whole of it later on, have learned that since Jesus Christ is the Lord of the conscience, no state can be the Lord of the conscience and no church can be the Lord of the conscience, and hence have come our principles of personal freedom and local church independency. Under this banner, in the growth of our churches at home and in the expansion of our missions abroad, we have marvelously prospered. Next to the gift of God's own Son and Spirit, the greatest boon our Father has conferred upon our race is the liberty wherewith Jesus makes His people free. The history of man from the beginning to the end is the drama of liberty, the struggle for the freedom of the spirit, for the reign of the soul. President Nicholas Murray Butler of Columbia University has said: "The most precious thing in the world is the individual human mind and soul, with its capacity for growth and service. To bind it fast to a formula, to hold it in check to serve the selfish ends of mediocrity, to deny it utterance and expression, political, economic and moral, is to make democracy impossible as a permanent social and governmental form." With a great price our fathers obtained that freedom, and we their sons will endanger or minimize it at our peril and to our shame. Surrender it we never can. The lamented Charles Cuthbert Hall, late President of the Union Theological Seminary, said: "The world is broad. The arch of God's great blue above us is wide. One star differs from another star in glory. The soul of man, as his body, finds its joy and its peace and its opportunity of widest service on the hills of God, where its feet are

unfettered rather than in the prison lock-step of any enforced subscription or any compelled ecclesiastical uniformity," and the message of your brothers, who used to be on yonder corner, to you, staying for the years to come on this one, is this: Stand by your independency. Let no man take away that crown. If in the conflicts of the future you shall find that liberty is being hard pressed and is becoming endangered by any claim of old catholicism or of new catholicism, or of any sort of catholicism except the great Christian catholicity of love to the one Christ, who is in us all, the catholicity of the catholic, comprehensive, universal Christ,—in that hour of peril you shall find close at your side for every service to our Master and our common humanity, your brothers of the Baptist line, ready to make any sacrifice that they may keep alive and aloft the spirit of personal freedom by which alone we can maintain an enduring Christian brotherhood. Personal religion, a Christ-like man cultivating personal relations with Christ, and free to cultivate them, cultivating toward his brothers the spirit of Christ, and free to cultivate that—a Christ-like man living out Christ's religion—this is the rock on which Christ is building the church against which the gates of hell shall never prevail.

"God make you yet, through centuries long
In peace secure, in justice strong;
Around your gift of freedom draw
The safeguard of His righteous law:
And, cast in some diviner mould,
Let the new cycle shame the old!"

Mr. Maier said: Rev. Harry I. Bodley, of St. Mark's Episcopal Church, was asked to be present and take part with us in these exercises. He informed the chairman of the committee that it would be necessary for him to be out of the city to-day. We found out to-day that Mr. Bodley had changed his plan and was to be in the city, and I have at last discovered him in this congregation, and I would like to ask him if he will not come forward and give us just a word.

ADDRESS OF REV. HARRY I. BODLEY

I don't know of any Methodist arithmetic, but if there be such then in it five years are more than nine. Dr. Bell has been here five years; I will be here nine years the first of August. Now, having corrected his monumental whopper I will correct my own. I have been detained at home notwithstanding the temptation of the gift of fifty dollars as a bribe to go away and stay away and a promise of a substitute over Sunday to rest my congregation, because of very serious illness and sorrow that came into my parish. One of my former choir boys was exceedingly ill and has died, for whose sake I stayed. That has given me the opportunity and privilege of being here to-night.

I have had some grave disadvantages in my life; I was born in the South and an Episcopalian, and after hearing some of the things that were said to-night I realize more than ever how serious a thing it is for one's ancestors not to come over at least in the steerage of the Mayflower. Now I want to congratulate you to-night on just two things. One of them is the natural product of democracy and Congregationalism. That means the concentration of all the power that God has given to men and the co-operation which God has continued to extend to men in the development of the individual. It means that in the state and in the church, the individual comes first and shall be the prominent object before the eye of all the laws and ordinances that shall be passed for the mutual benefit. But the moment you admit mutual benefit, you admit the rights of other men and women in you, and that no man stands alone before God, because there is a brother on either

side of each of us who has an interest in all that one is and says and does, or else there would be no need for the Golden Rule or the Ten Commandments. You have developed splendid types of manhood and womanhood, and I congratulate you upon all the product of that individualism that is characteristic of your polity, from the men who founded this church and this town, who were an honor unto this institution and would be to any other, to those young men who stood here to-night as the product of the later days of the same institution.

I have some advantages in my life also. One of them is that I have lived four years in Prof. Perrin's father's house. I have had my study in that house almost nine years and it is there to-day. It was because I was detained in Dr. Perrin's house attending to two or three engagements, choir, woman's guild, young men's guild, etc., that I was a little late here to-night. Another of the advantages that have come into my life was that Mr. Denison's father, if I mistake not, went from here, to Williamstown, Massachusetts, and shortly after I became the rector of St. John's Church, North Adams, where the Rev. Theodore T. Munger was my friend and colleague in the Congregational Church, and Dr. Denison was the Congregational minister in the neighboring college town, Williamstown. At the present time Mr. Walter (the third of these later sons of this church) is my next door neighbor; so that I have been able to a certain extent, directly or indirectly, to touch the life of this congregation, and of the latest and some of the best products of it in three different directions, and I count it a privilege that it should be so.

I have also had another advantage in my ministry and that is that three times I have succeeded a Congregational minister. The Rev. Elisha Whittlesey was the pastor of one of the Congregational Churches in Waterbury, but he entered the Episcopal Church and though his father had been one of the valued deacons of the church in Salisbury, Litchfield County, and his father-in-law and himself Congregational ministers in Canaan, yet I followed him as rector of the Episcopal Church there. I succeeded him the second time as secretary of our Educational Society for the preparation of our young men for the ministry, and I succeeded the Rev. Jacob A. Biddle (as archdeacon of Hartford), who had been a very prominent Congregational minister in Central New York. Thus you see that the early disadvantages of birth and of religious

education have been more or less offset by these things, and when I am tempted to be carried away too much, as Dr. Brown and some of my Baptist brothers are, by certain matters of ritual, for our Baptist friends are the greatest ritualists in the world, and when I am apt to be carried away with other forms and ceremonies, like a vested choir, and when I am apt to think too much about the apostolic succession and about the appointment of bishops in the church of God, why, I simply go back and recall the fact that my great-grandfather and my great-great-grandfather on my father's side are buried in a Presbyterian church-yard, and that my great-grandfather and great-grandmother on the other side were married in the First Presbyterian Church in Philadelphia, where you will find the record to-day. So much for some of the advantages that have come into my life.

I wish in the second place to congratulate you on the fact that you have founded, that you have perpetuated and that you are proud of an institution. No man can do any great thing unless he becomes part of an institution. It is because this one hundred and fifty years old church is a corporate body, made up of many members, and because there has been left in it the odor and form and treasure of the sanctity of the lives of the ministers and laymen that have constituted it for this century and a half, that it is the power to-day in New Britain that it is. I was talking with a friend of mine about it to-day. "Yes," he said, "it is like a bank of deposit—all the good stays in, none of the bad does, because when you come to deposit counterfeit money or worthless treasure of any kind, the bank refuses to receive it." It only takes the gold and the silver and the paper that has a promise on it to pay gold and silver. It takes all the good in the lives of those who have gone before, and treasures it and keeps it and then draws out the compound interest through those who come after, with all they can give for the benefit of the community out of which it has grown, in which it has grown, and for which it lives and works.

Now, my friends, take your splendid men and women that you make. Keep them institutionally united, strong, concentrated, full of the favor and grace of man come down from the past to yourself in the present. Don't look simply at the future—there will be no future without the past through the present. Let the balance wheel of the past hold the present steady from the vagaries of the fashions and the fancies of

the passing age, like the bonnets that the women wear and must tip to get through the door. That will pass away like many another fashion, because it is worthless and is not very pretty. Yes! keep your men and women embodied in institutions. New England will learn by and by the reason why the community life, the municipal spirit of our country, is so backward and slow in growing. It is because you have not taught the value of municipal, united life, and the value of the corporate body made up of the many members, which has been preached by St. Paul, and has been proven as to its value ever since, and not least when about forty-three years ago your soldiers came marching home from Dixey. They had been down there to lick the other fellow into obedience when he thought he could do just as he pleased without reference to the remainder of the body politic. Now the same thing makes it necessary to have union and have men to dwell together with a full sense of their relationship and the power of the bond of love and unity and combined activity in the state, as makes it necessary in the church of Almighty God. Therefore,

I congratulate you not only for the men but also for the institution, and in the spirit of these Easter flowers, and of the New Testament, I will close what I have to say with the prayer and hope that "the God of peace who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, may make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory forever and ever."

APPENDIX

ORIGINAL MEMBERS

April 19, 1758

PASTOR: REV. JOHN SMALLEY

From the Church at Newington

Major John Paterson and wife
Thomas Richards and wife
William Smith and wife
Ebenezer Smith and wife
Thomas Lusk and wife
Samuel Richards and wife
Noah Stanley
Ruth Kilborn
Experience, wife of Jonathan Griswold
Ruth, wife of Robert Woodruff
Mary, wife of Daniel Kilborn

From the Church at Kensington

Widow Hannah Seymour
" Mary Andrews
" Anna Booth
" Elizabeth Lee
Benjamin Judd and wife
Joseph Smith
Rebekah, wife of Daniel Dewey
Hannah, wife of Gideon Griswold
Martha, wife of Samuel Goodrich
Joseph Smith, Jr., and wife
Jedediah Smith and wife
Josiah Lee and wife
Isaac Lee and wife
Stephen Lee
James Judd
Uriah Judd and wife
Nathan Judd and wife
Phineas Judd and wife
John Judd and wife
Joshua Mather and wife
Elijah Hart and wife
Judah Hart and wife
Elijah Hart, Jr.
Moses Andrews and wife
William Paterson
Widow Hannah Root
John Kelly and wife
Joseph Woodruff and wife
Simeon Woodruff and wife
Jedediah Goodrich and wife
Nathan Booth and wife
Ladwick Hotchkiss and wife

PASTORS

REV. JOHN SMALLEY, the first pastor, was born in the North Society, Lebanon, now Columbia, Conn., June 4, 1734; studied theology under Rev. Dr. Bellamy; ordained and installed pastor of this church April 19, 1758, and continued in that office until his death, June 1, 1820, aged 86 years. Because of his infirmities and increasing age, a colleague was appointed in 1810, and he ceased, to a great extent, from pastoral and ministerial labor from that time. He held the pastoral office sixty-two years, and excepting Rev. Newton Skinner, Rev. E. H. Richardson and Rev. Dr. R. T. Hall, he is the only pastor who died in office.

REV. NEWTON SKINNER, the second pastor, was born in East Granby, Conn., October 10, 1782, graduated from Yale College 1804; studied theology with Rev. E. Gay of Suffield; was pastor of this church from February 13, 1810, to March 31, 1825, when he suddenly died, aged 42 years.

REV. HENRY JONES, the third pastor, was born October 15, 1801, in Hartford, Conn.; graduated from Yale College 1820, and from Andover Theological Seminary, 1824; ordained and installed pastor of this church October 11, 1825. The failure of his health occasioned his dismission December 19, 1827. He afterwards became a teacher in Greenfield, Mass., and in the Cottage School in Bridgeport, Conn., from 1838 to 1865. He died in Bridgeport November 9, 1878, aged 77 years.

REV. JONATHAN COGSWELL, the fourth pastor, was born in Rowley, Mass., September 3, 1782; graduated from Harvard College, 1806; tutor at Bowdoin College 1807 to 1809; pastor at Saco, Me., from October 10, 1810 to October 16, 1828; and pastor of this church from April 29, 1829 to April 29, 1834, when he resigned his pastorate to accept an appointment, made March 21, 1834, to the professorship of Ecclesiastical History in the Theological Institute of Connecticut, then at East Windsor Hill, where he served until 1844. He died in New Brunswick, N. J., August 1, 1864, aged 81 years.

REV. DWIGHT M. SEWARD, the fifth pastor, was born in Durham, Conn., July 31, 1811; graduated from Yale College 1831; studied theology at Yale Theological Seminary; pastor of this church from February 3, 1836 to June 15, 1842; in Middlefield from 1842 to 1845; in West Hartford, from January 14, 1845 to December 18, 1850; pastor of the Reformed Church, Yonkers, N. Y., from January 1, 1851, to 1852, and of the First Presbyterian Church, Yonkers, from April 14, 1852 to May 29, 1870; having resigned from failing health, was without charge for some months; then stated supply several months at West Hoboken, N. J.; supplied at Schroon Lake, N. Y., summers of 1872 and 1873; supplied at Moriah, N. Y., from 1874 to 1879; pastor, Presbyterian Church, New Providence, N. J., 1880; pastor, Plymouth Church, Portland, Me., from 1881 to 1884; resident in South Norwalk from October 1, 1884. He died in 1901.

REV. CHESTER S. LYMAN, the sixth pastor, was born in Manchester, Conn., January 13, 1814; graduated from Yale College 1837, and from Yale Theological Seminary 1842; pastor of this church from February 5, 1843 to April 23, 1845. Failure of health then occasioned his dismissal. He went to the Sandwich Islands and California, in pursuit of health, and returned in 1850. In 1859, he was appointed to the professorship of Industrial Mechanics and Physics in Yale College. He died at New Haven, Conn., January 29, 1890.

REV. CHARLES S. SHERMAN, the seventh pastor, was born April 26, 1810, in Albany, N. Y.; graduated from Yale College 1835, and from Andover Theological Seminary 1838; ordained as evangelist at Woburn, Mass., November 30, 1838; pastor at Pepperell, Mass., from 1838 to 1839. He embarked at Boston for Palestine, July 13, 1839, and was missionary residing at Jerusalem until the loss of his health compelled his return to this country in 1842; pastor of this church from July 2, 1845 to September 5, 1849; pastor in Naugatuck from November 21, 1849 to May 25, 1869; pastor of the Presbyterian Church, Nassau, N. Y., from 1870 to 1875, and without charge there until October, 1884. He died at Manchester Green, Conn., January 3, 1899.

REV. EBENEZER B. ANDREWS, the eighth pastor, was born at Danbury, Conn., April 29, 1821; graduated from Marietta

College, Ohio, 1842; pastor at Housatonicville, Conn., from April 29, 1846 to April 4, 1849. He was afterward, for a year, teacher of the Alger Institute, and also preacher for the church at South Cornwall; pastor of this church from June 26, 1850 to November 12, 1851. Impaired health occasioned his dismission from his pastorate here; and he served as professor of Natural Science and Natural Theology at Marietta College, Ohio, from 1852 to 1867. He enlisted, 1861, in the Thirty-sixth regiment of Ohio Volunteers as Major, and rose to be Colonel. After spending two years in the army he returned to his professorship in the college. He was serving the church in Lancaster, O., when he died, August 14, 1880, aged 59 years.

REV. HORACE WINSLOW, the ninth pastor, was born May 18, 1814, at Enfield, Mass.; graduated from Hamilton College, Clinton, N. Y., 1839; studied theology at Auburn Theological Seminary, N. Y., and at Union Theological Seminary, New York City, graduating 1840. He was ordained May 25, 1842; pastor at Lansingburgh, N. Y., from 1843 to 1845; pastor in Rockville, Conn., from October 28, 1845, to November 30, 1852; pastor of this church from December 29, 1852 to December 20, 1857; pastor in Great Barrington, Mass., from January 5, 1858 to March 19, 1862. In 1862 he was appointed chaplain to the Fifth regiment Connecticut Volunteers, and served several months; pastor at Binghamton, N. Y., from December 1, 1863 to December 26, 1866; pastor at Willimantic, Conn., from April 28, 1869, to April 28, 1881. He died at Weatogue, Conn., March 7, 1905.

REV. LAVALETTE PERRIN, the tenth pastor, was born in Vernon, Conn., May 15, 1816, graduated from Yale College, 1840, and from Yale Theological Seminary, 1843; ordained, and pastor at Goshen, Conn., from December 13,1843 to September 4, 1857; pastor of this church from February 3, 1858 to May 31, 1870; became pastor at Torrington, Conn., July 31, 1872. He became associate editor of the Religious Herald in 1875. He died at Hartford, Conn., February 18, 1889.

REV. JOHN HENRY DENISON, the eleventh pastor, was born at Boston, Mass., March 3, 1841; graduated from Williams College 1862; studied theology at Andover Theological Seminary, and with President Mark Hopkins at Williamstown, Mass.;

missionary at Hampton, Va., 1866 to 1867; acting pastor at South Williamstown, Mass., from 1868 to 1870; ordained at South Williamstown January 30, 1870, and pastor until 1871; pastor of this church from February 8, 1871 to September 26, 1878; acting pastor at the Normal Institute, Hampton, Va., from 1879 to 1880; spent two years in Europe; again acting pastor at South Williamstown one year; now pastor at Williams College.

REV. ELIAS HUNTINGTON RICHARDSON, the twelfth pastor, was born at Lebanon, N. H., August 11, 1827; graduated from Dartmouth College 1850, and from Andover Theological Seminary 1853; ordained, and pastor at Goffstown, N. H., from May 18, 1854 to October 30, 1856; pastor of the First Church, Dover, N. H., from December 10, 1856 to December 10, 1863; pastor of the Richmond Street Church, Providence, R. I., from December 30, 1863 to April 8, 1867; pastor of the First Church, Westfield, Mass., from May 1, 1867 to April 5, 1872; pastor of the First Church, Hartford, Conn., from April 24, 1872 to January 1, 1879, and pastor of this church from January 7, 1879 to June 27, 1883, when he died, aged 56.

REV. GEORGE STOCKTON BURROUGHS, LL. D., the thirteenth pastor of this church, was born at Waterloo, N. Y., January 6, 1855; graduated from the College of New Jersey in 1873, and from the Theological Seminary of the Presbyterian Church at Princeton, N. J., in 1877. He was ordained July 10, 1877; pastor of the First Presbyterian Church of Slatington, Pa., from July 10, 1877, to January 26, 1880; pastor of the First Church of Christ, Fairfield, Conn., from February 1, 1880 to February 3, 1884; and pastor of this church from February 7, 1884 to January 1, 1887; professor of Biblical Literature, Amherst College, from 1886 to 1892; president and professor of Biblical Literature, Wabash College, from 1892 to 1899; professor of the Old Testament Language and Literature, Oberlin Seminary, 1899. He died October 22, 1901.

REV. WILLIAM BURNET WRIGHT, D. D., the fourteenth pastor, was born in Cincinnati, O., April 15, 1838; graduated from Dartmouth College in 1857; spent a year in business; was two years at Andover Seminary, two years at Berlin and Halle Universities; ordained at Chicago, 1863; remained pastor of the South Congregational Church in that city until 1867;

pastor of Berkeley Street Church, Boston, 1867 to 1880; installed pastor of this church February 15, 1888; dismissed February 1, 1891, to become pastor of the Lafayette Street Presbyterian Church, Buffalo, N. Y.; pastor of that church until December 30, 1900.

REV. GEORGE HENRY SANDWELL, the fifteenth pastor, was born at Ramsgate, in the county of Kent, England, December 13, 1849; educated at Clifton College and at the Pastors' College, London; ordained July 1, 1873, as pastor of the Congregational Church, Woburn, England; held pastorates subsequently at Ipswich, London, and Southsea; installed pastor of First Congregational Church, Toronto, Canada, May 30, 1889; installed pastor of the First Church of Christ, New Britain, Ct., February 17, 1892; dismissed to become pastor of the Congregational Church, Leytonstone, England, June 30, 1897.

REV. RUSSELL THADDEUS HALL, D. D., the sixteenth pastor, was born in Richmond, Vt., October 6, 1844; graduated from Oberlin College in 1865, and from Union Theological Seminary in 1870; was ordained and installed pastor of Pittsford, Vt., September 8, 1870; remained there till September 1, 1879; pastor at Mt. Vernon, O., from that date until September 27, 1885; engaged in Home Missionary work in South Florida till October 2, 1887; pastor at Jacksonville, Fla., till January 3, 1892; then pastor at Greenwich, Conn., till December 16, 1897, and pastor of this church from that date. Died August 9, 1905.

REV. HENRY WILLIAM MAIER, born at Seneca Falls, New York, August 8, 1866. Attended the public school of the village. Hamilton College 1889 and Syracuse University 1890. Auburn Theological Seminary 1893. Pastor of the Oaks Corners Presbyterian Church June 1, 1893 to May 1, 1900. Supply at Saratoga Springs, New York, from May 1, 1900 to May 1, 1901. Pastor of Union Presbyterian Church, Schenectady, New York, from June 1, 1901 to April 1, 1907. Pastor of this church since April 1, 1907.

DEACONS OF FIRST CHURCH OF CHRIST, NEW BRITAIN

JOHN PATERSON	1758–1762
ELIJAH HART	1758–1772
JOSIAH LEE	1772–1797
ISAAC LEE	1772–1802
DANIEL DEWEY	1772–1785
NOAH STANLEY	1774–1778
ELIJAH HART, 2D	1780–1800
TIMOTHY STANLEY	1795–1817
BENJAMIN WRIGHT	1801–1813
ELIJAH HART, 3D	1805–1827
DAVID WHITTLESEY	1807–1851
ELIJAH FRANCIS	1822–1846
CHAUNCEY CORNWALL	1837–1863
NORMAN HART	1843–1851
MORTON JUDD	1851–1868
ALFRED ANDREWS	1851–1876
ROSWELL HAWLEY	1851–1855
ALBERT D. JUDD	1859–1864
LEMUEL R. WELLS	1859–1867
HENRY P. STRONG	1865–1897
ELIJAH F. BLAKE	1867–1901
CHARLES NORTHEND	1868–1895
GEORGE CLARY	1876
*FRANK L. HUNGERFORD	1876–1909
EDWARD H. DAVISON	1876
HENRY S. WALTER	1893
ALBERT N. LEWIS	1893
CORNELIUS ANDREWS	1899
ARTHUR DEWOLFE	1899–1904
MORRIS C. WEBSTER	1901
†CHARLES ELLIOTT MITCHELL	1907–1911
EDWARD G. BRADLEY	1907

*Died June 22, 1909.

†Note—On March 17, 1911, the day following his completion of this work, Mr. Mitchell passed suddenly away in the 74th year of his age.

MAP OF THE ECCLESIASTICAL SOCIETY OF NEW BRITAIN, IN THE TOWN OF FARMINGTON, CONN., 1758.

By JAMES SHEPARD, M. A.

The Society was incorporated at the May session of the General Assembly of the Colony of Connecticut in 1754. On June 13, 1754, it voted to build a house for public worship and a committee was appointed October 25, 1754, to assist the surveyor to make a map of the parish and find the center of the society as near as they can, in order to centrally locate the meeting-house. We know nothing as to the details of that map, which after having served its purpose was no doubt laid away and finally lost or destroyed. Our map represents the Society as it was four years after its incorporation when the church was organized in 1758. Public religious services had frequently been held within the limits of New Britain, prior to that date, as is shown by the church records of Newington. According to tradition the first service in New Britain was conducted by the Rev. William Burnham of Kensington, at the house of Elijah Smith, on East Street, not far from where the Stanley Memorial Chapel now stands. The Rev. Mr. Burnham died September 23, 1750, and this is our only clue to the date of that first meeting.

The three societies of New Britain, Kensington and Worthington were set off from the town of Farmington in 1785 and incorporated as the town of Berlin. The New Britain Society was set off from the town of Berlin and incorporated as a town by itself in 1850. The only boundary given in the act of incorporation, is "all that part of the town of Berlin which is now included within the limits of the Society of New Britain," and thus our town boundary dates back to 1754. Immediately after the incorporation of the town, E. M. Woodford, C. E., made a survey of the town for a map, giving all the roads and

JAMES SHEPARD, M. A.

landowners, which map was published by Richard Clark of Philadelphia in 1851. This is the oldest map of New Britain that we have been able to find. Prof. Camp's History of New Britain tells us what roads were in existence about 1750 to 1758. The roads on the accompanying map are mainly the roads mentioned by Prof. Camp as they appear on the map of 1851. The exceptions are the road beginning at what is now the west end of Park Street and terminating at the east end of Whiting Street, and the road from the old Black Rock school-house to what is now the corner of Lincoln and Hart Streets. The other roads no doubt have been slightly changed but in general they were so nearly like the present roads as to give a good idea of what the town was in 1758. We have endeavored to omit from our map all roads on the map of 1851 which have been built since 1758. For the location of the houses and names of the owners we are indebted to Prof. Camp's history of the town and Deacon Alfred Andrews' history of the church. We have been able to add only one item to what they give and that is the particular location in Hart Quarter of the residence of Capt. John Langdon. In some cases we have had to compare the location of the owner of 1758 with that of his children and grandchildren, and after locating them where Andrews or Camp say that so-and-so lived in 1867 or 1889, when their histories were published, we identified such locations by reference to New Britain maps of corresponding dates.

The society of New Britain was made up from parts of three different societies, Farmington, Kensington and Newington. We have drawn on our map a broken line running east and west just north of the house of Benjamin Judd on East Street, to indicate the northern boundary of the old Kensington, or Great Swamp Society. All persons in New Britain living south of this line belonged to the Kensington Society, and their meeting-house stood about a half a mile southeast of the present Berlin depot. Most of the people in the northern part of present New Britain attended church in Farmington, while the few near Luther's Mills and the north end of East Street attended at Newington. Even after the New Britain Society was formed, three families at the extreme north end of Stanley Quarter were permitted to attend service and pay minister's rates at Farmington. We have definitely located forty-one

houses besides the meeting-house, as standing in New Britain about 1758, while there were seven other houses that cannot be located exactly, although we know on what streets they were. This number of houses represents a population of two hundred and fifty to three hundred persons. All of the families from these forty-eight houses, (excepting the three northern-most houses, in Stanley Quarter,) no doubt attended church in the old meeting-house on Smalley Park. There was not only no other religious organization in the parish, but practically all of the people were of one denomination and belonged to the one church. In fact there were only three house owners in New Britain in 1758, that we cannot positively identify with the First Church of Christ, either through the husband or the wife, while as a general rule both parents belonged to the church. When Dr. Smalley was first settled here no doubt all of the people in New Britain without an exception were his parishioners and naturally he always so considered all the inhabitants. According to Deacon Andrews, it was not until about 1770, that any other than Congregationalists resided here, for "in 1772 there were but three Churchmen, and perhaps not a greater number of Baptists." It is also a notable thing that the greater part of all the roads had their southern outlet in the southeast part of the parish through Christian Lane, where the first meeting-house in Kensington was located, there being only one other southern outlet, viz: through what is now known as Lincoln Street Extension. We know of only three of the house owners of 1758 who are still represented on the same land, by their descendants of the same surname through an unbroken succession. Rollin D. Judd is living on the land of his ancestor John Judd, Mason P. Andrews on the land of his ancestor Moses Andrews, and Cornelius Andrews on the land of his ancestor Hezekiah Andrews although his house is on the other side of the street. All three of these are on West Main Street. Of the houses standing in 1758 only two are known to be now standing on the same land. The old house on the east side of Main Street nearly opposite St. Mary's Church, was formerly the residence of Col. Isaac Lee and is supposed to have been built soon after his marriage in 1740. The old house on the left hand side of the trolley to Plainville just after we turn the corner westerly by the old Black Rock school-house is the Judah Hart house and is sup-

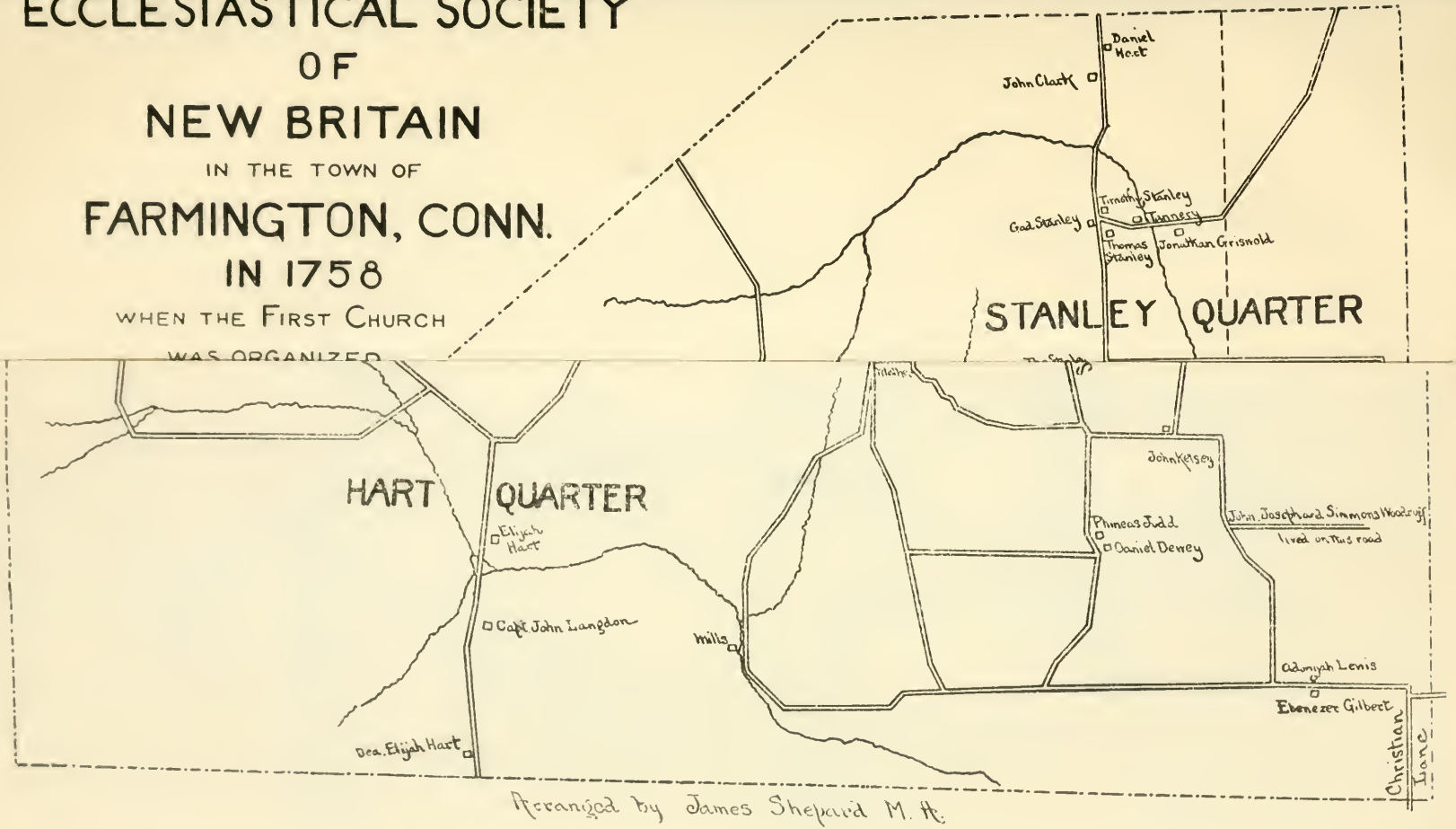
posed to have been built soon after his marriage in 1735. It stands near the power house of the Connecticut Company, where it has stood for about one hundred and seventy years or more, and thus the oldest house in New Britain joins hands with our modern improvements, the trolley and electric light. And to our fathers of one hundred and fifty years ago and to the One Father of us all, we render thanks for what we now are and for the light that we now have.

ECCLESIASTICAL SOCIETY OF NEW BRITAIN

IN THE TOWN OF

FARMINGTON, CONN. IN 1758

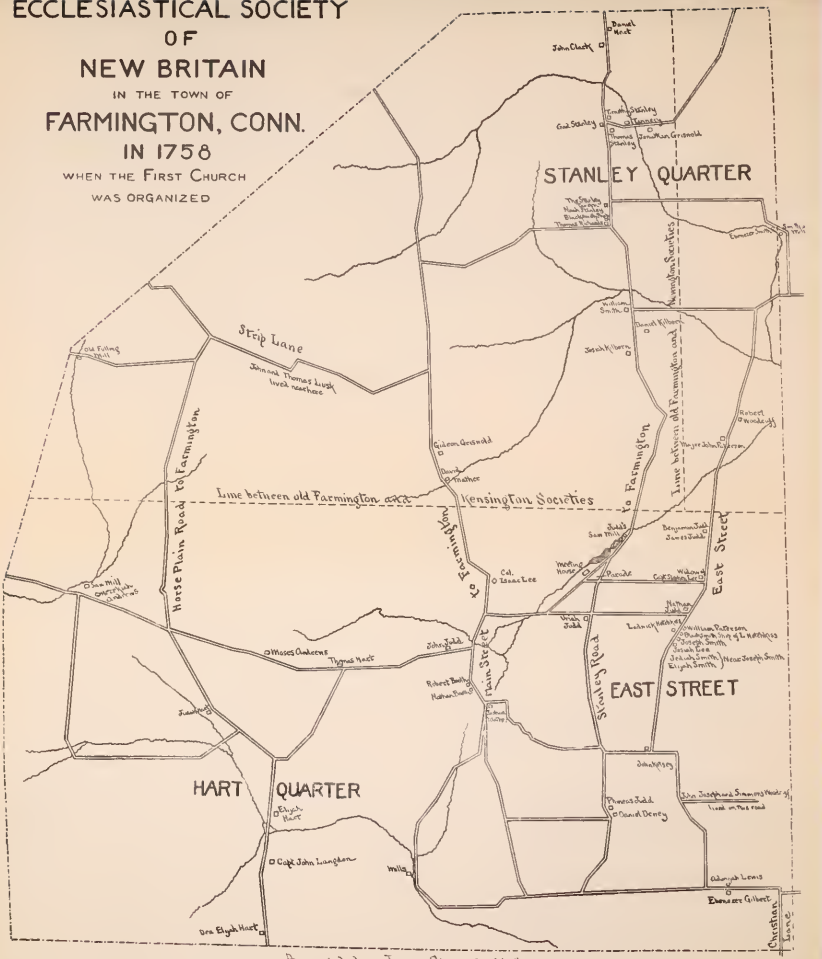
WHEN THE FIRST CHURCH WAS ORGANIZED



Arranged by James Shepard M. A.

ECCLESIASTICAL SOCIETY OF NEW BRITAIN IN THE TOWN OF FARMINGTON, CONN. IN 1758

WHEN THE FIRST CHURCH WAS ORGANIZED



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