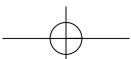


**BOSTON REVIVAL,
1842**



Boston Revival, 1842

BY

Martin Moore

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BOSTON REVIVAL, 1842

**A BRIEF HISTORY OF THE EVANGELICAL CHURCHES OF
BOSTON, TOGETHER WITH A MORE PARTICULAR
ACCOUNT OF THE REVIVAL OF 1842**

BY MARTIN MOORE

“Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him.”—Apostle Peter.

PUBLISHED IN 1842
BY JOHN PUTNAM OF BOSTON

CONTENTS

Introduction	7
CHAPTER I.	
The Churches around Massachusetts Bay founded in the spirit of Revival— Apostacy of the second generation of the New England fathers lamented by Mr. Increase Mather, President of Harvard College—Revival of 1740	13
CHAPTER II.	
Hopes respecting the Revival of 1740—Causes of the declension of religion—Commencement of its revival soon after the beginning of the present century—Old South Church—Park street Church—Union Church, Essex street	25
CHAPTER III.	
Green street Church—Philip's Church, South Boston—Bowdoin street Church—Salem Church—Pine street Church—Maverick Church, East Boston	38
CHAPTER IV.	
Mariners' Church—Central Church—Marlboro' Chapel—Garden street Church—New Congregational Church—Concluding remarks—Statistical table	56
CHAPTER V.	
First Baptist Church—Baldwin place Church—Charles street Baptist Church—Federal street Baptist Church,	68
<hr/>	
vi	
CHAPTER VI	
South Boston Baptist Church—Harvard street Church—First Free Baptist Church—Bowdoin square Baptist Church—First Independent Baptist Church—Concluding remarks upon this denomination—Statistical view of the Baptist Churches	81
CHAPTER VII	

Christ Church—Trinity Church—St. Paul's Church—St. Matthew's
 Church, South Boston—Grace Church—Free Church of the Episcopal
 City Mission Society—Concluding remarks—Statistics 97

CHAPTER VIII

North Bennett street Church—Bromfield street Church—South Boston
 Church 105

CHAPTER IX

Church street Church—North Russell street Church—Fifth M. E.
 Church—May street Church—Conclusion of M. E. Churches 116

CHAPTER X

Seamen's Bethel Church—Freewill Baptist Church—German Lutheran
 Church—German Reformed Lutheran Church—African M. E. Church—
 Wesleyan M. E. Zion's Church 125

CHAPTER XI

VICINITY OF BOSTON 132

NOTE 145

BOSTON REVIVAL, 1842 147

vii

INTRODUCTION

It was a remark of President Edwards, that “nothing tended more to promote the work of grace among his people at Northampton, than to tell them what God was doing in other places.” If oral narratives produced this effect, then may we expect that written narratives will accomplish the same purpose. With a desire to honor God, and advance the interests of his kingdom, Edwards wrote and published a work entitled “Surprising Conversions at Northampton.” Mr. Whitefield, before he came to this country, read this narrative, and was deeply interested in it. This induced him to visit Edwards, that he might see and converse with the man by whom God had wrought such wonders. If Edwards judged it expedient in his day to collect and publish facts concerning the revival at Northampton, we shall not be thought to undertake a needless work, if we shall attempt to gather up the history of the revival that took place in this city during the last winter and spring.

It will be seen by the facts recorded in this little volume, that God does not confine his Spirit to one denomination, or to one mode of worship. Wherever the doctrines of the Cross are preached, accompanied with prayer, they are the power of God and the wisdom of God unto salvation.

I hope that one effect of gathering the facts respecting the late revival in this city, will be to break down sectarian bigotry, and lead God’s people to feel towards each other as God himself feels towards them. God loves and blesses them, and they should love and bless each other. I shall not enter into a discussion of the mooted question respecting evangelists, but shall state the results of the labors of pastors and evangelists. If God was pleased to bless the labors of pastors or evangelists, we will record the facts and give him the glory. In many

viii

cases I have allowed individuals to speak for themselves; in others, I have used printed documents as authorities; and in others still, responsible

individuals have slated facts, and I have clothed them in my own language. But after all, it may be possible that I have not stated some of the most important facts that have taken place in some congregations. If it should prove to be the case, it will not be the fault of the editor of this work. Circulars* were sent to each of the congregations, making inquiries respecting the revival; and such facts as have been furnished, have been incorporated into this work. I feel under particular obligations to the brethren who have furnished materials for this history. Should another edition be called for, and should any new and important facts come to light, they will be inserted. It is the wish of the editor to make this as complete a history of the late revival as possible.

My desire and prayer to God is, that he will bless this effort to record the wonders of his grace.

M. M.

Boston, Dec., 1842.

“As frequent allusions, in the course of this work, are made to questions proposed, I deem it proper to state, that in July last I sent circulars to the pastor or some responsible individual in each evangelical congregation in the city, making certain inquiries. The facts contained in this little book are the results of those inquiries. This circular asked the following questions:

1. At what time did the revival commence in your congregation?
2. What number were hopefully converted, or have professed religion?
3. What instrumentalities were principally blessed in the progress of the work?
4. What special incidents occurred worthy of particular notice?
5. Has the revival partially or wholly subsided? If so, what apparently were the causes of the withdrawing of the Holy Spirit?

It was supposed that if these questions were answered, all the information desired would be obtained. Such information as I have obtained I shall proceed to lay before the reader.

BOSTON REVIVAL

CHAPTER I

The churches around Massachusetts Bay founded in the spirit of revival—Apostacy of the second generation of the New England fathers lamented by Dr. Increase Mather, President of Harvard College—Revival of 1740.

Some, at the present day, have spoken of revivals of religion as though they were new things under the sun. Such intimations discover either a wilful blindness, or an ignorance of the past history of the church. I do not intend to call the attention of my readers to those numerous and powerful revivals that took place under the Jewish dispensation, nor to those that occurred under apostolic preaching; God has caused these to be recorded for the benefit of his church in all coming time. A careful study of these portions of sacred history must enforce this truth, that God has been accustomed to build up his kingdom in the world mostly by the instrumentality of revivals of

religion. I shall not now dwell on these topics; but shall present evidence to prove that the churches of New England were, from the beginning, revival churches. The facts recorded by Gov. Winthrop in his journal, prove this.

He says, that soon after Mr. Cotton was installed over the Boston church, "it pleased the Lord to give his special testimony to this church after Mr. Cotton was called to office here. More were added to that church, than to all the other churches in the bay. Divers profane and notoriously evil persons came and confessed their sins, and were comfortably received into the bosom of the church. Yea, the Lord gave witness to the exercise of prophesying, [as the exhortations of the brethren were then called] so as thereby some were converted and other's greatly edified." He gives an experience of a youth, supposed to be his own son.

"Among other testimonies of the Lord's gracious presence with his own ordinances, there was a youth of fourteen years of age (being a son of one of the magistrates) so wrought upon by the ministry of the word, as for divers months he was held under great affliction of mind, as he could not be brought to apprehend any comfort in God, being much troubled and broken for his sins (though he had been a dutiful child, and not given up to the lusts of youth) especially for his blasphemous and wicked thoughts, whereby satan buffeted, so that he went mourning and languishing daily; yet attending to the means of grace, and not giving over

prayer and seeking counsel, &c., he came at length to be freed from such temptation, and to find comfort in God's promises; and so being received into the congregation upon good proof of his understanding of the things of God, he went on cheerfully in a christian course, falling daily to labor as a servant, and as a younger brother of his did, who was not a whit short of him in a knowledge of God's will, though his youth kept him from offering himself to the congregation." The Boston church, under the ministry of Mr. Cotton, enjoyed such a season of special grace, as is, in modern times, termed revival. Under the ministry of Mr. Phillips, (the ancestor of most of those who have since borne that name in this commonwealth) the church in Watertown was blessed with seasons of revival. Says Cotton Mather, "About fourteen years continued he his ministry in Watertown; in which time his ministry was blessed unto the conversion of many unto God, and for the confirmation and edification of those who were converted." Mr. Sheperd of Cambridge was eminently a revival preacher. It was on account of his searching preaching, and skill in detecting errors, that the college was located at Cambridge. It was the desire of the founders of this college to raise up a generation of ministers

to carry forward the work of revivals in these churches, that they had begun. Mr. Prince, in his chronology, says of Sheperd of Cambridge, "I was told when a youth, by elderly people, that he scarce ever preached a

16

sermon, but that some one or other of his congregation were struck with great distress of soul, and cried aloud in agony, what shall I do to be saved? Though his voice was low, yet so searching was his preaching, and so great a power attending, as an hypocrite could not easily hear, and it seemed almost irresistible." This effect was not produced upon his hearers by an impassioned eloquence; it was the same blessed agent that attends the preaching of the word, in revivals at the present day, that caused it to be quick and powerful upon the hearts of Sheperd's hearers. Persons that stayed at home on the Sabbath, were accustomed to ask those who had attended public worship, when they returned from meeting, "*upon whose heart has the word of God taken effect to-day?*" Capt. Clapp, one of the first settlers in Dorchester, gives the following account of the state of things in that town. "The Lord Jesus Christ was so plainly held up, in the preaching of the gospel unto poor, lost sinners, and the absolute necessity of the new birth; and God's Holy Spirit, in those days, was blessed to the accompanying the word with such efficacy upon the hearts of many, that our hearts were taken off from old England and placed upon heaven. The discourse, not only of the aged, but of the youth also, was not, How shall we go to England, (though some did not only so discourse, but also went back again) but how shall we go to heaven? Have I true grace in my heart? Have I Christ or no? Oh, how did men and women,

17

young and old, pray for grace, beg for Christ in those days; and it was not in vain; many were converted, and others established in believing; many joined unto the several churches where they live, confessing their faith publicly, and showing before all the assembly, their experiences of the work of God's Spirit in their hearts to bring them unto Christ. Oh, the many tears that were shed in Dorchester meeting-house, at such times, both by those who have declared God's work upon their souls, and also by them that heard them! In those days, God, even our God, did bless New England. In those days, God manifested his presence among us, in converting many souls, in gathering dear ones into church fellowship

by solemn covenants, wherein they gave up themselves and their seed to the Lord.”

I might multiply witnesses to prove that the churches of New England were at first Revival Churches. But in the mouth of two or three witnesses every word is established. I am entirely willing to rest the truth of the fact that I set out to prove, upon the strength of the testimony already adduced. Neither the competency, nor veracity of these witnesses, can be called in question. Said one of the early fathers of New England, “God sifted three kingdoms, that he might send over choice grain into this wilderness.” The seed was wholly of the right kind. The spirit of revival planted these churches. Things of religion were the most prominent objects of their attention. The

venerable John Higginson, the first minister of Salem, says, “let merchants and such as are increasing cent per cent remember this; let others that come over since, at several times, understand this, that worldly gain was not the end and design of the people of New England, but *religion*. And if any man among us make religion as twelve, and the world as thirteen, let such an one know that he has neither the spirit of a true New England man nor yet of a sincere christian.” Such were the men that planted the churches around Massachusetts bay. They laid the foundation of these churches in the spirit of revivals. The Holy Ghost overshadowed them. God, even our God, did bless them. In those days there were none that denied the Lord that bought them. With one voice, the pilgrim churches crowned the Saviour Lord of all.

During the first thirty years of their existence, they enjoyed the continued influences of the Holy Ghost. In the second generation, there began to be a decay of vital godliness. This was deeply lamented by Increase Mather, and other ministers of that age. President Mather, in 1678, thus remarks: “Prayer is needful on this account, in that conversions are become rare in this age of the world. They that have had their thoughts exercised in discovering things of this nature, have had sad apprehensions with reference unto this matter, that the work of conversions is not frequent in some congregations. The body of the rising generation is a poor, perishing, unconverted, and, except

the Lord pour down his Spirit, an undone generation. Many are profane, drunkards, lascivious, scoffers at the power of godliness, despisers of those

that are good, disobedient; others are only civil and outwardly conformed to good order, by reason of their education; but never knew what the new birth means. Look into our pulpits, and see if there is such glory there, as there once was; New England has had teachers eminent for holiness and ministerial accomplishments. When will Boston see a Cotton, and a Norton again? When will New England see a Hooker, a Sheperd, a Mitchel? not to mention others. How many churches, how many towns are there in New England, that we may sigh over them and say, the glory is departed." Arminianism had gradually stolen into our churches. The half-way covenant had been adopted, and the tone of piety lowered down. Before the revival of 1740, the sentiment that conversion was not essential to the ministry, found numerous advocates.

Mr. Whitefield's preaching was blessed to multitudes in Boston, as well as in other parts of the land. After Mr. Whitefield's departure, Mr. Gilbert Tennent came and watered what he had planted. Dr. Prince has given us a particular account of this revival: "And now," says he, "there was such a time as we never knew. The Rev. Mr. Cooper was wont to say, that more came to him in one week, in deep concern about their souls, than in the whole twenty-four years of his preceding

20

ministry. I can also say the same as to the number's that repaired to me. By Mr. Cooper's letters to Scotland, it appears he has had about 600 different persons in three months' time; and Mr. Webb informs me that he has had in the same space, above 1,000. Agreeable to the numerous bills of the awakened, put up in public, sometimes rising to the number of sixty at once, there repaired to us both boys and girls, young men and women, Indians and negroes, heads of families, aged persons; those who had been in full communion, and going on in a course of religion many years. And their cases represented, were a blind mind, a vile, and hard heart; and some under a deep sense thereof; some under great temptations; some in great concern for their souls; some in great distress of mind for fear of being unconverted; others for fear they had been all along building on a righteousness of their own, and were still in the gall of bitterness and bond of iniquity. Some under flighty, and others under strong convictions of their sins and sinfulness, guilt and condemnation, the wrath and curse of God upon them, their impotence and misery; some for a long time, even several months, under these convictions; some fearing lest the Holy Spirit should withdraw; others having quenched his operations,

were in great distress, lest he should leave them forever; persons far advanced in years, afraid of being left behind, while others were hastening to their great Redeemer. Nor were the same persons satisfied

21

with coming once or twice, as formerly, but again and again, I know not how often, complaining of their evil and cursed hearts, &c. The people seemed to love us more than ever. Public and private lectures were greatly multiplied. Nor were the people satisfied, with all their lectures. But private societies for religious exercises, both for younger and elder persons, both of males and females, by themselves, in several parts of the town, now increased to a much greater number than ever, viz., to the number of thirty; meetings on Lord's day, Monday, Wednesday and Thursday evenings; so the people were constantly employing their ministers to pray and preach at those societies, as also at many private houses where no formed society met; and such numbers flocked to hear us, as greatly crowded them, as well as more than usually filled our houses of public worship, both on Lord's days and lecture days, especially evening lectures, for about a twelve-month after.

"Some of our ministers, to oblige the people, have sometimes preached in public and private, at one house or another, even every evening, except after Saturday, for a week together; and the more we prayed and preached, the more enlarged were our hearts, and the more delightful the employment. And O, how many, how serious and attentive were our hearers! how many awakened and hopefully converted by their ministers! And how many of such added to our churches, as we hope will be saved eternally! Scarce a sermon seemed to be preached without some good impressions.

22

"As to the church to which I belonged, within six months from the end of January, 1741, were threescore joined to our communicants, the greater part of whom gave a more exact account of the work of the Spirit of God on their souls in effectual calling, as described in the Westminster Assembly's Shorter Catechism, than I was wont to meet with before; besides many others I could not but have charity for, who refrained from coming to the table of the Lord, for want of a satisfying view of the work of conversion."

By Dr. Colman's letter of June 8, 1741, it appears that in 1741, in April, there were nine or ten, and in May, nineteen added to the church; "among whom" (says the Doctor) "were many of the rich and polite of our sons

and daughters.” And Rev. Mr. Weld, senior pastor of this new North, just now informs me, with respect to his church and people, in the following words: “Admissions to full communion, of those hopefully wrought upon in the late day of grace, about 160; of which 102 from January 1741 to 1742. Of the above mentioned, by far the greater part have since given hopeful signs of saving conversion. And many more give good evidence of grace; but cannot be prevailed upon to come to the table of the Lord.”

The reason why many in this and other congregations kept back from professing religion, was that Mr. Tennent, who followed Whitefield, had cautioned people against taking covenant vows and

23

obligations upon them without evidence of regeneration. In view of these cautions, many, of whom their pastors thought favorably, were kept back from the table of the Lord. Mr. Tennent did not wish to encourage either hypocrites, or the impenitent to come into the visible church. In this revival, persons were not hastily, nor without much pains-taking, admitted to the table of the Lord.

“In the year 1741, the very face of the town seemed strangely altered, Some who had not been here since the fall before, have told me their surprise at the change in the general look and carriage of the people, as soon as they landed. Even the negroes and boys in the streets surprisingly left their usual rudeness. I knew many of these had been greatly affected, and now were formed into religious societies. And one of our worthy gentlemen expressing his wonder at the remarkable change, informed me, that whereas he used with others on Saturday evenings to visit the taverns, in order to clear them of the town inhabitants, they were wont to find many there, and meet with trouble to get them away; but now, having gone at these seasons again, he found them empty of all but lodgers. And thus successfully did this divine work, as above described, go on in town, without any lisp, as I remember of a separation, either in this town or province, for above a year and a half after Mr. Whitefield left us.”

Large additions were made to the eight Congregational and the two Presbyterian societies then in

24

town; “the greater part of them gave their pastors a more exact account of the work of the Spirit of God on their hearts than they were wont to do before.” Nor was their righteousness like the early cloud, or morning

dew that passeth away. Of those who were received into the church in Brattle street, Mr. Colman remarked more than three years after the commencement of the revival, "the good fruits of their abiding profession unto this day, in a meek, discreet, virtuous and pious conversation, give me pleasure and satisfaction in them from day to day."

Mr. Prince testifies at still a later period, "of our numerous additions, with one exception, the conversation as far as I know, is as becomes the gospel. Nor do I hear of any in any of the other churches in town, that have fallen into censurable evil, except a few at the New North."

This revival affected the great mass of the population, young and old, high and low, bond and free. The town was in a great measure brought back to the state of the first age of New England. It was no new spirit infused into the churches. It was the revival of the same spirit in which they had been planted. It was a return of the same spirit that animated Cotton, Winthrop, Wilson and Sheperd. The same Holy Spirit that planted, watered the churches in Boston. The Holy Spirit was in the midst of these churches in the first age of New England, and now he returned to take up his abode with them again.

CHAPTER II.

Hopes respecting the Revival of 1740—Causes of the declension of Religion—The commencement of its Revival soon after the beginning of the present century—Old South Church—Park Street Church—Union Church, Essex street.

The hopes of many, at the commencement of the revival of 1740, were highly raised. It was said by one who was well qualified to judge of its character, that, “at its commencement, it appears to have been in an unusual degree, a silent, powerful and glorious work of the Spirit of God—the simple effect of the truth applied to the conscience, accompanied by his converting grace. So auspicious, indeed, was the opening of the memorable work of God, and so rapid its progress, that the promised reign of Christ was believed by many to be actually begun. Had it continued of this unmixed character, so extensive was its prevalence, and so powerful its operation, it would seem that in no great length of time it would have pervaded this western world.” It was, however, begun to be opposed by the enemies of vital religion, and that with a violence proportioned to its prevalence and power. But open, virulent opposition, did not do it so much injury as its professed friends. After it had successfully

progressed for a time, some of its professed friends thought that some new measures would advance it with a greater rapidity. Davenport and others committed the greatest extravagances conceivable. They were

accustomed to address the Supreme Being in such language as this: "Thou, O Lord God, knowest as well as we know, that such a man is converted, or unconverted," as the case might be. They could also determine the character of individuals at first sight. Dr. Colman of this city says, in a letter dated Nov. 23, 1741, "We have seen little of those extremes or supposed blemishes of this work in Boston; but much of the blessed fruits have fallen to our share. God has spoken unto us in a more soft and calm mind; and we have neither had those outcries and faintings in our assemblies which have disturbed the worship in many places, nor yet those manifestations of joy inexpressible which now fill some of our eastern parts." These extravagances furnished the opposers of the work with occasion to bring it into disrepute. In Connecticut, they resorted to open persecution; and by prosecution, imprisonment and transportation out of the colony, sought to put a stop to the work. This procedure revolutionized the state ultimately, and brought the friends of the revival into greater favor than ever. The work was also assailed by sneers, reproaches, unfavorable insinuations and slanderous reports. The abuses of it were much insisted on and exaggerated; and its friends were treated with scorn

27

and contempt. The result was, that the work soon almost universally ceased. A considerable number of ministers and laymen settled down, either into avowed erroneous opinions, or into strange indifference in regard to religious doctrine; warmth and engagedness in religion were condemned as things of "a bad and dangerous tendency;" a denial of the fundamental doctrines of the gospel as things of small importance; and by many, all serious religion was looked upon as enthusiasm.

In addition to this, the political condition of the country was such as constantly to agitate the public mind, and divert the attention from spiritual things. A war between France and Spain and England, lasted from 1744, to '48. War again broke out in 1755, and continued until 1760. Soon after this, the controversy commenced between the colonies and the mother country, and continued until it finally broke out into open war. During the eight years of the revolutionary war, every nerve of the country was strained to maintain the national conflict. From '44 to '83, during a period of almost 40 years, the public mind was continually agitated by political questions. These successive wars did much to break down the sanctity of the Sabbath and corrupt the morals of the community. This was one reason why religion so greatly declined in this city of the

pilgrims. The churches that had been distinguished for their orthodox faith and strict practice, gradually became lax in sentiment and careless in morals.

28

At the beginning of the present century, all the Congregational churches in Boston, with a single exception, had renounced the faith of the Puritans. The Old South Church still stood upon the platform of the fathers, though her pastor was a semi-Arian. But when the enemy came in like a flood, the Lord lifted up a standard against him. In the year 1803, the Baptist churches in the city were visited with a precious revival, in which the Old South shared to some extent. This church voted to have a weekly lecture; but the pew proprietors refused to open the house for that purpose. The brethren who felt the influence of the revival, were greatly grieved at this refusal, and began to inquire what they could do to enjoy gospel privileges. Eight brethren formed a "*Society for Religious Improvement*," not judging it prudent to term it a *Conference Meeting*. They agreed to meet at stated seasons and read the bible, and converse on its truths; but at the commencement there was none of their number that could pray. After a few meetings were held, they acquired sufficient confidence to open their meetings with prayer. In this prayer meeting originated the purpose to build Park street Church. Their purpose was carried into execution in 1809, and a church gathered, consisting of 13 male and 13 female members. The meeting-house was dedicated Jan. 13, 1810. This little church and their first pastor were assailed with torrents of ridicule and reproach; but in the name of the pilgrim's God they maintained

29

the fight. In 1819, Essex street Church was erected and dedicated to the Father, Son and Holy Ghost. In the years 1823 and '4, the God of the pilgrims returned and visited those churches where the primitive gospel was preached. It resulted in gathering into Park street Church, 120 members; to the Old South, 101; and to Essex street, 62. In 1825, a church was erected for the accommodation of the inhabitants in South Boston, and a church gathered on the foundation of the Puritans. The friends of evangelical religion now began to bless God and take courage. He had been far better to them than their fears. He had given them enlargement far beyond their expectations. In 1826, two more new houses of worship were built in Hanover and Green streets. In the years 1826 and '7, God was graciously pleased to give these churches a further

enlargement. The whole number added to these several churches, was 735. Dr. Beecher was at this time pastor of the church in Hanover street, and was greatly instrumental in advancing the cause of evangelical religion in the city. God had so greatly blessed the efforts of his friends to raise up the fallen standard of piety, that in 1827 they resolved to erect two more houses for the worship of God. This resolution resulted in building Salem street and Pine street Churches. Since that period, churches have been gathered in Purchase street, in East Boston, in Winter street, in Garden street, and a new church under Mr. Kirk's ministry.

 30

The declension in the Congregational churches was not the work of a day. They at first embraced the Arminian error; but that was not a stopping place; they still proceeded in the downward road. When charged with holding to the error of Unitarianism, they for sometime denied the charge. In 1815 they first admitted the fact that they had embraced this system. Since that time they have openly advocated the Unitarian doctrine. Harvard University was under the Control of the pastors of the Congregational churches in Boston and the six neighboring towns. When these original churches went over to Unitarianism, the college went with them. About this period, the charter of the college was altered, placing it in the hands of clergymen and laymen mostly of Unitarian sentiment, and giving them power to fill their own vacancies.

Such was the state of religion in 1809, when Park street Church was organized—and such is the progress which true religion has made up to the present time. It is such a progress as has greatly encouraged the hearts of Zion's friends and has redounded to the glory of God.

Since the meeting of those eight brethren who had not sufficient confidence to lead in social prayer, what wonders hath God wrought!

THE OLD SOUTH CHURCH.

Was the third Congregational church gathered in this city. This church was organized, May 16th,

 31

1669. The history of the origin and progress of this church has been ably written by the late Dr. Wisner. She of all the original churches in the city, had not wholly departed from the faith of the pilgrims. "In the development made of the state of things in 1815," says Wisner, "among the Congregational ministers and Churches of the metropolis, it appeared that all the other ancient churches, with the ministers, had chosen to

depart from the faith of their fathers; and that this church of all its old associates, with its pastor, stood firm upon the ancient foundation, which we believe to be that 'of the apostles and prophets, Jesus Christ himself being the chief cornerstone.' And from that time to the present, we have, we trust, by the grace of God, been built up continually on this foundation; while others, who with us once rested upon it, have in the exercise of their christian liberty,—for their use of which they are responsible only to God,—been continually removing from it more and more." During Rev. Mr. Huntington's ministry, the "American Education Society" and the "Boston Society for the Religious and Moral Improvement of the Poor," were established principally by his influence. These societies have exerted a salutary influence; the one in raising up ministers for the church at large, and the other in preaching the gospel to the seamen and destitute poor of the city. This church has ever been distinguished for its liberality to benevolent objects. More than a hundred years ago, the following votes were entered on the records:—

32

"Voted, that twenty pounds be delivered to Dea. Henschman, for the purchasing of bibles, to be distributed to the proper objects, as there may be occasion; that ten pounds be distributed in other books, at the discretion of the trustees; that twenty pounds be given to Mr. Josiah Cotton to encourage his settlement at Providence; that fifteen pounds be given to the Rev. Mr. Matthew Short of Easton, for his encouragement in the work of the ministry; that fifteen pounds be given to Rev. James Hale of Ashford, for his encouragement in the work of the ministry, and the same sum given to Mr. Prentice of Dunstable. And about the same time fifteen pounds were given to Joseph Lecombe towards his support at college." Here was a Bible, Missionary, Tract and Education Society, all combined in the Old South. A church that has honored the Lord with her substance, could not fail of receiving his blessing. The whole number admitted to her communion up to 1842, is 2477. The present number of the church is 502.

This ancient church shared in the revival of last winter and spring, though not so largely as some of her younger sisters. The attention commenced later than in some of the other churches. There was no marked seriousness in this congregation until February. God was then graciously pleased to visit them with a time of special refreshing. The

kingdom of God did not, however, come with observation. It was through the ordinary means of grace. There was an increased spirit of prayer, a

greater frequency of meetings, and more individual effort for the salvation of souls. As the result of this season of mercy, 42 persons have been received into the church. The graces of this elder sister in Zion were revived. This church has now attained to the age of 173, and has still all the freshness and vigor of youth. May she hold on her way with increasing zeal, until the Lord shall come in the clouds of heaven, with power and great glory. Rev. George W. Blagden pastor.

PARK STREET CHURCH.

This church was gathered, Feb. 27, 1809. At its formation it consisted of 26 members, 21 of whom came from other churches. Dr. Griffin was its first pastor. He was bold and fearless in declaring the doctrines, as they were held by the fathers of New England. The ears of Bostonians had so long been accustomed to smoother things, that they tingled when they heard the gospel in its primitive simplicity and purity. But the return of evangelical religion to Boston was greatly promoted by his labors. The character of this infant church was formed under his ministry. The influence which she has exerted upon the city, country, and the heathen world, was principally owing to the impression made upon her by Griffin. He was installed July 31, 1811; dismissed April 27, 1815. Rev. S. E. Dwight was ordained Sept. 3, 1817, and dismissed April 10, 1826. Rev. E. Beecher was

ordained Dec. 27, 1826, and dismissed Oct. 28, 1830. Rev. Joel H. Linsley was installed Dec. 5, 1832, and dismissed Sept. 28, 1835. Rev. Silas Aiken was installed March 22, 1837. The whole number admitted to this church since its organization is 1180, of whom 101 have been received since the commencement of the present year. This church has enjoyed repeated times of refreshing from the presence of the Lord. During the years 1812 and '13, the Holy Spirit was specially present with the word. Again in the years 1822, and '23, the Holy Spirit returned, and 144 were gathered into this church. In the years 1827, and '8, 134 were added to their number. Since the present pastor has been settled, 337 have united with them.

This church has largely participated in the revival of the present year. The instrumentalities used were various. Rev. Mr. Kirk labored in connection with the pastor for a few weeks, with much fidelity, and was apparently instrumental in advancing the cause. Meetings were multiplied

as the exigencies of the people seemed to demand. Various means seemed to be specially blessed. Whatever was done in simple dependence on God was succeeded. The interest felt last spring has partially declined; but still much of the fruit of that blessed work remains. The number of praying people has been multiplied, and most of the young converts still appear interested in the cause that they have publicly espoused. One of the most interesting features of the recent work of grace consists

35

in the religious interest awakened among the young, especially among the children of the church. Many young men have become hopefully subjects of divine grace, and give promise of much present and future usefulness.

UNION CHURCH, ESSEX STREET.

This church was originally gathered by Rev. James Sabine, and the house dedicated in 1819. A difficulty arose between some members of the church and their pastor, and a majority of the church and the pastor left the house. After this, the minority of the church was organized, June 10, 1822. It then consisted only of twelve members. This infant church made application to the Old South and Park Street Churches for assistance. "Several members, after very serious deliberation, consented to a separation from their beloved pastors and brethren, and were united with the church on the 26th of August, 1822; on which occasion, to mark the transaction, and for the purpose of a distinct designation, the name of *Union Church* was adopted. At the same time, Deacon Nathan Parker, by whose pecuniary aid, chiefly, the meeting-house in Essex Street had been erected, conveyed by deed the house, and land upon which it was built, to a Board of Trustees, for the use of the Union Church; to be occupied for the worship of *God the Father, Son, and Holy Ghost*.

On the 12th of November 1822, the church unanimously

36

made choice of the Rev. Samuel Green, of Reading, to become their pastor; who signified his acceptance, by letter Feb. 8th, 1823, and was installed March 26th. During the years 1823, and '24, the Evangelical Congregational Churches in this city were favored with the special effusions of the Holy Ghost, in which this church participated. During those two years between 80 and 90 were admitted to the church. In the year 1827 and '28, this church was again visited with the reviving influences

of the Holy Spirit. As the fruits of this season of revival, 118 were gathered into the church.

This church was among the earliest that acted officially upon the subject of temperance. The church unanimously resolved, on the 28th of March, 1827, "that we will not use ardent spirit ourselves, nor permit its use in our families, except for medical purposes."

By vote of the church, one-third of the collections at the communion seasons is appropriated to constitute a fund for the support of such families of the pastors of this church as may need charitable assistance; and the other two-thirds, for the use of the poor of the church. Since this church was organized, 940 have been admitted to its communion. Its present number is 572. Since the commencement of the year 1842, 52 persons have been received.

In the revival of the present year, this church has not shared so largely as some others; but still she

 37

has not been left unblest. As far back as last autumn some of her members were revived, and felt in an unusual degree the spirit of prayer. They cried continually for God to revive his work. This cry entered into the ears of the Lord of Sabaoth, and he heard their cry. God sent down gracious answers from his throne. Individual cases of conviction and conversion soon began to appear. The work was not so extensive as the praying people, at times, hoped that it would be; but still this church has real cause for gratitude for the conversion of 50 souls. Those that have professed religion thus far appear well. They have not been hastily received. In most cases, some time has been permitted to elapse between the hopeful conversion of individuals and their reception into the communion of the church.

The instrumentalities used in carrying on the work, were the stated labors of the pastor and the prayers and personal efforts of the brethren. This church felt to some extent her responsibility. She did not feel as though the whole work of converting souls rested upon the shoulders of her pastor. He must indeed have his appropriate work, as the leader of the "sacramental host of God's elect." But he could not do his own work and theirs too. Many of the members of the church by their prayers and efforts sustained the hands of their pastor. Had there been more prayer and greater efforts, this church would undoubtedly have seen more of the work of the Lord than they did. May

38

the Lord speedily revive them again, and lead them to consecrate themselves renewedly to his service.

CHAPTER III.

Greek street Church—Philips's Church, South Boston—Bowdoin street Church—Salem Church—Pine street Church—Maverick Church, East Boston.

GREEN STREET CHURCH.

Rev. Wm. Jenks, D. D., pastor of this church, commenced his labors among seamen and among the poor in 1818. Meetings were held at a hall over the stores on Central wharf, and in a mission house, erected on Butolph street. Dr. Jenks preached half of the Sabbath in each of these places. The church in Green street grew out of his missionary labors. The church was gathered Dec. 30, 1823. At its organization, it consisted of 18 members. Nearly 400 persons have been received since that time. The most that have ever been admitted in one year was in 1827, which was 99. The meeting-house was erected in 1826.

In a letter to the writer of this work, the pastor gives the following account of the revival of the

39

present year: "In reply to your inquiries respecting the recent work of grace in our religious society, I feel it necessary to look back to a previous period. For there had been, as you are doubtless aware, an unusual attention to religion in the preceding year, manifesting itself in several of our churches. This had led to the institution of the morning meeting for prayer at Park street vestry—a meeting that called forth much of the spirit of piety, and of ardent desire for the salvation of souls. Several members of our church and society frequented these meetings, and appeared to derive from them a great benefit. The spirit of prayer, too, was perceptible in our own vestry, and its increase was apparent in 1840. Such, indeed, had been the power of divine grace in a few conversions of that year, that the memory of them was exceedingly felt, and excited no little engagedness in the minds of the brethren. The preaching of the Rev. Mr. Kirk in Park street, which was attended by a large number of

people, seemed at least to give vigor to the attention to which I now allude, and to add to it solemnity and interest. Twenty-two were admitted to our communion during that year. Towards the close of 1841, very decided cases of serious inquiry were apparent. Many attended the preaching of Rev. Mr. Knapp, and listened with increasing seriousness to his warm and energetic appeals, and stirring representations. A young couple resolved on the first day of the year, that they would seek in earnest an interest in the great salvation. Not long after, I trust,

40

it was found. Our meetings became more and more deeply solemn, until, at length, when the number who professed to have found the peace of the gospel, had amounted to about 40, as I judge, the church voted to invite Rev. Mr. Knapp to come and hold a series of meetings with us. He came and labored with us one week. During a part of the following week, Rev. Mr. Kirk, whom, authorized by a vote of the church, I had previously invited, labored with us, until the meetings were removed to the meeting-house in Bowdoin street, and continued there for a considerable time. From the time of commencing the series of meetings to their close, out of the number of apparent conversions, which I have no means of specifying, ten have been reckoned of such as have usually worshipped with us. Hence it has been judged that the number of instances, which in the judgment of charity, may be accounted conversions, in persons attached to Green street society, was about 50. 41 have since, at different times, been added to our communion. Eight or ten beside these have expressed religious hopes. In one family five, in another six, and in another four instances of happy renewal of heart was rejoiced in. Husbands and wives, parents and children, found a new satisfaction in the ties that united them, and could bend the knee together before the throne of grace. The subjects of the work were of various ages, and thus far, no instance has occurred in which church censure has appeared necessary." Present number of church members 256.

41

PHILIPS'S CHURCH, SOUTH BOSTON.

This church was organized in 1823. Rev. Prince Hawes was its first paritor. Rev. J. H. Fairchild was installed in 1827. During his ministry, there have been several seasons of special interest. His health began to fail last autumn; from Oct. to May he was unable to preach more than half of the day. "The state of religion," says a member of that church,

“was at a low ebb, till about the first of February, when some tokens of the presence of the Spirit of God began to appear. Some of the members of the church had attended in the city, and had their hearts warmed by seeing and hearing what the Lord was there doing. The prayer-meetings held on Sabbath and Friday evenings, became places of deep and solemn interest; the brethren began to find liberty to speak of their coldness and backslidings; to mourn over the state of their own hearts, and that of their impenitent friends; and were ready to pour out their feelings in fervent prayer for the quickening and converting influences of God’s spirit. As soon as God’s children began earnestly to plead for impenitent sinners, they began to attend on religious meetings, and to exhibit anxiety for their own salvation. The number of religious meetings was increased, and occasionally the voice of new converts was heard in them, praising the Lord for what he had done for their souls, and exhorting their impenitent friends to flee to Christ for salvation. About 35 have connected

 42

themselves with this church by profession; 30 of these on the first Sabbath in May, on which day the labors of our late beloved pastor closed. Among these were eleven male heads of families. The interesting relations given by new converts, show that while God makes use of various means to fasten divine truth upon the soul, the great leading results are the same. These results are a change of feeling towards God, Christians, the bible, the Sabbath, and religious meetings. The young converts were filled with adoring wonder and gratitude.

“A young man who joined the church in March, was awakened by the reading of a letter from a former companion, which gave an account of his conversion. He rose in one of our meetings, and after stating in a few words what God had done for his soul, requested prayers for his impenitent parents. At the next communion in May, both of them were found sitting with their son at the same table of the Lord. A man who had formerly been a Universalist, and who had for a long time resisted the claims of religion, as presented by a pious and praying wife, was brought to repentance by her death. His appeals made in our religious meetings to others who had pious companions, were instrumental, we believe, of good to several souls. The reviving of the graces of those who have been a long time professors, was not among the least important of facts of the special visitation of the Spirit of God.

“There are others, who, in the judgment of charity,

43

have passed from death unto life, that have not yet united themselves with the visible church. In answer to the question, 'Has the revival ceased?' it is answered, 'it has.' 'What were the apparent causes?' Among these may be named the want of a pastor, the occurrence of the season of the year when our church members have less energy and time for religious meetings for prayer and for religious conference, and above all, the want of watchfulness, faith and prayer. The great adversary of souls seemed for a time to draw off from his open attacks, while the Spirit of God was present. We have occasion to bless God for what he has done. Good fruit, fruit of the Spirit remains; and while we have reason to fear that some, who were aroused to more than ordinary faithfulness, have returned to their ease in Zion, others are resolved in the strength of the Lord, by patient continuance in well doing, to 'seek for glory, honor, and eternal life.'"

The number of church members at the time of Mr. Fairchild's installation, was 37. He received 358 during his fifteen years' ministry; its present number is 251.

BOWDOIN STREET CHURCH.

This church was gathered and house erected in Hanover street. The church was organized July 18, 1825. The corner stone of the meeting-house was laid June 20, by Rev. Dr. Wisner, and an address

44

delivered by Rev. S. Green. On the 19th of Jan. 1826, Rev. Lyman Beecher, D. D., was installed pastor. This house was destroyed by fire: Feb. 1, 1830. The new house was erected in Bowdoin street, and the name of the church was changed from Hanover to Bowdoin street church. Dr. Beecher was dismissed Sept. 1832. The present pastor at the close of his tenth years' ministry, gave a brief history of this church, from which some extracts are permitted to be taken.

"The statistics of this church show," the pastor says, "a remarkable uniformity of growth down to this present moment. During the six and a half years of Dr. Beecher's ministry, the church received 485 members, 330 by profession, and 155 by letter, making an average of 70 per year, two thirds of whom were received by profession. During the ten years' ministry of his successor, the church has received 700 members, averaging just 70 a year, and just two thirds of them also by profession. It hence appears, that the average number received into the church annually under

the first, and under the second ministers, and the proportion received by profession, are about the same. The reception under the present minister has been more *uniform* than under the preceding. Under the ministry of Dr. Beecher, in the general and extensive revival of '27, there were received into the church 187 member's, most of them by profession, and at the communion seasons. During the two or three following years, the number received was not one third as great,

45

that in 1829 being only 38 in all, 19 on profession. Whereas the greatest number received in anyone year under the present pastor is 160, and the least 43. The year of greatest accessions to the church under the former pastor was 1827, under the present, 1836; the least under the former pastor that of 1829, under the present, that of 1839. That the accessions to the church under the present ministry have not resulted from extraordinary means and measures within, or excitements around it, is evident not only from the great uniformity, year to year; but from the fact that the greatest revival, or the most numerous additions were in 1836, when there was a general stupidity in most of the surrounding churches, and when this church and pastor did their own work in their own plain, unexciting, uniform way. Through that whole year no foreign help was called in, and the pastor very seldom exchanged pulpits; but followed up from Sabbath to Sabbath a consecutive course of subjects, with direct reference to the exigencies of his people and the conversion of souls. The Tuesday evening meeting was a continuous course of doctrinal lectures—the Sabbath evening, a season of prayer, remarks, addresses, and conversations with inquirers—the Friday evening, a season of prayer. All these meetings were fully attended. Besides these were no others, excepting occasional little circles in private families, and social religious interviews at the pastor's house. There was very little excitement; but strong grapplings of truth

46

with the understandings and consciences of men, and the subduing grace of the Spirit on their hearts. In purity and depth, in freedom from any thing objectionable in the character of the persons received, or in the permanent influence on this church, and the cause of Christ in this city and in the community at large, the work of 1836 has seldom been equalled.

“It is a very remarkable fact, for which the most devout gratitude is due, that out of 700 members received during the period of ten years,

only three instances of discipline have as yet occurred. This must be ascribed, under God, not more to the freedom of the work of grace among us from blind and fanatical impulses, than to the great prudence and care of our committee.

“This church is now 17 years old, and numbers 1222 children. Of these 65 have died; 17 have forfeited church confidence; more than 500 have gone out to strengthen and build other churches. Of the great numbers that have gone out from this church, have been many of its most active and important members, including all its original and part of its more subsequent officers. The churches planted and strengthened by colonies from this church, are Salem and Pine street churches. The Central church, in Winter street, was organized in this house, and mostly a colony from this church—the Eliot in Roxbury—the Winthrop church in Charlestown—the evangelical church in Cambridgeport—the Mariner’s church—the Free Church—the church in East

47

Boston—the church in Chelsea, and the recent church formed for Mr. Kirk. All of which have received, by far more members and strength from this church than any other. Many have, moreover, gone from this to numerous churches near and remote, in various parts of our country, and some to the heathen nations. The benign influence of this church has been felt not only in this city, and vicinity, but on those at a distance, and on the great and general cause of Zion at large. The average number received into this church, and sent out from it during the 17 years of her existence, far surpass those of any other church in the city during the same, or proportionate period; and the annual reception of 70 members from year to year for 17 years, is without a parallel in the New England churches of our denomination. These remarks are made, especially those in reference to the church under the present ministry, not in the spirit of boasting, but to honor the established ordinances, and magnify the grace of God.

“The instrumentalities have been the stated preaching of the gospel, with the devotional exercises of prayer and singing, by which the general influence of divine truth has been kept upon the minds of the congregation—the instructions of the Sabbath school and Bible classes—and meetings of prayer and remarks, which have often been much favored—social and personal religious interviews—all these means united to carry forward

the work. These we believe are the divinely appointed means for building up the kingdom of God.”

48

This review of ten years' ministry, shows what may be done by a church in its organized capacity, that keeps constantly at work for God. They have used those instrumentalities that God has appointed. He has given them almost an uninterrupted revival of religion of 17 year's duration.

During the present year 135 have been admitted to the church.

The revival commenced in this church in Dec. 1841. It first appeared by individuals of the church humbling themselves before God for their past sins. In many instances, there were great searchings of heart, and renewed self-consecrations to Christ. Meetings were held in the vestry from evening to evening. Through several successive weeks, a united inquiry meeting for Park, Green and Bowdoin street churches were held at the vestry, on three afternoons in the week. The work in this congregation was one of great interest and power. Hubbard Winslow, Pastor.

SALEM CHURCH.

The Lord having succeeded every attempt to enlarge his kingdom, a meeting was held March 21st, 1827, to consider whether it was not expedient to erect another house of worship. It being doubtful whether it was most needed at the north, or the south part of the city, it was resolved to erect two, one on Pine street, and the other on Salem street. The cornerstone of Salem church was laid, July

49

17, 1827. Ninety-seven persons were organized into a church Sept. 1, 1827. Rev. Justin Edwards, D. D., was installed pastor, Jan. 1, 1828; dismissed Aug. 20, 1829. Rev. George W. Blagden was installed, Nov. 3, 1830; dismissed Aug. 1836. Rev. Joseph H. Towne, the present pastor, was installed June 2, 1837.

An officer of the church has given the following account of the revival of the past winter and spring:

“During the latter part of the summer and most of the autumn of 1841, the state of our church and society was such as to cause a depression of feeling in the heart of Zion's friends. Our pastor returned to us early in September, after an absence of six weeks. An attempt was made to resuscitate the Tuesday evening lecture, but the attendance was so very small, that after a few weeks' experiment, it was thought best to give it up. Our weekly church meeting was continued, but many seats were vacant, and

it became a matter of deep solicitude what should be done. At length, at a business meeting in Dec., a brother was appointed to prepare a circular to be printed, and delivered to each individual member of the church, calling upon them to consider their covenant obligations, and awake to duty. This circular was prepared in manuscript, and presented to the church; but the Lord had rendered its distribution unnecessary. Previous to its presentation to the church, things began to assume a new aspect. The discussion of

50

the subject had awakened an interest, and our meetings began to increase in numbers, if not in deep religious feeling. At a meeting for devotional exercises, Dec. 24, the third chapter of Malachi was made the theme of discussion. It excited much interest, and we felt that there was an unusual spirit of prayer for the outpouring of the Holy Spirit. At another meeting the subject of foreign missions was taken up, and most of the brethren present subscribed 50 or 100 per cent more than in former years. This seemed to be the beginning of the revival; we hailed the spirit of the meeting as a token for good. We had brought 'tithes into the store house, and the offering was pleasant to the Lord, as in the days of old;' and we began to anticipate that he would pour us out a blessing, corresponding with the interest he had excited in the hearts of his people for the cause of Zion. The next Sabbath was the first in the year, and communion day. Our pastor preached in the morning from II. Kings 20, 1, last clause. It was a solemn, melting sermon, and deeply felt. The Lord had prepared the way for this sermon; one young couple had the very evening previous taken up the same subject in conversation with each other—lamented their irreligious life, and resolved to commence the new year by leading new lives. They went to the sanctuary next morning with subdued feeling and tender consciences. The word was made powerful; they were deeply convicted of sin, and soon drawn to the Saviour. On this Sabbath,

51

it was ascertained that a young man who had been several days in an anxious state, had obtained a hope. In the evening our vestry was full. It was evident that the Holy Spirit was there. The pastor at the close inquired of those present, if they would sustain the Tuesday evening lecture if it should again be resumed. The assembly signified their assent by rising. Tuesday evening came, and it was a precious season. After sermon, an invitation was given to such as felt the need of special prayer to remain.

About 20 came up to the desk, and with them one who had for years been suspended from the fellowship of the church. There was a very deep feeling. The Lord had come suddenly into his temple, and it was evident that many had been brought under deep conviction of sin. From this time it became necessary to increase meetings, and for four months a meeting was held every evening in the week. The blessing of the Holy Spirit descended upon us mostly through the regular means of grace. These were the instruments by which he chose to accomplish his designs, both in the commencement and progress of the work. Rev. Edward Beecher was providentially with us two or three weeks during the most interesting part of the revival, and rendered much assistance to our pastor under his accumulated labors.

On examination of candidates for admission into the church, even in the season of coldness before alluded to, some had been brought to feel their need of a Saviour; and while the church was apparently

 52

asleep, the influence of the Holy Spirit had not entirely ceased. As the fruits of the revival, 133 have been added to the church. We trust that there are still many others who have been more or less affected by the influence of the Spirit on their hearts. How many of them have passed from death unto life, time must determine. Several very young persons have expressed hopes, but their cases have been deferred on account of their youth. In general, there was little to be noticed in this revival which does not apply to those in other places, except that it was somewhat sudden in its commencement, and rapid in its progress. One of the early converts considered his conversion as the direct result of the prayers of a circle of wives, (of which his own wife was one) who united together to pray especially for their impenitent husbands. Thirty husbands and wives professed religion on the first Sabbath in May. The revival has partially subsided. The cause of the withdrawing of the Holy Spirit is the diminished interest of the people of God, perhaps in the presumption in supposing that the work would go on, whether prayers and efforts were continued or not. We still hope, however, that the church does feel much interest in the cause of Christ among us. Our meetings have been better attended this summer than they were ever before in the warm season, and I trust that we shall be further visited with the outpouring of God's Spirit. It was remarked during the latter part of the revival, that nearly all who had habitually attended

53

the vestry meetings were brought in. A considerable class of those who are with us on the Sabbath, but are never with us in the vestry, have remained unaffected. This class are not easily approached. The church are arranging a system of visiting, which it is hoped will reach them.”

Present number of the church, 577.

PINE STREET CHURCH.

The corner-stone of this meeting-house was laid June 20, 1827. The church was gathered Sept. 2, 1827, consisting of 45 members. Rev. Thomas A. Skinner, D. D., was installed April 10, 1828, dismissed, Aug. 27, 1828. John Brown, D. D., was installed March 4, 1829, dismissed Feb. 1831. Rev. A. A. Phelps was installed Sept. 1832, dismissed March, 1834. Rev. Artemas Boies was installed, Dec. 1834, dismissed Oct. 1840. Rev. Austin Phelps, present pastor, was ordained March, 31, 1842. Says a member of this church, “As far back as the month of Dec. there were indications of more than usual seriousness on the part of the church, although there was nothing of a very *decided* character so early as that. The deep religious interest that was felt at the north part of the city, seemed to react upon us at the south, and many members of our church seemed to have imparted to them new vigor and new life in their spiritual feelings by attendance upon the meetings in the churches where the revival had already

54

commenced. About this time a powerful work of grace was in progress at the Methodist Church in Church street. The meetings held there were also attended by many members of our church, and the accounts that reached us, from day to day and from week to week, of what God was doing there in the conversion of sinners, tended much to deepen religious feeling generally, and lead us to feel that if we would share the blessing which God was pouring out an around us, we were called upon to humble ourselves before him. Perhaps the first decided indications of a revival of religion, were manifested early in the month of January in the young men’s prayer meeting. This meeting had been held for some years in a private house, and the average attendance was not more than from 8 to 12. Without any unusual effort being made, the number was increased to 25. It became a meeting of much solemnity. The numbers attending this meeting continued to increase, so that the rooms where they were accustomed to meet, were too strait for them, and the meeting was adjourned to the vestry. It has been continued until the present timer is

well attended, and open for all who may wish to come. It is conducted by the young men, and has, we have reason to believe, been productive of much good.

In the month of January our house was closed for repairs, and was not opened again until April; our only place of meeting was the vestry, and our congregation was very much scattered; the church was also destitute of a pastor. Under these circumstances,

 55

it seemed, almost hopeless to expect a revival. Laboring under these discouragements, the hand of God was the more strikingly manifest. Under the labors of Rev. G. D. Abbott, who preached with us two or three months, the religious interest increased. Meetings were held every evening in the week, with the exception of Saturday, for several weeks. At the close of the meetings, anxious persons were invited to remain for conversation. The first time the invitation was given, only one stopped; at the second three, at the third six. The number of inquirers increased to 75 or 100. A day of fasting and prayer was observed, which tended to humble christians before God, and lead us to feel our dependence more upon the Holy Spirit. The season of the deepest interest with us was from the middle of January to the middle of March. The number of those that have indulged hopes in Christ, is about 75. Many of the converts are young men and women, and about half are from the Sabbath school. On the first Sabbath in July, forty were admitted to the church. The Holy Spirit is now partially withdrawn from us. This must be attributed to the relaxing of prayer and personal efforts.

Present number of church members, 278.

MAVERICK CHURCH, EAST BOSTON.

The Maverick church was instituted May 31, 1836. Early in this year, several persons were impressed with the importance of having the preached

 56

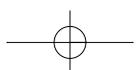
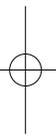
gospel established in this place. A meeting was held to consult on the subject, which was attended by only four persons. A vestry was built by these four individuals. The congregation consisted only of about 30 persons. The meeting-house was dedicated July 19, 1837, and Rev. William W. Newell was installed pastor. Mr. Newell was dismissed in 1841. Rev. A. A. Phelps is the present pastor. He devotes part of the time to city missions. A revival commenced in this congregation in March. About twenty have expressed hopes, a part of whom have professed religion.



FIRST PROOF READING DRAFT

39

The present prospects of this church are better than they have ever been at any former period of its history. The church numbers about 80 members.



CHAPTER IV.

Mariners' Church—Central Church—Marlboro' Chapel—Garden street Church—New Congregational Church—Concluding remarks—Statistical table.

MARINERS' CHURCH.

In 1818, Rev. Dr. Jenks commenced his labors among seamen, under the patronage of the "Boston Society for the Religious and Moral Instruction of the Poor." He preached half of the Sabbath at a hall over the arch on Central wharf. He continued

57

his labors until 1826. In 1828, the Boston Seaman's Friend Society was formed. On Jan. 1, 1830, the Mariners' Church was dedicated, and on the 20th of the same month, a church of nine members was gathered. Rev. Stephen Bailey officiated as seaman's preacher from 1826 to 1828; Rev. Jonathan Greenleaf from 1828 to 1833; Rev. D. M. Lord from 1834 to the present time. The whole number that has been admitted to this church, is about 250. This church has shared in the revival of the present year. Several interesting cases of conversion took place among the sons of the ocean. About 30 have been admitted to the church. It is difficult to tell the precise number of conversions in a congregation so fluctuating as that of seamen. Impressions are often made that result in conversion, when the individual is on the ocean or in a foreign port. The full results of preaching the gospel to seamen will never be known until the sea shall give up its dead.

The present "Sailors' Home" is far too small to accommodate all who wish to be received as boarders. It is now contemplated to erect a new, more spacious and convenient house in the course of the next season.

The present number of church members is 173.

CENTRAL CHURCH.

The congregation now worshipping in Central Church, in Winter street, was originally gathered

58

with a view to occupy the Odeon, which for a number of years was used as a theatre. Several members of the Evangelical Congregational Churches in the city, made arrangements with the Academy of Music, (who had obtained a lease of the building) to occupy it as a place of worship on the Sabbath. A meeting was held May 6th, 1835, at which, after mature deliberation, it was judged to be expedient to form a new church. On the 11th of May, an ecclesiastical council convened at the vestry of Bowdoin street meeting-house, and organized the Franklin street Church, consisting of 63 members. Rev. William M. Rogers was installed pastor, Aug. 6, 1835.

On the 27th of May, 1841, the corner stone of a church in Winter street, for the use of the congregation worshipping at the Odeon, was laid with appropriate religious services. The Central Congregational Society was organized under the general statute of the commonwealth, on the 7th of December, 1841, and recognized the Franklin street Church as associated with them in the worship of God. On the 24th of Dec. the Franklin street Church assumed the name of the Central Congregational Church, and on the 31st of Dec. 1841, the church edifice, erected in Winter street, was dedicated to the worship of God.

Before the church left the Odeon, a deep solicitude was felt that they might enter the new house with right feelings. They wished not only to consecrate the house to the worship of the only living

59

and true God, but to consecrate themselves and their families to his service. They ardently desired that the glory of God should fill the house. There is reason to believe that God had accepted of this consecration, even before they had entered the house that they had builded unto the Lord. The commencement of the revival may be dated back to the time when this solicitude to enter the new house with a right state of feeling, was awakened. This was a revival in the hearts of the church. God prepared their hearts to enter into his house with thanksgiving and into his gates with praise. Soon after the church was open, the pastor commenced a series of Sabbath evening lectures, on the subject of the death of Christ. These were continued six or seven weeks, and then a series of evening meetings were continued through several successive weeks. The pastor and the church performed nearly all the labor. God was pleased to bless the ordinary means of grace. Many thrilling incidents occurred in the

progress of the work. They were such as glorified God, and edified his people. The enterprise of erecting the new house was succeeded beyond their most sanguine expectation. Pews were sold for sufficient to pay for the house. All the sittings are occupied. The number of church members when they entered the new house was 280; 203 have been received during the present year, so that the church now numbers 483.

In looking at the history of the revival, as it was

60

manifested in this congregation, it is important to remark, that it commenced before there was any general religious movement in the city. It was still and noiseless, but steady and onward. The means principally blessed were the plain, direct preaching of the word, and the prayers, exhortations and private conversation of the brethren.

MARLBORO' CHAPEL.

First Free Congregational Church.

The free church system, as pursued in New York and other places, having proved eminently successful, it was deemed desirable by several individuals that it should be introduced into this city. A meeting was called for that purpose, when a covenant and a code of by-laws were adopted and signed by 56 individuals, belonging to the Pine street, Salem and Bowdoin street churches, who were recognized as the "First Free Congregational Church" in Boston, by an ecclesiastical council convened at the Essex street Church, July 16th, 1835. The church commenced their meetings for worship in Richie hall; after a few months they removed to Congress hall; and subsequently to Amory hall. The Marlboro' Chapel was afterwards built for their accommodation. Rev. Charles Fitch was installed their pastor, May 24th, 1836. Rev. A. A. Phelps was for one year their minister. Rev. Mr. Russell is the present officiating minister. Mr. Russell gives the following account of the revival of the past year.

61

The revival in this congregation commenced in Oct. 1841. Previous to that time the congregation was small, and the interest was not great. Some of the people of God felt deeply interested in having a different state of things. Many christians had left their first love, and sinners were slumbering under the wrath of God.

At this time and in such a state of things, Rev. C. G. Finney was invited to come and labor a few weeks in promoting the work of the Lord. Owing to the state of br. Finney's health, and to previous engagements

of the chapel for other purposes, the church were unable to hold meetings more than three or four evenings in a week. But labors were not in vain; the congregations rapidly increased and the truth went with the searching power of the Spirit to the heart. Some professors came to the conclusion that their hearts never had been right in the sight of God; hence they gave up their hopes and humbled themselves for the first time at the foot of the cross. Others who had wandered from God by wicked works, repented, confessed, came to the throne of grace and were filled with the fulness of God. As multitudes came into the meetings who were connected with other churches, and who were in a dark state of mind, the most of the preaching was directed to professors of religion and was adapted to search their hearts and lead them to Christ as a Saviour from all sin. A part of the preaching, however, was directed to the impenitent, and it was made the

62

power of God to the salvation of some who have since been bright and shining lights. I commenced laboring with the church in Dec. About that time br. Finney left, and br. Knapp came into the city. While br. Knapp was laboring in the north part of the city, the work continued to move on. The meetings were well attended and sinners frequently came into the liberty of the children of God.

During the latter part of Mr. Knapp's labors in the city he preached a few times in the chapel. Some of the converts feel that the preaching of this faithful servant of Christ was blessed of God to the conviction and conversion of their souls. Some of the converts were from the lowest grades of infamy and vice, who, since their conversion, have given evidence that "old things are passed away and all things are become new."

Though the interest has not been so great during the summer as it was during the winter and spring, yet there have been pleasing evidences that the Lord has been with us. We have had weekly inquiry meetings during the whole year, at which the repenting backslider and the penitent sinner have frequently been blessed. I know of nothing that caused the interest to subside during the summer except a want of a spirit of prayer and of active efforts to save those who were out of the ark of safety. Within a few weeks past the spirit of the Lord has been poured out with increasing power, and some twenty or thirty have hopefully

submitted their hearts to the Lord. We have had preaching four or five evenings during the week, together with inquiry and prayer meetings. Br. George Clark has been assisting me in these labors. During the past year 105 have connected themselves with our church. Of this number 33 have joined by letter from other churches, and 72 have joined on profession of their faith. The work, which is now interesting in our midst, we trust will go on with increasing power until great multitudes are brought into the liberty of the sons of God, to whom be glory for all that has been done for us during the past year, both now and forever, Amen. Number in the church, 210.

GARDEN STREET CHURCH.

The Garden street Church was organized July 21st, 1841. The number at its organization was 56. They were dismissed from the church worshipping at the Marlboro' Chapel. Rev. William R. Chapman, the pastor, was ordained Sept. 8th, 1841. The building occupied by this church as a place of worship, is what was formerly known as the Mission House. It has been enlarged and repaired so as to make a very convenient place of worship. When this enterprise commenced, this church was a feeble band. Well might they say, "By whom shall Jacob arise, for he is small?" They felt to some extent, that if their enterprise succeeded, it must be by the mighty arm of the

God of Jacob. They cast themselves upon his arm and relied upon his strength. He has not disappointed their hopes. He has indeed done for them more than they ever expected. The Holy Spirit has been in their midst, from the beginning up to the present time. God has blessed the ordinary means of grace. Efforts have been made to some extent, to induce those who had neglected public worship to attend. Teachers have gone out into the streets and lanes of the city to compel children to come to the Sabbath school. God has given success to these efforts. At no time since its existence, has the congregation been without anxious souls. The admissions to the church have been 126. Total number, 182. The individuals are of various ages and conditions in life. Some have come from Unitarian, some from Universalist, and others from no congregation at all. There is evidence that the Holy Spirit is still with this people.

The success of this enterprise shows what might be done in this city by the chapel system. Were there erected three or five chapels in different and the most destitute parts of the city, a small church of working members gathered, and a devoted pastor placed over them, much good might be done. Four or five chapels could be built with the money that is expended in erecting a large church edifice.

 65

NEW CONGREGATIONAL CHURCH.

During the year 1840 and 41, several brethren of the Orthodox Congregational Churches in Boston, were impressed with the importance of forming a new church in this city, with a view of obtaining the services of Rev. Edward N. Kirk as its pastor. These impressions having been strengthened in the latter part of the year 1841, during a season of special religious interest in the churches, a meeting of pastors and lay brethren was called to consider the subject, Dec. 16, 1841. The brethren were unanimously of the opinion that it was expedient to organize a new church, provided the services of Mr. Kirk could be secured, and assurances given that funds could be obtained sufficient to erect a new house of worship. A committee of nine was chosen to consider the subject, and to take such measures for the accomplishment of the object as they should deem expedient. This committee held various meetings for consultation and prayer between Dec. 16 and March 29th; after obtaining the names of twenty-five brethren who were willing to embark in the enterprise, they dissolved, transferring to these brethren all their powers and instructions, and commending them to the great Head of the church. During the months of April and May, the brethren who had thus associated themselves, met frequently to promote the object which they had in view and hold a weekly prayer meeting. These twenty-five brethren and

 66

twenty-two sisters, were organized into a church, at the vestry of Park street meeting-house, June 1, 1842, and at the same time Rev. Edward N. Kirk was invited by them to become their pastor; and having accepted the invitation, he was installed in the afternoon by the ecclesiastical council called to organize the church. The church now worships in the lecture room of the Masonic Temple. Since its organization it has received 35 members. Present number 82. We hope that this enterprise, which was begun in prayer, will be prospered by the great Head of the church, and in numbers and strength equal her elder sisters in Zion.

I have now closed my history of the Orthodox Congregational churches of Boston and of the recent revival. The churches are fourteen in number, contain an aggregate of 5004 members, of which 1102 have been added as the fruits of the late revival. If we look back thirty years, when the Old South, of all the original Congregational churches of Boston, stood alone upon the platform of the fathers, well may we exclaim, What hath God wrought! She has now thirteen younger sisters. The increase of Orthodox churches in this city, under God, has been in a great degree owing to the colonizing system. To advance the cause of evangelical religion, brethren of different churches have volunteered to go out and form new churches. God has greatly blessed these efforts. The same Holy Spirit that was poured out upon the churches around Massachusetts bay, when

 67

they were first planted, has returned, and is turning back the captivity of this portion of Zion.

Within the last quarter of a century more than 100 new Orthodox churches have been gathered in this ancient commonwealth. Many of these churches are located in places that have for a long time been overrun with error.

Those that adhere to the faith of the pilgrims, have been so blessed of God that they have abundant encouragement to persevere. He that has multiplied in Boston one church into fourteen, will not now abandon them. If the legitimate sons and daughters of the pilgrims are faithful to their God, he will reclaim this whole city to himself.

The following is a summary view of the present state of the churches.

<i>Churches.</i>	<i>Admissions in 1842</i>	<i>Whole No.</i>
Old South,	42	502
Park Street”	101	671
Essex Street,	52	572
Bowdoin Street,	135	671
Green Street,	41	256
South Boston,	40	251
Pille Stl’cet,	35	278
Salem Street,	137	587
Central Church,	203	489
East Boston,	20	80

FIRST PROOF READING DRAFT

47

Mariners' Church,	30	173
Marlboro' Chapel,	105	210
Garden St'l'cet,	126	182
New Church,	35	82
	1102	5004

CHAPTER V.
BAPTIST CHURCHES.

First Baptist Church—Baldwin Place Church—Charles street Baptist Church—Federal street Baptist Church.

The first Baptist church was gathered May, 1665. This was at a time when the nature of religious liberty was very imperfectly understood. Our fathers that planted the Congregational churches, thought that no other religious denomination had a right to come here and set up any other modes of worship, or introduce any other religious ceremonies than those practised by themselves. A remnant of popery was left even among those who supposed that they had planted their churches on the primitive foundation.

The individuals who founded this church had held meetings several years on the Sabbath before they were an organized body. For holding these meetings they were severely fined, and otherwise afflicted by the civil authorities. They then retreated to a private dwelling on Noddle's Island. Here they for a considerable length of time continued their meetings, when they resolved to build themselves a meeting-house. In this they succeeded in avoiding the suspicions of their opposers,

69

until their house was publicly dedicated, Feb. 15, 1679. The opening of this house so offended the civil authorities that they nailed up the doors,

and the following notice was posted upon the door. "All persons are to take notice, that by order of the court, the doors of this house are shut up, and that they are inhibited to hold any meeting, or to open the doors thereof without license from authority, till the General Court take further order, as they shall answer the controversy at their peril." Dated at Boston, 8th of March, 1680. Edward Rawson, Secretary.

On the following Sabbath, they held public worship in the yard front of the meeting-house; soon after, the government ordered the doors to be opened again. But they resolved to take more effectual means to crush the church. Many of its members were harrassed, fined and imprisoned. Three of its first pastors were at different times put into close confinement. One of them was imprisoned for nearly three years. But after a time, the spirit of toleration began to be better understood. In 1718 several of the Congregational clergy of Boston assisted in the ordination of Mr. Elisha Callender. I mention these facts to show how very imperfectly our fathers understood the nature of religious liberty, and not to cast reproaches upon their memory. Vital religion was maintained in this church. It shared in common with the other churches of Boston in the "great awakening" of 1740. Dr. Stillman, whose praise is still in the

70

churches, became its pastor in 1765, and continued such until 1807. His was a long and successful ministry. During some of the last years of his ministry, he was permitted to witness a revival of religion of greater extent and power than had blessed this town since the memorable period of 1740. As this was the first season of special mercy that this town enjoyed in the early part of the present century, and as it was the first in the series of revivals that have since followed, its history is now become a matter of deep interest. In the Baptist Magazine of 1804 and 5, this work is described. "A special seriousness made its appearance in both Baptist churches early in 1803. Its first indications were a solemn stillness, and a deep fixed attention on the Sabbath. The work gradually continued to extend from week to week, through two or three years." What are now known as inquiry meetings, were not then instituted. But there was what amounted to the same thing. "It has been usual during the fall, winter and spring months," says the Magazine, "while the evenings were sufficiently long, for the people to tarry after the blessing, and frequently some minister present has again addressed them. Sometimes two or three have spoken and prayed. This custom seemed to arise out of the feelings of

the people. They appeared loath to leave the place. There is no doubt but they would have tarried until midnight, had the exhortations been continued." The number gathered into the First church was 127; into the Second

71

185. "Although these two societies have been the principal share in the work," says the Magazine, "it has not been confined to them. Persons from almost every society in town, and numbers from the adjacent towns, have frequently attended on our lectures; and we have reason to believe that many have reaped saving advantages.

"The church under the pastoral care of Rev. Dr. Eckley has received considerable additions since the work began. This good man's heart had been much engaged in the work, and would, we believe, have rejoiced to have saen it among his people. He has frequently attended, and assisted in the public lectures, in both of the Baptist meetings. It has afforded much pleasure to the friends of vital godliness, to see this friendly connection. We earnestly hope that it may ever continue."

The work was still, and without confusion. The gospel preached was principally blessed, *Almost everything seemed to preach*. The converts generally had a deep sense of the depravity of their own hearts; of the infinite evil of sin, as committed against a holy God. It reclaimed the profane swearer, the gambler, and the Sabbath breaker. It made the young men "sober minded."

Rev. Mr. Clay succeeded Dr. Stillman. He had a ministry of about two years. Rev. James M. Winchell was ordained in 1814, and continued his pastoral relation until his death in 1820. Dr. Wayland was pastor from 1821 to 26. Rev. C. P. Grosvenor was minister four years. Rev. William

72

Hague was installed Feb. 5, 1831; dismissed June, 1837. During his ministry 190 were received to the church by baptism, and 51 by letter. Rev. R. H. Neale was installed Sept. 1837. During his ministry the Holy Spirit has frequently descended upon this church. The first year after his installation, 127 persons were admitted to the church. The year ending Sept. 1840, 75 were added to their number. This is the mother of all the Baptist churches in Boston. She has from time to time sent forth her numbers to assist in forming new churches. Her present number of members is 725, of these 27 were received by Dr. Stillman; 3 when the church was destitute of a pastor; 27 by Mr. Winchell; 14 by Mr. Grosvenor;

134 by Mr. Hague; and 508 by Mr. Neale. 266 have been received the present year. The pastor says, that “a majority of the converts are heads of families, business men in the vigor of life, strong, active and enterprising. Our society men, the ‘Broad aisle pew proprietors,’ who are generally gospel hardened, and the last to be converted, are, with scarcely an exception, subjects of the work. The members of the singing choir (60 or 70 in number) are nearly all converted. In the Sabbath school many of the children have learned to sing hosannas to the Son of David.

“The instrumentalities employed in the promotion of this work,” says Mr. Neale, “have been such as were employed in the great revival on the day of Pentecost—the preaching the gospel and prayer. The

73

protracted meeting that continued during the period of nearly three months, and in which Elder Knapp chiefly officiated, is doubtless the chief agency to which, under God, this work of grace is to be attributed, and from personal acquaintance with Mr. Knapp, and a constant attendance on his ministry while in this city, I am not surprised at the results. If there is power in truth plainly and fearlessly expressed; if there is efficiency in prayer offered up in secret and in public, constantly and earnestly to God; and if a life of entire consecration to our divine Master’s will, contributes to the power of the pulpit and the prevalence of prayer, the success that attends the ministry of Mr. Knapp is not a matter of wonder; but is in accordance with the most reasonable expectations.”

“The distinguishing peculiarity of Mr. Knapp’s character and ministry is *faith*. He has no peculiar philosophy, no peculiar religious sentiments. He has no peculiar means, and measures. But the truths which other christians admit in theory, are with him living realities. Hence he is deeply and habitually in earnest, preaching and praying like one who believes what he says, and knows the things whereof he affirms. He goes to his work with the most perfect confidence of success, seeming to say with the apostle, ‘I run not as uncertainly; so fight I not as one that beateth the air.’”

These are the views of one who had full opportunity to see and hear much of Mr. Knapp. But all good people have not the same views of his

74

mode of preaching, or his method of conducting inquiry meetings, Many feel strong objections to them both. But I think that there is wisdom in the reply made by a certain minister to a parishioner who asked him

what he thought about his going to hear Mr. Knapp, 'Oh,' said he, 'if he casts out devils in the name of the Lord, we must not forbid him, if he does not follow us.'

Particular cases of conversion connected with the First Baptist church.

One man had for a series of years been a drunkard, in the city of New York. Two years ago last winter, his landlord warned him out of his house in the midst of the cold season, because he had failed to pay his rent. His wife told the landlord that it was impossible for them to go; that they had no place to which they could flee. She was then expecting to be confined within a week. Her landlord had some compassion on her, and told her that they might go into the building over his ice house, a sort of shanty place. Here they passed the winter. The husband frequently came home drunk. In the spring they came on to Boston. The husband joined the total abstinence society. She attended meeting and was converted. She soon brought her husband with her. It was not long before he was convicted of sin, arose in a prayer meeting and solicited the prayer's of God's people. In a little while he gave up his heart to the Saviour, was baptized, and thus far has maintained a life of visible piety.

75

In another case, a man of respectable family became dissipated, abandoned his family, and was absent from the country a considerable length of time. On his return, his wife received him again; she still hoped that he would reform. He came into the meeting where he had not been for years, and went home deeply affected. He was so distressed that he could not sleep during the silent watches of the night. He had before this been into an infidel meeting, heard the bible and the Holy Ghost ridiculed. Even this tended to fasten conviction more deeply on his mind. He felt that he was so wicked, that there was nothing but the Holy Ghost that could subdue such a heart as his. This was his only hope. He is now a member of the church, restored to his family as a husband and a father.

Three brothers, all rumsellers, have renounced the traffic, and embraced the religion that doeth no ill to its neighbor.

During the progress of this work, eight rumsellers in this congregation have given up the traffic. The consciences of others have been disturbed for a time, who finally have not abandoned the work of death.

BALDWIN PLACE CHURCH.

This church was formerly known by the name of "Second Baptist Church." Six brethren entered into covenant, and constituted this church,

July 27, 1743. Additions were made to their number, and in a short time they increased to 40. Their first

76

pastor was Mr. Ephraim Bound, who was selected from among themselves, was ordained Sept. 7, of the same year. This ordination took place at East Greenwich, R. I., "for the sake," as the record says, "of those elders, who were invited by us to assist, and who lived remote and at a great distance from Boston." Additions were made to their numbers from most of the towns within 20 miles round. In 1746 they numbered 120, and erected a meeting-house 45 by 33 feet.

Between 1743 and '90, Rev. Messrs. Bound, Davis, Stillman and Gair were successively pastors. Rev. Dr. Baldwin was installed Nov. 11, 1790. A precious revival soon followed his settlement. About 200 were added to this church in the revival of 1804 and '5, a partial account of which was given in the history of the First church. Between 1790 and 1814, Dr. B. baptized 664 persons; 90 were the number of the church when his labors commenced, and 450 when they closed.

Dr. Baldwin, during the latter part of his life, was the patriarch of the denomination to which he belonged. His memory is still held in grateful remembrance by the christian community at large.

Rev. James D. Knowles was the next pastor of this church. He was ordained Dec. 28, 1825. He continued their pastor nearly seven years, and was then dismissed to enter upon the duties of professor in the Newton Seminary. 260 persons joined the church under his ministry. The installation of Rev. Baron Stow, the present pastor, took place

77

Nov. 15, 1832. Since his settlement, 857 have been baptized, and the church numbers 861. It is supposed that this is the largest church in New England of any denomination. About 80 were dismissed to aid in forming the church at Bowdoin Square, and a large number previously to constitute the church at Chelsea, the Boylston church, and the church under the care of Rev. Mr. Colver. The church at Charlestown, the two churches at Cambridge, the church at Watertown, South Boston, and Federal street, are all indebted to this church for many of their members. She has been a fruitful vine that hath sent forth her branches in various directions, "This church is characterized by its enlarged benevolence, its uniform harmony, the sociality and mutual confidence of its members, the attachment existing between the people and its pastor, and its interest in the religious

instruction and education of the young. It has connected with it the largest Baptist Sabbath school in the city.”

This church has largely participated in the revival of the present year; 187 have been baptized. A number of individuals attribute their conversion, under God, to the preaching of Mr. Knapp. Others were awakened some by one means, and others by others. “We have not discovered,” says the associational letter, “any difference between these converts, and those received at other times and in other circumstances.” The revival commenced in the autumn, and continued through the winter and

78

spring. The meeting-house is now undergoing extensive repairs, and the congregation is much scattered.

This church has now attained to its 99th year. It is not enfeebled by old age, but has more strength and vigor, at the present time, than it ever had in any past period of its history. The greatest fault to be found with it is, that its numbers are too large. There is not room for them all to work. They stand in each other’s way. Were the church divided, and did it occupy two houses, they would feel their individual responsibility more, and they would accomplish more for the cause of Zion. I hope that ere long they will send forth an infant colony that will soon have the vigor and strength of a full grown man.

CHARLES STREET BAPTIST CHURCH.

This church was organized in 1807. It then numbered 24 members. Rev. Mr. Blood was its first pastor. Rev. D. Sharp, D. D., present pastor, was installed April, 1812. This church has enjoyed several seasons of special interest, particularly in 1827, ’8 and ’9. Year after year there have been moderate ingatherings. More than 400 members have at different times been dismissed to aid in organizing other churches. In the letter to the last association, this church says, “we have nothing new, or surprising to relate. We have embraced no new doctrines, nor have we resorted to any new

79

measures. We still hold fast ‘the form of sound words;’ nor is the preaching of our pastor, either as to doctrine, or practice, different from what it was when he came among us 31 years ago.”

The pastor has remained a longer period in his office than any of his brethren of the same denomination. Neither the pastor or church are given to change. They are not carried away with novelties in doctrines,

or novelties in measures. They hold on to the good old way. Present number of the church, 370; added the last year, 17.

FEDERAL STREET BAPTIST CHURCH.

This church originated in the "Boston Baptist Evangelical Society." Meetings were first held in a hall in Purchase street. In 1827 they removed to Julien hall, in Milk street. The church was constituted of 65 members, July 16th, 1827; and the meeting-house was opened on the 18th of the same month. Rev. Howard Malcom was installed Nov. 15, 1827. He was dismissed Sept. 1835. Rev. Messrs. Ide and Nott have each been pastors for a short period. Rev. William Hague, the present pastor, was installed July, 1840. "For some years previous to this," says the printed record, "accessions of families to the congregation had been very few; while large draughts had been made on it by removals from the city, and by new churches formed in the city about this time." In March, 1839, 31 members, many of them heads of

80

families, were dismissed to unite with others in forming the Boylston church; and in the following April, 31 were dismissed at the formation of the Free Baptist church; nineteen were soon after dismissed to Bowdoin Square. A large portion of the church in South Boston went out from this.

The associational letter says, "during the past year the labors of their pastor have been twice suspended by disease, and many of their numbers have, from various causes, been absent from the city. They have, however, enjoyed an interesting revival, in which the Sabbath school has particularly shared. They have been making an effort to rid themselves of a debt of \$15,000, on which account they have been able to do less than usual for benevolent objects."

This revival was carried on by the church in its organized capacity. The pastor, deacons, and private christians, labored in their several spheres to promote it. The number added to the church has been 85; the present number of church members 476.

CHAPTER VI.

South Boston Baptist Church—Boylston Street Church—First Free Baptist Church—Bowdoin Square Baptist Church—First Independent Baptist Church—Concluding remarks upon this denomination—Statistical view of the Baptist churches.

SOUTH BOSTON BAPTIST CHURCH.

This church was gathered in 1831. The pastor says, that “the church was revived some months before the reformation commenced. No conversions occurred till some time in January, 1842. There have been received into the church upon the profession of their faith, 133. Some of these had indulged hopes before the revival, and some are indulging hopes, that have not yet professed religion. Of those who have joined the church about one fifth have alluded to br. Knapp as arousing their old hope, or being directly or indirectly, the instrument of their conviction and conversion. A few have spoken of br. Miller as the cause of their thoughtfulness which ended in submission to God, though not believing in the theory of 1843.

“I should think that fasting and prayer, exhortations and individual efforts of both old and young christians and young converts, have had a large share in the instrumentality visibly seen. We

have had several fast days, one of which will *never* be forgotten by the members of this church. Nine thought that they became reconciled to

God before the meeting closed. One, in the bitterness of his soul, cried out for mercy, while prayer was offering to God, so loud and in accents so heart-touching, that a thrill of indescribable feeling passed through the whole assembly. He is now an exemplary Christian.

“We had regular prayer meetings on Saturday evening for all who should be named either verbally or by note, as subjects of prayer. This meeting was much blessed. Thirteen husbands of pious wives, who were among those named in this meeting, to all human appearance were converted. Pious wives held meetings to pray for their impenitent husbands. The Holy Spirit’s operations were most manifest and sovereign through the whole work. One female who had not been to meeting but once in five years, whose husband said that she must obtain religion at home, was struck under conviction at home before she saw either meeting-house or minister, and was apparently converted to God. Another female about sixty-five years of age, had her attention arrested by an infidel’s saying to her several times, (for the purpose of ridicule,) “Prepare to meet thy God.” She is now a member of this church. A man who had commenced life with a large fortune, and run the whole round of dissipation, was converted at the eleventh hour. Having spent a large fortune

83

in vice, he was asked by a friend, “How do you feel when you think of what you have done?” “*Think*,” said he, “*do you think that I am such a d——d fool as to stop to think?*” He was finally taken sick, and when he recovered he tried to return to one of his old vices, drinking spirit, but found that his head was too weak. He then resorted to wine, but this was too strong for him; even cider and beer used him no better. The consequence was that he began to *think*, and soon found his way to the house of God, which he had seldom visited for twenty years. His convictions increased, and for twelve months he might he found every day upon his knees in his stable. His friends thought him beside himself. At length he was brought into the liberty of the gospel, the standing marvel of drunkards, gamblers and debauchees. He is now “*fool enough to think.*” Another individual, who on the anniversary of Tom Paine’s birth day, 1841, dined with a company of infidels at a private house and drank with others the following toast, “The bible and priestcraft, may we live to see them both trampled in the mud under our feet,” was of the number converted. He had been made the subject of special prayer by several of his friends a number of years before his conversion. The individual who gave the toast

at the Tom Paine dinner, was deprived of health and in a fit of derangement killed himself. He was confined by his sufferings in the fourth story of a boarding house, and in his delirium thought that the devil was

84

after him and to escape his grasp plunged out of the window, and falling upon the curb-stone dashed his brains out. This occurrence led his acquaintance to reflect upon his life. He became a temperance man. His convictions still increased; he however formed a determination that he would not be converted in the vestry of the South Baptist Church. But God's will or ways are not as man's will or ways. On the anniversary of Tom Paine's birth day, 1842, he came into the evening meeting in a state little short of despair. He asked prayers, in broken accents, that God would have mercy on his soul for Christ's sake, and before he left the vestry he found peace with God through our Lord Jesus Christ.

"There was one more case of an individual who had agreed to go to meeting in company with another opposer (who a short time before had challenged all God's people to pray for him, a Universalist) to give the second challenge. His hatred was so great to the truth, that he took his companion out of the house of God in service time; but now is an humble, penitent worshipper in the same house."

Present number of the church, 317. Thomas Driver, Pastor.

85

**HARVARD STREET CHURCH,
(Formerly Boylston Street Church.)**

This church was organized March 27th, 1839. It has used the "Melodeon" as a place of worship, but now occupies their meeting-house at the corner of Harvard street and Harrison avenue. "The history of this church," says their associational letter, "for the past year, has been one of unusual, interest. They have received a mighty impulse from the late revival of religion, and scarcely a month has passed without considerable addition of numbers to the church, while at the same time their gifts and graces have been brought into lively and frequent exercise. They admit that much imperfection attaches to them all; at the same time they gratefully acknowledge the manifold tokens of their Heavenly Father's love, by which they trust that beside external prosperity, they have been able to make some advance with respect to interior purity and excellence. So far as they can judge, the steadfastness of the converts is exceedingly encouraging. Indications appear among them of still greater enlargement

and prosperity. Their Sabbath school is in a state of great interest." A spacious edifice for the worship of God is just finished.

In 1840, 122 were added to the church; 1841, 45. 1842, 240; in all, 407,—27 males and 280 females; making the number that have belonged to the church, in all, about 558; so that the church has

86

more than quadrupled its original number of members. It is a curious and interesting fact, that the present number of males bear precisely the same proportion to that of the females, that it did when the church was constituted. The church is now in a highly prosperous condition. Rev. R. Turnbull, pastor.

The pastor of this church has published a detailed account of individual conversions. "Three Universalists," says the pastor, "one a young man with a clear, vigorous mind, another in middle life, sober and industrious, and the third somewhat advanced in years all convinced of the utter hollowness and heartlessness of Universalism, were brought to the Saviour's feet and are all very happy in the God of their salvation.

"Six members of one family, none of whom had known any thing of religion, the father and mother, two boys, a daughter and her husband. The father had read Thomas Paine and was something of an infidel, very worldly and self-righteous, had neglected the Sabbath, the word of God and the means of grace. To use his own expression, he was 'lackered all over with self-righteousness,' doubted the inspiration of the scriptures and the immortality of the soul. They were all brought to see themselves perishing sinners, and found peace and joy in believing. The voice of prayer and praise is now heard in their habitation.

"A young man, a decided infidel, hard and

87

prejudiced. But he discovered his guilt and groaned under its pressure. This scattered all infidel cavils and prepared him to receive and appreciate the gospel.

"Another man, an infidel, intelligent and agreeable as a man, was present at the celebration of Paine's birth day. Had previously sent br. Knapp an invitation to attend the celebration. Worked in the office of the Investigator, the infidel paper of this city. He heard Mr. Knapp preach a few times. After he left the city he began, almost imperceptibly to himself, to feel dissatisfied with his infidelity and especially with the state of his heart. Tried to pray and went to meeting. Felt the power of God, saw the glory

of the gospel, and his infidelity was scattered to the winds. He then acknowledged that his skepticism, though cherished with apparent honesty, was the result of disordered affections; and hence the moment that he began to feel right towards God, his doubts were dissipated like mist before the rising sun.

“Several Unitarians, or persons who were accustomed to sit under Unitarian preaching and had imbibed their sentiments, all had relied upon their *goodness* as they termed it, that is, upon their morality, as a ground of justification before God. But they were convinced of sin and of an utter destitution of real inward purity of heart, of true and living love to God, of genuine affection to Jesus Christ as ‘God manifest in the flesh.’ They were hence humbled in the dust and brought

 88

to embrace an almighty and atoning Saviour.

“A family group of seven, most of whom had attended the preaching of one of our smoothest and most polished Unitarian clergymen, all baptized together and uncommonly happy.

“A young man on a visit from the city of New York, well-informed, gay and worldly, heard br. Knapp once or twice, but disliked him and despised the work of God. But he was warned in the visions of the night to prepare to meet God in judgment. This he attempted to ‘wear off,’ as he expressed it, and the warning was repeated. He saw the heavens and earth wrapped in flames, and awoke with terror and alarm. He became thoughtful, sought the conversation of pious friends, and prayed for enlightening and saving grace. After a short and painful struggle, he was converted, transformed and blest. I never saw a happier man. He seemed to overflow with love and joy. Heaven beamed from his countenance.

“A skeptic, a young man of intelligence and refinement, who doubted the truth of christianity and the existence of a future state, opposed his wife two years ago in seeking the salvation of her soul, and took no sort of interest, as he himself confessed, in religion, nor even in the bible as a mere composition. ‘But,’ said he ‘I am completely turned round, entirely changed in my views and feelings, and all within a few days and without any external occasion. What then has done it?’ He added ‘nothing but the power of God! Nothing

 89

but this can account for a revolution so sudden.’

“A man in middle life, a Sabbath breaker and a lover of pleasure, was arrested, convinced, converted, almost before he knew it, as he said himself. He was out gunning one day and shot a pigeon on the wing. ‘There,’ said he to himself, ‘how quick that creature went out of existence!’ And I may go as suddenly and unexpectedly, and where will my *spirit* be? was the natural reflection. He gave his heart to God and is now one of the most devoted and happy converts; prays in his family, reads his bible, and praises God for his goodness.

“An interesting group from the choir, the leading singers, with other young men and maidens, now ‘making melody to the Lord’ with their hearts as well as lips.”

I shall here add an account of several conversions that do not belong to this congregation.

A journeyman printer, the father of a family, while setting the types for a piece of religious poetry for a secular newspaper, which poetry alluded to the work of God among the South Sea Islanders, was so affected with it and the thought of his own indifference, that he could not for a time proceed in his work. This led to his conversion. He proved his sincerity by leaving the situation where he was required to work on the Sabbath.

Another man visited the Supreme Court room; his attention was directed to the vibrations of the

90

pendulum of the clock. The thought occurred, “every vibration is bringing time to a close and hastening on eternity. *Eternity!* I am not prepared to enter eternity. I will begin this moment to prepare for it.” This resulted in his hopeful conversion.

One man was converted by observing his dog. After feeding him one day, he seemed grateful. The thought came over his mind, “I am not so good as my dog. He is grateful to me for kindness. But God has always fed, clothed and taken care of me, but I have never been grateful at all.” This thought discovered to him the wickedness of his heart. It brought him to repentance.

A superintendent of one of our Sabbath schools went into the infant department to open it. He observed a stranger sitting in the room, who, after prayer had closed, went immediately out. On the next Sabbath morning he observed the stranger present again. As soon as the morning

prayer had been offered, he came up and introduced himself to the superintendent. "Sir," said the stranger, "did you not observe me the last Sabbath morning?" "Yes." "I came here with a determination to take my little boy away from this Orthodox school, and put him into a Unitarian. But one expression in your prayer went right through my heart. If a bullet had pierced it I should not have felt it more sensibly. I thought I should not have lived until you closed your prayer. As soon as you had done I went out into

91

the air to get breath, and I have been very wretched all the week. What shall I do?" The superintendent directed him to the Saviour of sinners and invited him to call upon him the next evening. He came to his house, was directed to the Lamb of God that taketh away the sin of the world, and commended to him in prayer. He went away from the superintendent's house rejoicing in a newly found Saviour.

During the revival, one neighbor met another and asked, "What news this morning?" "Glorious news," was the reply, "God sent salvation to my house last night." "How was that?" "My Son came home from the meeting in great distress. I talked and prayed with him, and he prayed; but still he felt a burden of sin; he said that he could not go to bed feeling as he did. I prayed with him again; still his distress continued. It had then got to be midnight. I told him that we would go down and see our minister. We went, rang the bell, and immediately Mr. — opened the door and invited us to walk in. Without speaking a word he fell upon his knees and prayed; called upon me to pray and my son followed. When we arose from our knees, my son's burden was gone. Said the minister, "Perhaps you wondered that I did not ask you why you came here at this hour of the night; but I had no need to do it, for at the close of the meeting I saw the condition of your son, and had been praying for him for an hour when you rang the bell. I knew that God had

92

sent him here and I had no need to ask you. I know that God is a prayer-hearing God."

A young lady belonging to a family who attended meeting where the fundamental doctrines of the gospel are not preached, became anxious for the salvation of her soul. She was one evening preparing to go to a lecture, and her father said, "My daughter, you may go to the lecture, but you must not stop at the inquiry meeting. Just as sure as you stop at the

inquiry meeting I shall lock you out of the house; this house shall not be your home." She went to the lecture and the father sent a spy to watch the daughter to see if she regarded his threats. The spy returned and reported to the father that she had stopped at the inquiry meeting. After the inquiry meeting was over, the daughter returned and found the door locked against her. She went to a neighbor's, who took her in. She retired to her chamber, but not to sleep. The night was spent in prayer for her father. The father went to his bed, but it was not one of down but of thorns. He could not sleep; his cruel conduct towards his daughter led him to see the wickedness of his heart and to cry for mercy. As soon as it was light, he arose and went to the house where he supposed that his daughter was gone, rang the bell and inquired whether his daughter was there. He was answered in the affirmative. He said that he wished to see her quick. She came down. "My daughter," said the father, "will you forgive me and come home and pray for

93

me?" She accompanied him home, went into a room with her father, knelt down and prayed, and her father prayed. During these prayers the heart of the father broke. He became reconciled to God and reconciled to his daughter.

FIRST FREE BAPTIST CHURCH.

"This church has shared," says the associational letter, in common with sister churches in the city, in the extensive and powerful revival of the last winter and spring." They are "deeply impressed with the goodness of God for so kind remembrance of his people, and of poor perishing souls;" and while they say, "to God be all the glory, they praise him not only for the direct agency of his Spirit upon the hearts of both saints and sinners, but also for the instrumentality with which he was pleased to favor them and other churches in this city. While winds of doctrine are sweeping over the land, they deem it peculiarly necessary that the flock of Christ should be fed with knowledge, the doctrine of the cross plainly stated, and the order and discipline of the church faithfully urged. They are united and interested in missions and kindred efforts for the good of suffering humanity."

This church was gathered 1839, and worships in the chapel under the Museum. The number baptized the present year is 98, and the whole number of church members, 309. Rev. N. Colver Pastor.

BOWDOIN SQUARE BAPTIST CHURCH.

“This church,” says the minutes of the Boston Baptist Association, “coming as they did, but two years since, from various churches, and accustomed to the instruction of different ministerial gifts, few in number and with heavy responsibilities for the erection of their house of worship, and congregation yet to be gathered, felt themselves peculiarly called upon for the exercise of faith, brotherly kindness, vigilance, activity and prayer, as indispensable to the success of their enterprise.” In the exercise of these graces, though not *for* them, they have been blessed. They have enjoyed great harmony and a refreshing from the presence of the Lord. The pastor says, “I found an improving religious feeling among my people throughout the autumn, which gave me full confidence that the winter would develop results of the most animating character. When the Rev. Mr. Knapp began his labors in the city, it appeared to me that nothing was wanting but some such extra occasion to ‘give free course’ to the success of the gospel among them.

“138 have been added to this church by baptism and 48 by letter. The work does not appear to have wholly subsided, and we have less of the languor of reaction than I apprehended; our devotional meetings continue interesting and the converts walk well. As to the instrumentality most blessed, I have the impression that nearly if not

quite half, date their awakening from the preaching of Mr. Knapp, and he was the means of quickening many who had before been awakened.” Present number of the church, 325.

This church was gathered in 1840. Rev. R. W. Cushman, Pastor.

FIRST INDEPENDENT BAPTIST CHURCH.

This church was gathered in 1805. It was at first called “African Baptist Church.” Rev. Thomas Paul was for many years the worthy and beloved pastor of this church. In 1838 the name of this church was changed from African Baptist to Independent Baptist Church. In 1841, a division took place in the church. One part worship in the meeting-house and the other in a school-house. Those that worship in the meeting-house number 158, of whom 98 were received during the present year. Those that meet in the school-house count 109, of whom 26 have been received during the present year. The whole number of the church is 267—received this year 126. Rev. John T. Raymond, minister at the meeting-house.

I have now given a summary view of the Baptist churches in this city. Next to Congregationalists, they are the oldest denomination of Christians in Boston. Their first church was organized in 1665, 177 years ago. Since the commencement of the present century they have done much towards bringing back evangelical religion into

96

this city. The revival, in the First and Second Baptist churches in 1804 and 5, was the first in that series of revivals wherewith God has blessed Boston in the present generation. The tide of error with which this city had been for half a century flooded, then began to turn. God has poured out his Spirit upon this denomination of Christians, multiplied their churches and enlarged their numbers. God has been with them of a truth. In common with other denominations who preach the doctrines of the Cross, God has given them his seal of approbation.

The following is a statistical view of the Baptist churches in Boston.

Received from Sept. 1841 to /Sept. 1842. Whole No,

First Baptist,	266	725
Baldwin Place,	187	861
Independent Baptist,	126	267
Charles Street,	17	370
Federal Street,	85	476
South Boston,	130	311
Harvard Street,	197	500
Free Church,	98	326
Bowdoin Square,	138	325
Total,	1244	4161

CHAPTER VII.

EPISCOPAL CHURCHES.

Christ Church—Trinity Church—St. Paul's Church—St. Matthew's Church, South Boston—Grace Church—Free Church of the Episcopal City Mission Society Boston—Concluding remarks—Statistics.

CHRIST CHURCH.

This church is situated in Salem street. The corner-stone was laid with religious ceremonies by Rev. Mr. Myles, April 22, 1723, and the house was dedicated on the 29th of December, the same year.

This church is furnished with a peal of bells, and is the only peal in this city. It was customary in former times to chime them several nights before Christmas, and to ring the old year out and the new year in, most merrily upon them. They are inscribed with the following mottoes and devices.

1st Bell—"This peal of eight bells is the gift of a number of generous persons to Christ Church in Boston, N. E. anno, 1744, A. R."

2d Bell—"This church was founded in the year 1723. Timothy Cutler, D. D., the first rector A. R. 1744."

3d Bell—"We are the first ring of bells cast for the British Empire in North America, A. R. 1744."

4th Bell—"God preserve the church of England, 1744."

98

5th Bell—"William Shirley, Esq., Governor of the Massachusetts Bay, in New England, 1744."

6th Bell—"The subscription of these bells was begun by John Hammond and Robert Temple, church Wardens, anno, 1743; completed by Robert Jenkins and John Gould, church Wardens; anno, 1744."

7th Bell—"Since generosity has opened our mouths, our tongues will ring aloud his praise, 1744."

8th Bell—"Abel Rudhall of Gloucester, cast us all anno, 1744."

Connected with this church is a Sunday school, commenced in June 1815. The average attendance is about 200.

The doctrines of the Church of England are advocated in this church without material alteration.

Christ church is 70 feet long, 50 wide, and 35 high; the walls are two feet and a half thick, the steeple's area is 24 feet square. The brick tower is 78 feet high; the spire is above 97 feet; in all 175 feet. When the battle was fought on Bunker Hill, several individuals were inside of this tower as spectators of the scene. Some of these persons were loyalists, and others "Sons of liberty." Both parties were deeply anxious for the result. Both wished their respective friends to be victorious. This ancient church shared in the revival of last winter and spring. 45 communicants were added to the church. Its present number is 220. J. Wourt, Rector.

99

TRINITY CHURCH.

The numbers that adhered to the forms and doctrines of the Episcopal church, greatly increased after the introduction of the Royal Government in the colony under the charter of 1691. The first steps taken towards the erection of Trinity church was in 1728. The building was not erected and occupied until Sept. 1735. This stood until 1828. The Trinitarian doctrines have always been preached here. The corner-stone of the new edifice (which occupies the site of the ancient building) at the corner of Hawley and Summer streets, was laid September 15, 1828, by the Rev. Dr. Gardner, the rector of the church, with appropriate ceremonies. This house is built of Quincy granite. The number added to this church the last year was 41.

Communicants 350. Rev. Dr. Eastman, rector elect. John L. Watson, assistant minister.

ST. PAUL'S CHURCH.

St. Paul's church was proposed to be erected by subscription, which was commenced March, 1819. The corner-stone was laid Sept. 4th, with appropriate religious ceremonies. The church was consecrated June 30, 1820. Dr. S. F. Jarvis was instituted rector July 7, 1820; dismissed Aug. 1825. Rev. Alonzo Potter, D. D., was settled Aug. 29, 1826; dismissed Aug. 27, 1831. John Stone, D. D., was instituted rector June 19, 1832. Rev. Mr. Vinton,

 100

the present rector, commenced his labors in this church in February, 1842. Since the settlement of the present pastor, a season of special religious interest has been enjoyed. The work was one of great solemnity and deep feeling. The pastor did not hold inquiry meetings; but saw individuals alone, either at his study or at their own houses. He had full opportunity to become acquainted with individual character, and give such instruction as the varying circumstances of young converts demanded. The season of the greatest interest was during the months of April and May. It resulted in the hopeful conversion of 60 or 70 persons. The converts were of all ages; some in the morning, some in the meridian, and others in the decline of life. The Sabbath school scholar and the man of grey hairs were both subdued by the power of the cross. It is hoped that what the new pastor has seen of the work of the Lord since he came among his flock, is only the first fruits of a more plentiful and glorious harvest yet to be reaped.

"It has pleased God," says the annual report to the convention, "to pour out the dew of his blessing upon this parish; making fruitful, in a signal way, the seed so amply sown by its former most faithful minister.

"While there have been marked and unusual demonstration of life, in the awakening of many to a first interest in religious things, there has been likewise, among elder christians, evidence of the settled vigor which denotes increasing piety; so

 101

that the spiritual prosperity which was reported as characterizing the state of this parish at the last convention, does not seem to have abated."

Communicants added, 49. Whole number, 310. Alexander H. Vinton, Rector.

ST. MATTHEW'S CHURCH, SOUTH BOSTON.

The services of the Protestant Episcopal church were celebrated for the first time in that part of the town called South Boston, on Sunday, March 31, 1816. For more than two years the congregation met in a school-house, and services were conducted by different clergymen and lay-readers. St. Matthew's Church was consecrated, 24th of June, 1818. The expenses of its erection were chiefly defrayed by benevolent members of Trinity and Christ churches, with a view to the future wants of that section of the city. Rev. J. L. Blake became its rector June, 1824, and continued until 1833.

Joseph H. Clinch is the present rector. Communicants: added, 7; Present number, 44.

The last report to the convention says: "This parish has suffered more than on any former year by death and removals. The number of funerals is double of any previously reported; while several large families have removed, some to other parts of the city, and some to other towns. The parish on the whole, therefore, has been rather weakened than strengthened during the last conventional year."

 102
GRACE CHURCH.

This church was consecrated June 14, 1836. Rev. Thomas M. Clarke was at this time instituted rector. At that time the communicants were 40; in 1837, 100 reported; in 1838, 150; in 1839, 190; in 1840, 272; in 1841, 311; in 1842, 337. The number received last year was 46. The whole number added by confirmation since the church was organized is 257. In the year 1840, 70 were confirmed. A more decided interest was manifested during that year, than at any other period. The increase has been stated and regular. At no season has there been any peculiar attention to religion. The church is almost entirely composed of young persons. Ten young men that are already in the ministry, or preparing to enter it, have been connected with the communion of this church.

The services in addition to those of the Lord's day, are a weekly lecture, a monthly meeting of the communicants preparatory to the communion, a monthly missionary meeting, and a series of public services during the season of Lent. These latter services have been much blessed.

This church manifests a laudable benevolence. They contributed for the various purposes of religious charities last year \$1360. In addition to

this, eleven hundred dollars have been subscribed towards the erection of a free mission chapel.

A number of the young people of the parish have recently organized a branch Sunday school, which

103

is held in the Bedford street chapel, where, twelve years since, the congregation of Grace church assembled for worship.

The result of our efforts to interest those connected with the Sunday school in missionary operations, is truly gratifying. Through the weekly contributions of the teachers and scholars, we now support fifteen children in the mission schools at Cape Palmas, at an expense of three hundred dollars yearly.

FREE CHURCH OF THE EPISCOPAL CITY MISSION SOCIETY.

The regular services of the church have been held three times on each Sunday. An interesting Bible class of adults is connected with the Sunday school; and a meeting of the teachers has been kept up with spirit, beside a weekly meeting of a more general character. An important part of the missionary's labor is in visiting; in which much assistance has been rendered, the last winter, by a circle of ladies from St. Paul's church. A sewing school, interesting and useful, has been kept in connection with the mission, by a number of ladies. The services of morning and afternoon are uniformly well attended; the number of persons averaging from 150 to 200.

We have cause of thankfulness in the knowledge that good, much good has been done by the mission, but have still to lament that no more ample,

104

convenient, or inviting accommodations and facilities have yet been, or are likely soon to be, provided for carrying on this labor of love. We are invited to occupy a field of extended usefulness, long white to harvest. But the means are not applied.

Communicants added, 9; whole number, 75. Samuel McBurney, minister.

God has not withheld his blessing from the Episcopal churches in this city. While this church strictly adheres to the 39 articles in faith and practice, she cannot fail to secure the blessing of God. These articles embody the doctrines of the Reformation, those doctrines that have, in every age, been the *life-blood* of the church. At the era of the Reformation many of her members sealed these truths with their blood. Let this ancient

church cleave first to these doctrines and she will not die, but live. Not merely live, but live full of animating hope and strong faith.

Statistics of the Episcopal churches of Boston.

	<i>Received in 1842.</i>	<i>Whole No.</i>
Christ Church,	53	220
Trinity Church,	41	350
St. Matthew's,	7	44
St. Paul's,	49	310
Grace Church,	46	337
Free Church,	9	75
Total,	205	1336

CHAPTER VIII.

METHODIST EPISCOPAL CHURCHES.

North Bennett street Church—Bromfield street Church—South Boston Church.

***NORTH BENNETT STREET CHURCH.**

In 1784, Rev. William Black, a Methodist minister from England, preached at the Sandamian meeting-house in Middle street. After laboring here more than three months, he returned to Halifax, Nova Scotia. During the next five years no preacher of this denomination appeared in Boston.

In 1790, Rev. Jesse Lee visited Boston, and preached under the great tree on the common. Dr. Bangs, in his history of Methodism says, "when he commenced, there were only four persons present; but before he concluded, there had collected, as he thought, not less than three thousand. The word preached had an effect upon the minds of a few who attended, so that on the next

* For the facts that relate to the early introduction of Methodism to Boston, I am mostly indebted to the report of a committee appointed in the year 1800, by the Trustees of the Methodist church, "to collect from the best information they could obtain, a concise history of the gathering of the Methodist Episcopal Church in Boston, with the various circumstances incident thereto."

106

Sabbath, at the same place, the number of hearers was greatly increased; and the way was open for the establishment of a small society in Boston. It is an evidence, however, of the determined opposition that was felt to Methodism, that Mr. Lee was in the city about a week, using every means in his power to procure a house to preach in, but was denied in every instance in which he made application either publicly or privately, and finally was forced to abandon the place without preaching at all, or to go on to the Common. Here, therefore, he set up his banner in the name of the Lord, and many have since, though not without much hard toil and many privations, flocked around it.”

He then passed on to Lynn, and labored, occasionally returning and holding meetings at the house of Mr. Samuel Burtell, until 1792. After this they held meetings for a time at a school-house, until it was demolished by the authority of the town.

The first society was formed at the house of Mr. Samuel Burrell’s, Aug. 1792, consisting of twelve members. They found a very great difficulty in obtaining a place to hold their meetings. They at length resolved to build a meeting-house. “To aid them in their pious design, money was begged for them on the eastern shore of Maryland, in the state of Delaware, Philadelphia, and New York.”

By the aid thus afforded, they were encouraged to proceed in their labors; and on the 28th of Aug. 1795, the corner-stone of the first Methodist meeting-

107

house was laid in Boston. It was a wooden building, 46 by 36. At that time the church contained 42 members.

This house was situated on Methodist Alley, so called, North Boston. It was occupied by the First church until 1828. In that year a new chapel was built in North Bennett street. At the laying of the corner-stone of the new house, the floor gave way and 200 persons were precipitated into the cellar. A considerable number of persons were very seriously injured. Between 1790 and 1800 the following ministers were stationed here, viz: Jesse Lee, Daniel Smith, Jeremiah Gosden, Amos G. Thomson, Christopher Sprague, Evan Rogers, John Harper, Joshua Hale, George Pickering, Elias Hull, Daniel Ortander, William Beauchamp, Joshua Wells, and Thomas F. Sargent.

During the last fall, winter and spring, this church was visited with a powerful work of grace.

It appears from the records of this church, that 530 were received on probation last year.*

The work commenced the first of October. It was for a considerable length of time one of great power. Some have supposed that as many as eight

* For the information of those who are not acquainted with usages of Methodist churches, I would say, that they at first receive persons on six months' probation. If at the close of that period they are found worthy, they are received into full communion. The increase of this denomination is the number received on probation. How many have been received into full communion, I do not know.

108

hundred were converted. It is impossible to obtain the precise numbers. Amidst the throngs who came forward from night to night for prayers, and professed to be converted, many were strangers who have gone to other congregations. An individual who was engaged in the work says, "there was a large number of husbands converted, whose wives were professors before, A large number of seamen, several of whom were captains and mates of vessels, were interested in this great salvation. Many intemperate persons were sharers in this work."

The instrumentalities were such as are common in the denomination.

This church is the mother of all the other churches in the city. She is a fruitful vine, that has from time to time sent out her branches. She has sent out her children to aid in planting young churches. While she has watered others, she has been liberally watered of God. She has scattered and yet increased more and more.

Present number, 866.

BROMFIELD STREET CHURCH.

In the year 1806, the Methodist society on the 3d of March, "resolved that it was expedient to build another chapel for the worship of Almighty God." On the 15th of April, the corner-stone of Bromfield street was laid by Rev. Peter Jayne, and it was completed and dedicated on the 9th of November

109

following. Rev. Samuel Mervin preached on the occasion. In the wall is a block of the stone on which our forefathers landed at Plymouth.

“The earliest revival developments in my congregation, was, I think,” says the pastor, “in the latter part of Aug. or first of Sept. 1841, immediately succeeding the camp-meeting at Eastham. I recognize, with many others, in that meeting the primary instrumentality, under God, of the glorious work of grace in all the Methodist churches in this city. The Rev. Mr. Maffit spent a few weeks with us between Sept. and Nov., and a few I believe, date their first religious impressions from his labors. The revival with us was gradual, there being seldom more than 20 or 30 inquirers at anyone time. The Rev. Mr. Greenhalge, of Maine, spent two or three weeks with us in January, 1842, to very considerable profit, especially to the church. We had occasional assistance from other clerical brethren. As to the *doctrines* preached, which appeared most effectual in promoting the revival, that of *the direct witness of the Spirit*—and of *entire sanctification*, or *salvation from all sin in this life*, together with the Spirit’s witness to the fact of such salvation, were recognized as having exerted a most salutary influence. The repeated administration of baptism in the house of God, was also, I think, with the divine blessing, made to subserve the gracious work. It should be recorded, to the praise of God, that several members of the church (male and female) who gave satisfactory evidence, in their lives, of enjoying the

 110

blessing of entire sanctification, were among the most efficient instruments in promoting the revival.

“As to the number of conversions resulting from the labors of this church, an approximation to accuracy is all that should be attempted. I think it may be safely stated at 200. About 150 were received into the classes as probationers for church membership.

“The revival was especially interesting in the Sabbath school. A large number of the scholars, it is believed, were made the subjects of renewing grace. The steadfastness and improvement of the converts has been in general highly gratifying, especially as respects those received into the classes as probationers, very few cases of defection having transpired.

“As to the present state of the church, I am happy to say it is such as to call for devout gratitude. Though the revival influence (particularly among the unconverted) has somewhat abated, we have delightful evidence, almost constantly, that it has not been utterly withdrawn. We think our prospect for a general revival the ensuing winter is highly encouraging.

'The Lord of Hosts is with us, the God of Jacob is our refuge.' TO HIM BELONGS ALL THE GLORY. BLESSED BE HIS HOLY NAME."

150 received on probation. J. B. Husted, Pastor.

SOUTH BOSTON.

The Methodist Episcopal Church in South Boston, originated in the summer of 1834, under the

III

labors of Rev. Abel Stevens, then pastor of the Methodist congregation in Church street. He commenced occasional preaching in a private room, which had been procured by a few pious individuals for the purpose of holding a public prayer meeting. The numbers attracted by the interesting and eloquent address of Mr. Stevens, soon rendered it necessary to seek a more ample place of worship. "Harding's Hall," corner of Fourth and Turnpike streets, was procured for their use, which they entered Oct. 30, 1834. About this time the first religious class was formed by Mr. Stevens, consisting of 16 members, as a branch of the Methodist society in Church street. May 7th, 1836, they removed to Franklin Hall with 17 members, and left it June, 1840, with 103. Previous to the reception of their first regular pastor, 1836, they derived much aid from that useful class of men styled in the Methodist denomination, "Local ministers."

The pastor gives the following account respecting the late revival.

"In answer to your inquiries, permit me to say, I took charge of the Methodist Episcopal church in South Boston, in Aug. 1841. I found a church of 110 members, generally young, enterprising and enjoying a good degree of piety. During the fall, we had some symptoms of a revival, a few cases of penitence, the return of a few backsliders, and a few conversions. During the month of December, the number increased; and after the first of January we were ready to term it a *revival*. The spirit of

II2

revival, and the number of penitents continued to increase for a time, and then to subside; again the flame revived, and finally subsided in the month of April. As the result of those gentle showers of refreshing, 76 were added to the church, of whom about 50 had professed conversion. 20 had been reclaimed, and the remainder, though not wholly destitute of religious enjoyment, had been revived and gathered in. Such is a brief history of the work of God among us during the past winter. But to confine myself more specifically to the questions proposed. I could say,

it is difficult fixing the *time* when our revival commenced. Its beginning and progress were emphatically gradual.

“It was commenced and carried forward by the Spirit of God, given in answer to prayer. No extraordinary instrumentalities or efforts were used. A few refer their awakening to particular discourses delivered in our own place of worship; a few others, to the preaching of the distinguished revivalists then laboring in the city; but the attention of most was called up by the silent operations of the Holy Spirit. A gradual work of grace is rarely attended with remarkable incidents. It is only when the tide of excitement runs high, and the feelings and passions are up to an unwonted pitch, that we witness striking cases of awakening and conversion. As such a state of feeling did not exist among us, we are necessarily destitute of its usual fruits. Two cases, however, I might notice for the encouragement of the desponding. The one was that

113

of a young lady who was the first to present herself as a subject of prayer. She manifested the utmost sincerity, and no small degree of earnestness; but her efforts seemed wholly unavailing. Others who commenced seeking the Lord long after she did, were converted on her right hand and left, and went from the altar of prayer rejoicing in the God of their salvation, while she was still held in the strong bands of unbelief. Sometimes through discouragement, she would refuse to present herself among the penitent; but generally she persevered steadfastly in the use of the means, neglecting no opportunity of placing herself ‘by the wayside.’ At length, after having sought the Saviour sorrowing for the space of six months, and presented herself at the altar of prayer more than a score of times, she obtained a very clear evidence of pardon.

Another case is that of a young man who commenced seeking religion with little of what is usually termed conviction. He acted from the cool and sober dictates of judgment. The first manifestation of the divine favor to his mind was like the faint gleaming of the early dawn. Possessed of a speculative turn of mind, he was disposed to philosophize on every slight change of feeling, and if possible, account for it on natural principles. Hence, for months after he received the first slight tokens of a Saviour’s love, he walked in darkness and doubt. He was unwilling to give up his hope, yet he feared to reckon himself in the number of christians. He is now one of the most decided,

114

persevering and useful young men in the church. His evidence of conversion is clear and undoubted. To him the 'path of the just' has been emphatically 'as the shining light that shineth more and more.' Such cases are full of encouragement.

"The cessation of the work of revival among us must be traced to a number of causes. One of these was, in my judgment, the substituting in many cases, of *public labors* for *private duties*. Brethren who are engaged from day to day, and from evening to evening, in exhorting sinners to repent, and in praying for, and comfort the penitent, are very liable to excuse themselves from the duties of self examination, and family and private prayer, They thus lose their spirituality, and consequently their energy and efficiency. Those who were chiefly instrumental in commencing the revival, partially backslided during its progress. Having with a giant's strength put the car in motion, they leap on, and it ceases to move. Another hindrance among us was an unwillingness on the part of the church to make the necessary sacrifice of time and effort, without which the work of revival cannot be carried forward.

"But the great cause of a cessation of the work was the usual one—*unbelief*. It has been found by universal experience, that just in proportion as this prevails, the sinews of moral effort are severed. Let doubt and unbelief take the place of faith, and the Spirit is gone, courage is gone; men beat the air, or sit down in indifference, and the work

115

ceases. Let the idea prevail through the church that after a few weeks or months the work is to cease, and they will talk about its stopping, make their arrangements accordingly, and retire from the field. The cause is fully adequate to the effect.

"All the opposition in the world could not have stopped the progress of the work, had faith, the soul of moral action, been kept in lively exercise; and all the angels in heaven cannot carry it forward while bound by the strong cords of unbelief.

"May the time soon come, when the church shall be properly instructed on this subject. When she shall feel no more the chills of spiritual winter; when revivals shall no longer be like the periodical freshets of autumn or spring time; but when that faith, at whose bidding the little cloud spread out 'o'er all the sky, and watered the thirsty hills of Judea,' shall command the ceaseless showers of refreshing, and spread over the whole

moral vineyard the bloom and beauty of perpetual summer, causing it to flourish as the garden of the Lord,”

The church contains 200 members: 76 received the present year. J. A. Savage, Pastor.

CHAPTER IX.

Church street—North Russell street—Fifth M. E. Church—Odeon—
East Boston—May street Church—Conclusion of M. E. Churches,

CHURCH STREET.

This society purchased the house formerly occupied by the Grace Church society. The opening services were performed by the Rev. A. Stevens, on the 4th of July, 1834, The house is pleasantly situated in Piedmont square, built of brick, with portico in front, with cupola and bell. There are 113 pews on the lower floor. The revival commenced the latter part of 1841. It was one of great interest and power. It was carried forward by the prayers and efforts of the church without any foreign aid. The efforts of some private brethren were remarkably blessed. 125 persons were received on probation. The church numbers 320 members.

NORTH RUSSELL STREET M. E. CHURCH.

The Methodist Episcopal Church in North Russell street, was gathered in 1837, under the pastoral care of Rev. Moses L. Scudder, and consisted of about 60 members, The first public meeting on the Sabbath, was held at the Wells school-house in Blossom street. The chapel in North Russell

-street was dedicated to the worship of God in 1838 by a prayer meeting, Several ministers engaged in prayer and offered voluntary remarks, without any formal discourse. The first sermon was preached in the evening of

the same day, by Rev. C. K. True. A protracted meeting ensued, in which a number of persons embraced religion.

During the last sixteen months, scarcely a Sabbath has passed without witnessing at the altar some contrite souls seeking salvation.

The camp meeting held a year ago last summer at Eastham and East Kingston, threw a refreshing influence over the church, and a happy impulse was given to the work through the labors of Rev. Mr. Thwing from Maine, who visited the city in January and subsequently preached every evening for a fortnight. Meetings of various kinds were held every evening in the week besides the Sabbath, until late in the spring. Five o'clock meetings were held in the morning during a part of the season, at which, from time to time, the stationed minister, Rev. C. K. True, preached a short sermon.

Nothing appeared to cause the abatement of the interest of the work so much as the coming on of the summer season, with its relaxing weather, long days and short evenings, and fatiguing business. 150 persons were received on probation into the church, the greater part of whom have proved worthy of christian fellowship. More than half as many more professed to be converted at our altars, who have (it is supposed) joined other evangelical churches with which they have been associated.

118

We are indebted to the general influence of the labors of distinguished evangelists who preached in the city, and especially Mr. Knapp.

The doctrines preached upon the most, were justification and sanctification through the Lord Jesus Christ, and the witness of the Spirit. C. K. True, Pastor.

FIFTH M. E. CHURCH.

This church originated in connection with the appointment of Rev. Jacob Sanborn of the New England Conference, as city missionary. His labors commenced July, 1841. After a few months, it was deemed advisable to secure a place of worship where the missionary could labor stately on the Sabbath.

To sustain this mean of grace, a small company of brethren and sisters from adjacent churches, volunteered to forego the privileges of their several places of worship, and united together under the pastoral charge of Rev. Jacob Sanborn. They numbered in all 42 persons, worshipping in a hall on Merrimack street.

During the winter following their organization, they enjoyed a good degree of revival, and 15 souls at least, professed to experience the pardoning love of God. Their number increased slowly, so that by the session of the conference ensuing, in July, 1842, the number reported was 65, including 30 probationers.

 119

At the conference then held, the writer of this narrative was appointed to the pastoral charge of the society. The congregation was less than a hundred for a few Sabbaths. A good state of things spiritually prevailed however, and was soon developed in the awakening and conversion of souls who were added to the church. The congregation was enlarged, and now fills the hall, which will accommodate perhaps 250 persons. The church during the five months since the last conference has increased so that it has numbers 69 in full membership, and beside these, 23 on probation. Being an increase in that time of one half its number. Many of these were added from other churches by letter or certificates of membership.

There have been during the last five months 10 persons who profess to have been justified by faith in Christ. Most of these have become united to the church as probationers.

Not being an observer during the last winter, I cannot state the particulars pertaining to the revival, nor give any interesting incidents that occurred. There is one fact, however, that augurs well for the genuine character of the work and the careful supervision of the previous pastor of this society. Of the 30 probationers left on the records, but two have been discontinued as unworthy of christian confidence. The others retain their probationary relation or have been received in full membership.

We have now in progress of building, a house

 120

of worship on Richmond street, between Salem and Hanover streets, which we expect to occupy early in the spring, perhaps before, It is designed to seat from 6 to 700 persons, and will be a modest, plain, wooden fabric, not exceeding \$5000 for its erection.

The present condition of this church is good, its future prospects flattering; and an earnest desire is evident on the part of its members to be devotedly pious,

—“Little and unknown,
Loved and prized by God alone.”

Lucius C. Matlack, Pastor.

SIXTH M. E. CHURCH, ODEON.

The society that now occupies the Odeon commenced worship there on the second Sabbath in January, 1842. Rev. A. Stevens was the first minister. The church was gathered in February, consisting of 60 members. These members were gathered from the several Methodist churches in the city. During the winter and spring, this infant church was blessed with a time of refreshing from the presence of the Lord. It has resulted in the ingathering of 60 to the church.

Rev. B. F. Teft is the present minister. Since he has taken charge of this station there have been 12 or 15 cases of hopeful conversion. The present prospects of this young sister in Zion are highly

121

encouraging. We sincerely hope that this house, which was for many years devoted to destroying the souls of men, will be the place where multitudes win be saved.

While occupied as a theatre, this house was undoubtedly the highway of great numbers to ruin. We hope that it will be yet recorded of thousands, that they were here born into the kingdom of Christ.

EAST BOSTON.

The Methodist Episcopal church, in this place, was considered a branch of the Bennett street church, till July, 1842, when it was recognized by the conference as a distinct station. For six months, anterior to the session of the conference, in July, 1842, they were favored with the labors of Rev. John W. Merrill, late president of Makendice college. His labors in this place were instrumental of much good, and a number were led to seek and obtain "salvation by grace through faith in our Lord Jesus Christ." We have hitherto worshipped in the city Ward room, but are now erecting a house of worship, which, though not large, will be sufficiently commodious, considering the youth of the society and the population of the place. There is but one church in the place which we can recognize as evangelical, (Rev. Mr. Phelps's) with which we cordially unite in all essential points, and cheerfully labor with them, not so much to extend the influence and augment the interests of the church

122

of our choice, as to promote the cause of genuine piety, and be instrumental of rescuing souls from spiritual death and an eternal hell,

The doctrine preached to the unpardoned and unsanctified soul is, that salvation is possible; but it can only be secured by looking through the use of the means to Christ, the meritorious and procuring cause of salvation,—teaching that we are not blest because we pray, because we speak, or because we believe, but because Christ died. We believe the salvation of the gospel to be pre-eminently a salvation by faith, obtained by faith, retained by faith,—a faith which is the only source of “good works;” a faith which works by love and purifies the heart;—we are justified *by faith only*, and our justification originates solely in the grace of God.

I have deemed it just to make these remarks, for two reasons. 1. Because our church in *this* part of the city is in its infant stages; 2. To disabuse the minds of those who have erred in their views concerning us, in consequence of certain misrepresentations, identifying our doctrines, in some degree, with the errors of Pelagius; whereas *we have no fellowship whatever* with Pelagian, or semi-Pelagian errors.

Some interesting cases of the conversion of individuals who were looking for salvation through the (supposed) unconditionality of the gospel might be narrated, who now feel that the heart must be changed by the efficient agency of the Holy Spirit of God. We rejoice in the conversion of souls

 123

through whatsoever instrumentalities, and pray God to hasten the day of millennial glory.

Present number of the church, 60. Daniel Richards, Pastor.

MAY STREET CHURCH.

This is a colored church. It was gathered in 1818 with 23 members. In 1836 it was visited with a special revival of religion, During the last winter, the Lord, who is no respecter of persons, visited this colored church equally with the white. The revival began in January. “The instrumentalities used,” says the pastor, “were short preaching and prayer meetings. After preaching, inviting the mourner’s to the altar, urging them to give all up and believe on Christ. During the revival two *great fiddlers were converted, and one of them burnt his fiddle*. Several seamen found peace with God. The work has subsided in a great measure. The apparent causes were different winds of doctrines; such as the second coming of Christ in 1843. It divided the minds of the people. Instead of attending to present duty, the attention was diverted by the disputes.” The number of hopeful

converts in this congregation was 60. The present number of the church, is 130. Samuel Snowden, Pastor.

The Methodist Episcopal church has now nine churches and 2613 members. 1201 have been added the past year. It is now little more than half a century since Methodism first obtained a permanent

124

footing in this city. Its beginning was very feeble. But from time to time God has poured out his Spirit, and enlarged their borders. They have performed an important part in the great work of restoring evangelical religion to this city. They shared largely in the blessing bestowed on us during the last winter and spring. It is but justice to say of this branch of the great family of evangelical churches, that they are enterprising laborious and self-denying. More might be said, but it is not the object of this work to exalt one denomination above another, or to promote sectarian or party views. It is rather to make the several evangelical churches in this city better acquainted with each other; to bring them to see that God is no respecter of denominations any more than of persons. The true church of God that he owns and blesses now, and will array in linen clean and white hereafter, is not confined to one denomination. It is found among those who believe in the doctrine of atonement and the agency of the Holy Ghost, in renewing and sanctifying the hearts of men. God owns these several branches of his church. Why should they not own each other? God loves and blesses them. Why should they not love and bless each other? These are questions that we could not well refrain from asking, in view of what God has done for the different denominations in this city. We have looked at these churches as so many sisters of the same family, as so many branches of the same vine. We

125

hope that the facts contained in this little volume will do much to destroy a bigoted, sectarian spirit, and enlarge the heart with genuine benevolence. If it shall, in any good degree, promote a truly christian catholic spirit, one great design of the editor will be accomplished.

	<i>Received in 1842,</i>	<i>Whole No.</i>
North Bennett Street,	530	866
Bromfield Street,	150	412
Church Street,	125	320
South Boston,	76	200
North Russell Street,	150	430

86

BOSTON REVIVAL, 1842

Fifth M. E. Church,	50	92
Odeon,	60	120
East Boston,		60
Mr. Snowden's,	60	130
Total,	1201	2630

CHAPTER X.

Seamen's Bethel Church—Freewill Baptist Church—German Lutheran Church—German Reformed Lutheran Church—African M. E. Church—Wesleyan M. E. Zion's Church.

SEAMEN'S BETHEL CHURCH.

This society was formed in 1829, by the exertions of Rev. E. T. Taylor, a Methodist minister. He first preached in the old Methodist meeting-house in Methodist alley, to seamen. He continued here

126

until 1832, when the present edifice was erected. A blue flag is displayed here on the Sabbath, with the word "Bethel" inscribed on it.

A church was gathered in 1836. It does not stand connected with any particular denomination. It professedly receives the Bible, as its articles of faith and covenant. This society is under the patronage of the "Boston Port Society." Connected with this establishment, is the "Bethel Reading Room," under the charge of a superintendent, for the special benefit of seamen. There is also a "*Bethel Temperance Society*," for the benefit of sailors, formed on the principle of total abstinence. Mr. Taylor has exerted a salutary influence upon the sailors. Since the church was organized, they have received 160 members. Its present number is 118; received the last year 12.

The good that is accomplished by a preacher to seamen, is not so visible as where a congregation is stationary. The impression made upon a stationary congregation is manifested at different times. A congregation of sailors is continually changing. Truth may take hold of a mind in Boston and result in his conversion at sea, or in a foreign port. A seamen's preacher may have spiritual children that he will never know in this world. He may not see so much of the results of his labor as the minister of a stationary congregation; still if he is faithful to his Master, he will receive his reward. Undoubtedly, in the day when the secrets of all hearts shall be revealed, it will appear that many

127

sons of the ocean have received impressions, at the Bethel church, that resulted in their conversion.

We regret to learn that the health of Mr. Taylor has failed, and that his physicians have directed him to take a voyage to China for its restoration. May the Lord bless this temporary rest from his labours and in his own time return him to his people with invigorated health and renewed consecration to his work among the tribe of Zebulon.

FREEWILL BAPTIST CHURCH IN CAUSEWAY STREET.

This church was organized Dec. 1838, with 11 members. "No particular seriousness," says the pastor, "was visible earlier than the first of November. About this time there was an increase of zeal in the prayers and testimonies of the members or the church in the vestry meetings. This resulted in an increase of numbers at our evening worship, and in fact, at all our meetings. By the first of December it was plain to be seen that God was among us. There was a solemn inquiry among the members of the church into the doctrine of personal holiness, or entire consecration to God. Indeed, I have since thought that the meetings that were held by a few of the members of the church with special reference to this subject, were blest of God by a preparation of the hearts of those for the work that followed. By the middle of December a number had been converted, and the spirit of revival was upon the church and many of the congregation. Our

128

first baptism, I think, was in February, when at one time I baptized 33, who, before this time, had obtained hope in Christ. The work was now general with us, and meetings for a long time were holden every night, I baptized in all about 80. As to agents and means, I will only say, we had no help but from heaven. The members of the church were the principal workmen, and prayer and testimony were the chief means. There was no visiting from house to house, and but very little running to other meetings. We have no evidence that the preaching of Elder Knapp, of Mr. Kirk, of Mr. Maffit, or of any others that visited Boston at that time, was of any special aid in the work. Indeed, it was thought that inasmuch as their preaching did occasionally draw away some of our laborers, that it was rather a hindrance than a help to us. We have had but few cases of backsliding since the revival, and a holy influence is yet lingering upon our assembly.

Present number of members, 160, Rev. Mr. Holman, Pastor.

GERMAN LUTHERAN CHURCH.

During the last ten years a considerable number of Germans have collected in this city. In 1834, a German gentleman commenced holding meetings. Rev. Henry G. Smith came to Boston in 1836. He succeeded in gathering a considerable congregation, The two great divisions of Protestants, Lutheran and Reformed, were united. But about two years since

129

they divided. The Lutheran party worship in a hall at the corner of Washington and Castle streets. They have commenced the erection of a church and have completed their vestry. This church has 125 communicants; 27 have been received this year. Rev. George H. Brandau, the Pastor, is connected with the Lutheran Synod of Pennsylvania.

GERMAN REFORMED LUTHERAN CHURCH.

This portion of the German population separated from the other about two years since. They have attempted to unite with the other party, hut they have not succeeded. They now worship in Boylston Hall. They have purchased a piece of land on Suffolk street to erect an house of worship. They have subscribed among themselves \$1200 for this purpose, and have appealed to the public for help. They have 200 communicants; 30 conversions the last year. They have a Sabbath school of 40 or 50 children. George G. Kempe, Pastor.

AFRICAN M. E. CHURCH, BETHEL.

This church has been in existence 12 or 14 years, This branch of the Methodist family are composed entirely of people of color. No white men belong to their church, This church has no resident ordained minister. Rev. Mr. Campbell, of Providence, visits them quarterly. They have local preacher's who exercise their gifts in the absence of the minister in charge. The church numbers 53 members; 12 have been added the last year.

130

WESLEYAN M. E. ZION'S CHURCH.

This church was gathered June 13, 1838, consisting of 36 members. Mr. Jehiel C. Beman is the pastor. This church is composed entirely of colored people who have no connection with slavery. They enjoyed a season of refreshing from the presence of the Lord during the last winter and spring.

Since Dec. last, 124 have been received into this church. It now contains 205 members. The pastor thus describes one of the scenes of the revival.

A few weeks since, I received an invitation from a man who keeps a public boarding-house for seamen, in Ann street, to come and hold a religious meeting. I accepted the invitation, and on arriving at the place, I found the room that was designed for the meeting, was one formerly occupied for dancing and gambling. The people gathered, in number about 75, of different ages, and the Spirit of the Lord was present to awaken the sinner. The cries for mercy were loud from many, which continued until the meeting closed. The invitation for another meeting was renewed, and they have been continued for several weeks. The man of the house, and his wife, have both been hopefully converted; and a scene in one of the meetings was affecting, as the man of the house arose and commenced telling what the Lord had done for him, and thanking the God of all grace that his heart was changed, and that his house had become a house of prayer, and that the room that used to be devoted to dancing, drinking and gambling, now

131

was occupied for the worship of the Lord. While making these remarks, he was interrupted by one of his former associates, who used to meet in the same room to dance. This man, however, a few weeks since, found peace in believing. The interruption was this—"Did I not join you on Christmas-night, in this place, to serve the enemy?—and now we have met beneath this roof to pray," said he. "Thank the Lord, that we have been spared to meet here to worship the King of kings, and Lord of lords." They then shook hands, and praised the Lord, hand in hand. And while they were thus engaged in giving glory to him who died to save sinners, the effect was felt by all others who were their associates in wickedness.

Many who used to frequent this house, and have during the recent revival, found pardon, joined with them, saying, "I was not I here on Christmas,"—and another and another, "Was I not here likewise." One man, with grey hairs, who has seen the frosts of many winters, said—"And I was here too, and have often been here; but the Lord be praised, I trust he has taken my feet out of the horrible pit, and put a new song in my mouth, even praise to our God."

While this was the order of the meeting, and the old soldier of the cross was praising the Lord for what he had done in Ann street, and in

this family, and the neighboring families in this part of the city, the unconverted who were present called aloud "Lord, what shall I do to be saved?"

CHAPTER XI.

THE VICINITY OF BOSTON.

It is not in the city only that God has, during the few past years, turned back the captivity of Zion. The same spirit has been shed down upon the neighboring towns. Large accessions were made to nearly all the evangelical churches. I will briefly notice what God has done in the vicinity.

DORCHESTER.—In 1808, John Codman, D. D., was ordained over the Second church in Dorchester. He very early refused to exchange with those who had departed from the faith of the gospel. His church numbers 340. The Village church in Dorchester, which is a colony sent forth from Dr. Codman's, has over 200 members. The Baptists have a church near Neponset bridge, that counts 142 professors. The Methodists also have a church at the village.

ROXBURY.—Twenty years ago, the number of evangelical professors in this town was very small. The Baptist church was gathered in 1821; now has 385 members. The Orthodox church in the First parish, called the "Eliot church," has 147 members. The West Roxbury church contains 69 members; and the Methodists have a church in the First parish, and the Baptists have recently gathered one at Jamaica Plains.

BROOKLINE.—A Baptist church was organized in this town, in 1827, and has 168 members.

133

BRIGHTON.—An Orthodox church was gathered at Brighton in 1828. Since its organization, 300 have been admitted to its communion; 158 are its present number.

CAMBRIDGE.—As this was the site of the university that had forsaken the faith of the fathers, it was to be expected that it would exert a deleterious influence upon the population of the town. Some 12 or 15 years ago, the church connected with the First parish, was exiled from the house, where they and their fathers had worshipped. This church has 160 members. There is also an Episcopal church at Old Cambridge. In 1817, the Baptist church was gathered at the Port. It now numbers 380 communicants, The Baptists have a church likewise at East Cambridge, gathered 1827, 167 members. The Trinitarian church at Cambridgeport was organized in 1828, has 224 members. Last spring a number of persons went forth from this body and formed a new church; and a new Orthodox church has also lately been gathered at East Cambridge. During the past season the Methodists have erected a house at Cambridgeport, and have fair prospects of building up a good society.

CHARLESTOWN.—The original church in Charlestown has always adhered to the faith of the fathers, and has about 300 communicants. Winthrop church was gathered in 1833, counts 250 members. The Baptist church has 394 communicants. The Methodists and Episcopalians have churches here.

134

CHELSEA.—About 1828, the Orthodox Congregationalists gathered a small church at Chelsea centre. Since the village has been formed at Winnesimmet, the Baptists have gathered a church of 165 members, The Methodists and Episcopalians have also organized churches. Sept. 1841, an Orthodox church of 42 members was gathered, and now numbers 120.

This is a brief sketch of the progress of evangelical religion in the suburbs of Boston. The tone of public sentiment has been changed, The city and its suburbs have, to a great extent, been brought back upon the ground of our Puritan fathers. Their memories are now revered, and not as in former years made the frequent subjects of ridicule. Nothing has made New England what it is, but the influence of evangelical religion,

And it must be the influence of the same sentiments that will maintain and perpetuate this character.

Just as far as the spirit of the revival has extended, just so far the primitive spirit of New England is cherished. Could it be entirely diffused through the city and its suburbs, the very spirit that planted the churches around Massachusetts Bay would return.

Boston would then become what it was in its early history when an Englishman resided here seven years, and “Neither heard an oath, nor saw a person drunk.”

CONCLUSION.

In reviewing the history of the revival, as it appeared in Boston, we remark that special prayer precedes a revival of religion. Some have erroneously supposed that the late revival in this city, did not commence until after the year 1842 began. But the facts that have been developed in the statements made by several of the churches in different denominations, prove that it commenced in the year 1841. The revival in Garden street Church commenced with her existence, which was in July, 1841. In Bowdoin street Church, a spirit of prayer was manifested early in the autumn. The same was true respecting Marlboro' Chapel and Central Church. The pastor of the South Boston Baptist Church says, "that the church was revived some months before the reformation commenced." In Mr. Stow's church, the revival commenced in the autumn. The pastor of the Bowdoin square Church says, "I found an improving religious feeling among my people throughout the autumn, which gave me full confidence that the winter would develop results of the most animating character." The same was also true in several of the Methodist churches. From a reference to these testimonies, it is evident that there was an awakened spirit of prayer considerably extensive in the city during the autumnal months. The world was not indeed aware of these weepings in secret places. Many professors of religion were in a profound sleep, and as busy about their worldly affairs as though they had never been bought with the price of atoning blood. But still the number was not small that cried, day and night, "O Lord revive thy work. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness,

and the salvation thereof as a lamp that burneth." The Lord heard and answered these prayers, This fact is nothing that is peculiar to this revival. God always has connected ends with means. When he restored the children

of Israel from Babylonish captivity, "He would yet for this be inquired of before he would do it for them." Daniel, Ezra, Nehemiah and others, prayed, fasted and wept. God heard their prayers, and restored them to the land of their fathers' sepulchres.

Before the revival at the day of Pentecost, a ten days' prayer meeting was held in that *upper room* by the primitive disciples; and whenever the Holy Spirit has been poured out in our day, it has always been preceded by prayer. "Prayer moves the hand that moves the world." In answer to prayer, he that has all hearts in his hand and turns them as the rivers of water are turned, turns them unto himself. When his children cry, "O that thou wouldst rend the heavens, that thou, wouldst come down and make the mountains flow down at thy presence," he does the things that they desire, The heavens are rent, God comes down to earth, and the mountains melt. He turns back again the captivity of Zion as streams of the south. Let not any church vainly imagine that God will visit them with a time of refreshing, if they are living in a prayerless state, Prayers must go *up* before blessings come *down*, This is the instituted ordinance of God, His injunction is "Pray without ceasing." "Pray always and not faint."

2. We remark that it is essential to the purity of revivals that the tests of christian character be clearly stated.

In conducting revivals, nothing is more important to the permanent prosperity of the church, than a distinct delineation of the traits of christian character. If more or less than the gospel terms of salvation are stated, sinners will take up with false hopes. They will be deceived and lost through erroneous instruction, There rests therefore a peculiar responsibility upon those that direct the inquiries of anxious souls. The terms of

137

salvation should be stated clearly,—nothing kept back, nothing over stated. Nothing should be made essential to christian character that God has not made so. Perhaps it may impart some light on this subject, to show how inquiring sinners felt under the instructions of so pungent and discriminating a preacher as President Edwards. "In those in whom awakenings seem to have a saving issue," says Edwards, "commonly the first thing that appears after their legal trouble, is a conviction of the justice of God in their condemnation, a sense of their own exceeding sinfulness, and the vileness of all their performances. In giving an account of this they expressed themselves very various; some, that they saw that

God was a sovereign, and might receive others and reject them; some, that they were convinced that God might justly bestow mercy on every person in the town, and damn themselves to all eternity; some, that they see that God may justly have no regard to all the pains they have taken, and all the prayers they have made; some, that they see that if they should seek, and take the utmost pains all their lives, God might justly cast them into hell at last, because all their labors, prayers and tears cannot make atonement for their least sin, nor merit any blessing at the hand of God; some have declared themselves to be in the hands of God, that he can and may dispose of them just as he pleases; some, that God may glorify himself in their damnation; and they wonder that God has suffered them to live so long, and has not cast them into hell long ago.

“Commonly persons’ minds, immediately after the discovery of God’s justice, are exceedingly restless, and in a kind of struggle and tumult, and sometimes in mere anguish; but generally as soon as they have this conviction it immediately brings their mind to a calm and a before unexpected quietness and composure; and most frequently, though not always, then the pressing weight upon their spirit is taken away, and a general hope arises that some time or other God will be gracious, even before

138

any distinct and particular discoveries of mercy; and often they then come to a conclusion with themselves that they will lie at God’s feet and wait his time; and they rest in that, not being sensible that the Spirit of God has brought them to a frame whereby they are prepared for mercy; for it is remarkable that persons when they first have this sense of God’s justice, rarely, in the time of it, think any thing of its being that humiliation that they have often heard insisted on, and that others experience.

“In some cases their sense of the excellency of God’s justice in their condemnation, and their approbation of it, was such that they almost called it ‘a willingness to be damned.’ But Edwards thought that this language must have been used without any clear idea of its import, and must have meant only that salvation appeared too good for them; and that the glory of God’s justice ought not to be sacrificed for their sakes. That calm of spirit that some persons have found after their legal distresses, continues some time before any special and delightful manifestation is made to the soul, of the grace of God as revealed in the gospel; but very often some comfortable and sweet view of a merciful God, of a sufficient

Redeemer, or of some great and joyful things of the gospel, immediately follows, or in a very little time; and in some the first sight of their desert of hell, and God's sovereignty with respect to their salvation, and a discovery of sufficient grace, are so near, that they seem to go as it were together.

"It has more frequently been so among us that when persons have first had their gospel ground of relief for lost sinners discovered to them, and have been entertaining their minds with sweet prospects, they have thought nothing at the time of their being converted, To see that there is such an all-sufficiency in God, and such plentiful provision made in Christ, after they have been borne down and sunk with a sense of their guilt and fears of wrath, exceedingly refreshes them. The view is joyful to them all it is in its own nature glorious, and gives

139

them quite new and more delightful ideas of God and Christ, and greatly encourages them to seek conversion, and begets in them a strong resolution to give themselves up, and to devote their whole lives to God and his Son, and patiently wait until God shall see fit to make all effectual; and very often they entertain a strong persuasion, that he will in his own time do it for them.

There is wrought in them a holy repose of soul in God through Christ, and a secret disposition to fear and love Him, and to hope for blessings from Him in this way. And yet they have now no imagination that they are now converted; it does not so much as come into their minds; and very often the reason is, that they do not see that they do accept of this sufficiency of salvation that they behold in Christ, having entertained a wrong notion of acceptance, not being sensible of the obedient, and joyful entertainment which their hearts give to the discovery of grace, in a real acceptance of it. They know not that the sweet complacency that they feel in the mercy and complete salvation of God, as it includes pardon and sanctification, and is held forth to them only through Christ, is a true receiving of his mercy or a plain evidence of receiving it. They expected, I know not what kind of act of the soul, and perhaps they had no distinct idea of it themselves."

Such is Edwards' account of the religious experience of the converts of Northampton in the "Great awakening," or rather this took place before 1740. It is manifest that he preached the law in all its length and breadth. It had performed the work upon their souls. He had also held

up Christ as an all-sufficient Saviour. These converts submitted entirely to God's will. They justified the law that condemned them, and ascribed their salvation to rich and free grace; and under such discriminating instructions as Edwards gave, the number that would rest in false hopes, would be few, Edwards' converts could say in the language of Watts,

140

“Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.”

Still they would add the petition contained in the next verse,

“Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair.”

3. We remark, that it has been God's method in past ages to build up his church mostly by revivals of religion.

Some in this era of light, pretend that revivals of religion are new things under the sun; that they are got up for party purposes by craft and cunning. But such persons can never have studied the word of God with care, or they would have seen that under the old dispensation, God had set times to favor Zion. God poured out his Spirit upon the generation who were born in the wilderness. They served the Lord all the days of Joshua. In the days of Jehosaphat, Asa, Josiah and Hezekiah, there were great and glorious revivals of pure and undefiled religion. The same also took place when the Jews were returned from Babylonish captivity. On these several occasions, the whole nation entered into covenant with God anew. At the commencement of the christian era, there was a great and glorious revival of genuine religion, These seasons constituted the glory of the primitive church. They lasted until the church was amalgamated with the state. When the church became secularized, worldly in her temper and spirit, revivals ceased. Little was heard of them from the sixth up to the sixteenth century. At the era of the Reformation, when the gospel was again preached in its primitive purity, the Holy Ghost returned once more upon the nations of Europe. The English Puritans were the zealous advocates of revivals. In the spirit of revivals, Winthrop and his company founded the churches around Massachusetts Bay, During

141

the first thirty years of their existence, they enjoyed a continual revival. In 1740, the spirit of revival returned upon these churches. All the ministers of Boston, with the exception of Dr. Chauncy, were the decided friends of this revival. Thousands and thousands flocked to hear Mr. Whitefield and the Tennants preach. Early in the present century, the spirit of revival returned upon the two Baptist churches, and the Old South. Before this, almost the whole city had apostatized from the faith of the fathers. When the enemy came in like a flood, the Lord lifted up a standard against him. The Lord began to turn back the captivity of Zion.

The city has now forty-five congregations, where the fundamental doctrines of the gospel are preached. During the past year, more than 4000 individuals have been added to these churches. This is the most extensive revival that this city has ever witnessed, with the exception of 1740. It is one of those special seasons of mercy with which God has always been accustomed to build up his church. It has made good people better, elevated their piety and increased all their christian graces. In the progress of the work, many Sabbath-breakers have been taught to "Remember the Sabbath day to keep it holy." Many that took the name of the Lord in vain, now bless and extol his holy name, A considerable number of venders of "distilled damnation," (to use the words of Robert Hall,) have ceased to traffic in it, and have enlisted under the banner of temperance that waves high in the air. Some that had defrauded their neighbors, have confessed their sin and made restitution. Large numbers who are in the dew of their youth, have subscribed with their own hands unto the Lord. Many that were resting in false systems of religion, have forsaken their refuges of lies, and built their hopes upon the *stone, the tried stone, the chief corner-stone, elect, precious*. In one word, the results of this revival have been such as to honor God and magnify the riches of his grace.

4. We remark that the church must not depend on men or measures to revive religion.

142

At the present day, in some instances, there has been an improper reliance on men and measures. Some churches have supposed that if they could have such and such a man for their minister, that they should surely have a revival of religion; or could a particular course of pleasures be adopted, they should infallibly secure the gift of the Holy Ghost. But it must be understood that no particular men, or any set of measures, will

necessarily secure the Holy Spirit. It is written, "Cursed is he that trusteth in man." All the eloquence, learning and talent, in the whole church, cannot secure the conversion of a single soul. God has committed the work of converting souls to the church in her organized capacity. Every pastor, deacon, and church member, has his sphere assigned him. He is responsible for the duties of the station where he is placed. He cannot work by proxy. His own growth in grace and spiritual enjoyment depend upon his fidelity and activity. He cannot be watered himself, except he attempts to water others. All that is needful for a continual revival is, that every individual christian live near to God, and perform with fidelity the daily duties that devolve on him. The continual blessing that will come upon such a man is described in the first Psalm, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." A church and its officers composed of such men, avoiding every sin, and actively engaged in doing good, will not labor in vain, God will not be unmindful of them. He will bless them and render them blessings to others. They will see the pleasure of the Lord prosper in their hands. Harlan Page continually saw the fruit of his labor. A church composed of such men, would see a constant ingathering of souls, But if this spirit of sacrifice and active engagedness

143

be lacking in a church, nothing can be substituted in its place. No men coming from a distance, no new measures of human device, can infuse life into a dead church. No forms of godliness will necessarily give the power. Dependence, then, must not be placed upon men, or measures, but upon God through his own appointed institutions. Nothing can possibly be substituted for the holy living of the church. If dependence is placed upon men, or measures, independent of Him that uses men and measures as instruments, leanness will be sent into the soul; all hope of success, built on this foundation, will be blasted.

5. We remark that in view of what God has done for the evangelical churches of Boston, they ought to consecrate themselves anew to the work of converting souls.

It is only a few years since, that almost the whole city had abandoned the faith of the Puritan fathers. Another gospel had been introduced. All the original Congregational churches but one, had embraced errors that the Puritans viewed subversive of the gospel. When eight of the most serious men in this congregation met and formed a society for their religious improvement, none of them had confidence sufficient to lead in social prayer. Now this denomination have 14 organized churches, and more than 5000 members. At that period the Baptists had three churches, now they have nine, and more than 4000 members. At the same time the Episcopalians had two churches, and now they have six, and more than 1300 members. The Methodists had then two churches, and now they have 9, and 2613 members.

The Freewill Baptist church has also been organized since that period. Then there were eight evangelical places of worship, and now there are forty-five. These forty-five churches contain 14,029 members, and 4042 have been added the past year. Such is a brief view of what God has done for evangelical religion in this city. May we not with propriety adopt the language of the pious Israelites that were returned from Babylonish captivity? *“When the Lord turned again the captivity*

144

of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then they said among the heathen, the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad.” Since the meeting of these eight men that could not pray, the Lord hath done great things for this city. He has laid evangelical christians under very great and peculiar obligations. Their inquiry should be, “What shall we render unto the Lord for all his benefits? What can we do to shew forth his praise?” Much remains yet to be done. There is very much land to be possessed. But He that has so far reclaimed the city is able to reclaim the whole. Satan has not a single strong hold that he is not able to demolish, nor a single high thing that he is not able to bring low. He can exalt every valley, make every mountain and hill low, every crooked path straight, and every rough place plain. He can cause the banner of the Cross to wave high in the air, over this whole city, redeemed and renovated. In view of what God has done, we may justly entertain raised expectations of what he still purposes to do, He will yet make her walls salvation, and her gates praise. The motto of every friend of Zion should be, “Expect great things, attempt great things.” Why should not this be

our motto? Has not God promised great and glorious things respecting Zion, the city of our God? Does he raise our expectations only to disappoint them? He is not man that he should lie, nor the son of man that he should repent. Hath he spoken it, he will also do it. Hath he promised it, he will also bring it to pass. No christian in this city should feel that his work is done, so long as any thing remains to be done. He is enlisted during the war. The conflict will continue until death. In view of what God has already done, let every christian consecrate himself anew to the work, and never give over until the whole city is renovated.

NOTE.

The meeting-house of which we have given a view on the first page, was erected in 1632. Towards the erection of this house, and building of a parsonage, 120 pounds were contributed. Its site was on State street, at the corner of Congress street. *Its roof was thatched, and its walls were of mud.* I suppose that at first it was a regular built log cabin, plastered with mud inside, and an embankment thrown up on the outside against the logs. Such was the humble temple in which our pilgrim fathers worshipped the God whom they came over to serve. It had none of the elegance of our modern churches. No rich and splendid drapery hung around its pulpit. No velvet cushions covered its seats. No deep toned organ discoursed eloquent music, when the praises of God were sung. It was such an house as fitted their humble circumstances.

In 1639, the congregation meditated the rebuilding of the house of worship. It had become too small for the accommodation of the people. But there was some difference of opinion among the brethren where it was to be located. Some were for placing it on what was called the Green, which was the lot that the Old South Church now owns, at the corner of Milk and Washington streets. Others, particularly the tradesmen, were inclined to build it still nearer the market than where the old one stood, lest in time it should divert the trade from thence. When

146

the church met, the matter was debated with some earnestness, and at last Mr. Cotton thought proper to express his opinion. He made it clear that it would be injurious to remove to the Green, as many persons had purchased and settled around the market in the expectation of being accommodated in their nearness to the place of worship, whereas it would be no damage to most to have it by the market place. It was finally determined to erect the new church still nearer the market.

The church standing on the site of the second house next the corner of Washington and court streets was taken down in 1808.

The First church now worships in Chauncy Place.

BOSTON REVIVAL, 1842.

BY WM. B. TAPPAN,

The Holy Dove hath spread its wings
Around the mercy seat, where springs
The penitential tear.
And hearts that long resisted grace,
Are melted at that awful place
By salutary fear;
And Love that can the vilest win,
To hate of self and hate of sin.

Unnumbered households gather round
The spot where Bethel's God is found,—
Households that never knelt.
The sinner of threescore, whose head
Blossomed, accursed, for the dead,—
Bosoms that never felt,
Counting for Christ the world but loss,
Subdued, are found beneath the cross.

And yet rolls by Redemption's car,
And yet burns brightly Mercy's star,
And on the converts come!
Say, who are these, that as a cloud

Fly past, and as a snowy crowd
 Of doves that seek their home,
 Come trooping through Salvation's gates,
 Where Love the happy pilgrim waits?

 148

These are the young men, fresh and strong,
 Grace their preserver, Grace their song;
 These are the maidens, fair,
 Whose early beauties bloom for God.
 And men, life's passage halfway trod,
 And children, too, are there.
 The rich and poor, the young and old,
 Are gathered in the shepherd's fold.

Pass on, Redeemer! take thine own,
 Assume thy crown and purchased throne;
 Let KIRK'S sweet numbers tell
 Of heaven, that stoops so low to save;
 Let KNAPP, undaunted, earnest, grave,
 Show up the depths of hell;
 They both but trophies win for Thee;
Thine, only, shall the glory be.

Pass on, Redeemer! shield each flock
 Through burning wastes, Refreshing Rock,
 In this our weary land!
 Let PASTORS, by the Spirit blest,
 Lead converts up, till in thy rest
 Pastors and people stand;—
 They *all* but trophies win for Thee;
Thine, only, shall the glory be.